

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

YEAR B - CHRISTMAS

Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on December 25th, 2014

Merry Christmas to you all my brethren! Today we celebrate the incarnation of our Lord Jesus Christ. Our ancient brethren debated whether Jesus, being wholly divine, could have even inhabited a fleshly body. But such debates should not trouble us. Whether his divine nature entered into a normal human body, or he created a temporary vehicle so as to appear human, his presence in the world of matter cannot be disputed. But the mystery of the incarnation is one worthy of our investigation.

We read in the Gospel of Philip, "Some said Mary became pregnant by the Holy Spirit. They are wrong and do not know what they are saying. When did a woman ever get pregnant by a woman?" Indeed, to this day there are many who insist that Mary was impregnated by the Holy Spirit. But this doctrine, from our perspective, is a misreading of the Scripture. Let us look briefly at this past Sunday's Gospel reading from the first chapter of the Gospel According to St. Luke, wherein the archangel Gabriel tells Mary, "The Holy Spirit will come upon you, and the Power of the Most High will overshadow you." Now, it is easy to see how this statement could be construed as supporting the so-called orthodox doctrine of the incarnation. But we know that all manifestation must necessarily involve a positive and negative - or masculine and feminine - aspect. And if we look closely at our text from Luke, we do in fact find both of these aspects present.

Remember, now, that according to Gnostic cosmology, or rather aeonology, the Holy Spirit, or First Thought, is the first emanation of the Divine. This is not to say that the Holy Spirit is in any way superior or anterior to the Logos - they were all One in the beginning - but it is the first emanation of God; and necessarily so. Within the Father were all complementarities, all potentialities. Therefore, even the first emanation - the First Thought - came through a process of motion and rest, a sort of self-reflection. The Logos, then, pre-existent within the Father, is emanated in a similar manner as the Holy Spirit. Except that the process which had previously occurred within the Father alone is now accomplished through the cooperation of the Father and the externalized Thought. But the Thought does not create the Logos, as it was eternally co-existent within the Father. But the cooperation of the Holy Spirit - as the externalization of the feminine principle of God - was nevertheless required for the manifestation of the Logos.

Returning to our text from Luke, if we read it closely we will easily identify these complementary principles at play here. It does not say, "The Holy Spirit will impregnate you." It refers to the Holy Spirit and the Power of the Most High. In light of Gnostic exegesis, it becomes clear to us that the message of Gabriel reveals this operation of the supreme syzygy. For if the Holy Spirit is the feminine aspect of God, then the "Power of the Most High" surely refers to the masculine aspect. And it is this divine and alone-begotten Logos, clothed in the psychic Christ (another mystery; one that, unfortunately, we do not have time to address today) that through the womb of Mary entered into the cosmos to bring Grace and Truth: Grace that we might be cleansed of the stain of the Fall; and Truth that we might know the Father in the Fullness of His divine Glory.

We therefore rejoice always in the coming of our Lord, and watch with eager readiness for His triumphant return.

(Give special Christmas blessing)