

ΕΚΚΛΗΣΙΑ , ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Eglise Apostolique du Plérôme  
Apostolic Church of the Pleromn

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
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YEAR B - FEAST OF GABRIEL THE ARCHANGEL

O God, make speed to save me. O Lord, make haste to help me. Greetings, my brethren, on this Feast Day of the Archangel Gabriel, which is also the celebration of the Annunciation of the Lord. On Sunday we discussed today's passage from Hebrews, so we won't go into that any further today. Let us focus, rather, on our gospel reading which is, after all, related to the subject of our Feast Day. And if we have time I'd like to discuss our first reading a little bit as well.

The Archangel Gabriel has often been considered as the "messenger" or herald angel, as we see here in Luke. Even in the Islamic tradition, it is held that Gabriel revealed the Qur'an to Mohammed. And of course we find Gabriel in the Book of Enoch and other Qabalistic sources. He is invoked in our temple at every Mass & every theurgical operation as the guardian of the West, wherein he is associated with the elements of Water. But let us look specifically at his message here to Mary concerning the conception of Jesus.

We find here the passage that is often referred to in order to show that Mary was impregnated by the Holy Spirit. Now, we have discussed this before, but it bears revisiting. We know that the Holy Spirit is considered "feminine" in Gnostic theology. The Gospel of Philip even addresses this, stating, "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?" This statement is not exactly an in-depth exegesis, it's just a flat statement, and one that would be understood not only by Gnostics, but by anyone familiar with the Jewish tradition, wherein the word for the Holy Spirit, or Spirit of God, is feminine.

Now, some may feel that the statements from the Gospel of Philip contradict what is written here in Luke. They do not. No where does it say that Mary was impregnated by the Holy Spirit. Let us look again at what it does say, and perhaps we can gain some insight into this Mystery. Gabriel says to Mary, "The Holy Spirit will come upon you and the Power of the Most High will overshadow you." This statement is clearly stating two facts: 1) The Holy Spirit will come upon you, and 2) the Power of the Most High will overshadow you. We can readily see that there is a duality or syzygy being referred to here; a Divine Union through which the Logos will be manifested. In other words, it has less to do with the physical conception of Jesus, and more to do with the Spiritual forces at work to issue the Logos into the Cosmos.

There are also theological implications here, for it shows that the Holy Spirit was manifest in the world before the Logos, which was yet resting in the bosom of the Father, that is, as yet unmanifest until the Holy Spirit, the First Thought, united with the masculine counterpart and was able to liberate the Seed from the Father. This is not to say that the Logos is in any way inferior to the Holy Spirit, only that its manifestation is posterior to the emanation of the Holy Spirit. And of course this Divine Union is occurring outside of space & time in the normal sense.

I'm afraid that I don't have time to discuss the first reading, but please re-read this passage from "On the Origin of the World" to yourselves this week & meditate upon its beautiful imagery.