

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, September 20, 2015*

YEAR B - PROPER 20

Hellow by brethren. It is wonderful to see the return of our brother Giannetti into the active work of the Church. Last Monday, at the celebration of Holy Cross, we discussed the idea of reconciliation and its integral nature to our words. We see this theme carried over into some of our readings today. In Thunder: Perfect Mind, we may not immediately see the theme of reconciliation. In fact, one might even see it as needlessly pitting contrary attributes against one another. But we must remember the motto of the famous quantum physicist: *Contraria Sunt Complementa: Opposites are Complementary*. In Thunder, by putting seemingly contradictory statements up against one another, and presenting them as equally true, not only are we shown both sides of the coin, so to speak, our minds are forced to attempt the reconciliation of this paradox. The statements themselves do not cause this reconciliation to occur, but they give our consciousness the opportunity to exercise its ability to do so. And when the mind is successful in uniting - or reuniting - these seemingly divergent principles, the illusion of duality is shattered, and a new consciousness, a new awareness is brought forth.

Our Epistle reading from James supplements this beautifully. Here we are shown the nature of the aeonic Sophia versus what is temporal and imperfect. We are told that jealousy and selfishness are not of the truth, and that where those things are, "there is disorder and every evil practice." It is interesting that the author should use the word "disorder" to describe what is "earthly, psychic, demonic," for this suggests a state of disequilibrium that, as we discussed last Monday, is rectified through our acts of reconciliation. This passage goes on to say as much: "Sophia from above is first pure, then peace-giving, considerate, yielding, full of mercy and good fruits, impartial, and unhyprocritical." We don't have time to address all of the things said in that brief phrase, but let us consider a few of the words used. It says that "Sophia from above is first pure." That is to say, even in her descent from the Pleroma, she moves unaffected by the impurities of the lower realms. The next attribute given is "peace-giving." Now, "peace" is another word of equilibrium. We may therefore read that Sophia is an equilibrating factor. We are told also that she is "impartial and unhyprocritical," and how could she be otherwise? When taken in conjunction with the passage from Thunder, we see that she in fact reconciles all opposites and all paradoxes; in doing so she could not be other than impartial and unhyprocritical.

Finally, we read at the closing of this passage that, "the fruit of righteousness in peace is sown by the ones making peace." This is a clear call to act as She acts, to work toward the reconciliation of all things, and to "make peace," that is to establish or re-establish equilibrium. This is both an outer work and an inner work. Both are necessary, and neither is complete in and of itself. In the outer we must always seek to mitigate and quilibrate the chaotic elements about us. We should be "peace-makers" in the world. As to the inner work, we must train our minds to overcome the apparent duality of the world, which is the illusion of the demiurge, and discover the oneness of being. In working thus in the outer and the inner, the one will come to be a reflection of the other.