

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, December 27, 2015*

YEAR C - FIRST SUNDAY AFTER CHRISTMAS

Welcome back, my brethren, It has only been a couple of days since we met, but we are none-the-less thankful for this opportunity once again to celebrate the Supper of Our Lord. Were it possible, it would be delightful to celebrate together daily. But alas, we must content ourselves with what time we are allotted.

We spoke previously on effecting our reconciliation through the love of God & neighbor. We talked also about how love of God can only be truly accomplished through love of neighbor. Our Epistle reading today from Corinthians expands on this concept. We read right from the start that as the Elect of God, we are to put on, "feelings of compassion, kindness, humility, meekness and patience." Oh, we can hear the critics now, complaining that this is a doctrine of weakness and complacency. But this is not at all true for the Elect. These instructions are not at all an injunction to "roll over" or to be taken advantage of. Now, it can be these things when practiced by the unenlightened, who will see in everything only a half-truth and confuse it for the whole. To them, such statements may serve to justify the subjugation of others or to reinforce their own subjugation. But this statement is addressed specifically to God's Elect.

So, who are the "Elect" and what does this statement instruct them in? Very simply, the Elect are those who are perfected in the salvific gnosis. It is the state to which we all aspire. Now, very few, if any of us, will attain a permanent state of "Electhood" in this life, but we can all taste of those immortal fruits. And to the one who may taste of this fruit of divine knowledge: compassion, kindness, and the rest are not states of weakness, but of strength. Let us take compassion, for example. In the hands of the profane, the most well-intentioned acts of compassion may easily turn into a means of controlling others. When practiced by an unenlightened government, it becomes authoritarianism. But to the Elect, the Initiate, who knows well the laws of Cause & Effect, it becomes a tool of virtue, whereby one's fellow brothers & sisters lost in the Kenoma may have some of their unnecessary suffering relieved, that they might have the chance to catch a glimmer of that radiant light of the divine.

This doctrine has nothing to do with the alleviation of responsibility; it is about testifying to the Light that has come into this world, and helping our fellow humanity - who are ourselves - to catch a glimpse of that Light.

We may show humility and meekness, not to allow others to ride rough-shod over us, but because we are able to elevate our consciousness toward the apex of the swinging pendulum of cause & effect; there to observe the cycle of events, knowing that the actions of the wicked need not be met with an emotion-fueled reaction, but with subtle & measured responses that allow us to mitigate or side-step their treacherous advances altogether. And this is where patience is so important, It is one thing to gain the clear vision and foreknowledge of the future effects of actions. Those insights are gained when the consciousness is raised to a plane that exists outside of time. It is quite another thing, infinitely more difficult, to have the patience to allow the inevitable to play itself out.

But we are not alone in our struggles against our base, reactionary instincts. As our Epistle instructs, we must "let the peace of Christ arbitrate" in our hearts. This peace is the perfect equilibrium exemplified by Christ. In uniting ourselves with Him, we can bring forth a perfect Agape, and effect a perfect reconciliation.