

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Wednesday, February 10, 2016*

YEAR C - ASH WEDNESDAY

O God, make speed to save me; O Lord, make haste to help me. Greetings, my brethren, on this Ash Wednesday. It is good to be back with you. I hope you have found Tau Bruno's homilies enlightening in my absence. I will be delivering the homilies at least through Easter Sunday. It is likely that Tau Bruno will resume his homilies at some point after Easter, but we'll let you know as the time approaches.

You may recognize the brief prayer with which we open our homily: God God, make speed to save me; O Lord, make haste to help me. This is the prayer attributed to St. John Cassian. We introduced this prayer to you this time last year, along with the so-called Jesus Prayer: Lord Jesus Christ, Son of God, have mercy on me, a sinner. These prayers are often used in the context of ritual prayer and meditation. We advise you now, as we did a year ago, to make an effort during the season of Lent, to take up this practice of contemplative, repetitive prayer. When performed successfully, its benefits include not only the sensation of an inner calm, but may also open gateways of revelation, of communication with the holy angels, saints, and other messengers of light & gnosis.

Looking at our readings for today, our first reading begins an examination of the Hymn of the Soul, or the Hymn of the Robe of Glory. This is a beautiful allegory that relates to multiple events and circumstances at the same time. On the one hand it tells of the Spiritual or Pleromic Being becoming enmeshed in the Kenomic world, forgetting its divine origin - the very condition that each of us faces in our own journey here below. On the other hand it also shows the path and means of redemption, the recovery of the pearl guarded by the sea serpent. Thus, we see that the pearl is the spirit that has been trapped in matter since the breaking of the Pleroma - the disruption of the primitive equilibrium.

The pearl, therefore, is within each of us, waiting to be discovered and returned to the Kingdom whence it originated. But we are also the protagonist of this story, charged with the duty of liberating the spirit. Or rather, we may say that it is Christ and Sophia working in us to this end. It is all of these things at the same time. It will be better for you to contemplate and meditate upon this dream-like imagery than to analyze it critically.

Let us turn, then, to our second reading from 2nd Corinthians. We are encouraged here to persevere in our divine mission through all adversities, and by all available means. We are told specifically: "...by purity, gnosis, patience and kindness." These are all connected, one to the other. Purity is the condition necessary to the receiving of gnosis. And we do not mean here some false appearance of doing good, but of the elimination of any extraneous things that detract from the attainment of gnosis. But with gnosis comes the danger of conceitedness or haughtiness. This is tempered through the exercise of patience and kindness. And this is not a weakness when practiced under the guides of gnosis and true agape. And our conscience is free to make use of whatever spiritual tools are beneficial to us, hence, "through the weapons of righteousness of the right and of the left." It is only in perfect liberty that the primordial equilibrium may be restored.