

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, February 28, 2016*

YEAR C - THIRD SUNDAY IN LENT

O God, make speed to save me; O Lord, make haste to help me. Greetings everyone, and welcome. Let us jump right into our continued examination of the Hymn of the Soul. Our reading last Sunday spoke of the letter that was sent to our weary traveler, reminding him whence he came, what his purpose is, and to where he shall ultimately return. The knowledge of these things are, of course, the answers sought be all initiates of the ancient mysteries; the very mysteries that we, in our own day, seek to penetrate and uncover.

Our passage this Sunday continues its description of this marvelous and magical letter. We read: "It rose up in the form of an eagle, the king of all winged fowl; it flew up and alighted beside me and became speech. At its voice...I awoke and rose up from my sleep." Now, some of you will recall from your studies that the eagle is an emblem of the zodiacal sign of Scorpio - the sign associated with initiation into the higher mysteries. Remember that Scorpio has three principal emblems - the Scorpion, Serpent and Eagle - representing the three levels of knowledge, with the Eagle representing the highest, pneumatic, level of knowledge, or gnosis. So we see from this passage that it is an initiation into the Gnostic mysteries that is able to awaken the traveler from his somnambulistic stupor.

It is interesting to observe that this letter "became speech." And it is at the hearing of its sound that the traveler awakens. We cannot overstate the importance of the Word in our mysteries and in our work. It is in the Word that all things have their origin. It is the Word itself that was made flesh in the person of Jesus Christ. And it is by this same lost and found Word that we accomplish our own work of personal regeneration as well as the healing of others.

Sound is vibration, it is movement. We have often talked privately about the importance of sound within ritualistic works, in order to establish a resonance between the planes. These sounds, these tones, when utilized effectively, create harmonies. A harmony is merely two or more tones that complement one another. When two harmonious tones are played, a third tone emerges which is the result of the synthesis of the two. Thus our Lord tells us, "When two or three are gathered in my name, I am there." This is a living and life-giving harmony. But just as there is the Word of Life, there is also the world of death. This is also alluded to in scripture, such as when Jesus commanded the fig tree to die. The mechanics behind this are essentially the same as the former, except instead of creating a harmony, a dissonance is created. If you have every heard a chord played on an out-of-tune piano or a wrongly-fingered guitar chord, then you know that an inharmonious sound is immediately distinguishable from an harmonious one. When two or more inharmonious tones are sounded, there is likewise a third tone produced, but its effects are destructive rather than creative or sustaining.

Now, we are not saying that there is never a just and proper use for the dissonant, destructive word, for we see that Jesus himself has uttered it. But in almost every circumstance in life we will want to focus our sole purpose and complete energies toward producing harmonious works that repair and restore the destruction wrought unconsciously by the myriad inharmonious thoughts, words and deeds of those still asleep. And none of us are to be excluded from that group, for none of us has achieved a perfect neipsis. We are not Jesus, so before we leap to curse the fig tree, let us heed the advice of the wise gardener in our Gospel reading today, who recommends, "Leave it for this year, so I may dig around it and refertilize it, and see if it produces fruit in the future." For if the Lord had not looked so favorably upon us, we would have been cut down long ago.