

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on Sunday, March 6, 2016*

YEAR C - FOURTH SUNDAY IN LENT

O God, make speed to save me; O Lord, make haste to help me. Greetings to you all as we draw ever nearer to the Passion and glorious resurrection of our Lord Jesus Christ. Our first reading today is a continuation of the Hymn of the Soul. The text here, after describing the awakening of the traveler by the voice of the letter, goes on to describe the letter in terms of a woman whose voice awakens and guides "as if she were an oracle." This Divine Feminine is reminiscent of the Holy Spirit and her emissaries. We are reminded at once of the first Instructor of Adam in Eden, and more particularly of Sophia, the feminine counterpart to Christ and the revealer of His gnosis.

The role of Sophia as instructor, consoler, and way-shower is absolutely crucial to Christianity. Within Gnostic Christianity we are most fortunate to have a hierarchy of feminine beings to look to, pray to, meditate upon, contemplate, and in general rely upon for strength, guidance and blessings of every sort. From the Holy Spirit, Barbelo, to the Pleromic emanations of Sophia and Zoe, down to the earthly manifestations of the Virgin Mary, Mary Magdalene, Martha, Salome, and so many others, there are so many opportunities for us to celebrate the feminine mysteries; not merely as a counterpart or adjunct to the masculine mysteries, or the mysteries of Christ, but as a wholly integral part of the Christian mysteries.

The exoteric Catholic church, corrupt and errant in so many ways, nevertheless is not wanting for the celebration of the feminine mysteries. Their great deficiency is in that nearly every instance they must ascribe this or that feminine attribute to the Virgin Mary. She has become the only acceptable image of femininity worthy of veneration and praise. In this they have deified her nearly to the point of turning the Trinity into a Quaternary. It is not wrong of them to wish to worship the divine feminine. In fact, it is perfectly natural and proper. But they do themselves a disservice by ignoring the feminine hierarchy of beings and forcing all of their functions upon the Blessed Virgin Mary.

As Gnostics we are most fortunate to be the inheritors of such a rich and complete spiritual system. That is not to say that our classifications are perfect, but they do, however, reflect the unique properties of the various mediating agents, both male and female. We need never fear, though, that our prayers, petitions and worship are improperly placed, for the heart of the petitioner is the true director of all prayers. The same may be said, therefore, of the Catholics who address all their prayers to Mary. We believe in the truth of what bishop Leadbeater and others have declared, that there are angels or spiritual guides that receive and transport these prayers, and that correct the deficiencies thereof. So, if you have been praying to Mary as the Queen of Heaven, do not fear! The real Queen of Heaven is hearing your prayers and answering them without feeling slighted in the least!

It is very easy to mistake one spiritual being for another unless one has developed the very highest of spiritual discernment. And if one feels a particular affinity to one or another spirit or saint, it becomes very easy to see every spiritual interaction as being a dealing with your favored entity. For example, I personally feel a very special connection to St. Martha. Because of that, every spiritual communication I receive from a feminine entity is assumed by me to have come from St. Martha. Is my spiritual discernment so perfectly refined so as to claim without doubt that it is truly St. Martha contacting me each and every time? No, probably not. But we are not deterred. We pray, we listen, we grow in spiritual stature to one day return to our heavenly parents.