

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, April 17, 2016*

YEAR C - FOURTH SUNDAY OF EASTER

The Lord is risen! Hello everyone, today is the 4th Sunday in our Easter Season. Last week we discussed a little about the Eucharistic rite in its psychic & pneumatic aspects. Now, we said last Sunday that the pneumatic body cannot be broken; that it is indivisible. Yet you have also heard us and many others say that a spark of the divine exists in each of us. In fact, our very Mass states that the purpose of partaking of the Blessed Sacrament is so that, "we may reunite within ourselves the fragments...dispersed throughout the cosmos." This is truly a paradox indeed!

The purpose of initiation & gnostic illumination is to reconcile such paradoxes; as the ancients said, to square the circle. Unfortunately, there are no simple words that can be said to give you a clear understanding of this. Or rather, there are, but all such explanations are meaningless unless one has experienced the state of gnostic union. Now, in the past, the hierophants of old would simply have said that it is an ineffable mystery and leave it at that. And they are entirely correct that it is an ineffable mystery. These mysteries can never be taught, but only revealed by means of spiritual insight & revelation to those who are ready to receive them, at the time they are to receive them. But we do discuss these mysteries as we are able, because although we cannot impart gnosis to you, we can nevertheless help to create the conditions that are conducive to your reception of the inner truths.

The key in reconciling all paradoxes, especially the one of which we just spoke - which is also related to the simultaneous immanence & transcendence of God - is perception. The eminent statesman and mystical philosopher Sir Francis Bacon said that there is neither good nor evil, but that thinking makes it so. Now, we are not philosophically relativists, but there is a great deal of relativism when it comes to the perception of consciousness. That is, we believe, as our ancient & venerable tradition teaches us, in a fundamental and foundational Unity. But our realm of perception is a world of division.

This is why when we talk about the "breaking" of the Pleroma, we often refer to it in terms of our perception being "out of tune" with it, or dissonant & discordant rather than resonant & harmonious. And this is what the Eucharist helps to rectify. The great secret revealed to the mystics of all ages is that the divine "spark" within is in fact the whole of the spiritual realm itself.

The Christian Mysteries are oriented towards helping one become Christ-like, to become Anointed Ones themselves. And if this is true, and if this is possible, then it means to experience reality as Jesus Christ did. In the Pauline letters - whose profound mysticism is oft overlooked - this principle is stated repeatedly. Concerning Christ's relationship to the All, Paul tells us in Colossians 1:19 that, "in Him all the Pleroma was pleased to dwell," and again in the same letter at 2:9, "in Him dwells bodily, all the Pleroma of God." So too does the Pleroma dwell in each of us. Although we say that the Pleroma is "broken" or "fragmented" it is truly our own consciousness that must be repaired and reunited.