

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, May 8, 2016*

YEAR C - SEVENTH SUNDAY OF EASTER

Greetings brethren! Today is the seventh and final Sunday in our Easter Season. A couple of days ago we celebrated the ascension of the resurrected Lord, and now we await, eagerly and with great anticipation, the descent of the Holy Spirit which will empower the Church Militant - that is, the Church here below. The Church - Ecclesia - has always existed within the Pleroma. This primitive and archetypal Church is what we call the Church Triumphant. It is the spiritual or pneumatic Church which serves as the type for the Church Suffering and Church Militant. The Church Suffering is the psychic or astral form of the Church which represents its fallen form; the Church in need of restoration, but also the means by which the Church Militant - the hylic or physical Church - is elevated.

In Valentinian aeonology we see the syzygy of Ekklesia and Anthropos. The archetypal Church and archetypal Man are united in complementarity. In the psychical realm there is a similar relationship with Sophia and Christ, both having descended for the sake of restoring the primitive wholeness, and who unite to accomplish that - Redeemer and Redemptrix - mediaries for us here below to be restored to the Fullness.

The relationship between Humanity and the Church here below is just like that of the higher realms. We unite ourselves to the Church. And by this I don't mean any particular institution, but I do mean that we attach ourselves to the worldly agents of the Church through the sacraments. The sacraments bind us to the Church, first through Baptism and Chrismation, then through the Eucharist, and for some through Holy Orders, by which one eventually becomes the very embodiment of the Church. Or, rather, one becomes the embodiment of the conjoined Anthropos and Ekklesia.

The Spirit that we so eagerly await is the catalyst and the force behind all of this. The Spirit enables in us what could previously be done only by Jesus Christ himself. Through his priesthood we not only inherit the ancient priesthods, but become Christs ourselves. Through knowledge of the Spirit we may become Wise. That is, we also become the embodiment of Sophia. And the union of these elements of the Christ and Sophia within oneself will make one into a veritable image of the Pleroma - the Enlightened Human restored to its primitive capacities.

Before we conclude, let's talk briefly about what we mean by "Spirit." There are at least three different meanings we attach to this word. First, there is spirit in the sense of pneuma, meaning the most subtle and incorruptible substance - as opposed to psyche and hyle. 2nd, we speak of "spirits" - non-corporeal entities, some of which are truly pneumatic, and others that are of a psychic substance and closer to what we would more properly call "souls." 3rd, there is the Holy Spirit - part of the Trinity to which we commonly attribute "feminine" characteristics. There are, of course, other meanings in alchemy and so forth, but these are some important distinctions to bear in mind.