

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on Sunday, May 22, 2016*

YEAR C - TRINITY SUNDAY

Welcome, everyone. Today, the Sunday after Pentecost, is celebrated as Trinity Sunday. This is only appropriate since the Holy Spirit is now in our midst and made known to us, just as the Son made the Father known to us. We have heard from many mystics that the course of humanity may be divided into three Ages: The Age of the Father - representing the era before the Advent of Christ; the Age of the Son - that is the Christian era; and the Age of the Spirit - an age yet to come. Now, as concerns the temporal history of humanity, we may indeed identify two of these three ages with certainty and simplicity. The Age of the Father represents the ear beginning with the dawning of human consciousness, and extending up to the birth of Jesus. The age of the Son, then, begins with Christ's Incarnation. There have been numerous predictions concerning some specific dates that were supposed to usher in the Age of the Spirit, but if we are to identify this "Age" according to the general advancement of the human race, then I think most would agree that we have not yet collectively attained to this state. In fact, as a collective, we may very well be in a relatively early phase of the Age of the Son.

There is, though, another way to look at these "Ages" that is more relatable to our Gnostic doctrine, and that is comprehensible at the level of the individual. If instead of using the term "Ages" we replace it with "Aeon," then we may begin to see that the three "Ages" are actually states or conditions of being that exist outside linear time. In this sense we may relate these three Ages - or Aeons - to our familiar concepts of the Pneumatic, Psychic, and Hylic realms. In this comparison we may see the Age of the Father as indicative of the Hylic. In other words, the "Father" in this sense, as representative of the state of humanity before the Incarnation of Christ, must represent the Demiurge, ruler of this lower realm. It represents, in any historical era, the man or woman who is ruled and guided by the material forces; the pains & pleasures of the flesh; and the moral and philosophical fundamentalism symbolized by the stone-engraved Law.

The Age of the Son represents a liberation from the law of the Demiurge, and the establishment of the Law of Love. The Church of Christ is - or should be - the embodiment of this New Law. This is the law which is principally Psychic in nature, which appeases the wrath of the Demiurge, and which is symbolized by images of the psychic Christ, as well as of Sabaoth, the good archon who renounced the evil of Ialdabaoth and embraced the truth of Sophia. many people have risen to embody this archetype, and many more are on their way to do so.

Finally, the Age, or Aeon, of the Spirit is the fully enlightened & divinized human; the true Church of Gnosis that is elevated above every law because it is the very source of all law. These few elect of the Church of Gnosis have always been among us, viled & unknown; but it is to this Aeon that we must aspire.