

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
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YEAR C - PROPER 5

Greetings everyone! All of our readings are so wonderful today that it is very difficult to try and choose which parts to comment on. Our Gospel reading from Luke today tells of the widow's son who died and was raised from death by the master's word. In our Epistle reading, Paul tells the Galatians that the gospel he proclaims "is not according to man...but through a revelation of Jesus Christ." That is, we may rightly look upon the teachings of Paul as the first gnostic scriptures, having been revealed directly through gnosis.

In our reading from the Gospel of Philip, we see a very interesting discourse on the nature of words and names. I begins by telling us, "The names of worldly things are utterly deceptive, for they turn the heart from what is real to what is unreal. Whoever hears the word 'God' thinks not of what is real but rather of what is unreal." In other words, the map is not the territory. The word is not the thing itself. People don't know God because they look at the word "God" as a god. As Gnostics, we are, in a way, without a "God" because we know that true comprehension comes only through the direct experience of Gnostic attunement. And in those moments of attunement the concepts of "God" or "Light" or "Father" become utterly meaningless, for the sheer immensity is too great to be contained by any words at all. We say "God" because we have to try and use some means of conveying our experience. But we are utterly unqualified to issue this name. The lesser does not name the greater; the child does not name the parent. And certainly no name, no attribute can be given to the very source of all names and all attributes.

We are told, "Truth brought forth names in the world for us, and no one can refer to truth without names." It goes on to tell us that "Truth is one and many...to teach us about the One, in love, through the many." Because the One is infinite it is incomprehensible. Even our gnostic experience, while putting us in union with the Fullness, does not give us any kind of comprehension that can be then communicated in order to bring about that same understanding in others. Any descriptions of the One based on personal attunement will only have any real meaning to those who have also had that experience. To all others, the words - as we were just discussing - still mean something else entirely. But we may begin to get a taste of the immensity of the One through its many and varied manifestations. We are all said to contain a fragment of divinity. This is, of course, an imperfect statement. But it points us toward a truth - that we may look to our fellow brothers and sisters of the human race for many individual expressions of the one divine Truth. That does not mean that every human act or characteristic is emblematic of that Truth. But when we strip away cultural biases and false logic and sophism, we will see what may be referred to as fundamentally divine qualities. For example, in the contentious world of politics we often see ideas and philosophies that seem diametrically opposed. And proponents of these ideas on both sides will inevitably see nefarious machinations at play on the part of the other side. This is rarely the case. Yes, it is true that greed and lust for power will always have a corrupting influence. But the major differences come more from a lack of understanding and foresight. On both sides of any political issue one will find expressions of a divine ideal. The fact that the philosophies seem opposed to one another has to do with the imperfect expression of the ideal; but the spark of divinity is evident none-the-less. I didn't get to cover all the points I wanted to, but I'm afraid we're running out of time. Please read and meditate upon today's readings over the coming week.