

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 7

Greetings brethren, and welcome. There are some interesting correlations between our first reading from the Gospel of Philip and our Epistle reading from Galatians. Both passages allude to the difference between the garments of falsehood and illusion - that is our unlightened, animal selves - and the true spiritual garment, which is Christ himself. In other words, the apparent reality of our world here below is an illusion obscuring our true nature.

Let us first look at Paul's letter to the Galatians. In this very brief passage there are a number of very interesting doctrinal issues raised. But I want to focus today on the elements of the theme I just mentioned. We read, "For as many as were baptized into Christ, have put on Christ. There is not Jew nor Greek, their is not slave nor free, there is not male and female; for you are all one in Christ Jesus." So, we see here the idea of putting on Christ. We will discuss shortly what this means. But we can see from this passage that it elevates one above all worldly distinctions. All sacramental Churches should heed this well; for it shows rather definitively that, theologically speaking, sex and every other outward distinction is wholly accidental, not substantial. This is no new idea. Paul recognized it in his own day, at least when he was guided by the Spirit. And it has been acknowledge by the Elect in every age. In 1773, Louis-Claude de Saint-Martine writes to J.-B. Willermoz, "the feminine soul comes from the same source as that which is dressed in a masculine body and, having the same work to do, the same enemy to combat and the same fruits to hope for, ought then consequently, to have the same weapons." The "weapons" that Saint-Martin was writing about to Willermoz wer the Elus Cohen initiations as intended by Pasqually. But whether we are talking about theurgic empowerments or the sacrament of Holy Orders, the principle is identical, and the sentiment applies equally. The one thing that should surprise us is that, in spite of the Christianizaition of the Western world, and contrary to the message of the New Testament, some out-dated notions of the sexes should have endured at all.

Any any rate, let us return to our original topic and look next at our first reading from the Gospel of Philip. Here is addressed a topic that is so simple and so self-evident that we wonder how it is that even today it is misunderstood by so many, especially within the fundamentalist Protestant sects. We read, "Some people are afraid that they may rise from the dead naked, and so they want to arise in flesh. They do not know that it is those who wear the flesh who are naked. Those who are able to take it off are not naked." This strikes at one of the core Gnostic exegeses of Genesis: that the "nakedness" of Adam and Eve had nothing to do with a lack of clothing. Rather, it was the putting on the flesh that caused the primitive Human to become naked of the garment of Gnosis - of the knowledge of their nature and origin. In the exegeses of Genesis this is rectified through partaking of the fruit of the Tree of Knowledge; that is of Jesus himself. Here in the Gospel of philip we are reminded that, "One who does not eat my flesh and drink my blood does not have life within...His flesh is the Logos and his blood is the Holy Spirit. Whoever has received these has food, drink, and clothing." Thus, through the Eucharist - and the actual process it represents - one partakes of a spiritual food and drink and is re-vested in that spiritual garment of Gnosis. In the unifying within ourselves of the Logos (male) and the Holy Spirit (female) we "put on Christ" and are restored to our former glory, which is neither Greek nor Jew, male nor female, etc. The outer illusion has been shattered and we may begin to reclaim the knowledge and abilities of our birthright, which is divine.