

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, January 1, 2017*

NEW YEAR'S DAY

Happy New Year! and welcome. Because of how the feast days and holidays fall this year, we are not utilizing the readings for either the First Sunday or Second Sunday After Christmas. Today, of course, is New Year's Day, and since next Friday is the Epiphany, next Sunday's readings will be for the first Sunday after the Epiphany. We advise you, though, to study the Lectionary readings on your own for these days.

"Behold, I make all things new," says the one sitting on the throne in our reading from the Apocalypse whom we understand to be the Christ. In preparing this homily I looked back at the New Year's homilies given the past couple of years and realized that they shared a theme of the dawning of a new awareness. This caused me to contemplate the nature of "The one sitting on the throne." And as I just said, we understand this One to be Christ; and certainly it is. But let us probe a little deeper. When we say that it is Christ sitting upon the throne, our first inclination is to look at the macrocosm. Not that we are understanding it as a person literally sitting on a chair, but we conjure images or concepts of the Christ, the Logos, governing all in peace, unity, and perfect harmony.

Now, our doctrine states that we ourselves may attain to the very Christhood as Jesus. That is not to say that we can become the Logos in the ultimate sense; but that we can become Christs - Anointed Ones - so that our will becomes united to the Divine Will; our personal logos partaking of the knowledge and power of the Divine Logos. All of this transpires within the individual; specifically within the soul, which is the seat of consciousness. So, while there is a universal or macrocosmic regeneration of humanity, this must also happen at the personal or microcosmic level.

Who, then, is the one sitting on the throne? Who is the one who says, "Behold, I make all things new"? Who is the Lord of the microcosm? Our answer remains the same, it is the Christ.

The concept of personal regeneration and reintegration implies not only a fall, but an incompleteness of the self. Within esoteric Christianity, from the first Gnostics up to the present day, we find the idea of uniting with a higher power or higher self, which completes the individual, ultimately restoring them to their original divine rights. In the early Gnostic scriptures we find reference to the divine twin. In the philosophy of Martinès de Pasqually he speaks of the Minor in privation (man) uniting with a Major spirit in order to effect reconciliation and regeneration. In the Western Mysteries, it has become popular to refer to this process as the knowledge and conversation of the Holy Guardian Angel. But whether we are talking about the divine twin, the Major spirit, or the HGA, this is one single process being referenced.

Now, whether this higher power is a part of our original self from which we have become detached, or it is a truly separate entity with which we unite ourselves, it matters little. This experience has been so uniform across the ages that we must place credibility in this doctrine as a true teaching of the Gnosis. One cannot attain to Christhood without accomplishing this intimate union. In our reading from the Gospel of Thomas, Jesus says, "If two make peace with each other in a single house, they will say to the mountain, 'Move from here,' and it will move." Let us, then, make peace with the spirit who is ready to edify us.