

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain.
on Sunday, June 11, 2017*

YEAR A - TRINITY SUNDAY

Greetings everybody. Last week we did not get a chance to talk about our Scripture readings because we entered upon a discussion of egregores. But that is OK. Not every homily need be an exegesis of the day's readings. It is important to utilize this time to investigate the various aspects of our venerable Tradition. Today, we may or may not discuss our readings, depending on our time, but first I want to return briefly to the subject of egregores, which I promised last Sunday that we would continue today.

When we left off last week, we were discussing the possibility of the reincarnation of an egregore. The logic behind this is as follows: if we hold to the possibility of the reincarnation of the soul (which is psychic or astral substance), and if we recognize the egregore as a psychic or astral entity which manifests through a physical medium, then it follows that an egregore, being in essence a "soul" may enter another suitable vehicle if the original vehicle no longer exists, or if it is not longer capable of hosting that "soul."

I would argue, and I think few would disagree, that our beloved Apostolic Church of the Pleroma is in fact a "reincarnation" of the Ecclesia Gnostica Catholica Hermetica. Now, I do not say this only because I was a member of the Sovereign Triad of that body, but because it is demonstrably true. As many of you know, the Sovereign Triad of the EGCH was dissolved in late 2006 or early 2007 in favor of investing power in a sole Patriarch, Archbishop Kenneth Canterbury. Bishop Canterbury, however, was drawn to the mysticism of the desert fathers, such as Origen, more so than to classical Gnosticism proper. This being the case, in the latter half of 2008 he put the EGCH definitively to rest.

Now, my intention at that time was to assist Bishop Canterbury in his new endeavor. But I came to realize that the entity guiding my work was the very same that had animated the EGCH. It was the same entity that had directed me, in late 2000, to write the Hermetic Vesper rite, the precursor to the Holy Gnostic Liturgy of the Hermetic Rose+Croix, which, at the time became the principal liturgy of our EGCA parish in Kenosha, Wisconsin, and which became the liturgical cornerstone of the EGCH. This same entity now directed me to erect an edifice suitable for its manifestation.

The Hermetic Rose+Croix liturgy had been expanded and developed into the Liturgy of the Hermetic Light, and this latter rite is found today in nearly the same form as our Liturgy of the Pleromic Light. In fact, all of the rites and doctrines of the EGCH will be found within the ACP, expanded, refined, and perfected. That is not to say that the ACP is the EGCH, any more than one person is the same person she was in a former life. The egregore has made it clear that it has fully integrated into the vehicle of the ACP, and to that end instructed me, as its principal actor, to adopt a new episcopal nomen, the name of Tau Valentinus belonging to the now-deceased EGCH. This discussion has taken a little longer than I expected, but there are still a couple of more points on egregores that we will address ~~new~~ Sunday.