

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, June 18, 2017*

YEAR A - PROPER 6

Greetings and welcome. Two weeks ago we began what was intended to be a very brief discourse on the concept of egregores. But because of our time constraints in this forum, we are now continuing this discussion for the third week. But I believe that these should be the final remarks on the matter - at least for now.

We have already discussed the nature of egregores, how they are created or contacted, and how they are maintained. But let us now also consider how they are destroyed; I'm not really sure if the word "destroyed" is proper here, but at least the process of rendering it incapable of action upon the physical plane. It is commonly held that to completely destroy an egregore's ability to manifest, it is necessary to put an end to all the rites and practices associated with it, as well as all physical items pertaining to it. This means not only the cessation of liturgical practice, but the physical destruction of all materials, emblems, etc., appertaining to that body. This has never been an easy feat, and in today's world of universal electronic archiving, it could be argued that it is indeed no longer possible, unless there is literally zero online or electronic reference to the movement.

To illustrate how difficult it is to truly suppress an egregore, let us look at Gnosticism itself. By the end of the 4th century, the proto-orthodoxy was making great strides in establishing itself as a true orthodoxy. It went to great lengths to suppress the Gnostic rites and doctrines. It attempted to destroy every physical remnant of the Gnostic faith. Its leaders were exiled or murdered, its rites and beliefs banned, and its written corpus destroyed by fire wherever it was found. This campaign of annihilation was thorough and quite successful.

But it was not entirely thorough. It was not entirely successful. In fact, the most severe of the "orthodox" heresiologists practically assured the survival of the Gnostic doctrine by committing their detailed refutations to writing. And we see the Spirit of Gnosticism peeking forth again and again throughout history, ever seeking a more perfect vehicle of expression. And through this, the great Gnostic egregore has given birth to many other egregores, from the Manichaeans to the Cathars to the Eglise Gnostique of Jules Doinel and so many others.

The discovery of the Nag Hammadi texts has not only helped to strengthen the presence of Gnosticism in the modern world, it also helps to explain its endurance throughout the ages. For, as long as those Scriptures remained, there existed a physical link, however tenuous, to the great Gnostic egregore of old. And the reproduction of those texts has helped its many children to establish a more firm relationship with their mother.

To simply ignore an egregore, however, can be dangerous. There is a chance that it will simply go dormant or dissipate, but it can also mutate into something monstrous; something like a disquieted soul. It is therefore important to always treat an egregore with the same respect due to all living beings.