

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Bruno II  
to the Parish of St. Ambelain  
on Sunday, July 16, 2017*

YEAR A - PROPER 10

Brothers, we come together today to continue our conversation from last week concerning our readings from the Apocryphon of John. Last week we determined that God, the All, the eternal One, was unknowable to man. Today's reading covers the emanation of Barbelo, the "first power who preceded everything and came forth from his mind as the Forethought of the All." Today, let us analyze this first emanation and determine what its significance is.

First, let us again remember that the Father is unknowable, unfathomable to man. God is so vast and eternal, that in some ways he is unknown even to himself. I believe that this is why Barbelo, the first emanation of God came to take place. This is God coming into a focused existence. Our reading tells us that Barbelo is the perfect power, image of the Perfect and Invisible Virgin Spirit, whose light shines like the Father's light. It is referred to as the Mother-Father. All of this indicates to us that this first emanation is as exact to the unknowable God as you can get, without being God itself.

Barbelo then becomes the vehicle through which God causes all else to come into existence. Barbelo requested the Aeons be emanated. And as we will see next week, the divine Logos comes into being, conceived by Barbelo with the aid of God. Thus we see that Barbelo is the "universal womb." He/She existed before all, and all proceeds from Him/Her.

Why the double pronouns here? Because Barbelo contains both the masculine and feminine principles of the Absolute within him/her. Everything does, even mankind, to some degree or another. However Barbelo is the first expression of God and contains these principles equally. Depending on which form Barbelo needs to act under, determines which principle comes to the fore as most active. In our next reading, when the One which is God unites with Barbelo, we see conceived the Child, and in this manner we become first aware of the trinity, only upon the divine plane: here is the Father, Mother, and Son; or maybe better known under their newest revelation as God, the Holy Spirit, and Christ. This is why we most often see Barbelo referred to under a feminine form, for her first true act, in accord with the Father, is the conception of a divine Child.

However, let me make one thing clear before I leave you today. In our readings we see the emanation of Barbelo, along with the other Aeons. These are not Gods, but pure spiritual beings who are perfect in their emanation. They cannot exist without God, and in their totality, they are representative of God. This we are told explicitly in our reading: "These are the five androgynous Aeons, which are the ten Aeons, which is the Father." So let us be not confused by the number of emanations nor their names or order of emanation. Everything begins with the Father, and is made known through Barbelo, the mother. Next week we will focus our homily upon the Child.