

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Monday, December 25, 2017*

YEAR B - NATIVITY OF THE LORD

Good morning and Merry Christmas everyone. Our three readings today are perhaps my favorite group of readings of the whole year. The first, taken from the Gnostic text Allogenes, utilizes a "negative theology" to express the incomprehensibility of the Absolute. The author tells us, "I was seeking the ineffable, unknowable God." Now, there are some who would argue that such an endeavor is fruitless and pointless. After all, if God is truly ineffable and unknowable, then one may never know it or speak of it; and if one does come to some knowledge, we may be sure that it is not of the Absolute, for then it would be knowable and would no longer fit the description. Nevertheless, humans have always had an unsatiable drive to know the unknown, to approach the unapproachable, to discover the very Source of all.

So, is this pursuit truly pointless and fruitless? If so, then why would humanity be imbued with this innate desire? But in this quest, our intrepid author makes contact with the Aeonic Luminaries who tell him, "You have done enough to hinder the inactivity that is in you by seeking what is incomprehensible." This seems fairly remarkable to me. For it suggests that there is a value to be gained in the very act of seeking. This tells us that by approaching the ineffable mysteries, we set a process into motion. We are told that it will "hinder the inactivity"; in other words, it begins to awaken the individual from the spiritual sleep and stupor that we read of so often. This spiritual awakening does not come, therefore, from actually knowing the unknowable, but is the effect of one's striving to do so.

Our Gospel reading, from the prologue of John's Gospel, is probably the most well known and revered of the canonical texts by Gnostics and other Christian mystics. It is found open upon the altars not only of the ACP, but of Martinist and Masonic lodges worldwide, as well as those of several Rose+Croix movements. There is something so profoundly mystical and intuitively meaningful in this description of the descent of the Logos into the corporeal universe, that the mere presence of these words is considered to have a powerful spiritual effect. As Gnostics, we see perhaps even more in these words than others; not because we necessarily have great insights personally, but because we can relate it to the enlightened scriptures of our ancient ancestors. The Gnostic mythos tells of the descent of the "Enlightened Afterthought" - Zoe, or Life - into the primitive Adam, which caused immediate enlightenment. But upon the descent of Adam into the flesh - male and female - Zoe (Life) was withdrawn. But with Christ we read that "in Him was Life"; that is to say that the Logos and Zoe united are represented in Christ; thus the means for spiritual enlightenment has returned. That is why this "Life was the light of men," and could not be apprehended by the powers of darkness. May this Light and Life be with you all today!