

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

Comment on the Seal of the ACP

Here is a brief analysis of the Seal of the Apostolic Church of the Pleroma:

Let us begin on the outside and work our way in. The outermost element is the Circle. The Circle connotes, among other things, the compassing of all that is manifest within the Mind of God. That it is a double circle suggests that all of manifest creation is but a subset within the Mind of God, and not equal to God. That is, there is nowhere that God is not, but God does exist where naught else exists.

Between the two Circles is the name of our Holy Church, written in Greek, the language of the Christian scriptures. This represents not only our particular Apostolic Church of the Pleroma, but the aeonic, or archetypal, Ecclesia - the Church of God that exists within God, but contains within her all of her children. The Greek may be translated, word for word, thus:

Εκκλησία - Ecclesia - Church.

Αποστολικός - Apostolikos - the adjective form of Αποστόλος (Apostle); thus, Apostolic.

Πληρωματος - Pleromatos - the genetive case of Πληρωμα (Pleroma); thus, "of the Pleroma."

Within the double Circle is the equal-armed Cross. This cross is representative of all that is associated with the quaternary principle - the four Elements, the Tetragrammaton, the four cardinal directions, etc., etc.

There are four quadrants outside of the Cross. In the upper left quadrant we see the letters IC, and in the upper right, XC. These initials represent the Greek name of Jesus Christ - ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ. Note that the "C" is an ancient form of the Greek letter sigma (Σ), still used in some alphabets, such as the Cyrillic. So, the ancient form would appear: IHCOYC XPICTOC.

In the lower two quadrants are the letters Α and Ω - Alpha and Omega. This, again, is a reference to Christ, who said, "I am the Alpha and the Omega, the beginning and the end." Α and Ω are the first and last letters of the Greek alphabet.

Within the arms of the Cross are four words. Clockwise from the top they are: Αγάπη, Γνωσις, Ελπις, Πιστις (Agape, Gnosis, Elpis, Pistis) - which are: Love, Knowledge, Hope, and Faith, respectively. The Gospel of Philip states: "Faith is the Earth in which we take root. Hope is the Water with which we are nourished. Love is the Air through which we grow. Knowledge is the Light by which we ripen." Thus, keeping in mind that the diagram of the Seal is oriented in an Eastward manner:

ΠΙΣΤΙΣ - Faith - is in the North, and represents the Element of Earth.

ΕΛΠΙΣ - Hope - is in the West, and represents the Element of Water.

ΑΓΑΠΗ - Love - is in the East, and represents the Element of Air.

ΓΝΩΣΙΣ - Knowledge - is in the South, and represents the Element of Fire, in the form of Light.

This leaves us, then, with the Rose blooming at the center of the Cross. This ancient and venerable symbol contains depths of meaning far exceeding the brief overview provided in this commentary. But let it suffice to say that it is representative of the unfolding awareness of the soul. If the Cross represents the physical world of matter, then the Rose is the consciousness of the soul that continuously grows and expands as it is exposed more and more to the vivifying rays of the Light of Gnosis.

These comments should not be seen as a definitive analysis of the Seal, but merely as an introduction. For the clergy and congregants of the ACP, this short paper should serve as a starting point for a deeper and broader analysis of the various elements of the Seal. Remember, also, that a Seal such as this is greater than the sum of its constituent parts. These various elements, when taken together, form a sort of signature of the egregore of the ACP, and thus serve as a point of contact between that egregore and the members of the Church. In that respect the Seal may be utilized as a mandala - a focal-point for meditation which may help one to attune to both the unique properties of the ACP, and more generally to the Light of the Gnosis of our Lord Jesus Christ.