

## Ever and ever or ages of ages

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Now, this world is said to have seven ages, that is to say, from the creation of heaven and earth until the general consummation and resurrection of men. For, while there is a particular consummation, which is the death of each individual, there is also a general and final consummation which will come when the general resurrection of men takes place. The either age is that which is to come

Before the framing of the world, when there was no sun to separate day from night, there was no measurable age, but only an age co-extensive with eternal things after the fashion of some sort of temporal period and interval. In this sense, there is one age in respect to which God is said to be of the ages, and, indeed, before the ages, for He made the very ages—since He alone is God without beginning and Himself creator both of the ages and of the things that are. When I speak of God, however, it is obvious that I mean the Father and His only—begotten Son, our Lord Jesus Christ, and His All-Holy Spirit—our one God.

We also speak of the ages of ages, inasmuch as the seven ages of the present world contain many ages, that is to say, generations of men, whereas there is one age containing all ages and which is called the age of ages—both present and

future. Furthermore, the expressions 'age-enduring life' and 'age-enduring chastisement' show the eternity of the age to come. For, after the resurrection, time will not be number by days and nights at all; rather, there will be one day without evening with the Sun of Justice shining brightly upon the just and a deep and endless night reserved for the sinners. How, then, will the time of Origen's millennium be measured? God, therefore, is the one maker of the ages—He who also created all things and who exists before the ages.

So, although "forever and every" may be a literal translation from the Book of Revelation, according to St. John of Damascus, it seems that the context in which it is used in our Trinitarian doxologies in the holy and divine liturgy would seem to be more appropriately translated "unto ages of ages".

By using "ages of ages" we more correctly conform to the 'Instructions' issued by the Oriental Congregation in Rome and we would share a common translation with our Orthodox brothers and sisters, with whom we continue to strive for unity.

Hopefully, those responsible for this new translation which is *ad experimentum* for one year will prayerfully reconsider their decision to use "forever and ever" in place of "ages of ages". This in no way implies that those responsible for the translation of our sacred liturgy are in no way incompetent. Still, however, the majority of the clergy of the Eparchy of Newton agreed that the more correct translation of our Trinitarian doxology should be "ages of ages"