

On Time

Is not this the nature of time? Where the past is no more, the future doesn't exist, and the present escapes before being recognized. - St. Basil.

What is time? Not simple to understand what it is, yet no more regularly used....there is no past, if nothing happens in the future there is no future. How can the future be if it doesn't exist? And how could the present exist and not be eternity? We can not say that time *is* instead of its impending state of non-being. *Even though it's incorrect, let's use the common terms to describe it – but know it's not accurate* – Bl. Augustine.

Even the scientists know there is no time...Einstein.

Space and time are manifestations of God's love, and if you don't love both are reduced – Mt. Athos

How near or far you are to people is not a question of geography but of love...Mt. Athos

Eternity – God – no beginning and no end – constant.
(does not mean endless time, it's no time – now.)

Aoen – aeonic – angels motionless

Time – temporal – man (characterized by change) – first two have a beginning

In the beginning...The beginning of time, time is the first creation. Maximus says it has a motion and it has mutability – κηνεσις. When there was no cosmos there was no time. Only our world exists in time, in sequence, in generation. There was no time and all at once there was – it went from non-existence to existence. All things that came into being are mutable and have mutability.

Aeonic time and **our time** both have a beginning – so they are related. It is immutable and it doesn't have motion but it has a beginning...Only un-relatable one is **eternal**.

But there will be a time when time is no more...It will just be day without evening. If you divide time infinitesimally there is still time; but this is not the case when time ends – when that happens time itself is no more. So what happens to us in that time *after* we've been united with our bodies?

If we are raised in uncreated energies they become uncreated by that same grace. Man becomes uncreated by grace – he shares the uncreated divinized gift

υπεργενεσις. Στασις is in eternity and it is assoc. with “eternal well being.”

The concept of him being uncreated is throughout the patristic teaching, St. Basil, Elder Porphyrios. He becomes beginning-less-ness and endless and becomes all that God is by grace, Emilianos, St. Nicodemos, Elder Vlachos, many of them use it because they experienced it.

Platonic world didn't understand this...They saw no passage from time to eternity. Everything that has a beginning has to have an end. Only that which has no beginning can have no end. This is why they saw the pre-existence of souls. If the soul was immortal – it had to have always existed. *A mobile image of eternity* – Plato's definition of time. Time is therefore trying to imitate eternity...It's a cyclical concept of time – no end, no beginning – goes on and on in a spiral. Whereas we have a linear sense of time – it begins and ends (time ends).

The permanence of the cycle of time is an imprisonment – there's real history, when it's gone it's gone, but with the Greeks there was no sense of this. But the Father's saw it differently with a finite amount of time happening before He returns and ushers all of creation into the eighth day...and everything has an impact on this and will be impacted by it.

We therefore don't really know what time is, but how we approach it will affect us eternally. It is the place where love is revealed. *Time is given for repentance – don't waste it on trivial pursuits* – St. Isaac the Syrian.

Time for us is finite and has a purpose and with place is an organic whole. It's not a privation of the eternal but a creative process in which that which was brought into existence from nothing-ness reaches its goal and purpose. Prayer in this sense is an infinite creation – Elder Sophrony.

The power of God will raise the dead and reveal all. We are in the age of hope and expectation, waiting for time to complete itself and us. Ultimately that will be the only thing asked – how we spent our time here. What about the damned? They will go and be in the same place - we will be changed depending on what we have done here.

Terms

Theologia

The life of God from which the Son and Word was begotten from the Monarchia of the unbegotten Father, from where/Whom also the Holy Spirit proceeds.

Eternity

The timeless space where God is, no beginning and no end. It is not endless time, it is the timelessness dimension, where there is no movement or change

Nature/Ousia**Essence****Substance**

All words saying the same thing: the indefinable God as presented by St. Dionysius through the negation of apophatic theology

Uncreated

God in His essence and His energies, and in His Hypostasis as Father, Son and Holy Spirit.

Transcendent

That which is not accessible to us – not by space and time, but by nature...the uncreated

Autonomy

Movement of God restricted only by His nature. Dependent upon nothing outside of Himself

Impassibility

The inaccessibility of God to created experience. Seen most graphically in Christological issues based principally on the uncreated as being unchangable by nature in eternity

Immutability

The aspect of God that is without change, based on His impassible and transcendent nature in eternity

Economia

the ‘beginning’ of creation – both non-corporeal and corporeal that incorporates aeonic and temporal time.

Aeonic time

That dimension where the non-corporeal angels exist, where there is no movement or change. There was a beginning but no end.

Temporal time

The dimension of corporeal beings where there is both movement and change, that had a beginning and will have an end.

Energy (energies)/ Activities

God that is communicated to us and experienced by us. The uncreated Light of God.

Hypostasis/persons

The divine *mode of being* experienced in the economia of God by creation. Specifically as God the Father, Jesus Christ as the Son (God and man), and the Holy Spirit

Created

All that is not God but has come into being in the economia of God...including the human nature of Christ

Immanent

That which is uncreated yet shares our space and time, that we can experience...the Grace/Light of God

Synergy

The relational movement of man in God. That man may choose to act not autonomously but in/through Grace

Passibility

The accessibility of the created to experience...based on the nature of creation, by nature and in time as being changeable

Mutability

The aspect of creation in time that allows it to change. Because it is in time, when time ceases so will creation's mutability...yet not by nature (it remains passable) but by relation with God.

From the Father, through the Son, in the Holy Spirit

The theologia mode of being of the Holy Trinity that is experienced in economia, in time, by man in a synergistic relationship of grace with God that will continue in eternity

Unbegotten Father, the Son Begotten of the Father, the procession of the Holy Spirit from the Father

The positive (cataphatic) theologia relational, immutable mode-of-being of the Holy Trinity. In the economia of time that mode of being appears mutable

Exnihilo

The mode of non-corporeal and corporeal creation: *'out of nothing.'*

logos and logoi (logee)

The 'thought wills' of St. Maximus, the basis of man's ability to find and experience God in synergy in creation

Genesis 1 - 3
Salvation in Creation

– God *Said*

[notice the Word of God is the creative force]

– Light (divides the night from the day)

[light is used to differentiate and to allow creation to be seen]

– Order & simplicity

[it moves from simple to complex, knowledge must be gained in obedience in order to not confuse the bearer from the source]

– Good and very good

[Note nothing inferior with the created, the corporeal and material - it is good. This is from a context that implicitly has 'bad' in it - the serpent is allowed access and is uncontrolled, also]

John 1
Creation in Salvation

– **In the beginning was the Word**

– **The Light** (divides the darkness and light of men)...Not the created light but the uncreated Light

– The Forerunner, **order and simplicity in the coming of the Light**. The growth of the spreading of the Light with the calling of the Apostles.

– Good and very good (they beheld the Light...as of the only...)