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Original Paper

John D. Zizioulas and Frank D. Macchia in Conversation on Eschatology: A Preliminary Assessment

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Abstract
This article brings the eschatologies of the Eastern Orthodox theologian John Zizioulas, and Pentecostal theologian Frank D. Macchia. Zizioulas' primary theological orientation is the ontological and eschatological significance of the Eucharistic gathering of the Church. Macchia's north star in contributing to the maturing of Pentecostal theology is the eschatological significance of Christ and Pentecost. Both eschatologies are thoroughly Trinitarian and relational, Christological and pneumatological, with the whole cosmos in view. The main issues identified are, first, differing views on human freedom in the eschaton, and second, the significance Zizioulas assigns to the intercession of the Church and the saints. Zizioulas rejects the possibility of a turn toward true relation after judgment, viewing human freedom as bound to temporal sequence. In contrast, Macchia allows for the possibility, given the eternal and universal efficacy of Christ's salvation. Both theologians affirm the annihilation of sin and death, and thus its deception. Given the Resurrection's liberation of creation from sin and death, and its universal salvific efficacy, human freedom to turn toward life can be seen as integral to it. Moreover, the faithful never cease to participate in Christ's intercession for this turning.
Keywords: Macchia, Zizioulas, eschatology, pentecostal, personhood

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Introduction

The intent of this article is to bring into dialogue the eschatological aspect of Zizioulas' oeuvre with that of a contemporary Pentecostal theologian, Frank D. Macchia. Within both traditions, the significance of eschatology is increasingly being acknowledged and addressed.[1] In this area, both Zizioulas and Macchia have made important contributions within their own traditions and more broadly. Given the significance of this issue for each tradition, this article aims to both inform ongoing considerations and to contribute to the wider endeavor of the Pentecostal-Orthodox dialogue.

The discussion will commence with a brief outline of the theological conceptual framework and grammar Zizioulas and Macchia utilize, the critical elements of their eschatological thinking, and the significance of eschatology for their broader theological perspectives. It will then bring these two perspectives into dialogue to assess the extent of congruence with their respective eschatologies. It will also identify any issues arising and propose a response that could be considered. However, before commencing, it is important to provide a broader context for the discussion regarding the respective traditions, as well as Zizioulas and Macchia's theological interests.

Background

On the surface, the Eastern Orthodox and Pentecostal traditions can seem quite different. For example, Eastern Orthodoxy has a long Church history and so has a rich tradition to inform its theological reflection. On the other hand, Pentecostalism as a movement traces its beginnings to the early twentieth century, with its theological reflection maturing only in recent decades. Challenging for Pentecos-

[1] See, for, example: Pantelis Kalaitzidis, "Eschatology and Future-Oriented Hermeneutics in Contemporary Orthodox Theology: The Case of Metropolitan John D. Zizioulas," in *The Spirit, Hermeneutics, and Dialogues*, ed. Reimund Bieringer et al. (Leuven: Peeters, 2019), 157, 162; Peter Althouse, "The Landscape of Pentecostal and Charismatic Eschatology: An Introduction," in *Perspectives in Pentecostal Eschatologies: World Without End*, ed. Peter Althouse and Robby Waddell (Eugene, OR: Pickwick Publications, 2010).

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tal theologians and also for broader ecumenical engagement, is that Pentecostalism is a "bewildering pluralism," an amalgam of different traditions, cultures, languages, and catholic and evangelical backgrounds.[2] Eastern Orthodoxy has more formalized church structures and liturgies, centered on the Eucharist. Pentecostal churches are multi-denominational and decentralized. The gatherings are less formalized (although not without structure) and can be seen as more emotionally expressive, centered on the worship and sermon. On the other hand, the setting for Eastern Orthodox liturgies is highly expressive with the congregation surrounded by iconic depictions of Christ, the apostles, and the saints whereas Pentecostal settings generally do not have any external depictions along these lines. However, Rybarczyk in his monograph on Eastern Orthodox and Pentecostal understandings of salvation, identified significant fundamental similarities between the two traditions. For example, both traditions understand Christianity as more than just salvation, and both are thoroughly pneumatological, embracing the mystical aspects of spiritual transformation.[3] It could then be expected that this preliminary exploration of this article, focused on the eschatology of two particular theologians, has the potential to identify both further foundational congruences between these traditions and to identify issues that could inform ongoing eschatological considerations.

By way of background regarding the theologians, Zizioulas has primarily engaged with the patristics to develop his theological perspectives, notably the Greek church fathers and St Maximus the Confessor. His early mentor was Georges Florovsky under whose guidance he completed his thesis, published as *Eucharist, Bishop, Church*.[4] Florovsky's "inaugurated eschatology" was also significant

[2] Walter J Hollenweger, "An Introduction to Pentecostalisms," *Journal of Beliefs & Values* 25, no. 2 (2004) 125–37; Allan Heaton Anderson, "Pentecostal Theology as a Global Challenge: Contextual Theological Constructions," in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey, Kindle Electronic Edition (London/New York: Routledge, 2020), 18–28.

[3] Edmund J Rybarczyk, *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism on Becoming Like Christ* (Eugene, Oregon: Wipf and Stock Publishers, 2004).

[4] John D. Zizioulas, *Eucharist, Bishop, Church: The Unity of the Church in the Divine Eucharist and the Bishop during the First Three Centuries* (Brookline, MA: Holy Cross

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for the development of Zizioulas' eschatological perspective.[5] Macchia's theological contribution engages mostly contemporary Western theologians but not to the exclusion of Eastern Orthodox and the patristics. His main concern has been to "contribute to the global Pentecostal conversation about the significance of life in the Spirit (Spirit baptism) for theological reflection."[6] Macchia's early studies included a focus on Karl Barth; and a doctoral thesis on the challenge of a theology of social transformation—life in the eschatological "now" but "not yet"—focused on the theology of the Blumhardts.[7]

It should be noted that although it is not assumed these theologians stand as definitive representatives of their respective traditions, it is clear that both have made substantive original contributions both within their own traditions and in broader ecumenical conversations and consultations. It should also be noted that although Zizioulas' thinking, particularly his relational ontology of the trinity, has been influential within the West, within Eastern Orthodoxy, he has been subject to substantive critique, primarily in relation to his interpretation of the Cappadocian Fathers to support his relational ontology.[8] On the other hand, Zizioulas' eschatological perspective is being recognized as having the potential to make a significant contribution to both Eastern Orthodox and ecumenical theological discussions.[9] Within Pentecostal academia, Macchia's

Orthodox Press, 2001).

[5] Kalaitzidis, "Eschatology and Future-Oriented Hermeneutics in Contemporary Orthodox Theology: The Case of Metropolitan John D. Zizioulas," 157, 162.

[6] Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, Michigan: Zondervan, 2006), 17.

[7] Published as Frank D. Macchia, *Spirituality and Social Liberation: The Message of the Blumhardts in the Light of Wuerttemberg Pietism*, Pietist and Wesleyan Studies, no 4 (Metuchen, N.J.: Scarecrow Press, 1993).

[8] A point noted by Asproulis in Nikolaos Asproulis, "Foreword," *The Wheel* 36 (2024): 6; Examples of critiques include: Andrew Louth, *Modern Orthodox Thinkers: From the Philokalia to the Present* (Downers Grove, Illinois: IVP Academic, 2015), 214–25; Alan Brown, "On the Criticism of Being as Communion in Anglophone Orthodox Theology," in *The Theology of John Zizioulas: Personhood and the Church*, ed. Douglas H. Knight, Kindle Electronic Edition (London/New York: Routledge, 2007), 35–78.

[9] For example, Vasiljević cites Kalaitzidis who "rightly pointed out" that "the his-

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theological endeavor is recognized as a significant contribution to the maturing of Pentecostal theological perspectives , and to providing resources for broader ecumenical engagement.[10] In particular, Macchia has made a substantive and recognized contribution to refocusing the fundamentals of Pentecostal eschatology, at least within the academy, from speculation about end time events toward a trinitarian focus on the kingdom of God inaugurated in Christ.[11] Within this context we now turn to commence the discussion.

Zizioulas: Personhood, the Eucharist, and Eschatology

Personhood

A significant contribution by Zizioulas to contemporary theology has been his development of an onto-relational understanding of personhood. In summary, for Zizioulas "the person is an identity that emerges through relationship."[12] According to Zizioulas, it is the true personhood of the past-present-future Christ who is the revelation of the Father's intent for humanity and the world: to participate

tory of eschatology in Orthodox theology can in its turn be divided into a pre- and post-Zizioulas period." Bishop Maxim Vasiljević, "Between the 'Already' and the 'Not Yet'" A Journey with Metropolitan John Zizioulas," *The Wheel* 36 (2024): 26.

[10] For example, I. Leon Harris, *The Holy Spirit as Communion: Colin Gunton's Pneumatology of Communion and Frank Macchia's Pneumatology of Koinonia*, Kindle Electronic Edition (Eugene, Oregon: Pickwick Publications, 2017); Peter D. Neumann, *Pentecostal Experience: An Ecumenical Encounter*, Kindle Electronic Edition, Princeton Theological Monograph Series 187 (Eugene, Oregon: Wipf and Stock Publishers, 2012); Henry Lederle, *Theology with Spirit: The Future of the Pentecostal-Charismatic Movements in the 21st Century*, Kindle Electronic Edition (Tulsa, Oklahoma: Word and Spirit press, 2010); Christopher A. Stephenson, *Types of Pentecostal Theology: Method, System, Spirit* (Oxford, England: Oxford University Press, 2013).

[11] See, for example, Althouse's refers to Macchia's eschatology in Peter Althouse, "Eschatology: The Always Present Hope," in *The Routledge Handbook of Pentecostal Theology*, ed. Wolfgang Vondey, Kindle Electronic Edition (London/New York: Routledge, 2020), 274; Although beyond the scope of this article, Macchia acknowledges the common tendency by Pentecostals, and evangelicals more broadly, to focus eschatology on interpreting end time events. However, he also advises these are not central to eschatology and shouldn't be a point of division. Frank D. Macchia, *Introduction to Theology: Declaring the Wonders of God*, Foundations for Spirit-Filled Christianity (Grand Rapids, Michigan: Baker Academic, 2023), 153.

[12] John D. Zizioulas, *Communion and Otherness: Further Studies in Personhood and the Church* (London: T&T Clark, 2006), 9.

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in the relationality of the divine communion. "Christ is the head not only of humanity but of all creation, embodying it in his person and giving it eternal being."[13] The concept of personhood, for Zizioulas, is anchored in the eschatological Eucharistic experience of the church in the relational communion of divine love in and through Christ by the Spirit. It is this eschatological understanding of personhood that underpins and provides the grammar for his reflections on Trinity, Christ and Spirit, and church.[14]

The ends of creation

The distinctiveness of the person of Christ is that he is, by the Spirit, the union of created and uncreated and so, the "eschatologization of history."[15] It is this eschatological union who is Christ into which humanity, and through humanity, all of creation is to be resurrected and transfigured by the Spirit to participate in the divine communion, true personhood. He is the end of all things, the truth of created being.[16] The concept of *theosis* then, is thoroughly Christological, pneumatological and relational because it is through participation in Christ by the Spirit that humanity acquires their true identity.[17] The Spirit eschatologizes history to realize the Christ event, from his incarnation and resurrection, through to the constitution of his body, the church, and ultimate eschatological fulfilment.[18] "Christology is either pneumatological, or it is no Christology at all."[19] It is the distinctiveness of the Holy Spirit in the economy that the Spirit is beyond history, and so brings the *Eschata*, through

[13] John D. Zizioulas, *Remembering the Future: Toward an Eschatological Ontology*, Kindle Electronic Edition (Alhambra, California: Sebastian Press, 2023), 170.

[14] John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church*, 2004 edition (London: Darton, Longman and Todd Ltd, 1985), 43–65; Nikolaos Asproulis, "The Eschaton as Mystery and Problematic: Exploring John Zizioulas's Eschatological Vision," *The Wheel* 36 (2024): 27.

[15] Zizioulas, *Remembering the Future*, 142.

[16] Zizioulas, *Being as Communion*, 97–98.

[17] Zizioulas, *Communion and Otherness*, 243.

[18] Zizioulas, *Being as Communion*, 111; John D. Zizioulas, *Lectures in Christian Dogmatics*, ed. Douglas Knight (London: T&T Clark, 2008), 107–8.

[19] Zizioulas, *Remembering the Future*, 29.

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the incarnation and resurrection of the Son and the Eucharistic gathering, into history.

Consequently, drawing on St Maximus the Confessor, Zizioulas sees the future, rather than the past, as determinative of history. By the eschatological Spirit, history is freed from natural protological necessity because it has its "roots in the future and its branches in the present."[20] It is the end reaching into history, to redeem, renew and transform (to "eschatologize" in Zizioulas' words), to cause true being.[21] Thus for Zizioulas, "eschatology ... is about a future that *comes to* history and does not *come from* history."[22] This is also how Zizioulas, again drawing on Maximus, can conceptualize the eschatologization of history as a movement from "shadow" to "icon" or image to "truth".[23] For Zizioulas, icon is the ultimate truth of the world—the kingdom of God—eschatologized in history. In relation to the incarnated Christ, he is icon/image of the Father, and so icon of creation's eschatological participation in the divine communion.[24]

Current state of creation

It is from these eschatological ends of humanity and all of creation that Zizioulas narrates the historical state of humanity. What constitutes humanity is the call by the Creator to the relation of true personhood. "There is no human being unless there is the Other to issue the call."[25] Conversely, humanity has imprinted in its nature the desire for this relationship.[26] Humanity cannot be ultimately free unless they are the other in relationship with God, a "responding and returning to its original cause."[27] This call of humanity is also *for* creation. In relationship with the divine Other, humanity is called to bring all of creation into this relationship for the participation of the

[20] Ibid., 43–44.

[21] Zizioulas, *Remembering the Future*, 31–44, 202; John D. Zizioulas, "Toward an Eschatological Ontology," *The Wheel* 36 (2024): 8–19.

[22] Zizioulas, *Remembering the Future*, 41.

[23] Zizioulas, *Being as Communion*, 99.

[24] Zizioulas, *Remembering the Future*, 202–27.

[25] Zizioulas, *Communion and Otherness*, 42.

[26] Zizioulas, *Remembering the Future*, 69.

[27] Zizioulas, *Being as Communion*, 91.

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whole cosmos in the divine communion.[28] The response is one of acceptance or rejection as there is no ontological alternative—this is the boundary of human freedom.[29]

Humanity has not only resisted this call but done so on the basis of the deception that there is an ontological alternative within creation for the fulfilment of human existence. This movement away from the divine love toward creation as ultimate without reference to the Creator is what constitutes sin. Zizioulas sees it as a fall or deviation from the future, rather than a fall from the past.[30] The consequence of humanity's surrender to this lie is movement toward annihilation rather than its true ends. This corruption of the good creation at the scale of the uniqueness of individual persons results in fragmentation and division with pervasive consequences throughout all of creation.[31] The Son submitted to the constraints of creation, including mortality; and it was the eschatological Spirit who transcended these constraints to realize the intent of the Father, to make Christ the eschatological "last Adam."[32]

Zizioulas' concept of fall from the future provides the basis for him to consider the enigma of evil.[33] For Zizioulas, evil "is nonbeing itself."[34] If sin is deviation from the future of creation, then evil is return to the nonbeing of the past.[35] Zizioulas characterizes evil as parasitic with no ontological existence, dependent on created being.[36] From this perspective, evil is a cosmological problem which

[28] Zizioulas, *Communion and Otherness*, 43.

[29] John D. Zizioulas, *The Eucharistic Communion and the World*, ed. Luke Ben Tallon (London/New York: T&T Clark, 2011), 167–68.

[30] Zizioulas, *Remembering the Future*, 245–46; Zizioulas, *Communion and Otherness*, 43–44; Zizioulas, *Being as Communion*, 102. As an aside, Zizioulas appears to assume, across his work, a historical Adam as the cause of the deviation from the ends of humanity, but for the purposes of setting out the current dilemma it is not necessary to explore this issue.

[31] Zizioulas, *Communion and Otherness*, 229–30.

[32] Zizioulas, *Remembering the Future*, 29; Zizioulas, *Being as Communion*, 111, 130; Zizioulas, *Lectures*, 106–7; Zizioulas, *Communion and Otherness*, 244.

[33] Zizioulas, *Remembering the Future*, 247 Zizioulas acknowledges the origin of evil remains an enigma and sees it as an existential rather than a rational question.

[34] Zizioulas, *Remembering the Future*, 245.

[35] Ibid., 245.

[36] Ibid., 255, 256.

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can only be addressed "through a cosmic transformation at the end of history," the healing, perfecting and transfiguration of humanity and all of creation, in and through the eschatological Christ.[37]

The Eucharist as foretaste of the eschaton

Baptism and Eucharist are, for Zizioulas, the definitive way in which humanity turns toward participation in the love of God, and thus true personhood.[38] Zizioulas points out that from the beginning of the church, baptism and Eucharist have been understood as events "*in* the Spirit" and "*into* Christ."[39] This is because true personhood cannot be obtained by humanity by its own endeavors. Rather, true personhood is formed through participation in that which is beyond humanity, participation in the ecclesial body of Christ: "no-one is saved on his or her own."[40] It is the move toward true personhood because it is the eschatological Holy Spirit that is the cause of the Eucharist and realizes its true being.[41] Because the Holy Spirit is person, the activity of the Spirit in the Eucharist event is necessarily person-forming. It is individuated and divided bodies, passing through the "not my will but yours be done" participation in the death of Christ in baptism, to rise as new creation, by the Spirit, to participate in the eucharistic ecclesial person of Christ, the One and the many.[42]

The Eucharistic gathering is a celebration and breaking in to the present of the future banquet of the kingdom, the "filling of the present with reality … from the future."[43] It is on this basis that Zizioulas

[37] Zizioulas, *Remembering the Future*, 250–51 It is important to note that for Zizioulas, "Creation is to become perfect with the Incarnation, rather than be restored to an original state of perfection."

[38] Zizioulas regards the Eucharist event as inclusive of the whole gathering including the Bishop, deacons and congregation, the liturgy and the partaking of the bread and wine.

[39] Zizioulas, *Communion and Otherness*, 244.

[40] Zizioulas, *Remembering the Future*, 314.

[41] Ibid., 352, 354; Zizioulas, *Lectures*, 154.

[42] John D. Zizioulas, *The Meaning of Being Human*, Kindle Electronic Edition (Alhambra, California: Sebastian Press, 2021), 39–41.

[43] Zizioulas, *Remembering the Future*, 212; Zizioulas, *Lectures*, 31; John D. Zizioulas, *The One and the Many: Studies on God, Man, the Church, and the World Today*, ed. Fr

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notes remembrance of the past is only possible because of the disciples' encounter with the risen Christ that brought hope and meaning to the present.[44] The Eucharist also affirms that in Christ, by the Holy Spirit, the materiality of creation is not to be destroyed. Rather, it is to be transfigured, to "become carriers of life rather than death," and is thus sacred.[45] It is in and through the historical events of the incarnation and resurrection, baptism, and the ecclesial gathering of the Eucharist, that we and all of creation can be in relation with the eschatological Christ of the *Eschata*.[46] This is how Zizioulas can identify the Eucharistic gathering as icon of the kingdom to come, of the "corporate personality" who is the eschatological Christ.[47] The "Eucharist is ... the act or event in which the identification of the Church with Christ ... reach(es) its fullest realization."[48]

Given the significance Zizioulas accords the Eucharistic gathering and all its elements, it could be argued that he proposes an overly realized eschatology of the Eucharistic gathering as the body of Christ.[49] For example, Zizioulas proposes the icon of the Eucharistic gathering is "as real as the presence of Christ in the New Testament itself." Zizioulas however provides an important qualification. It is of itself not this reality, but it is icon because of its relation to true reality.[50] That is, the Church is participation by the Spirit in the reality of the truth, without being identified as the truth.[51] The gift of the Spirit is foretaste of the kingdom to come.[52] Zizioulas also draws attention to the fact that the Church, the Eucharistic gathering, is

Gregory Edwards, Kindle Electronic Edition (Alhambra, California: Sebastian Press, 2010), Loc. 3136.

[44] Zizioulas, *Remembering the Future*, 27.

[45] Zizioulas cites Saint John of Damascus (78 f.): "... and I do not cease to venerate matter, through which my salvation was brought about." Zizioulas, *The Eucharistic Communion and the World*, 80–81.

[46] Zizioulas, *Lectures*, 153; Zizioulas, *Remembering the Future*, 204.

[47] Zizioulas, *The One and the Many*, Loc. 3241–3324.

[48] Ibid., Loc. 3206.

[49] See for example, Asproulis, "The Eschaton as Mystery and Problematic: Exploring John Zizioulas's Eschatological Vision," 31.

[50] Zizioulas, *Remembering the Future*, 346.

[51] Zizioulas, *Lectures*, 136.

[52] St Maximus cited in Zizioulas, *Remembering the Future*, 29.

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clearly a community of those who are struggling against evil and being made holy.[53] Although Zizioulas understands the Church as icon, a depiction and projection into history of the eschatological kingdom, it is "clearly not identical with the kingdom of God."[54] This is why "the Church needs the Pentecostal scene to be set again and again."[55]

Zizioulas also takes an eschatological perspective on ethics. He acknowledges that although actual application can be problematic, it is love, "the quintessence of eschatology and the ethical content of living," which is the "goal of Christian morality, a foretaste of the Kingdom."[56] He draws on Maximus the Confessor who understands ethical life as living "as if the eschaton has already come," similar to, Zizioulas proposes, the experience of the Eucharist.[57] For Zizioulas, love is the moral connection between ethics and eschatology, because only love will survive.[58] On this basis, the philosophical concept of virtues are re-purposed to express the fruits of the Spirit, the consequence of becoming a "being of the Spirit."[59] The grace of the eschatological Spirit enables humans to live a way of life that is a foretaste of the eschaton, while living in the hope of the *parousia*. This perspective, for Zizioulas, must govern our relations with one another because the other is one who has a right to the possibility of a new beginning.[60] Our relationships can be liberated from enslavement to the past because of this future hope. This is the basis for Zizioulas to afford priority for love of enemy and forgiveness.[61]

[53] Zizioulas, *Lectures*, 136.

[54] Ibid., 136–37; Zizioulas, *Remembering the Future*, 202; Zizioulas, *The One and the Many*, Loc. 3274.

[55] Zizioulas, *Being as Communion*, 185.

[56] Zizioulas, *Remembering the Future*, 72, 78.

[57] Ibid., 69.

[58] Ibid., 78–79.

[59] Ibid., 69.

[60] Ibid., 73.

[61] See for example, the frequent discussion of love for the enemy in Zizioulas's sermons. John D. Zizioulas, *Receive One Another: 101 Sermons*, ed. Bishop Maxim Vasiljević, trans. Fr Gregory Edwards, Kindle Electronic Edition (Alhambra, California: St. Sebastian Orthodox Press, 2023).

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Parousia, general resurrection and final judgment

The question then becomes, what does the movement from the "already" to the "not yet" look like?[62] To begin with, Zizioulas affirms as a "fundamental article of the Orthodox faith, that the Parousia, the resurrection and the final judgment form an unbreakable unity," a single event.[63] Also, the resurrection is universal, not just of the righteous.[64] It will reveal the lies that have deceived the world away from the purpose of the cosmos, and that "there is no ultimacy for death and non-existence."[65] It dissolves the ambiguities of historical existence that has been lived in coexistence with the love of God and with death and evil. Zizioulas calls the final judgment a κρίσις where it is both separation and discernment (Jn 5:29; Rom 2:16; 1 Cor 4:5; cf. Mk 4:22; Lk 8:17), and condemnation.[66] Rather than juridical and vindictive, Zizioulas sees the final judgement as healing, restorative and reconciling of the entire cosmos, a "purification of the entire creation from evil" with evil revealed for what it is, and relegated to non-existence.[67]

Our whole personhood—body-in-relation—will be resurrected in Christ. Resurrection is not only corporeal but corporate.[68] Zizioulas does not engage in the dualism of a material body and an immortal soul. When a body dies, the whole person dies. This for Zizioulas is the tragedy of temporal time in that death is the division and severance of relationship. Resurrection restores a "being of community and communion, not of individual entities."[69] Resurrection is not just the reconstituting and transfiguration of the body, but the reconstituting and transfiguration of relationship to be part of the many of the oneness of the eschatological body/person of Christ. This is the source of immortality for the created, not anything that is

[62] Zizioulas, *Lectures*, 10.
[63] Zizioulas, *Remembering the Future*, 258.
[64] Ibid., 112.
[65] Zizioulas, *Communion and Otherness*, 246.
[66] Zizioulas, *Remembering the Future*, 256.
[67] Ibid., 257–58.
[68] Ibid., 109.
[69] Ibid., 109.

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intrinsic to humanity.[70] The bottom line for Zizioulas is that the event of resurrection is of universal cosmic proportions as it restores what corruption and death have disintegrated—the movement of creation toward the divine communion.[71]

The remaining question is what about Hell? There are several givens for Zizioulas in this consideration. The first is that the general resurrection and Final judgement are for all humanity. Those who have resisted participation in the love of God in Christ in history, will be resurrected. The second is the decision of the individual during their life as to whether they resist or accept the call to participation in the divine communion is determinative in the Final judgment of their relation in the divine communion of the *eschaton*. It is not possible to repent and turn toward God in eternity because the chronicity of time has been abolished.[72] God respects human freedom and so for those who have chosen to reject the call for true personhood in relation, this decision "cannot be healed by force."[73] Hell then will be the enduring motion away from God, from true personhood. In Zizioulas' words, "hell is not something imposed by God who punishes; it is something we create for ourselves, the moment we create the condition to be tortured eternally, because next to us there is someone whom we never wanted to have beside us in this life."[74] This is why Zizioulas emphasizes the necessity of forgiveness and love for the enemy in this life, "to give him space in our existence" in preparation for the *eschaton*.[75]

In relation to those who are deceased, Zizioulas points to the long Church tradition that the Church fights against hell by offering the Eucharist on behalf of deceased members because they can no longer repent. Zizioulas refers to St John Chrysostom who emphasizes both the necessity for people to grasp the terrible and tragic reality of hell, and that "his compassion will be victorious [over sins]

[70] Zizioulas, *Lectures*, 102; Zizioulas, *Remembering the Future*, 252, 294; Zizioulas, *Communion and Otherness*, 227–28.

[71] Zizioulas, *Remembering the Future*, 111.

[72] Ibid., 312.

[73] Ibid., 292, 312, 321.

[74] Zizioulas, *101 Sermons*, 309–10.

[75] Zizioulas, *Remembering the Future*, 63, 300, 390; Zizioulas, *101 Sermons*, 120, 366.

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in limitless measure."[76] The intercessions beseech the self-giving love of God, to find "within the earthly fragments of their lives even a dim and weak turning toward God and his will."[77] He also asks for the intercessions of the Saints in his sermons, which one would assume, are those yet to be resurrected.[78] Zizioulas points out that this linking of our personal salvation with that of others is consistent with the intercessions of Moses, the apostle Paul and the desert ascetics.[79] It is an intervention "between the justice and the love of God to annul any historical determinism which would make the eschaton the slave of our historical time."[80] Worth noting at this point Zizioulas' final word on the matter of hell. "Hell will always remain a mystery to human logic, hidden deeply in the mercy and freedom of God" and that "none of us can predict God's judgment."[81]

Macchia: Spirit Baptism, the Kingdom of God, and Eschatology

Spirit baptism

Macchia's theological contribution has been to consider the broad theological implications of the "crown jewel" of Pentecostalism, Spirit baptism.[82] His main premise is that the Spirit incarnated and resurrected Christ in order for Christ to pour out the Spirit on all flesh. The intent of Spirit baptism is to bring humanity and all of creation into Christ, to participate in the Trinitarian divine communion.[83] In summary, "Christ baptizes others in the Spirit on behalf of the Father and, in so doing, incorporates them into his crucified and risen life."[84] It is from this perspective of Pentecost that Macchia de-

[76] Zizioulas, *Remembering the Future*, 316.
[77] Ibid., 312–13.
[78] Zizioulas, *101 Sermons*.
[79] Zizioulas, *Remembering the Future*, 314, 318.
[80] Ibid., 312–13.
[81] Ibid., 315.
[82] Macchia, *Baptized in the Spirit*, 2006, 20.
[83] Frank D. Macchia, *Jesus the Spirit Baptizer: Christology in the Light of Pentecost* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2018), 28, 57–58.
[84] Macchia, *Jesus the Spirit Baptizer*, 301; It is worth noting at this point the relation of Macchia's use of the term "Jesus, the Spirit baptizer" and the filioque issue. Macchia

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velops his Christology, ecclesiology and soteriology. This means that for Macchia, the Christ event, from conception through crucifixion, resurrection and ascension to Pentecost is the inauguration, by the Spirit, of the eschatological Kingdom of God, the breaking in of the *eschaton* into history.

The ends of creation

Macchia understands the eschatological kingdom of God, both in the "now" and the "not yet" of the *eschaton*, as the communion of divine love. "Spirit baptism in the context of the inauguration of the kingdom of God… is characterized essentially by reciprocally and mutually dependent communion of divine love into which the creation is drawn through the overthrow of death as the reigning principle and the establishment of the reign of life through the divine transformation and indwelling of all things."[85] It is worth noting at this point that the brief references Macchia has made to the thinking of Zizioulas, has been along these lines—Christ as a "corporate personality" and the Church as baptism into the "realm of relationships shaped by divine love."[86] For Macchia, the intent of Pentecost is Christoformic: to be joined in Christ's Sonship by the Spirit, into filial relation with the Father. The Spirit-baptized humanity of Jesus, in indivisible oneness with the divine communion, is the "sacrament … in which we are united to Christ."[87] In this, Christ's humanity is "unique."[88]

Macchia is clear that the whole of creation is included in this understanding of the fulfilled realization of the kingdom of God.[89] Pentecost "expands God's love and communion to creation" so that ultimately God is "all in all," the eschatological completion of cre-

is clear "the Spirit may be said to proceed eternally from the Father alone but through the Son," and likewise, "the Son is eternally generated from the Father alone through the Spirit." Frank D. Macchia, *Tongues of Fire: A Systematic Theology of the Christian Faith* (Eugene, Oregon: Cascade Books, 2023), 264.

[85] Macchia, *Baptized in the Spirit*, 2006, 124.

[86] Macchia, *Jesus the Spirit Baptizer*, 57; Macchia, *Baptized in the Spirit*, 2006, 177.

[87] Macchia, *Jesus the Spirit Baptizer*, 4.

[88] Ibid., 182–83.

[89] Macchia, *Baptized in the Spirit*, 2006, 106.

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ation.[90] This is how Macchia can say humans are created to be priests in this temple of creation.[91] Consequently, humanity's alienation from its Creator and true destiny impacts all of creation. Humanity's participation in Christ by the Spirit is the possibility for the destiny of all of creation to be liberated from its bondage to decay (Rom 8:21).

It is from this perspective that Macchia engages with Pentecostal apocalyptic understandings of the ends of creation.[92] Macchia rejects the notion of heaven as an escape from the world. Rather his eschatology is firmly grounded in the hope of the New Testament witness to a future new heaven and new earth.[93] For Macchia, created materiality is embraced by an eschatology of new creation.[94] If the resurrected Christ is the first fruits of the new creation, then the "gospel of the resurrection redeems and transforms creation and is not the escape of the immaterial soul to another world."[95] This means the Spirit of Christ is the eschatological Spirit because the Spirit's mission is a breaking into the present of the foretaste of the ultimate fulfilment to come.

Current state of creation

Humanity is entirely reliant on God for the fulfilment of its destiny for which it is called, and for which it reaches: to live in communion with God.[96] Macchia proposes that from the beginning, humanity was "able to fall by turning from God under the illusion of

[90] Macchia, *Baptized in the Spirit*, 2006, 116–17.

[91] Macchia, *Tongues of Fire*, 105, 459–60.

[92] Macchia, *Baptized in the Spirit*, 2006, 102.

[93] Frank D. Macchia, "Theological Horizons of Revelation," in *Revelation*, by John Christopher Thomas and Frank D. Macchia, The Two Horizons New Testament Commentary (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2016), 579.

[94] Macchia, *Baptized in the Spirit*, 2006, 275.

[95] Frank D. Macchia, "Tradition and the Novum of the Spirit: A Review of Clark Pinnock's 'Flame of Love,'" *Journal of Pentecostal Theology* 6, no. 13 (1998): 37.

[96] Frank D. Macchia, *The Spirit-Baptized Church: A Dogmatic Inquiry*, T&T Clark Systematic Pentecostal and Charismatic Theology (London/New York: T&T Clark, 2020), 36.

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self-sufficiency."[97] Macchia thus understands the fall as alienation from and denial of the life of communion with God.[98] This results in broken human relationships. Human beings are unable of themselves to recover and maintain this communion with God, and the subsequent healing of human relationships. Consequently, "the communities, languages, and social structures into which we are born condition our relationships and distort them from the start."[99] This understanding then situates sin as a thoroughly relational concept. In alienation from God, we only have the self and the resources of creation to rely on.[100]

Christ, by the Spirit defeated this alienation because he is the ultimate relation of created and uncreated. "As the faithful Son and bearer of the Spirit, Christ accomplishes this reconciliation by passing through the judgmental fire on our behalf without being consumed to it."[101] In giving himself over to the binding entailments of creation—mortality, injustice, suffering—Christ by the Spirit, defeated and voided them of power, liberating creation to be brought into the freedom of the sons of God.[102]

Macchia addresses the "riddle of evil" from the perspective of theodicy, the suffering of creation. Here, Macchia refers to the unfathomable depths of the love of God: "There is no black hole in history that cannot be healed, that sucks into itself all light so as to destroy it."[103] Both victims and torturers were made for the love of God. Christ's descent into hell means that "there is no place, no situation, to which God's love does not have the right of entry. Therefore

[97] Macchia, *Introduction to Theology*, 110.

[98] Macchia, *Jesus the Spirit Baptizer*, 54.

[99] Frank D. Macchia, "Baptized in the Spirit: Towards a Global Theology of Spirit Baptism," in *The Spirit in the World: Emerging Pentecostal Theologies in Global Contexts*, ed. Veli-Matti Karkkainen, Kindle Electronic Edition (Grand Rapids, Michigan: Eerdmans, 2009), 174.

[100] Macchia, *Tongue3s of Fire*, 631.

[101] Frank D. Macchia, "Baptism in the Holy Spirit-and-Fire: Luke's Implicitly Pneumatological Theory of Atonement," *Religions* 9, no. 2 (2018): 6.

[102] Frank D. Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God* (Grand Rapids, Michigan/Cambridge, UK: William B. Eerdmans Publishing Company, 2010), Loc. 2085.

[103] Macchia, *Tongues of Fire*, 212–22.

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no one should ever consider himself lost, for there is no lock that Jesus cannot open."[104] The glory to be revealed (Romans 8:18) of the divine love is unfathomable as according to Paul, it "far outweighs" our afflictions (2 Cor. 4:17).[105]

The "now" but "not yet"

The same Spirit who raised Christ from the dead raises us to new life as we participate in Christ's death and resurrection. Through the Spirit poured-out, we are baptized in fire when we are baptized into his death to enter into the new reconciled life of the resurrected Christ, a life liberated from death and freed from alienation from God.[106] What does this new Spirit baptized life look like in the present? For Macchia, vertical reconciliation—love of God, and horizontal reconciliation—love of neighbor are two sides of the same coin.[107] Being baptized in the Spirit and so participating in the communion of God in Christ by the Spirit, we live in a dynamic of reconciliation with the other.[108] Thus Church "is a community of believers incorporated into Christ's filial relationship with God."[109] This is why Macchia describes the Church as a "communal dynamic," a community of "graced relationships."[110] In considering the Church as the body of Christ, Macchia emphasizes that the "Head is mature, but the body still needs to grow."[111] It is a dialectic that addresses the risk of an overly realized eschatology that is not appropriately qualified.[112] For example, Macchia points out the model of "bride of Christ" emphasizes the union of covenantal relationship without which the Church cannot be the body of Christ. Macchia concludes,

[104] Ibid., 212–22.
[105] Ibid., 223.
[106] Macchia, *Jesus the Spirit Baptizer*, 153.
[107] Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, Michigan: Zondervan, 2006), 142; Macchia, *Justified in the Spirit*, 275.
[108] Macchia, *Baptized in the Spirit*, 2006, 164.
[109] Macchia, *The Spirit-Baptized Church*, 49.
[110] Macchia, *Baptized in the Spirit*, 2006, 156–68; Macchia, *The Spirit-Baptized Church*, 35–56.
[111] Macchia, *The Spirit-Baptized Church*, 113.
[112] Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, 157.

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"Christ identifies himself with his body, but his body is not identical with him."[113]

In the life of the Church, Macchia affirms the grace of God is mediated by the Spirit through material means, the "'institutions' of proclamation, sacraments and gifted ministries."[114] In relation to baptism, Macchia understands it is a confirmation and deepening, by the Spirit, of our initial reception of Christ by faith and baptism into his Spirit.[115] For Macchia, the Lord's Supper is a communal event that both signifies and is participation in the gracious work of the Spirit to constitute the body of Christ. The meal is "sanctified as the occasion in which we are further sanctified," nourished in communion with Christ (1 Cor 12:13).[116] The sacraments are gift, the "divine offer of grace," to be received by "repentance and faith."[117] For Macchia, the Lord's Supper is communion in Christ, both remembrance and thanksgiving for Christ's self-sacrifice that has made this life in the Spirit possible, and anticipation of the final eschatological banquet. In the sacraments, the "Spirit performs what is promised."[118] Thus these core practices of the Church "opens the church to a continuous drinking of the Spirit" into corporate union with Christ.[119]

Macchia also positions the range of Pentecostal spirituality's emphases such as the miraculous healing ministry of the Spirit, *glossolalia*, and an eschatological passion for people to turn to Christ as signs of our future hope. They can be blessings on Church mission that cut through to provoke unbelievers to question "What meaneth this?" (Acts 2:12).[120] However Macchia notes the realities of unanswered prayer and societal suffering must not be ignored. While ordinary human actions in the world can also be graced sign and in-

[113] Macchia, *The Spirit-Baptized Church*, 108, 113–14, 164.

[114] Ibid., 163, 168; Macchia's Christology emphasises the Spirit cannot be disassociated from the material. The Spirit "befriends matter" in a way that "redeems, transfigures, elevates and exceeds it." Rogers cited in Macchia, *Jesus the Spirit Baptizer*, 87.

[115] Macchia, *The Spirit-Baptized Church*, 163, 190.

[116] Macchia, *Jesus the Spirit Baptizer*, 335.

[117] Macchia, *The Spirit-Baptized Church*, 189.

[118] Calvin cited in Macchia, *The Spirit-Baptized Church*, 190–91.

[119] Macchia, *The Spirit-Baptized Church*, 163.

[120] Macchia, *Baptized in the Spirit*, 2006, 38–39, 105, 277.

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strument of the coming kingdom, he also emphasizes the illusion that the realizing of the kingdom of God can solely be the result of human agendas. Our challenge in the "now" is participation in the life of the Spirit that is faithful to Father's faithfulness to creation, prophetic sign and instrument of the ultimate reconciliation and healing of the "not yet," the coming triumph.[121]

Parousia, general resurrection and final judgment

In relation to the main questions of resurrection, the second coming of Christ and final judgment, Macchia considers the second coming of Christ as an event of the resurrection of the faithful, the giving up of the captives of death and Hades, and final judgment (Mk 8:38; 13:26; 14:61-62).[122] In relation to the faithful, those who have died will be with Christ. He draws attention to Scripture where those awaiting resurrection are communing with Christ after death.[123] The end-time resurrection at the second coming of Christ is where the faithful will be resurrected to return with him, and those who are still alive will be caught up to meet him, bodies transformed.[124] It is both an individual and corporate event because salvation is both communal and individual.[125] The Holy City comes from heaven to earth, all things are reconciled into the new heaven and new earth where God's sovereign presence fills the earth.[126] In relation to those who die and are not in Christ, given the paucity of Scripture on what happens to non-believers at death, Macchia tentatively proposes, the

[121] Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, 277–79; Macchia, "Theological Horizons of Revelation," 616, 623.

[122] Macchia, *Tongues of Fire*, 352, 641; Macchia, *Introduction to Theology*, 117–22, 153, 165, 168 Acknowledging the controversy within evangelical eschatology regarding the rapture and millennium, Macchia draws attention to Christ's direction to his disciples before his ascension, that their focus needs to be on being his witness (living by faith in the hope of the eschaton) rather than fixating on the when and how of the transition from mortal existence to the eschaton (Acts 1:7-8).

[123] Macchia, *Tongues of Fire*, 634; Macchia, *Introduction to Theology*, 159.

[124] Macchia, *Tongues of Fire*, 647, 650.

[125] Macchia, *Introduction to Theology*, 155, 179.

[126] Macchia, *Tongues of Fire*, 634–35, 647–48; Macchia, *Introduction to Theology*, 161–62; Macchia, *The Spirit-Baptized Church*, 204–5; Macchia, "Theological Horizons of Revelation," 613.

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dead are captured by death and Hades, which are compelled to give them up at the final judgment (Rev 6:8; 20:13-14).[127] This looks like some form of resurrection to judgment. However, it does raise the question of what kind of judgment is exercised at death and before final judgment as to whether one is with Christ or captured by death prior to the resurrection.

On the question of the immortality of the soul, Macchia distinguishes the being with Christ after death and the resurrection of the body. It is the material resurrection where we are shaped, through the Spirit, into the image of the glorified Christ. This is the "pneumatic existence that leads to immortality."[128] Creation of itself, is mortal, and will return to dust. It is the resurrected and glorified Christ who has defeated mortality, and in whose immortality, we will participate through resurrection.[129] On this, Macchia affirms "the Eastern Orthodox have it right ... flesh and blood cannot ... evolve its way to immortality."[130]

Regarding hell, Macchia affirms hell is not meant for humanity but rather "to rid humanity once and for all of their tormentors—the devil, death and Hades."[131] Christ's descent into the depths of hell–human alienation from God—was precisely to rescue humanity from this dead end.[132] The redemptive work of Christ is universal, for all creation, for all time, and for eternity.[133] However the issue is the "limited reception of its benefits due to unbelief," and resistance to grace.[134] The question this raises for Macchia is whether the "divine claim" on humanity, can ever be limited by death, and so remain, for eternity, unfulfilled.[135] He wonders if the perfecting of the resurrection also allows for a "spiritual journey of sorts (that) contin-

[127] Macchia, *Tongues of Fire*, 641.
[128] Ibid., 646.
[129] Macchia, *Justified in the Spirit*, Loc. 1776-1777; Macchia, *Tongues of Fire*, 647.
[130] Macchia, *Tongues of Fire*, 647–48; Macchia, *Tongues of Fire*, 632.
[131] Macchia, *Introduction to Theology*, 175.
[132] Ibid., 175.
[133] Macchia, *Tongues of Fire*, 674.
[134] Ibid., 674, 688.
[135] Ibid., 535, 675.

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ues even after resurrection."[136] Macchia points to the open gates that face those who oppose God (Rev 21:15; 22:14-15) and the conversion of nations after the Final judgment. Macchia suggests it may "say something profound about the endurance of the divine offer of grace," and the extent that it is possible for the implicit yearning of humanity for God to "eventually bend toward grace."[137] However he also notes the divine respect for human choice, and does not deny the incomprehensible stubbornness of human resistance and "possibility of never-ending contempt, loss, and suffering."[138]

Discussion

It will be clear from the brief outline of Zizioulas and Macchia's eschatologies that they are thoroughly Trinitarian and relational, Christological and pneumatological, and the whole cosmos is in scope. The will of the Father is for humanity and all of creation to be incorporated into the eschatological Christ, by the Spirit and so participate in the divine communion. The only aspect of creation that will not be granted the immortality of eternal life through resurrection is evil and death from which creation will be forever liberated.

Consistent with the Eastern Orthodox tradition, Zizioulas' primary theological orientation is the ontological and eschatological significance of the Eucharistic gathering of the Church. For Zizioulas, it is the definitive foretaste, by the Spirit, of the eschatological Christ. Macchia's north star in contributing to the maturing of Pentecostal theology is the eschatological significance of Christ and Pentecost. Christ the Spirit baptizer is the inauguration of the Kingdom of God, and the Spirit is the eschatological guarantee and foretaste in history of what is to come. Undergirding the thinking of both theologians is the eschatological reality of the historical Christ by the Spirit, as attested to by the apostles and the early Church. As

[136] Ibid., 515 This wondering also seems to suggest the giving up of the captives at the final judgment is some form of resurrection.

[137] Macchia, "Theological Horizons of Revelation," 615, 620–21; Macchia, *Tongues of Fire*, 683.

[138] Macchia, *Tongues of Fire*, 687–88.

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Zizioulas says, "the New Testament and all subsequent Christian doctrine simply point to the person and event of Jesus Christ."[139]

Both theologians are strongly relational in their theological perspective. For Zizioulas, this is expressed in his trinitarian understanding of person as ontologically person-in-relation which provides the conceptual framework to express his Eucharistic eschatology. Although his development of this framework is primarily derived from his exploration of the Cappadocian Fathers, it is firmly grounded in the biblical witness that God *is* love. Similarly, that God is love is the basis for Macchia to understand the Spirit as the outpoured love of God. This means for both theologians, the work of the Spirit, both in the Christ event, and in the dialectic of the "now" but "not yet," is thoroughly relational, to bring the created into communion with the uncreated.

Both see the Spirit as fundamentally engaged with the materiality of creation in history, most definitively in Christ, and in the ongoing gathering of the Church and its participation in the sacraments. They also understand the partaking of the bread and wine as eschatological in character, an occasion of the Spirit that constitutes the Church, in Macchia's words, the community of "graced relations." Both also acknowledge and emphasize the dialectic of this tension that the witness of the Church and its mission in the world cannot be identified with the Kingdom of God. There are of course differences as to the weight accorded various aspects within the respective confessions. A significant difference for example, is the eschatological weight Zizioulas attaches to the office of Bishop such that the Bishop is essential to the Eucharistic gathering.[140] Macchia, while respecting the traditional and symbolic or sign value of the historic episcopate, and its role in preserving the apostolic faith, rejects its

[139] Zizioulas, *Lectures*, 9.

[140] Louth critiques the historical basis for Zizioulas's monepiscopal eucharistic ecclesiology, arguing it is "overly categorical" and "not the only form of the church to be found in the early centuries." Andrew Louth, "Eucharist, Bishop, Church: The Unity of the Church in the Divine Eucharist and the Bishop During the First Three Centuries," *The Ecumenical Review*, no. 1 (2004): 147–48. For Zizioulas, the structures of the Church are essential because they image the Kingdom (Zizioulas, *Remembering the Future*, Loc. 383.)

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essentiality. He proposes other forms of ordained ministry in other churches "should also be respected for their work in preserving and especially renewing the substance of that sign."[141] However, given the fundamental similarities, these could be regarded as differences for further exploration, rather than points of division. The unity in diversity of the Church after all, is grounded in the work of the Spirit who brings humanity into the divine communion in Christ.

From these fundamental consonances, it would be helpful to explore how Zizioulas and Macchia then grapple with the issue of created free will, and the possibility of the hell of eternal torment for humanity in alienation from the divine communion. Both understand hell as eternal alienation from God, that it is a real possibility, and that it is not punishment. Rather, it is the consequence of human resistance to the call of the love of God who does not force or coerce. Zizioulas observes that post-resurrection, there is no opportunity for a turning toward reconciliation as repentance is a temporal concept. Zizioulas then considers the depth of the mercy of God, focusing on the intercessions of the living and the Saints. Macchia on the other hand, leaves open the possibility of the human turn to relationship in Christ after Final judgment. He bases this possibility on the universal and eternal efficacy of the cross and resurrection, that it does not cease after the Final judgment.

Several issues arise from these perspectives. The first is the capacity of humanity to freely accept the call of God to align their innate desire with the will of God. This is particularly pertinent to Zizioulas' position as the consequence of this choice is eternally irredeemable. The question then is how free really, is humanity in this life, to consent to the divine call, entrapped, deceived and entangled in the consequences of sin. It seems paradoxical that the fate of humanity is contingent solely on the choice made in a creation where there is evil and deception, when there will be a new creation with no deception but with no opportunity to turn. On these terms, it would seem the new creation in Christ will consist mostly of humanity in the hell of sharing the same space with their enemy. Macchia on the other hand,

[141] Macchia, *The Spirit-Baptized Church*, 153.

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with a similar understanding of hell, leaves open the possibility of a turning based on the universal and eternal efficacy of the cross and resurrection. However, he still leaves it open for the humans to resist.

This brings to the fore the second issue, the importance Zizioulas accords to the intervention and intercession of the Church and the Saints, grounded in the mystery of the mercy and freedom of God. Given this mystery, and Macchia's point about eternal and universal efficacy of the cross and resurrection, could not our communal participation in the life of Christ also be participation in his intercession on behalf of all of humanity for the Father's will to be realized both now and in eternity? The gathering of the Church is both remembrance of the cross and celebration of our future hope. However, it is also a yearning that the will of the Father be realized for all of humanity and creation to participate in the eternity of divine love. Should not this be our priority existential concern? This is where Zizioulas' emphasis on the cruciform love and embrace of the enemy also comes to the fore. Could not forgiveness also be taken up by the Spirit, so that it is also on behalf of the enemy. That is, for the relationship to be established by the forgiver regardless of the response by the enemy. Forgiveness then becomes a movement, by the Spirit, toward the restoration of persons as fragmented and divided beings. It could be, applying Zizioulas' words regarding the example of Saint Gerasimos of Cephalonia to all of us, an embrace of the enemy that "radiate(s) grace, healing, and intercession," witness, by the eschatological Spirit, to the eternal and unfailing love of God.[142]

Our passion then, for the coming of Christ, can be filled with hope, not just for believers, but for all of humanity and creation. The Final judgment will confront humanity with what has been ambiguous in history, and to which the gathering and mission of the Church albeit in its brokenness, has been witness. This hope is the transfiguration of the corrupted creation into a new creation of the eschatological Christ, by the Spirit, freed from the bondage of sin and death. It is the unveiling of the mystery of the justice and mercy of God—the only hope of humanity and creation. Perhaps it is the space not

[142] Zizioulas, *101 Sermons*, 51.

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only of the hell of being confronted with the enemy, but also where humanity can be truly free to turn through the narrow gate, to the banquet of the new creation.[143] Maybe it is also the space where the faithful, in communion with the Father in Christ, never cease to participate in the intercession of Christ for this turning. It is not coercion; it is not compulsion. It does not deny the possibility of rejection and its consequences. It is simply new creation where this gate is forever open. Come Lord Jesus.

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[143] Zizioulas, *101 Sermons*, 404.

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