• CHAPTER V •

THE RESURRECTION AS A "MESSIANIC UPRISING": KAIROLOGICAL AND ANTI-SYSTEMIC TEMPORALITY

We have reached the final chapter of this book, which is devoted to considering the idea of resurrection from a postmodern and decolonial perspective.

We began by addressing the outcry of the victims during the twenty-first century just as it reaches us through their words and grieving, through the social movements of family members of forcibly disappeared or murdered persons within the context of the systemic violence characteristic of global capitalism, patriarchy, colonialism, and sacrificial religion. However, the strength of the various forms of resistance they resort to, accompanied by the search for truth, dignity, and justice, already appears as a sign of hope, not only for those participating in these social movements but also for humankind, wounded to death and yearning to live.

In a second moment, we took on the task of collecting critical thinking that analyzes the scenarios, processes, social actors, causes, and possibilities of materializing the *worldwide change* that humankind yearns for within the context of the hegemonic domination characterizing the necropower of our time. We highlighted the importance of understanding the "systemic evil" inflicted on humanity, as well as the radical nature of the avenues to overcome this exclusion.

We then proceeded to focus our reflection on the survivors' grieving for the victims as an anthropological and symbolic ground to cope with the absence of people who have been forcibly disappeared or annihilated by systemic violence, analyzing the contributions psychoanalysis has made regarding how to cope with grief. We went beyond Freud's first approach, applying the perspective provided by Lacan's *Seminar 6* to the healing process of that permanent wound left by the absence of those who have been taken in order to include the social and *symbolic* dimension of the subjectivations of these absences. At the same time, we highlighted the contribution made by the epistemologies from the South and the way in which they understand

the death of the righteous and the role they play as "ancestors," who link in a new way to the community that keeps them alive through memory, remembrance/re-membering, and the demand for justice with truth. This opens the possibility of reconciliation through the symbolic and ritual mediation of the ancestors in communion with the living. We were thus able to inquire into the "prototypical grieving" in spiritual communities pertaining to a diversity of traditions, who profess their faith in unending life, particularly Christianity with its faith in the resurrection of the dead. With a *sui generis* messianic narrative centered on "the Son of Man"—adopted by Jesus of Nazareth himself from his Galilean tradition—his disciples and apostles did an *a posteriori* reinterpretation of the life of the Nazarene from *an eschatological* perspective through two foundational narratives for this new way of experiencing messianic temporality: the empty tomb and the appearances of the *Crucified One Who Awakened*.

As part of the concatenation of *Midrashic* interpretations of this messianic Galilean and Jewish movement, the testimony of Paul of Tarsus was crucial for an understanding of the *kairological* meaning of redemption as the new life that occurs as the "shortening of time" that the righteous experience and that Jesus of Nazareth went through in all of its radicality in his crucifixion and resurrection. The way was thus cleared for heralding—in the words of the apostle—the *fulfilled promise*:

> but we preach the crucified Messiah. The Jews stumble over him and the rest of the world sees him as foolishness. But for those who have been chosen to follow him, both Jews and Greeks, he is God's mighty power, God's true wisdom, and our Messiah.
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> ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν,αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν (1 Cor 1: 23-24).[1]

With this narrative and critical collection of knowledge, we are now in a position to develop, in this last chapter, a reflection pertaining to *fundamental theology* about the resurrection as a "messianic uprising" from a kairological and anti-systemic perspective. This is the beginning of a new trilogy we intend to develop in future years—so far this interpretation has focused on the idea of *tradition*—thus giving continuity to another trilogy regarding the idea of *revelation* that we formulated over the past three decades.

The ancient treatises of fundamental theology, *De Revelatione* and *De Traditione*, will be updated, at least in their foundational characteristics, for this new epistemic context of epochal change.

If we interpret revelation in a late modern context as an experience of "dis-enclosed" subjectivity—where redemption occurs as a gratuitous gift of asymmetrical and non-reciprocal love from the divine source—it is up to us, then, to develop a series of critical reflections on the idea of *tradition*—as a culture pertaining to the communities of survivors—that specifically generates this *foundational* experience. Tradition, in the sense of the *communicability* of theologal faith that postmodern Christianity has rediscovered as a messianic and eschatological *an-archy*, is embedded in the history of domination and death as a seed of redemption due to the life conferred by the righteous in history.

From this perspective of messianic temporality, the Resurrection of Jesus, as the *original event* of the Christian tradition, will be read from the perspective of a foundational dyad: the surrendered life of the Righteous and the hope-imbued grieving by his community of survivors.

In the next few pages, we develop this idea of the resurrection as "messianic anticipation" using an experience of kairological temporality and anti-systemic praxis. We appeal to three dimensions of the redemption of the righteous: firstly, *the different forms of resistance* used by victims of systemic crime as an "uprising" of life languages amid horror; secondly, the *messianic temporality* reinterpreted from a kairological perspective as the "shortening of time" experienced both by Christ as an expression of righteousness and the righteous in history. Finally, we conclude with a description of *outraged hope* as the potential contained in the experience emerging from the *Crucified One Who Awakened*, an experience also lived by the righteous in history together with the communities of survivors who keep their memory alive and who take on the mandate to *change the world* in anticipation of the redemption promised by God as Judaism and Christianity claim.

With this experience-based, narrative, reflective, and spiritual reservoir of knowledge, characteristic of victims of systemic crime who have been able to transfigure their fear into audacity, we shall be accompanying and understanding—with greater closeness and new energy—the arrival of redemption in the middle of an ongoing period of darkness.

Nevertheless, we only dare to propose this resurrection narrative, aware that it is a *dark light*, carried as a lamp to light the way in the middle of the night. It is in the living flame of the "righteous who have been unjustly executed," as an expression of the suffering Messiah in Latin America and the Caribbean, that we catch a glimpse of his presence, thus enabling us to ex-

perience this birthing of intelligence and heart. This lamp is none other than the lamp of the *Slain Lamb Who Reigns*: the lamp that illuminates Heavenly Jerusalem. Its light radiates out of his wounds and only in this way, as the crucified Messiah, does he open the path to hope.

The New World's Uprising, Resistance, and Imaginary

The main thesis of this book is that in any period of history, the experience of the resurrection can only be accessed from the condition of being a survivor. Since ancient times, the world has suffered myriad forms of violence. Humankind, in its diverse expressions of wisdom, has narrated this suffering for millennia. As part of this ancestral tradition, the Bible places at the beginning of its narrative journey, immediately after the creation stories, the account of the mythical murder perpetrated by Cain against his brother Abel as a way of spewing his envy because YHWH had not accepted his offering. In this account, we could say that Cain himself is a survivor of the fratricide that he himself committed. That is why God put a mark upon his body (Gen 4:15) as a sign that perhaps symbolizes the guilt that ceaselessly marks his condition of being a *wanderer* across the face of the earth.

However, the *reverse* side of the story—the version narrated in the Bible that escalates from the murder of Abel to the crucifixion of Jesus of Nazareth—portrays fratricidal violence from the point of view of its *negativity*, in which God sides with the innocent victims. It is at that moment that *other* survivors appear, i.e., those who grieve the death of the innocent. Let us keep in mind that since ancient times, the different forms of *resistance* resorted to by those who live in the absence of their dead with dignity, resilience, and hope run even more deeply than the experiences of death.

In order to understand "the resurrection as uprising"—to use Leonardo Boff's previously quoted memorable expression—it is necessary to trace the revelation of the God of Life all the way from the Hebrew Pentateuch to the Christian Gospels, using faith in the resurrection as a guiding thread.[2]

Today, we stand *on the other side* of the promise of redemption made to the people of Israel, as the firstborn of many siblings, a promise that nascent Christianity later made extensive to all nations as an expression of Jewish messianism. However, since the death of the first apostolic generation, we have become aware that this promise of redemption has been postponed indefinitely throughout history. For this reason, we must learn to listen to the outrage arising from the suffering of the oppressed with our flaming hearts and intelligence. Their clamor for justice and yearning for freedom

is the leitmotif of the Book of Exodus and the backdrop to the accounts of Jesus' passion before his crucifixion. An account of the sacrificial execution was later reinterpreted as fulfilled redemption and promise in light of the experience of the empty tomb and Christ's appearances to a few women, disciples, and apostles.

In a few words, the Christian faith took on the founding narrative of the original Jewish faith—i.e., the creation of the world and the exodus from Egypt as a new creation—as vital lifeblood with which to formulate its own theology of *redemption fulfilled* in the Resurrection of Jesus of Nazareth.

Uprising's (Inter)Subjective Conditions

The experience of messianic times has found new vital energy in the twenty-first century as an incentive to rethink history, suffering, sharing life in common, and the hope held by the people of God living in new historical and cultural contexts. Messianic temporality is seen as a continuum of the story of he who serves YHWH, but now in our current time of precariousness and despair caused by global and systemic violence.

For this reason, we are now going to draw upon a trilogy of messianic "uprisings" based on three areas that express the same experience of resistance with dignity and hope: justice with truth, working through grief, and symbols of hope. Throughout the previous chapters, we have been seeing this trilogy as precious codes of interpretation based on the way in which survivors live their diverse forms of resistance to the systemic violence they face in our time. These codes have been discovered and constructed by communities of survivors who, first and foremost, lament the absence of their disappeared family members but persist in their commitment to search for them in clandestine burials. These forms of resistance are also experienced by relatives who, outraged, grieve their dead, whose lives were cut short by a criminal hand.

However, amid so much pain and tears, paradoxically, an unexpected glimmer of hope can be perceived. Such is the case of the mothers of women who have been slain as victims of femicide in Mexico, but also of the family members of the 300,000 victims of murder and the 80,000 people who have been forcibly disappeared in Mexico by the narco-State war during the presidential administrations of Felipe Calderón and Enrique Peña Nieto, between 2006 and 2018.

These survivors are also mostly believers, although some have lost faith given the extreme pain they have experienced. All of them are looking for

their relatives and want to find out what happened to them as a way of *facing the truth*.[3] Most of them demand justice; some also demand reparations. None of them is resigned to forgetting. Many are open to forgiving, but forgiveness will be reached only as a closure to a painful and necessary process of justice, as Javier Sicilia describes with exceptional critical clarity:

> However, in order to be able to offer this supreme gift, it is necessary—as shown by the Catholic sacrament of reconciliation—to know who the offenders are, what they did, and to which penance they must submit in order to come to some form of compensation for the offense. Without some form of compensation, even if the victim is willing to forgive, forgiveness is not fulfilled.
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> If there is no culprit, if there is no truth or repentance, what is legally called restorative justice cannot be achieved. Restorative justice is that other painful process whereby the victims and perpetrators talk among themselves and decide what needs to be done to repair the damage, forgive, be forgiven, and thus restore what the crime destroyed in the fabric of life.[4]

Forgiveness is probably the quintessence of humankind's different forms of spirituality. However, with the prevailing horizon of impunity, which mimetically infects our times of necropower, forgiveness becomes increasingly difficult to achieve. Even if we wish to forgive, we often do not know how to go about it. The powerful words pronounced by María Herrera, a mother who lost four children who were murdered by a violent criminal gang in Mexico ten years ago are a good reminder of this: "I must learn the truth in order to know who to forgive."[5]

In addition to the dramatic suffering directly affecting family members, the experience of being a survivor reaches many of us since, one way or another, we have been able to survive one form of violence or another, whereas others have fallen by the wayside. Therefore, all survivors face the challenge of learning to bury the dead, sometimes feeling guilt, other times feeling hope, but always with pain. We have had to learn to keep their lives alive in our memory with dignity, justice, and truth so that their life on earth shall not be forgotten. This experience of the "absence that hurts" is even deeper and more unnamable for those who have lost a beloved relative to war, revenge, or mimetic rivalry.

As part of this learning to be survivors, one day we will have to learn to let them go in peace so that we can continue with our life on this earth.

This whole process of memory, dignified history, justice, and truth prepares the ground for us to feel hope that a fulfilling life is possible, a life that materializes step-by-step through a diversity of languages that *re-utopianize* life. These languages of resistance focus on a messianic perspective—made possible by the messianic experience lived by Jesus of Nazareth and his grieving community on the Day of the Resurrection. The paradoxical *death-life* dyad finds its foundational narrative in an empty tomb and in accounts of Jesus' appearances to his grieving community. An *eschatological meaning* emerges from the depths of this paradox as a spark, as a flare, as an enactment of what has already taken place, but that, for us, is on the verge of manifesting: "for love is as strong as death," as stated in the Song of Solomon (8:6).

Symbolic language then begins to unfold its regenerative power: to re-member those who have been dismembered. Not only have the earthly bodies of the victims been dismembered, but they have also been re-membered as a "glorious body," as Saint Paul expresses, in the living memory of the community of survivors.

Again, a paradox emerges—an oxymoron as a poetic and eschatological figure that to many may sound like a vain illusion—to refer to *sense amid nonsense*. A wounded body is filled with divine *Ruach*. "By his wounds, we are healed" (Is 53:5) intimates redemption, as the second Isaiah wrote amid the terrible and devastating experience of his captive people in Babylon in order to announce their return to the Holy City.

The life of contentment implied by intersubjectivity is the content of faith in the resurrection, as seen from a messianic perspective. Life springs from the depths of our vulnerability when it is lived with dignity, resilience, and hope: placed in the hands of the Living God, in spite of the surrounding threat of death, it holds a promise of life.

This is what the experience suffered by the relatives of the forcibly disappeared and murdered victims in Mexico has taught us over recent decades:

> We are in a new epochal context where social movements based on multiple forms of resistance and plural citizenship do not wish to remain subjected to the irrationality of evil or the contradiction of history. Therefore, immersed in the fertility of critical thinking, in this book we set forth a fundamental epistemic shift: to listen to the voice of the victims. Indeed, thinking about the horror of clandestine burials in twenty-first century Mexico compels us to listen to the *survivors* of these crimes of the narco-State war in our times and the knowledge they can afford us.[6]

The *dignified outrage* emerging from the loss of loved ones, surfaces in the surviving victims with immense pain that no historical or social reality can appease. However, in a realistic but paradoxical way, in the depth of that open wound, a glimmer of hope shines when the survivors narrate the lives of those who were torn away from them, when they are able to establish the truth of what happened, when some justice is obtained, and when forgiveness can be specifically bestowed upon someone whose face you can actually see. In those moments, when "time shortens," as Saint Paul would say, redemption occurs as *messianic anticipation*. The victims' history is not resolved definitively, nor is it released from contradictions and death, but it does provide a sense of dignity with hope to the living who are linked in communion with their deceased, subsequently recognized and celebrated as *ancestors*.

In the following pages, we will journey through the practically unexplored territory of *messianic hope*. This way of experiencing temporality overcomes mimetic rivalry because it deactivates its deathly power with the confidence gained by the surrendered life of the righteous and the innocent. It is the fullness of life to which the crucified in history access when they follow the example of He who broke the chains of rivalry "once for all," as the author of the Epistle to the Hebrews claims (Heb 7:27)—and was thus able to pass through the *Guha*, a powerful symbol of the cave of meaninglessness and death, in order to retrieve his ancestors.

It is this messianic hope that enables us to speak of the resurrection as *an uprising of the righteous in history*.

Uprising as Messianic Time: The Praxis of the Survivors

The "shortening of time" experienced by the righteous in history is the *Guha* or cave as a portal to a new form of *messianic temporality,* as a process of subjectivation that receives and offers redemption as liberation from death.

Embedded in the space-time coordinates, this original experience of temporality is messianic because it occurs as *an anticipation* of the fullness of a plentifully lived life that God offers the whole of creation and humankind. According to the Hebrew Talmud, the way in which this new temporality arrives is a messianic gesture: it is an ethical-political and spiritual praxis of sharing one's own morsel of bread to nourish those who are lacking as a consequence of human greed. Jewish mysticism symbolizes it as a shared table in a ritual of commensality in which there is always an empty place set at the table "in case the Messiah comes," as Emmanuel Levinas and Simone Weil recalled in the twentieth century in their renowned *Prologue*.

That Messiah is the stranger who knocks on the door, whose destitution leads him to hunger, beginning with the hunger for bread. However, later forms of mysticism regarding the ritual of a shared table—both Hebrew and Christian—included the need for justice and the hunger for the recognition of self-dignity within this symbolism of hunger.

From this phenomenological perspective, characteristic of a subjectivity open to transcendence flowing into immanence—which we have analyzed in the aforementioned trilogy on revelation[7]—the idea of the resurrection as a messianic and anti-systemic uprising takes root.

We are using the word "uprising" as an analogous notion through which to re-read and re-interpret the resurrection. In this case, "uprising" does not refer univocally to the social uprising of the proletariat, for instance. Nor does it refer to the armed uprising of the Central and South American guerrillas in our regional context during the twentieth century. The difference evoked by its multiple meanings lies in its etymology: an "emergence from within" that occurs in history in order to change a system that oppresses and slays the innocent.

Therefore, to refer to the *resurrection as an uprising* in a postmodern context implies evoking, first, the anthropological ground of dismantling fratricidal rivalry in subjectivity itself,[8] so that the experience of new life can then emerge "from within."

It is here that the social and political dimension of the resurrection as uprising takes root. It is about the establishment of an intersubjective order that emerges from the deconstruction of violence that the resilient victims make possible[9] through multiple expressions of resistance, as an *an-archic* practice against any system of domination and death.

Finally, and this is intimately connected to this anthropological and social ground, uprising, in its *messianic* sense, also implies the act of the *Crucified One Who Awakened* of retrieving the righteous in history as a result of his process of surrender, embracing the whole of humankind. It is an *eschatological* becoming[10]—as a kairological anticipation of the fullness of time—of messianic temporality as experienced and expressed by the ancient Christian liturgy of Holy Saturday. It was made as a *midrash* of the empty tomb of Jesus, re-signified as the *Guha* or cave from which the *Crucified One Who Awakened* emerges victorious, in the company of Adam and Eve, together with all of humankind's ancestors, who are the first expression of the new creation.

Messianic uprising, therefore, denotes a historical process of resistance praxis; however, at the same time, it points to a *metanoia* or a conversion of subjectivity that goes beyond fratricidal rivalry, accompanied by a vision of

the future as *re-utopianizing* life. In this sense, the resurrection is only understood within the framework of pursuing a *Crucified One Who Awakened* as the first expression of a new reality focused on divine Wisdom's unconditional love.

The Kairological Anticipation of the Annihilated Righteous: The Life of the Ancestors

How can we do a *midrashic* reading of the time of the righteous who were slain and who, as stated in the Book of Revelation, are rescued by God, "for their deeds will follow them" (14:13)?

Let us first remember that we are doing this reinterpretation from our decolonial context in a dialogue with the wisdom of the original peoples of the Americas and how they understand their *ancestors* as guardians of the community.

To answer this question, it will be necessary to inquire into the meaning of the apocalyptic narrative of the arrival of the City of God as a fulfilled promise, in accordance with the Christian meta-narrative of the Bible's last book, which was very likely written by John, the disciple, on the Island of Patmos. From there, we can refer back to the Hebrew *Sheol* as the symbolic resting place of the righteous, where the righteous await Israel's full consolation. With this reservoir of knowledge, we will connect the Christian faith and its Jewish background to the meaning of the realm of the ancestors, who were kept alive by the original peoples of Abya Yala.

We will then be in a position to address the *performative* question emerging in our current reality: Can the synchronous thought underlying the Christian, Jewish, and Mesoamerican mythical accounts be translated in a way that is germane to the postmodern context?

This brief exposition will allow us to address, in the next section, the issue of faith in the resurrection as a confession of an *eschatological journey* experienced by Jesus of Nazareth as the *Crucified One Who Awakened* on his Resurrection Day. Because, as aforementioned, through the narrative of the empty tomb, the living memory of the grieving Jesuanic community re-signified the tomb of Jesus of Nazareth as *Jacob's New Well*. In that non-place, the eschatological meaning would be revealed for times of fear and silence regarding the death of the innocent.

At the end of the path that has been evoked here, we will be able to address faith in the resurrection as a messianic uprising from a kairological and anti-systemic perspective experienced by the survivors of our times.

We shall now approach the first part of this triptych of temporality that the righteous in history have made possible.

The Foundational Oxymorons: The Lamp of the *Slain Lamb Who Reigns* and the *Crucified Messiah*

The revelation of the final day with which the Bible closes the great narrative of the redemption of the enslaved people, freed by the God of Life, is sealed with the fulfillment of divine promises when the author of the Book of Revelation contemplates the arrival of Heavenly Jerusalem: "The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp" (καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν α ὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον) (Rev 21:23).

This powerful metaphor is expressed as an oxymoron, i.e., a disruptive poetic figure that, through an apparent contradiction, opens a new field of signification. As an experience of redeemed subjectivity, it denotes the arrival of messianic temporality in a Slain Lamb Who Reigns. It is, in its theologal ground, an experience of the fulfillment of God's promises that *takes place* as a present time of redemption due to the act of givenness experienced by the "forgiving victim," mimetically evoked by James Alison a decade ago. It is, therefore, the *prototypical* experience of an innocent wounded victim from whose wounds flows a sense of redemption.

Contrary to the postmodern context that is suspicious of any meta-narrative since it considers it a fictitious form of the desire expressed by infantile omnipotence, the symbolism of the *Slain Lamb Who Reigns* represents a *vulnerable and violated* subjectivity as the primordial site of divine revelation.

This expression translates what Saint Paul had already described from a kerygmatic and anthropological perspective when he heralded a crucified Messiah: "But we preach the crucified Messiah. The Jews stumble over him and the rest of the world sees him as foolishness. But for those who have been chosen to follow him, Jews and Greeks, he is God's mighty power, God's true wisdom, and our Messiah" (ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν, · αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν)· (1 Cor 1:23–24).

The apostle proceeded with his theological reflection, addressing the messianic community emerging in Ephesus, to explain how this redemption takes place in the body of Jesus the Messiah himself:

> For he himself is our peace, who has made two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace.
>
> Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ · τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον ποιῶν εἰρήνην (Ephesians 2:14-15).

Such performativity of messianic redemption, accomplished by Jesus of Nazareth at his crucifixion, would later be fulfilled throughout the broken history of humankind in all the members pertaining to the Messiah's body.

To summarize, the expressions "Slain Lamb Who Reigns" and "the Crucified Messiah" are two oxymorons through which the early Christian community understood the founding event of the new *aeon*. An age of eschatological plenitude, embedded in the heart of a violent history that unfolds by virtue of the act of givenness experienced by the Messiah as the principle of divine *an-archy*, as the origin-without-origin of the entire creation.

The Gateway to *Sheol*

The second part of the triptych about the time of the righteous represents the Messiah's access to Sheol as the radical nature of the Logos incarnation in divine an*archy*.

Within the Hebrew tradition, *Sheol* denotes the place where the dead rest when they complete their life on earth, awaiting the consummation of redemption.[11] It more precisely refers to the "bosom of Abraham" which, as a totalizing image of the faith of the Great Patriarch, embraces those who were torn from the land of the living by the wicked. There dwell the dead awaiting the Divine Breath that will bring them back to life, as stated in various wisdom texts of the First Testament, such as Psalm 16: "Because you will not abandon my soul in *Sheol*, nor will you let your faithful one see decay" (Ps 16:10).

Following the path paved by Emmanuel Levinas in the twentieth century to refer to the Messiah in phenomenological terms, it can be said that the *Sheol* is not a physical place but a stage of messianic subjectivity that undergoes the inception of its final salvation. If we use this lens to read the history of the annihilated righteous, redemption work begins, first, by attributing it the character of an experience of compensation, as a demand for

anamnetic justice for those who have been annihilated. However, in a second moment, it also denotes the *superabundance* of divine love that, from the depths of the humiliation to which the innocent victims were subjected by their executioners, saves their lives from the decay symbolized by the tomb.

Therefore, *Sheol* also denotes—as an expression of divine love's most radical breadth—the process of repentance experienced by the wicked. They become aware of their own corruption, decay, and death and beg to be rescued in a universal process of *forgiveness/for-giveness*.

It is an awareness of guilt[12]—amid the perpetrators' repentance—that enables an opening to an Otherness that redeems, saves, and exalts. For this reason, the executioners can also cherish the hope of being rescued from death once the love of the *forgiving victims* reveals to them their potential to experience life fully.

The Absence-Presence of the Righteous in History

The last segment of this triptych regarding the life of the dead concerns their messianic presence in the midst of the community, following Saint Paul's enigmatic expression: "For you have died, and your life is hidden with the Messiah in God" (Col 3:3).

What can "life hidden in God" mean? The key lies in the messiah's mediation, i.e., in the need to be re-membered through the messianic gesture of inclusion: when we offer our morsel to the other, we are infused with the superabundance of love. A life "hidden with the messiah" lives the temporality of givenness as a splinter that causes pain and as an eschatological anticipation bringing consolation to the victim's survivors within contexts of violence throughout history. It lacks the capacity to put an end to the spiral of violence, but it can stop the power of destruction through acts of givenness and superabundance. The life of the crucified Messiah is, therefore, a compass that enables us to understand the meaning of the different forms of resistance that survivors experience, with the outrage, clamor, and hope that accompany them, that give them meaning and strengthen their resilience.

As a counterpart to this difficult existential process of absence-presence of those who have departed—inspired by the different forms of spirituality pertaining to the original peoples of Abya Yala in a grammar that mixes ancient and Christian traditions—we can state that it is the dead who rescue the living since they continue performing an essential function as members of the grieving community. As soon as the deceased become *ancestors*—through the funeral rite that consecrates them in this mediating function—

the deceased maintain a living and operative bond with the community of survivors, that is a performative bond.

For this reason, "ancestors have rights that we the living must respect." Otherwise, we run the risk of breaking the transcendent link with the underworld. When we hinder the deceased from lying in their inanimate bodies like *humus* in the bosom of the earth, surrendering them with gratitude and trust to the Source of Life, we disconnect from that *other* full reality that the deceased experience.

In a few words, the bond that unites the realm of the living with the realm of the ancestors is established when the community of survivors appropriates the experience of new life—with memory, justice, dignity, and hope—despite the context of violence and the storm that takes over the world as a violent spiral that devastates everything.

The Fulfilled Promise in the Guha: The Crucified One Who Awakened... Accompanied by the Ancestors

The resurrection of Jesus of Nazareth is often presented as a solitary act with no witnesses but only second-hand accounts. The biblical testimony only hints at this eschatological event, which, in a semantic polarity, creates a new field of meaning: an empty tomb and testimonies of appearances.

Furthermore, the *chronological* narratives describing the story of a charismatic preacher who was executed during the Jewish Passover during the year 30 in Jerusalem remain caught in their fateful linearity since from the present moment on they are unable to imagine the future that has been "shortened" by the "poietic" moment of the Messiah who "shortened time," thus harvesting the past that has already gone. Only traces of a symbolic language as the last stronghold of signification can reaffirm the meaning of this *original experience* undergone by the righteous in history.

This language is, therefore, *poietic*, i.e., it creates a new mode of existence to signify redeemed subjectivity in the midst of shortened time and as a promise of a future that is manifesting through the surrendered life of the righteous.

When narrating the history of the victims who were annihilated by systemic violence,[13] it becomes increasingly complex to understand the experience of the "shortening of time." Many survivors are tempted to remain caught up in outrage and resentment or escape into an uncertain future that will never arrive. Therefore, living the *shortened present* with eschatological imagination—with what we have learned to call "messianic temporality"—is the experience-based content of the *theologal* faith in the resurrection of the dead, which is the question that we are here exploring.

Therefore, we refer to the resurrection as a "messianic and anti-systemic uprising" but "take a step back" in relation to its social and political meaning, which is undoubtedly important but not foundational. In this sense, we propose a phenomenological and hermeneutical approach to the original event of the Resurrection of Jesus of Nazareth as an uprising seen through the lens of messianic temporality. This approach is necessary for an understanding of the possible experiences undergone by survivors in order to give way to the construction of human inter-subjectivity in times of extreme violence.

In fact, it is a question of understanding the resurrection—of Jesus and the righteous in history—within the logic of the "shortening of time," using the survivors' memories with justice and truth through writing history from its reversal of negativity.

However, this whole process of re-membering is inspired by the confident hope in "plenitude" offered as redemption by a loving Otherness that accompanies history and the cosmos, an Otherness that religions call God and that, in its ontological and political condition, we have described as the *an-archy* of Divinity's superabundant love.

Retrieving the other non-linear narratives from ancient days, we can say that humankind's ancestral cultures had other languages and other symbols with which to specifically approach those *original experiences* of the shortening of time, with which to spiral toward these experiences.

In the trilogy regarding the idea of tradition that we are initiating with this book, we aim to develop those narratives that provide perspective and multiple meanings to life in its complex warp and weft of experiences and meanings: love, suffering, creation, and death as part of the *symbolism of good*, reversed paraphrase of Paul Ricoeur's "symbolism of evil."[14]

In this sense, we are retrieving the symbolic tradition of ancient Christianity—in particular the Syro-Malankara tradition—in order to understand Jesus of Nazareth's empty tomb as *Guha*. However, we are currently interpreting it in its *Messianic* sense as a cave or grotto in which the foundational *dynamis* of *kairological* temporality unfolds: the resurrection as a demand of the righteous is completed through the resurrected Jesus' descent to Hell in order to return from the tomb accompanied by Adam and Eve, together with all the righteous in history.

From the outset, the original intuition of this Holy Saturday ritual regarding the tomb of Jesus retrieves the resonance with Jacob's well that we already alluded to earlier. However, this narrative also provides a new understanding of the resurrection as an experience of intersubjectivity redeemed from its violent rivalry. Ancient Christian rituals preserved the symbolism of the "descent into Hell" through liturgical chanting and confession.

This symbolism of the *Guha* specifically revolves around the *re-membering* of the righteous in their retrieval from Sheol as the first action of the *Crucified One Who Awakened* in order to have the ancestors participate in the fulfilled promise of Jesus' *Abba*.

The Holy Saturday liturgical hymns,[15] as well as the commentaries by the Eastern Church Fathers, underscore this reestablished communal nature as part of the divine *anamnetic* justice, accomplished by the crucified and resurrected Jesus, who performs this act of redemption:

> Lion cub who went to be shut with the sheep
> who had gone astray,
> whom death had caused to fall into the darkness,
> and who made them to come forth out of the darkness into the light
> make to come forth out of the darkness into the light
> those of Your flock who are gathered
> in memory of Your Cross,
> and we will offer You praise and thanksgiving,
> and to Your Father and Your Holy Spirit,
> now and always and forever.
> Amen.[16]

With this knowledge of the *Guha* as a way of gaining access to the ancestors, present in Syro-Malankara theology, that anonymous poem that Saint Paul retrieved, as aforementioned, calling Jesus "the firstborn from among the dead," becomes endowed with new meaning. To be "the firstborn from among the dead" is a Christological title that supposes the Paschal Faith of the Jesuanic community that has been working through its grief through this messianic theologal knowledge by re-reading the Hebrew Scriptures about the Son of Man who was to come.

Recalling what Jesus said and did in Galilee, the grieving Jesuanic community was able to re-read the promises made to Israel as "eschatological anticipation" of times of redemption through the lens of a *Crucified Messiah.* This is a contradictory image regarding traditional Jewish messianism, in its apocalyptic and Davidic models[17] that prevailed in Galilee during the first century C.E. It is an image that goes beyond all the messianic expectations of ancient Israel, and that was the paschal *midrash* that became writing thanks to the Galilean's disciples.

In essence, the empty tomb—the place through which Jesus' *transit* to the underworld symbolically takes place—is celebrated by the ancient Syro-Malankara liturgy as the *Guha* or cave in which something new is gestat-

ing. Alternatively, as we pointed out at another time and in another literary genre,[18] that empty tomb is like the womb of a mother who has recently given birth: life emerges out of a void.

Thus, from the perspective of messianic temporality, we have been able to give transhistorical meaning to faith in the resurrection of Jesus, which is likely to inspire hope and strengthen the resilience of the communities of today's survivors.

From Modern Kairos to Postmodern *Katéchon*

In any period of desolation, to propose a triumphalist interpretation of the resurrection implies a temptation to be elusive. Our time is no exception.

The appeals for forgiveness and reconciliation as signs of faith in transcendent life continue to emerge in public spaces, whether through the voices of priests, social leaders, or even politicians, who in order to justify the established "order" are eager to promote their institutional and governmental projects for the benefit of a few people that religious belief manipulates with the promise of an afterlife.

However, the *an-archy* of theologal faith in the resurrection of the dead moves in exactly the opposite direction. Forgiveness is not its point of departure, but rather memory accompanied by truth and justice in "life before death." Far from hiding the crisis, it amplifies it in order to reach its roots. The resurrection as a messianic and anti-systemic uprising is experienced by the survivors as a battle of resistance against oblivion, injustice, and collective lies.

At this second moment in this book's last chapter, we shall focus our attention on the passage from *kairos* or timeliness to *Katéchon* or the end of time. In other words, we shall explore how our epoch of planetary crisis is moving from "timeliness" to "time for a last chance." In the face of the secularization of messianic time imposed in the twentieth century, after the prevalence of political thinking about the negativity of history inspired by Walter Benjamin, it is nonetheless necessary to trace the *theologal* novelty underlying the modern thinking of kairological temporality.

Once we have clarified the *theologal* meaning of messianic temporality, we need to delve more deeply into the violent crisis in which messianic temporality takes place. Otherwise, we risk falling into a naïve vision of history that demobilizes resistance. Following René Girard's analysis—particularly in his later work[19]—as well as his contemporary commentators, we shall resort to a mimetic perspective of the *Katéchon*.

We can then develop the core of our theological argument in order to consider the resurrection as *prolepsis* or messianic anticipation in times of horror through an anti-systemic messianic praxis. It is imperative to keep in mind that the practice of resistance is based on the experience of unconditional love, which is what gives it meaning in the midst of meaninglessness. Like a historical benchmark that, rather than "a splinter that hurts" is a soothing balm in times of horror, this praxis of the survivors will become a mere *sign* of the messianic times that announce the triumph of life in the midst of death.

Such a hopeful heralding of the resurrection as a messianic and anti-systemic uprising invariably takes place in the chiaroscuro of *theologal* faith as an *an-archy* against any system of oppression, discrimination, and death.

The Kairological Lens: Beyond "The Splinters of Messianic Time"

The way in which Marxist thinking interpreted messianic time during the second half of the twentieth century—following the pathway that Walter Benjamin started to open—is marked by the secularization of the idea of the messianic. From his perspective, it would be in the manifestation of the negativity of history that the "splinters of messianic time" are embedded as the proletariat's subversive politics whose revolutionary praxis moves history forward.

This Benjaminian reading certainly goes beyond the idea of an individual messianism as the prerogative of an all-mighty personage. However, it reduces the possibility of thinking about the messianic only as a subversive political praxis, carried out by those defeated by hegemonic history, with the collective protagonism characterizing popular uprisings.

As an example, we shall peruse a long version of the previously cited quote from Enrique Dussel, the Argentine-Mexican philosopher. He describes political messianism within the context of the triumph of a supposedly "left-wing party" in Mexico's 2018 presidential election:

In his book *On the Concept of History* (GS, I, 2, pp. 691ff), throughout the 18 theses, Benjamin repeatedly addresses the theme of messianism from a Marxist and historical materialist theoretical framework (Thesis I), which is the perspective that we have adopted here.

Michael Löwy, the well-known Jewish, Trotskyist, and atheist philosopher states: Messianic and revolutionary redemption is a mission passed down to us through former generations. There is no heaven-sent Messiah: we ourselves are the Messiah (in *Aviso del incendio*, FCE, Mexico, 2002, p. 50); let

us reflect "about the place that the figures of José Martí, Emiliano Zapata, Augusto Sandino, Farabundo Martí, and more recently Ernesto *Che* Guevara have held in the revolutionary imaginary of the past thirty years [...]."

The Messiah is ultimately a person whose fidelity, commitment, honesty, courage, practical-sapiential prudence embody for the people the values that are missing in the corrupt leaders of the dominant society. That is why the Messiah's significance increases until the people discover him as a possible solution to their trials and tribulations. It is thus that the people consecrate the Messiah figure considering the service he provides the people (a messianic function received from the collective actor, the people). The Messiah is a light that the people kindle in the darkness and, once lit, ignites the movement of the people who thus feel compelled to take charge of history. He expresses a dialectical relationship between the people and the leaders. "I shall not betray you! I shall fulfill the mandate!" claims he who has been consecrated by the people. It is he who ultimately knows where sovereignty lies. [...]

For all these reasons, the first of July, 2018 became a messianic event (as a second liberating event, with respect to the first event referred to by A. Badiou), but as popular sentiment admonishes, "Don't rest on your laurels!" It is now time for the active participation of all the people and the most responsible militants who were awakened by this event, although despised by some members of the far left, criticizing it as an election day that was empty, without content. And it was not so, for here the form (an election) has content (representing a real political transformation).

> The messianic function no longer needs the legitimacy achieved through elections. It now demands the participatory praxis of the people as a whole, each one in their trench. The messianic function requires daily correctives through fraternal and responsible criticism. It is no longer a time for applause but to act by multiplying leadership at all levels.[20]

The value of this political and "grassroots" version of the messianic lies in that it undoubtedly promotes the political praxis of those who have been excluded as protagonists of incipient democracy. However, in our opinion, it ignores the phenomenological and *kairological* meaning of messianic temporality that could avoid political protagonism and, above all, further potentiate the political, social, cultural, and epistemic resistance that is at stake, capable of confronting the hegemonic logic of domination: it is that logic of death underlying social and political exclusion that these movements aim to confront.

Messianic time, in its *theologal* sense, is not revolutionary but rather a time of *an-archy* in the most radical sense of the term. In other words, Messianic temporality interrupts the fatality characterizing the history of domination through acts of gratuitousness that "shorten time" by making a qualitative leap: from the history of rivalry to the *counter-history*[21] of givenness.

In that sense, political space is only one of the dimensions of messianic time. However, this assumes a *metanoia*[22] of the heart and knowledge that embodies the gift as an experience of emptying, givenness, and recognizing the other, in their difference, recognizing the other as a *neighbor*.

Messianism is, therefore, a radical experience of asymmetrical love that proceeds from the divine superabundant being and that the righteous in history have experienced as a source of life. In an earlier book,[23] we used the term *theologal life* to refer to this anthropological ground of givenness. This means the existence that goes beyond fratricidal rivalry, as subjectivation that has been able to break down "the diving wall of hostility" in his flesh (Eph 2:14), as Saint Paul claims, and has thus begun to establish intersubjective relationships of love through givenness.

Only in this way does *mutual recognition*—the ultimate purpose of messianism—cease to be a failed political strategy of co-existence between diversities. The praxis of liberation of the oppressed with roots in this fertile ground of the messianic condition experienced by the righteous in history, thus opens up to the possibility of establishing a complex network of a praxis of dignity, justice with truth, and democracy with equity, which actually favors the *anticipation* of redemption as a fulfilled promise of intersubjectivity achieved through the love of givenness.

Otherwise, the messianic would be reduced to a mere political strategy of subversion against hegemonic order, which may perish because it is not rooted in a process of subjectivation that can provide redemption with an anthropological ground of original experience. It is, moreover, a messianic liberation that materializes as radiance, anticipation, and promise on the verge of fulfillment but never completely fulfilled, always on the provisional horizon of the ethical-political gesture of givenness.

The Mimetic Lens: The Katéchon *As The One Who Avoids and Protracts The End*

Violent history in late modern times has reached an *apocalyptic* moment, which René Girard, despite the skepticism of many authors pertaining to his generation, did not hesitate to call "montée aux extrêmes" [the escalation to

extremes], proposing a unique solution to abandon religion through *demythifying* the sacredness that Christianity has made possible:

> We have to abandon the vicious circle of violence, the eternal return of the sacred that is less and less controlled by rites and is now merging into violence. We have to work amidst this unfettered mimetism, there is no other way. We have therefore to return to this exit out of religion that is only offered within the demythified religion, namely, Christianity.[24]

Girard thus joined the *postmodern* rationality that proposes to think about "a time of the end," as Giorgio Agamben[25] calls this *pathos* that characterizes our era, using the theologal ground of the real as a point of departure.

Instrumental rationality is showing many symptoms of depletion, from planetary ecological devastation to the culmination of single thought. It is, therefore, imperative to understand the structural causes, including the anthropocentrism of the late modern model of understanding reality pointed out by Leonardo Boff.[26] It is not, in fact, only the predominance of a model of objectifying instrumental rationality, but also the pretension of human omnipotence has an anthropological ground that must be unraveled in order to deactivate its mechanism of violence and death within subjectivity as a process of subjectifying "non-violent mimetism."[27]

In this debate about the spiral of increasing violence in the late modern world, the mimetic theory is one of the most relevant contributions from the second half of the twentieth century[28] that enables an understanding of the mechanism of the desire's rivalry underlying violence through the logic of invisibilizing the other that it promotes. As aforementioned, mimetic desire, as a longing to imitate the "desire" of the other, is a "triangular" mechanism through which to appropriate the world. Through this mechanism, subjectivity not only seeks to obtain something good admired in the other but also wishes to appropriate the other's "desire" itself. This mimesis eclipses consciousness regarding the other's *difference* and uses it as an instrument, thus turning otherhood into a *rivalry* that establishes a fight to the end through manipulation until it makes the other socially invisible, sacrificing those who have become stumbling blocks for totalitarian societies.

The negation of the other is what Girard considers modernity's great failure. As part of the critical embracing of mimetic theory in Latin America, João Cesar de Castro Rocha goes even further.[29] Castro Rocha analyzes how this negation is a process of making the other "socially invisible" as negated subjectivity. Therein lies the most perverse expression of mimetic desire. It is mimetic desire as a strategy of extermination. Girard's mimetic

analysis takes up the biblical narrative to unmask "Satan's lie."[30] The rivalry that takes place between siblings in order to obtain a divine blessing implies a negation of difference. This mimetic relationship of apparent reciprocity presides over and mandates desire with a sacrificial imperative: "It is better for you that one man dies for the people than that the whole nation perish" (οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται) (Jn 11:50). This is the maxim used by Caiaphas, the High Priest in the Jerusalem Temple, cited by the Evangelists when they describe the legal process Jesus of Nazareth was subjected to, which led to his being sentenced to death on the cross as an innocent victim used as a scapegoat. The argument used by Caiaphas summarizes the history of humankind's fratricidal violence, from Abel's murder by his brother Cain, to the slaughter by criminal gangs of hundreds of thousands of people whose lives are annihilated by rivalry between peers.

In this radically violent context, messianic temporality gains all its redemptive power as it unveils Satan's lie. It is there that the *revelation of the truth that comes from the sacrificial victim* as "forgiving" arises as radiance. As a result of this Girardian interpretation of the accusation process, it can be said that the *intelligence* of the messianism emerging from the righteous who have been executed entails an anti-sacrificial rationality. It demands the deconstruction of the scapegoat mechanism precisely because it reveals the inefficacy of sacrificing the innocent and the perverse nature of human subjectivity in these deceptive intersubjectivation processes, marked by the mimetic and sacrificial rivalry that is trapped in Satan's lie.

Regarding the Time of Katéchon

For Girard,[31] the *Katéchon*—"the one who holds back" or "that which withholds" the arrival of the anti-Christ—is the emblematic figure of mimetic violence in the Pauline narrative. That apocalyptic personage—spoken of only in two verses of Saint Paul's Second Letter to the Thessalonians (2 Thess 2:3-8) extends and intensifies the apocalyptic times because it defers the arrival of the anti-Messiah and thus also defers the final unfolding of human history when the Messiah is to bring peace on Earth.

On the one hand, the "positive" function of the *Katéchon* is to avoid the final debacle, which is why medieval and modern political theory[32] associated it with the political State as a form of controlling human violence. On the other hand, its "negative" function would be the infamous continuation of the suffering of the innocent in an unending spiral of violence.

Beyond these distinctions about *Katéchon* in Pauline apocalyptic thinking— which we already discussed in my last book pertaining to the trilogy regarding the idea of revelation[33]—what is of interest here is to demonstrate the relevance it has for thinking about messianic time with historical, political, and theologal realism.

Realism can be seen as *historical* because critical thinking, like other forms of thinking in Western history, has been unable to "prevent executioners from continuing to obtain victories and the righteous from continuing to be annihilated," as the Frankfurt School postulated. The history of the twentieth century refutes the modern utopia of an emancipated and free society that may have overcome the age of violence for the benefit of science, technique, and revolution.

Realism can be seen as *political* because the end of the utopia of historical socialism demonstrated the failure of communism as a State regime arising from a political rationality based on historical materialism as a reasonable explanation of social and historical processes. Even after the fall of the Berlin Wall in 1989, attempts to reach decolonial socialism in Latin America and the Caribbean have been barren. The necropower we described in previous chapters is the new form of a post-democratic and post-human State.

However, what interests us most is demonstrating the epistemic, political, and spiritual relevance of a *theologal* realism that enables us to go beyond the religions' sacrificial function since they have been in complicity with the hegemony of patriarchal and colonial capitalism, based on an idea of redemption as a way of releasing the guilt regarding the original murder and purifying the stain on consciousness it implies. However, those religions set aside the primal source of *forgiveness/for-givenness* in its sense of the superabundance of divine love. We refer to *givenness* as the original experience of all existence, as being-in-the-world. It is, in fact, that gratuitous gift of love that precedes us and presides over us in shaping our intersubjectivities. This gratuitousness enables the experience of reconciliation as a subjectivation of messianic temporality that, given the way the righteous surrender their life, always takes place *a posteriori*.

To summarize, a mimetic perspective allows us to understand the resurrection as an apocalyptic uprising, as the necessary practice of dismantling Satan's lie and the perverse power of the *Katéchon*. Only through the experience of those who "have broken down the wall of hatred in their own body" will the rest of humankind be able to gain access to redemption.

The surrendered life of the righteous in history amid mimetic violence, given its own unconditional love *dynamis*, is in itself a source of liberation, recovered dignity, and resilience in order to confront the horror.

We *are given* this messianic experience as an inheritance received by the communities of survivors amongst which we accept to be in charge of the memory of the innocent victimized people.

The Eschatological Lens: "Prolepsis" in Times of Horror

We shall now address the *love of givenness* since it is a knot in which all the loose ends are bound together.

Around the year 62 C.E., Saint Paul was writing about the Messiah's *agape* to the Christian community that was forming in Colossae in the following terms: "And over all these virtues, put on love, which binds them all together in perfect unity" (ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος) (Col 3:14).[34] To value the relevance of the Messiah's *agape* that the Apostle is referring to, we must remember that the Colossian community was torn between worshipping the principalities and powers of the world "above," characteristic of the religiosity in Asia Minor at that time, or worshipping the Messiah as preached by the nascent Christian community. For this reason, in a context of having to discern and choose between the celestial world of the Hellenistic deities or the terrestrial world of the Son of Man, the Pauline exhortation is even more revealing of the experiential potentials that messianic temporality provides:

> Since, then, you have been raised with the Messiah, set your hearts on things above, where the Messiah is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with the Messiah in God. When the Messiah, who is your life, appears, then you also will appear with him in glory. [...] you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but the Messiah is all, and is in all. Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive one another, if any of you has a grievance against someone. Forgive as the Lord forgave you. And over all these virtues, *put on agape, which binds them all together in perfect unity*. Let the peace of the Messiah rule in your hearts, since as members of one body you were called to peace. And be thankful

> Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ· ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ [...] ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν Χριστός. Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραΰτητα μακροθυμίαν, ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς· ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος. καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. (Col 3:1–4.9b–15.[35]

We should thus highlight here, as part of our inquiry into Messianic temporality, how the subjectivity of the Messianic community is constituted. In the first place, we observe that it is marked by a paradox: the tension between "things above" and the practices of the "old self." It is only possible to overcome fratricidal rivalry through the dignity offered by the messiah's *agape*. This is the same term used by Saint Paul to refer to "love without condition or measure" in his famous hymn to the messiah's love/*agape* in the First Letter to the Corinthians:

> Now *you are the body of the Messiah*, and each one of you is a part of it. [...] Now eagerly desire the greater gifts! And yet I will show you the most excellent way. If I speak in the tongues of men or of angels, but I do not have *agape*, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but I do not have *agape*, I am nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have *agape*, I gain nothing /
>
> ὑμεῖς δέ ἐστε σῶμα χριστοῦ καὶ μέλη ἐκ μέρους. [...]"ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα. καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον. 2. καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶ 3. τὴν γνῶσιν,

καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3. "κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, κα ἰἐὰν παραδῶ τὸ σῶμά μου ἵνα καυχήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι (1 Cor 12:27-31 - 13:1-3).

It is learning, or mystagogy, to become *the body of the messiah* through *agape*, understood as loving superabundance, that destroys all violent rivalry. This is precisely the *messianic agape* that Saint Paul described to the Colossian community as the knot "which binds … together in perfect unity" (ὅ ἐστιν σύνδεσμος τῆς τελειότητος), from the letter to the community in Colossae (Col 3:14).

Then, and only then, is it possible to establish bonds of intersubjectivation as a process of messianic re-memberment: the body reconstituted in the diversity of its members by the knot of the messiah's *agape* that establishes peace.

Finally, from this perspective, what is *prolepsis* or redemptive anticipation? It is the original experience of this *messianic condition* lived by the righteous in their own flesh throughout history. *Prolepsis* is, therefore, messianic temporality rather than a mere "splinter that hurts" and is embedded as the clamor of the innocent amid a history of those who have been victorious. In other words, this splinter fully actualizes the messiah's full life, embedded within the core of historical violence, but above all as a balm of communion and consolation. Messianic *anticipation* is, therefore, the presence of redemption that enables the resilience to live with hope amid terror.

Therefore, the *novum* of messianism is not the promise of a reconciled future as a classless society in the intra-historical realm. Nor is it reduced to the triumph of the victims over their executioners in a meta-historical future of retribution, under the sign of resentment and revenge.

However, messianic novelty lies in the experience of *eschatological* time— and only in that trans-historical sense—because, through the love of givenness, it brings something totally new forward from "life before death" that the end of times will lead to its fullness amid history's fragmentation and precariousness, representing the arrival of the "end of time."

Thus, the resurrection as a "messianic and anti-systemic uprising" does not assume that the suffering of the innocent has been abolished but rather radicalizes the survivors' experience, preparing them to live the eschatological battle to change the world with hope: experiencing messianic *agape* until death.

The Resurrection as a Kairological Event of Redemption

We have come to the finishing stroke on this canvas regarding the idea of the resurrection as a messianic and anti-systemic uprising, as kairological temporality experienced in its theologal ground.

Heidegger, in his late work,[36] used the concept *Dasein* to refer to existence as a process of becoming characterized by *kairological* time. He stated, in very precise terms, that after the decline of metaphysics, this notion of temporality should be translated as being-for-death. This is because metaphysics—which Heidegger understood through the lens of late scholasticism as the science of the super-being—had been dormant since the Enlightenment had laid bare its categorical foundations.

However, neither Heidegger nor his commentators considered that the ancient metaphysics of the *Superabundant Being* was released from its modern vicissitudes after the debacle of the metaphysics of substance. That ontology of *Dasein*—despite its awkward language, whose awkwardness was justified in order to dismantle Baroque metaphysics—represented a modern way of unveiling the idolatry of beings and the super-being, which in modern times had taken the gross mask of *technique,*[37] as the ultimate expression of instrumental reason.

Therefore, for postmodern and decolonial theological thinking, which is the context of our proposal—or more precisely because of its philosophical-theological imprint, an *an-archic* thought of apophatic nature—it is even more important, in this epochal moment of the collapse of modern meta-narratives, to recover the *theologal* ground of existence. It is important to do so, both in its version of being-for-death, and in its expression of *bare life*, which reveals the excess of power and the perversion of instrumental modernity with its edifice of patriarchal, colonial, and sacrificial capitalism, expanding in the globalized world of the twenty-first century.

In the following sections, we shall return to the place in which the divine Being springs as "origin-without-origin" or the non-begotten (*a-genetos*). This original oxymoron expresses the contemplation and glorification of the Creator as the source of being as it was understood by the theology of the Cappadocian Fathers that was transmitted all the way to Irenaeus of Lyon.[38] That ineffable source of Life was later taken up by the apophatic mystics, from Dionysius the Areopagite to Master Eckhart. *Deitas* as the source of being is different from *Diuinitas* with its entourage of ontological predicates of the divine being.

A theologal source of being must be experienced in a radical manner—for us, in the bleak times we are living—precisely as apophatic nihilism and *an-archy* of faith.

The "love of the Messiah" that Saint Paul celebrated in 1 Cor 13:1-13 flows towards us from the heart of this *an-archy* of divine life, which, as aforementioned, Reiner Schürmann understood in its philosophical sense. Against the current of violent history, the loving becoming of the real flows as a consequence of the well opened by the righteous in history and, in a radical way, by the Righteous One who came out of the tomb, through the *Guha*, in the company of our first ancestors.

In the final sections of this book, following this theological-apophatic trajectory, we shall attempt to demonstrate how the *dynamis* of Divine Wisdom[39]—as a loving superabundance that infuses its *Ruach* of life into the original and historical chaos—also accompanies and inspires the lives of the righteous in history in order to face systemic violence today with dignity, resilience, and hope.

Thus, amid the infamous existence of clandestine burials where *naked life* is expressed as the extreme trashing of bodies and subjectivities, the murmur of the survivors emerges as a political and spiritual praxis of resistance, dignity, and hope.

Perhaps, in these times of uncertainty, it is only in this way that we can continue to profess our faith in a God of the living who resurrects from the dead, as expressed in that proto-Jesuanic creed in the Gospel according to Saint Mark: "He is not the God of the dead, but of the living" (οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων) (Mk 12:18-27).

Givenness as "An-archy" of the Life of the Righteous

The link between *an-archy* and *givenness* has a metaphysical and apophatic underpinning, which we consider the most pertinent meaning we can today attribute to the *kenosis* or abasement of the Word of God by his Incarnation within the context of humankind's fragmented history.

The term *an-archy* does not refer to the common everyday use of this word, which was distorted to denote rebellion without a cause or adolescent intolerance to established principles and order. Under social conditions of extreme violence, it would indeed have this meaning. However, philosophical-

ly, as Reiner Schürmann pointed out,[40] *an-archy* refers to the source of being, to the non-foundation, the non-meaning, the non-order, or the non-principle, since these are already ontic categories that, sooner or later, materialize in that perverse trilogy of hegemony, totality, and totalitarianism.

The *an-archy* of self, therefore, refers to the source nature from which the being of all that exists flows. Hence, it is impossible for it to be manipulated by any social, sexual, political, epistemic, or religious mediation that seeks to impose a way of thinking with pretensions of totality and a totalitarian social or political system on a society or on the whole of humankind.

In its *theologal* sense, the *category an-archy* translates as faith in the Creator God who, in the *Tohu va-Vohu* of the origins, spreads his divine *Ruach* as the source of life.

That original chaos is "formless and void," as stated at the beginning of the Book of Genesis. In the second verse, after the cosmic overture that reads: "In the beginning, God created the heavens and the earth," the text immediately presents an image of original chaos:

> *The earth was a formless void*
> *and darkness covered the face of the deep,*
> *while a wind from God*
> *swept over the face of the waters* (Gen 1:2)[41]

André Chouraki—one of the contemporary Jewish translators of the Bible who best describes the Hebrew symbolism of the entire Bible, thus translated the original chaos of the origins of creation:

> *The earth was disorder and desert.*
> *A darkness over the maw of the abyss*
> *But the breath of Elohîm hovered*
> *over the surface of the waters.*[42]

Chouraki then made the following comments about the *Tohu va-Vohu* that would give rise, in modern Western literature and philosophy, to a narrative about the origin interwoven with ancient Middle Eastern cultures:

> Disorder and desert (*tohu-et-bohu*): the verse is extrapolated by the words 'formless' and 'void.' Rashi, looking at the etymology, indicates: "*tohu* means astonishment, stupefaction—in old French '*estordison*'—*bohu* means empty and desolate. In the presence of emptiness, man is overcome by stupefaction and horror." It is actually difficult to capture the

exact meaning of these words that gave rise in the Middle Ages to the words Toroul baroul. These words later, in 1552, in Rabelais' writing became 'the islands of Tohu and Bohu' and in 1764 gave rise to Voltaire's common sense expression: 'the earth was tohou-bohou.'

The abyss (*tehôm*): the presence of Tiamat, a Mesopotamian deity identical to Yam, from the Ugaritic epic can be perceived underlying this word: the deities of the abyss, defeated by the victorious gods, Marduk in Babylon and Baal in Canaan. The Bible deliberately excluded these myths: a unique and transcendent creator God dissipates disorder and the void (*tohou-et-bohou*), as well as the darkness of the abyss by creating his first and most irreplaceable creature: primordial light (Is 15, 9-10).

Elohîm's breath, (*ruach*): it simultaneously denotes breathing, wind, life, spirit, YHWH's power: it is *atman* in Sanskrit, *dem* in Persian, or *pneuma* in Greek. *Elohîm's breath*, with his Word, is the source of all creation, the source of all life. *Elohîm's breath* infused all men with life. During the end times, *Elohîm's breath,* which originally poured over the primordial waters, will be shared by all men (Jl 3,1; Is 44:3).[43]

As we shall see below, one of the first signs we shall require in order to develop our re-interpretation of messianic temporality through which redemption occurs in the midst of systemic violence, is the correlation between *Tohu va-Vohu* and *divine Ruach*.

As a counterpart to this history of redemption, *givenness* denotes the process of subjectivity in relation to otherness as a phenomenological expression that is *subcontrary* to being-for-death.

Indeed, postmodern phenomenology and ontology developed this category as *analogia princeps* in order to understand the process of possible intersubjectivations in times of the fragmentation of all ideas of subject and (inter) subjectivity, which we experience with the failure of the instrumental aspect of modern reason.

Jean-Luc Marion[44] and John Milbank[45] are, perhaps, the European thinkers who have more precisely analyzed this original experience of others and the Other *existing-as-givenness*: either as a translation of the Heideggerian *Dasein* in its existential meaning, as Marion considers it, or as a trace of the *imago Dei* in Milbank's theocentric metaphysics.

We shall not dwell here on the details of their scholarly arguments, but we shall revisit this category of postmodern European thinking in order to explore the messianic temporality that concerns us in terms of the intersub-

jective relationship of *gratuitousness*. According to this approach, *givenness*—as a performative process that creates intersubjectivity because it is *received and offered*—is the phenomenological ground of that subjectivation that some survivor communities experience as a grieving process, which is never fully resolved, but where communities remain open to the memory of the dead, held with dignity, justice, and truth, being willing to reach a possible reconciliation.

Those communities of survivors of our time—which we have evoked in the first chapter—could be described here as *messianic communities* insofar as they are able to go through the terrible experience of the forcible disappearance of their family members and the search for clandestine burials as a *kairological anticipation* of a *new world that is to come*.

This messianic process of becoming takes place through the praxis of a multiplicity of forms of resistance—that arise out of outrage and clamor—accompanied by the demand for truth and justice, which may even lead to offering forgiveness to the executioners once the truth has been established. Through these different forms of resistance, the communities of survivors assume the absence of their forcibly disappeared or dead family members from a *givenness* perspective as a superabundant intersubjective relationship of love, which is expressed in their personal, social, political, and spiritual life through rituals of remembrance and *re-memberment*.

To further focus our attention on messianic temporality as an intersubjectivation process of givenness experienced by the communities of survivors, we shall describe below the *theologal* meaning of this form of givenness.

Clandestine Burials: Wells of Outrage, Resilience, and Hope

In the space of intersubjectivation opened up by the first two elements that we have just described—the ontology of *anarchy* and theologal *givenness*—a symbolic *fissure*[46] opens, which we are here proposing to use in order re-signify clandestine burials—in a postmodern and decolonial *midrash*—as wells of outrage, resilience, and hope.

However, in our research, we have discovered that this fissure takes on two modalities that are of great relevance to amplify this new space of meaning that the resurrection assumes once its meta-historical representation has been deconstructed.

One of these modalities is the prototypical experience of the grieving Jesuanic community that we analyzed in the previous chapter. This experience opened our eyes to interpret the empty tomb as a *Guha* or cave con-

nected with the Hebrew *Sheol*, as Jacob's new well from which the living waters of messianic times flow.

The other modality is its *eschatological* nature: messianic temporality as a possibility of existence that "shortens the *Katéchon*'s violent time."

In light of these modalities, in these final pages, we shall describe the clandestine burials as wells of outrage, resilience, and hope that open up as a path of outrage with hope, an *outrage* that arises in the communities of survivors in response to the death of the innocent at the hands of criminal mafias. An initial cry of tears and despair emerges from the throats and entrails of the family members of the more than eighty thousand people who were forcibly disappeared or the two hundred thousand people murdered in Mexico in the last twelve years. If we consider more moderate figures, in Mexico alone, approximately one million people have been affected by this (im)possible grieving, either as victims or survivors. To these statistics of horror, we should add the grief of family members in Central America, Colombia, and the rest of Latin America, Africa, and the Middle East.

Their grieving is *impossible* because the wound opened by the absence of the annihilated victims will never close. However, this grieving may become *possible*, once the survivors and their communities experience the intersubjectivation of absence as a social, political, and cultural-symbolic praxis, with life narratives that allow them not to forget their dead and live alongside them in peace.

Resilience emerges from the ethical-political element of outrage as a survival mechanism. In the midst of an uncertain present, it is not only tied to a lacerating past but also catches a bare glimpse of a future spark of hope. As we described in previous chapters, doctors, psychiatrists, anthropologists, and philosophers have analyzed the capacity to resist that survivors develop.

Here, however, we shall deal with its *theologal* meaning since it is precisely in that "wound that becomes light"—as Braque[47] stated when referring to art—that the whole history of humankind is transfigured. Indeed, the role played by humankind's arts and spiritualities—as resilience narratives to recreate the absurd—is fundamental to nourishing the memory of the annihilated victims and their survivors who still have a shred of hope that they will find them, that justice will be served, and they will finally be able to bury the bodies of their slain family members and thus keep alive the communion between the living and the dead.

Therefore, the *hope* that arises from the survivors' resilience is a sobering *theologal* hope: full of jubilation without happiness, full of optimism without being naïve.

It goes beyond the agony of the mother of the young Maccabees of the First Testament in the vindictive action of an avenging God narrated in 2 Mac 7:29: "Do not be afraid of this executioner, but be worthy of your brothers and accept death, so that in the time of mercy I may receive you again with your brothers." This is a primitive Hebrew confession of faith in the resurrection that awaits divine compensation seen through the lens of justice.

However, this agony may go beyond vengefulness only when infused with *forgiveness/for-givenness*, as in the case of Maria Herrera, who lost four children ten years ago to criminal violence in southern Mexico. The narratives of humankind's spiritualities that trust in the *all-loving* divine Self [48] make it possible to speak of hope.

Let us keep in mind that the theologal virtue of hope is *eschatological*. However, it is necessary to reinterpret this eschatology through a messianic and kairological lens since Christianity received this inner strength (*virtus theologalis*) from the Jesuanic community, which experienced grieving around the empty tomb, gazing in retrospect at the Son of Man who died crucified while forgiving his executioners, thus initiating a new *aeon*.

Let us also keep in mind that eschatological hope has no other purpose but to go beyond the unending paradox of the "glorious body" of a "crucified Messiah" as the "Slain Lamb Who Reigns."

After all, it is within this contradiction of images that never ends but is made more acute in violent History that divine *an-archy* flows together with its human correlation, which is the messianic and anti-systemic resistance of the communities of survivors, as an intersubjectivation of redemption, made possible through the messianic *agape* of givenness.

The Resurrection as Uprising: An Anti-Systemic Kairological Anticipation

We are thus reaching the *liminal* stage to which we are led by the path we have been traveling throughout this research about the idea of resurrection seen through a postmodern and decolonial lens. We can only catch a glimpse of the resurrection on the distant horizon. Like Moses, after crossing the desert, we who live in times of horror do not yet have the possibility of entering that "promised land."

Therefore, this book does not end with a conclusion. Neither does it close our eyes or intelligence to increasing horror of necropower's violence

nor to the stubborn hope that emerges amid this horror as a longing for a life in plenitude.

We are actually able to catch a glimpse of a *radiance* that appears in the space-time we live in, heralding messianic temporality. This comes from those who have been able to live "sharing their bread with the hungry," as expressed by that reiterated phrase in the Talmud, thus heralding the remarkable coming of the Messiah.

In order not to lose the course that we have been following since the beginning of this existential, narrative, and theoretical journey accompanied by a broad spectrum of reflections in pursuit of an interpretation of the resurrection from a postmodern and decolonial perspective, we are concluding this book that considers the theological-political dyad of *kairological anticipation as anti-systemic praxis* to be a synthesis of messianic temporality.

The *symbolism of the good*—which makes the incarnation of the Word of God possible—is geared toward recapitulating the Messiah's body. It not only refers to Jesus of Nazareth, the Son of Man, the crucified Messiah, and to the Messiah's social body, i.e., the people of Israel, as promised to their ancestors, Abraham and Sarah. The *messianic body* also refers to humankind as a whole, redeemed from its contradiction of death. In other words, humankind is released from the mimetic violence that lacerates the bodies and subjectivities of the righteous, as a spiral of victimization and fratricide leads to the escalation of extremes in our days of systemic and globalized violence.

It is possible to become-the-body-of-the-Messiah through the "shortened time" experienced by the righteous in history. Those *thirty-six* righteous people of Israel are a symbolic number referring to anonymous characters who gave their lives in service to others. However, this number—in its proto-Christian apocalyptic version—increases as an expression of divine superabundance to *one hundred and forty-four thousand* righteous people who worship the *Slain Lamb Who Reigns*:

> In a loud voice they were saying: "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!
>
> λέγοντες φωνῇ μεγάλῃ·ἄξιόν ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν (Rev 5:12).

In addition, as a superabundance of the symbolism of the good, Christian revelation announces another powerful oxymoron:

> Then one of the elders asked me, "These in white robes—who are they, and where did they come from?" I answered, "My Lord, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb"
>
> Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι· οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον; καὶ εἴρηκα αὐτν ᾧ· κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου (Rev 7:13-14).

"Wounds that heal" and "blood that cleanses" are apocalyptic expressions of the queer body of the messiah,[49] which is recapitulated from the trashed bodies and subjectivities of all times, those who, in the depths of their violated vulnerability, live with dignity, resilience, and hope.

Messianic temporality manifested at the core of violent history, as kairological anticipation, as an expression of the faith in the resurrection that the Jesuanic community experienced—as a subjectivation process in the midst of grieving, working with remembrances, re-reading the expressions and deeds of *Rabbi* Jesus in light of the Hebrew Scriptures and learning to "break bread" in his name as a primordial messianic gesture. In the "here and now" of the messianic gesture—radically experienced in the memory of Jesus who "was delivered over to death for our sins and was raised to life for our salvation" (Rom 4:25)—redemption emerges for all the righteous in history and also for the executioners who may be ready to receive *forgiveness/for-giveness*.

As a *symbolism of the good*, messianic temporality is the source of a praxis, of kairological and theologal ground, that eschatological communities are called to experience at any moment in history. We are able to catch a glimpse of this experience of messianic anticipation in the core of the surviving communities' different expressions of spiritual resistance under the rule of the necropower predominating in our dark times.

Finally, let us keep in mind that this *theologal* dimension finds an inseparable correlation, as well as an ultimate test criterion, in the *performative* dimension—political, epistemological, and spiritual—as an anti-systemic praxis, because it is redemption as a recapitulation of the Messiah's queer body,

a body whose wounds are still open during the time of necropower. The anti-systemic praxis of the communities of survivors care for the wounds of the systemic victims. The lives that have been slain by the violence of necropower are evoked as "wounds that heal" (Is 53:5) because they keep the memory of the survivors alive, move to compassion, and do not cease to cry out for justice with truth, and reparation of the damage so that the messiah's social body is recapitulated, i.e., re-membered.

Anti-systemic praxis is, thus, a *re-memberment* of the messiah's body. This praxis rescues the messianic body that will always be queer, i.e., full of unfamiliar and irreducible subjectivations that affirm its right to exist as something different within a community of peers and neighbors under the logic of mutual recognition actualized through the existence in love-endowed givenness.

Becoming the messiah's queer body is, after all, the pathway to *re-utopianize* unending life since that *new* life is powerfully safeguarded and preserved within the memory of the God of Life and is simultaneously protected by the messianic and anti-systemic praxis of the communities of survivors.