

## EPILOGUE

Faith in the resurrection of the dead flows at the heart of the communities of those who have survived the systemic violence of the twenty-first century, like a stream that travels through hills and valleys that have become a wasteland. It arises as a gradual process of *blissful memory*, which becomes hope for a life in plenitude for everybody, starting with the ancestors who have departed but also embracing those of us who still walk the earth.

Through the *symbolism of the good* experienced by the righteous in history and their communities of survivors, the rest of humankind can still await a future of certainty. With our feet on an earth that has been wounded by clandestine burials but is also sown with myriad expressions of resistance emerging from outrage, memory, and a yearning for justice and truth, we can still catch a glimpse of rays of hope.

The fundamental postmodern theology of the resurrection allows us to address such an original event of a life in plenitude that blooms in the midst of death, with immense respect for the pain of the communities of those who have survived. That is precisely where a wall of hatred is raised from a position of arrogance. However, it is only with the light of the lamp of messianic agape that we can cross that *wall of hatred* that has divided humankind since ancient times by means of a *fissure* that the victims often experience as if it were a long tunnel of death. The lamp of the *Slain Lamb Who Reigns* enlightens the flaming hearts and intelligence of the survivors through the outrage, resilience, and compassion they experience, living for the memory of the righteous who have been annihilated. The subjectivation processes they experience amid horror allow us to stand amid the rubble of global violence.

The resurrection can then be understood—with all the power of theological life experience—as a messianic and anti-systemic uprising that enables us to face grieving with dignity and that strengthens the praxis of justice with truth and hope.

Faith in the resurrection as a messianic and anti-systemic uprising does not solve the conundrum of evil in the world but rather confronts it forcefully. It unmasks Satan's perverse lie that consists of justifying and increasing the sacrifice of the innocent. It is here that divine *Ruach* expands the heart and vision, opening up the survivors' horizon so that they can "continue to search for treasures" amid clandestine burials in order to "discover the truth of what happened and be able to know who to forgive." Reconciliation will then be able to flow as a gift inasmuch as it is a recapitulation of the messiah's body.

In the midst of that *abyss* of painful absence, which is like a recent empty tomb, it is possible to go beyond fateful time in order to re-emerge as an *uprising that is full of hope*. The *Crucified One Who Awakened*, when he descended into hell to seek the righteous in history and to invite the executioners to a conversion, paved the way to go beyond these tombs. This experience of recapitulating humankind's violent history—through the *for-giveness/for-giveness* offered by the righteous—ushers in messianic times.

For this reason, the *an-archy* of theological faith is a rearguard experience, which marches in single file, in the middle of the night, following the footsteps and lives of the righteous. From there arises a *theological* power to carry out social, political, and even spiritual actions of all kinds, capable of *re-mem-bering* the messiah's social body. In the outrage, the tears for the painful absence, the death of those beloved who were murdered or forcibly disappeared, here in "life before death," a glimpse can be caught of this *other presence* in which consolation can be found.

The glimmer of redemption of messianic time will initially be excruciating, like splinters that wound the social body by bringing the innocent victims of necropower to mind. However, it compels the victims' family members to engage in *subversive* praxis in order to provoke a change in that perverse world.

When these glimmers are experienced in the memory of the gift of love—the *agape* of the crucified Messiah and all the crucified in history—then the faint light of the lamp of the *Slain Lamb Who Rules* allows us to move forward in the middle of a long night. It is then that the body of the Messiah is *re-membered*.

However, the Messiah's body is a queer body since it is an interweaving of a diversity of members. In its queerness—in this warp and weft of a diversity of subjectivities whose bodies and dignity have been denied, that includes subjectivations that are resisting in order to be recognized—the Messiah's queer body is re-membered through the uprising of shortened time that the survivors engage in through the love of givenness.

It is up to the communities of survivors to keep alive *joyful memories* of the righteous in history. This is the spiritual and political heritage that, in these times of gloom, will enable us to face reality with dignity, a living memory, justice, and truth, with hope placed on the unfailing *agape* of God's Messiah.

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