

Wagner de Santana Silva
Untitled, Woodcut, 2023
68 x 60 cm





Wagner de Santana Silva
Untitled, Woodcut, 2023
70 x 34 cm



Wagner de Santana Silva
Untitled, Woodcut, 2023
71 x 25 cm

The Corruption of the Resurrection of the Flesh*

by Javier Sicilia

The Covid-19 emergency negated what the Gospel brought to the world which was the word that God, by incarnating himself, made the human being sacred in his carnality: “Truly I tell you, whatever you did to one of the least of my brethren, you did to me.”¹ For the first time in two thousand years of Christianity, the flesh where God dwells, our *sarx*² – that by which we perceive ourselves and the world and we mistake for the body, which is only a form of the flesh³ – was par-

* Neto Leão and Samar Farage did the hard work to translate this text. I take responsibility for what mistakes remain (Ed).

1 Mt. 25; 40.

2 Unfortunately, in Spanish there is only one term to talk about flesh (*carne*). Its excessive relationship with dead meat destined for food makes us lose sight of the meaning that *sarx* has in Greek, that which constitutes every living being, contrary to *trófico*, the meat that nourishes; which in French is equivalent to *chair*, different from *viande* and in English to *flesh*, different from *meat*.

3 Flesh, understood as *sarx*, is not, as we usually think, the body – a pure body, like a stone, Heidegger says, no matter how close it is to something, it will never know it is. The body in every living being is the form of flesh. Through the body, the flesh not only expresses itself, it also experiences pure bodies or the flesh of other bodies. What defines it is not, therefore, the body, but the perception, the sensation. Thanks, moreover, to the tongue and to the word that are in the flesh, which are also flesh, the human being understands and deepens what he experiences; we are flesh that knows what knows. For this reason, as flesh, we do not apprehend ourselves as bodies, that is, we do not look at or listen to ourselves as we do with the bodies in which other flesh or pure bodies manifest themselves before us. We perceive ourselves and, at the same time that we do so, we also perceive what those bodies that are outside of us provoke in our flesh – cold, heat, fear, pain, joy, love, desire, tenderness, etc. Hence, for example, the strangeness that looking at ourselves in a mirror, in a photograph or in a video, or listening to our recorded voice on a recorder generally causes us. What we see and hear about ourselves in these artifacts – our flesh expressed in its corporeality – does not correspond to the perception we have of ourselves. We are alive, we feel alive through and in our flesh. The flesh is thus the intangible in the tangible, the invisible in the visible of the body; it is what fundamentally defines all living beings

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