

The Most Holy Trinity
and
The Four Corners of the Universe

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**Glory to the Father,
and to the Son,
and to the Holy Spirit,**

**As it was in the beginning,
is now,
and will be forever.**

Trinity Sunday

O LORD, on this Trinity Sunday
I entrust this work to you,
Father, Son, and Holy Spirit.
Let it be written for your greater glory
and published for the promotion
of greater understanding
of your NAME, your Cross, and your Fire
in our midst.
All that is not of you
and according to the teaching of your Church
be cast out, I pray;
only what is in your will be spoken,
be produced upon this page.
Glory to you, Father, Son, and Holy Spirit!
Glory to you alone!

Introduction

**“Hear, O Israel: The LORD our God, the LORD is one;
You shall love the LORD with all your heart,
with all your soul, with all your mind,
and with all your strength.”**

and

“You shall love your neighbor as yourself.”

Mk. 12:29-30, 31

Here is the Shema, the first and greatest commandment, with the second which is like unto it.

There is one God, and we must love Him in four ways. Why does the Lord speak of these four corners (heart, soul, mind, and strength)? Are they not of significance? Do they not reflect us who reflect the one God, the One God in Three? Is not man, is not all of Creation, made in God’s image?

Here I shall share writings, understanding I have gleaned of the Most Holy Trinity and the Four Corners of the Universe. But, you might say, where is the “fourth part” of the Trinity then, if the universe and man are such a perfect reflection of the LORD and these may well be divided in four? Is it not the Church, the Body of Christ, reflected most wonderfully in the Virgin Mary?

Are there not two natures in the one Person of Christ? Does He not, though only one Person, have a human and a divine nature; does He not give us His Body and His Blood, as it were? Is His Blood not reflective of His divinity, His very nature as God, which is to cleanse us of our sins; and is His Body not whom we become, wed unto the

Most Holy Trinity? (Jesus indeed reveals most of all that God and Man are one, does He not?)

And does she from whom the Son is born not indeed share most intimately in the flesh of our Lord and Savior; is she not the preeminent member of Holy Church? O pray for us, dearest Mother!

Since that of which we speak may seem oblique, I shall offer a few quotes for substantiation. The first will be a general statement made recently by our Pope regarding numbers; the others will pertain to man's call to divinity.

First, regarding our concern with numbers, in speaking of the significance of the twelve apostles in his general audience of May 3, 2006, Benedict XVI stated: "The number twelve is the result of multiplying three, a perfect number, by four, a number that refers to the four cardinal points and, therefore, to the entire world." Do we not hear in this quote indication of the Most Holy Trinity and the Four Corners of the Universe, personified, I propose, in the Man of the South, the Man of the East, the Man of the West, and the Man of the North?

And as for man's divinity and so, in a sense, his integration into the Trinity by adoptive union (though God is always perfect in Himself and man can only be by grace what He is by nature), does Scripture not resonate with such indication? In defending His own divinity, Jesus Himself quotes Psalm 82, which says of men, "You are gods" (Jn.10:34). And St. Peter states that those "who have fled a world corrupted by lust become sharers of the divine nature" (2Pt.1:4).

Finally, I would like to offer one particular quote found in the Office of Readings for Friday of the 5th week of Easter. It is from Blessed Isaac of Stella. In his sermon, the abbot makes the remarkably pointed statement: “[T]hose who by faith are spiritual members of Christ can truly say that they are what He is: the Son of God and God Himself.” He does go on to qualify his point, “But what Christ is by His nature we are as His partners; what He is of Himself in all fullness, we are as participants. Finally, what the Son of God is by generation, His members are by adoption,” yet he does not mince words as to our call to divine union with God.

And is not the Lord’s own final prayer in the Gospel of John so much concerned that we should be one with Him as He is one with the Father? Is this not the entire goal of our spiritual lives: to enter into God’s presence, to be one with the LORD of all? Is this not the beatific vision, seeing Him “as He is” (1Jn.3:2) and so becoming as He is?

The idea of the Trinity being reflected in the four corners of the universe – and particularly in the heart, mind, soul, and body of man (an idea conceived in the midst of the final writing on *The Four Corners of the Universe* and discussed at its end) – we shall allow to unfold in the sharing of these writings. May they aid your spiritual journey.

Publication Note

The book directly preceding publication of this work, which is incorporated into this work and for which this work serves as a kind of fulfillment, is *YHWH: Order of the Divine NAME*. That book, as evidenced by the title, focuses on the Divine NAME of the Father, YHWH, and so on one third of the Most Holy Trinity. It also relates movement toward an order founded on the Divine NAME.

But that order is to be founded upon the entire Trinity (though with concentration on the Father), and so to complete the previous work the full treatment of the Trinity here is indeed necessary. Thus, not only is the previous volume incorporated into this one – particularly insofar as most of the writings on the Divine NAME itself are republished here – but also the present work may be seen as a fuller constitution for the proposed order, which was already characterized as Trinitarian in the previous one. (The schema of the Four Corners fulfilled here is also inherent in the previous book.)

So let these two books indeed be recognized as companion volumes.

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Prefatory Material

A.

This work is ostensibly a compilation of writings composed over the past twenty years. Originally intended for publication as four separate books (one on each of the Persons of the Trinity and another on the Four Corners), I have drawn these four pieces together to focus on their unity and facilitate awareness of their harmony.

Since the Three Persons are indeed One, one must admittedly be somewhat arbitrary in distinguishing writings as referring particularly to one or another. I do so here principally in hopes of highlighting the characteristics that make them discernible Beings unto themselves. Though, again, where one is the others are present and they are indeed one God, there are three Persons. I pray it not be too arbitrary to attempt to relate the Father with the soul, the Son with the heart, the Spirit with the mind, and the Church with the body, but rather that there shall be a certain measure of illumination that comes from consideration of such a model.

Finally, this model is not so much presented explicitly as implicitly, within writings that often tend toward poetry. (That sense may be immediately perceivable in the additional prefatory pieces following this page.) Perhaps another might someday make a more scientific case for the ideas suggested here.

B. Beyond Words

It is beyond words. It is beyond words the LORD dwells. And yet He speaks to us in words, in words He knows we understand. Here is the Mystery: He is beyond words. Such is the Father. Here is another Mystery: He speaks to us. He speaks to us in His Son, the eternal Word, who becomes incarnate that we might eat His body and drink His blood... that He might speak to us – that we might know Him who cannot be known, who is beyond words. This should leave us speechless, and yet illumined by the Spirit. Here is the third Mystery: we actually understand the Mystery. (And we become like Him.)

Nothing more can be said. But let us keep a sense of transcendence, a remembrance that He is beyond words, in all we think, do, and say. Then our words may be of some profit; then we might join Him where He is. Beyond words.

C. The Transcendent Heart

God is at the heart of all Creation
and outside all Creation;
He is within us and beyond us –
the Alpha and the Omega,
the beginning and end of all things...
and so we must remember Him in our heart
and in His transcendence of all that is.
And His being One
makes His presence within
and beyond
one and the same:
one exists not without the other.
So let us be within ourselves
and beyond ourselves
in the presence of God.

D. A Key to the Trinity

God the Father is the silent WORD.

God the Son is the spoken Word.

God the Holy Spirit is the Speaker of the Word.

God the Father is the silent WORD, for He is “hidden” and “secret,” He whom “no one has seen” (Mt.13:35, Mt.6:6, Jn.1:18).

God the Son is the spoken Word, for He “has made Him known”; “whoever has seen [the Son] has seen the Father” – He is the “Word become flesh,” “the image of the invisible God” (Jn.1:18, Jn.14:9, Jn.1:14, Col.1:15).

God the Holy Spirit is the Speaker of the Word, for it is always the Spirit who speaks: “It is not you who speak, but the Holy Spirit”; “the words I have spoken to you are Spirit and life”... and it is He who will “teach you all things,” even as when the Spirit fell upon the apostles at Pentecost they began to prophecy and “to speak in different tongues” (Mk.13:11, Jn.6:63, Jn.14:26, Acts 2:4).

Yes, God the Father speaks in silence, and God the Son through suffering, through the Cross. Though He would remain in silence with the Father (“Tell no one...” Mt.16:20), the Son must show Himself the humblest of all; He must reveal the Father.

But God the Holy Spirit is with Him to strengthen Him and lead Him on. And so, with the Spirit the Son is able to speak, to complete His mission and return to the Father.

And so we too are called to be humble and endure the exaltation the Spirit brings (I love you), as now the Spirit speaks – and will till the end of time – revealing the Christ through His Body the Church by the intercession of the Mother of God.

E. Four Words

St. John Vianney, pray for us!

(written the morning of August 4, 2006, after an all-night vigil)

There are four words. The Word of the Father, the Son, and the Holy Spirit... and human words. Let us present them in ascending order, for presenting them in reverse fashion would make them difficult to understand. So, let us begin with human words, the most recognizable.

Human words are those we find in the dictionary. They are made by the human tongue, and vary from place to place – thus demonstrating their limited nature, limited as is man. In English “word” would be “word”; in Spanish “palabra”; in Latin “verbum”... Peoples of different nations have different words to express themselves, and these words are indeed limited in nature, useful for a time as tools of expression, but ultimately fated to dust, as man himself. They are not eternal as is the Word of God, but find their worth in leading the soul to the eternal – inspired by the Spirit of God they may indeed serve man’s redemption, his coming to the eternal Word. Though their fruit is only for a time, they become fruitful when they lead to the eternal fruit of Heaven. They are simply the words we speak to one another, enabling us to communicate with each other. But it is indeed only by God and His Spirit communication occurs at all, as it does most especially in the Bible.

The next word is the Word of the Spirit, the Holy Spirit, which comes to us as a sharpened sword, a flame that brings not death as it pierces our souls with the power of God, but serves rather as the light that leads to life. This Word is expressed by the Hebrew tongue as “Ruah”. It is as the driving wind, the holy fire whose tongues alighted on the apostles at Pentecost and which illumines every soul set on seeking the Lord God. The Spirit rushed upon David, and indeed this Word, this Holy Spirit, rushes upon and illumines our words with the very Wisdom of God. It lights the path of the redeemed that they might see, sending forth angels of the Lord that we might not stumble but remain on the narrow way to the kingdom, to union with the Father. O Spirit of God, guide us! Compel us to follow Jesus, the Son, on the path of righteousness.

The following two words are names, blessed, holy Names. First, the Name of the Son: “Y’shua” – Jesus of Nazareth, the Son of God, the Messiah, King of the Jews. It is He in whose blood we are redeemed, cleansed of our sin. He comes to us as the gentle water of a stream, to wash us of all stain, to make us pure... to restore us to the image of the LORD. “Y’shua”: YHWH saves. God saves. God comes and dwells among us, cleansing our souls of sin. The Father sends His only Son to reveal the depth of His love for His Creation, for mankind, His wayward sons. Indeed, the heart of the Father goes out to us through the Son even as the father of the Prodigal Son runs to his returning child – He desires only to throw His arms around us and gather us into His heart. And this He does through Jesus, His Son. Jesus pours out His blood for us, longs only to lay down His life, that indeed we might be washed clean; that indeed God might save us from our sins and gather us into His arms, He opens His arms on the Cross and pours out His very life for us. O that we might be washed clean and so return to the Father’s presence!

The final word is the ultimate Word; it is the NAME of the Father, to whom all souls must come, with whom all souls must be united. The NAME, “YHWH”, conveys the transcendence of the Father, that He is beyond our words, and that we can only approach Him in wordless wonder, purified of all our words, of all thoughts that originate in us. It is this WORD, this NAME, that is at the very heart of our being, which created us and sustains us – we cannot live apart from this WORD. Yes, the Father is hidden and secret, and only by entering into the recesses of our hearts will we find Him present in us; and only by finding Him present in us will we be able to transcend ourselves, our mortal lives, our limited words... and come to union with Him in Heaven. This is a silent Word, a silent NAME, one which silences our tongues and allows His Spirit to breathe in us and give us life. And speaking this WORD, remembering His NAME, we find our place in God.

Here are the four words: here are Father, Son, and Holy Spirit... and here is found the Church on earth and in Heaven, whose words are profound and illumined by the Spirit of God. Here we find our way to the LORD.

I pray these poor words serve your journey there.

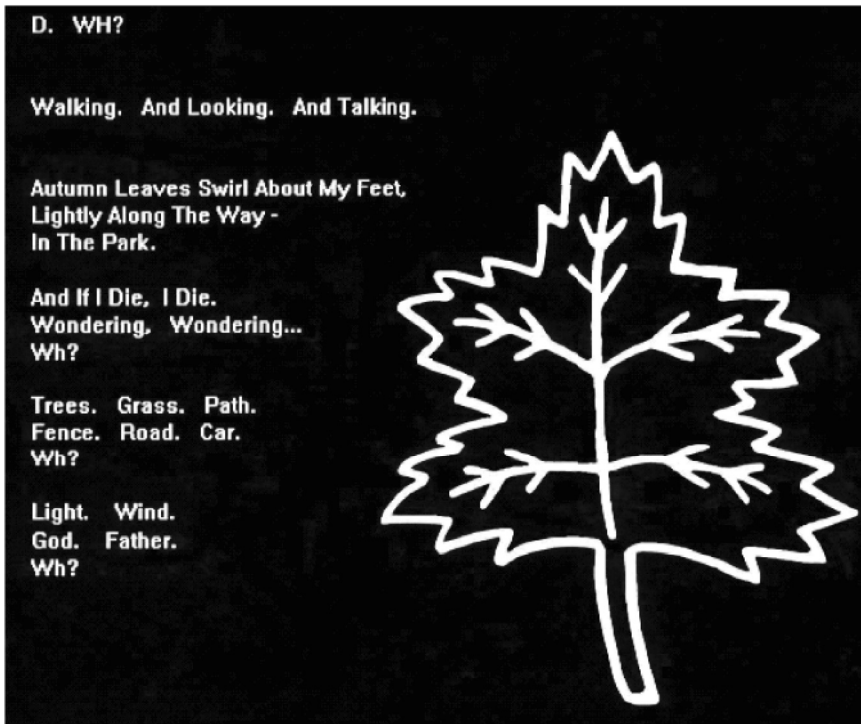
I

The NAME of the Father

1. **YHWH: “I AM WHO I AM”**
(a short poem)
2. **YHWH** (an essay)
3. **YHWH: “Remember My NAME” (A)**

An Introduction to the NAME

Though conscious consideration of the Divine NAME began in 1986 upon reading of discovery of an ancient Israelite priest's vestment that had the NAME on the front and the Aaronic blessing on the back, I had written a song two years before that intuitively reflected the understanding later gained. I had been walking through the park one evening, seeking the LORD and to speak with Him, to find His presence, by naming the things around me one by one, ending with the words "God" and "Father"... when I found myself in absolute silence, lips pursed but with no word to express His wonder upon me. Here are the lyrics of the song (taken from *Breath, the Apple Rises*, fifth album of *Songs for Children of Light*):



I thus happened upon the speaking of the NAME quite ingenuously.

1.

YHWH:

“I AM WHO I AM”

(a short poem)

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(excerpted from *The Four Corners of the Universe*)

**And of the holy NAME of God,
the WORD that was
in the beginning,
the WORD that became Man
in Jesus Christ...**

**Of what significance is this
four-letter NAME – YHWH?**

**It is the silent WORD,
the Word of words,
the Tongue of tongues –
the Word which allows
the passage of air
through the human being,
undefiled by his humanness...**

**The WORD of pure Spirit,
the NAME of God,
which cannot be subject
to any human tongue.**

And yet it is a word,
with four letters
so arranged
as to defy pronunciation
and yet allow air
to pass through us.

Physically, the "Y"
poises the mouth for speech –
but the "H" immediately
opens the throat,
preventing enunciation.
Then, as the lips approach
one another ("W"),
perhaps to ask a question...
they are left open
by the final "H".

**And one is left
in a state of pure wonder,
sensing the presence of God
within oneself,
and all around oneself.**

**One is filled with the innocence
and purity
of God's beauty.**

**Thus one may come
to know God
by simply speaking
His silent NAME.**

**(Be as a child
before his Father.)**

2.

YHWH

(an essay)

In this essay we will seek to discover the very essence of the Bible – whose very name means the Book – and so the significance of God’s NAME: YHWH. For what is a book but words? And what are words but spirit? And this Word (YHWH) is the pure expression of the Spirit, of God – it is the NAME of God, the WORD itself.

Let me begin by saying that all is by words, and all comes from God. God is the origin; God is the source of all.

The Bible tells us that in the beginning God breathed the breath of life into the nostrils of man, and so he became “a living soul” (Gn.2:7). The breath is the life of the soul, and our words are its expression; breathing in and breathing out, we find the source of the words we speak. And the words I speak of are not only the audible words we use when conversing with one another, but, more importantly, the words we speak inside... for these, our thoughts, come from deeper in our souls.

You have no doubt heard the expression, “You are what you eat.” This is certainly true of the body: the food we eat becomes our flesh. (And so, should we not eat the flesh of Christ?) But as for the soul, it is equally true that *you are what you speak*, for a man is judged by his words.

Yes, all is by words, all occurs as a result of the words we speak. Even the most astounding action performed by man has its source in words, for actions spring from words – we act according to our thoughts.

And this is why there is no greater power than the power of prayer – sincere, true words, spoken in the Spirit of God may indeed move mountains. This is why Jesus says, “If you have faith the size of a mustard seed, you would say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you” (Lk.17:6). Speak in truth and it shall be done.

I. The NAME of the Father

Let us now speak of the Spirit. The WORD. God. The source of all life... And of His NAME: YHWH.

Jesus tells us that God is Spirit, and the Spirit is like the wind. He says that the words He speaks are Spirit and life – but what does He mean? (See Jn.3:8, 4:24, & 6:63.)

Some may recognize this Word – YHWH – as being similar to the Name ‘Yahweh’, one name for God. But Yahweh is a much later version of the NAME, with vowels arbitrarily added in. The original form of the NAME is this Word, YHWH. It is called the tetragrammaton. There are other derivations and names for God – like Jehovah and Adonai, or Lord – but this is the original NAME.

This NAME was revealed to Moses at the burning bush when God called him to lead the Israelites out of Egyptian slavery. God gave the NAME to Moses that he might know God and be confident in speaking to the Israelites, and that they might know who sent him. This NAME is a lasting gift for all generations (fulfilled in the coming of Christ – the Word become flesh).

This NAME is translated in the Bible as “I AM WHO (I) AM,” simply as “I AM,” or as “I WILL BE WHAT I WILL BE,” and it is said to be related to the Hebrew verb “hayah,” which means “to be”. These interpretations are very enlightening about the nature of God. They tell us, simply, that God Is, God exists; He is life and the Creator and Master of life – able to do and be what He will.

These definitions lead us to an understanding of the nature of God as Life itself: but still, I wonder when I look at this NAME – what is its significance? I asked this question of the Spirit in 1986 after reading that archeologists had unearthed a priest’s vestment (circa 500 B.C.) with these four letters on the front and the Aaronic blessing on the back.

I had read that no one was certain of the significance of this Word. All scholars could say was that it either could not be pronounced or should not be pronounced... but they were not sure. Going on this alone, and with the simplicity of a child, I thought, in the Spirit, to pronounce it – as it is, without the added vowels.

What I found, miraculously, was a word whose pronunciation is silence itself. A word that leads to no words. It defies pronunciation, and yet has a pronunciation – its pronunciation is silence... living, breathing silence.

It is a word of pure breath, for it allows air – air that is of the wind, that is of the spirit – to pass through us without any human interference, without any movement of tongue or lips or vocal cords... And so I found that it is the Word of words, the Tongue of tongues, the Spirit, the Breath that is in all words, in all languages – it is the silence from which all words come.

And I thought of that ancient priest standing in a field, looking at the dome of clouds overhead, listening to the wind in the trees – and just breathing, just being – one with nature and with God, no words or thoughts to trouble him... the purity of the Spirit filling him.

In speaking the NAME, you will find that the “Y” opens the throat and poises the mouth for speech, but the “H” immediately leaves it open – allowing the spirit, the breath, to enter in purely and fill the mind with light. (This is breathing in the pure Spirit of God.)

Then, with the “W” the lips move toward one another, as if to ask a question – but are left open by the final “H”. (And so we breathe out and offer our lives to God, released from all question, doubt, and fear.)

And we are left in utter awe and wonder – with mouth agape and tongue quite still – as a smiling child before the Father and His inexpressible beauty, majesty, and love.

(It is important to note that at the same time God gives us His NAME, He lets us know that we cannot put our finger on Him; we, as His creation, as His clay pots, cannot in human ways, with a human tongue, name God – for God is beyond our words: God simply *Is*.)

I. The NAME of the Father

Now, let us found this understanding in the Word of God.

First, let us look at 1Kings 19:9-18. In this passage, Elijah listens for the LORD on Mount Horeb and finds Him not in the strong wind that rends the mountain in two, nor in the earthquake, nor in the fire – but in a “still small voice.” (And after hearing this voice, Elijah rises, and God commissions him to anoint two kings and a prophet.)

Next, let us discuss two pairs of related readings, taken from the Old and New Testaments:

First, in Genesis (1:1,2) we read, “In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep.” Nothing had taken shape yet, but the Bible tells us that “the Spirit [or wind] of God was moving over the face of the waters.” So, all that was in the beginning was this Spirit, this wind, this breath of God.

And then, what happens? – God speaks. “God said, ‘Let there be light’; and there was light” (1:3). And so all things come into being by the Word of God. So nothing becomes something by the Word of God, the origin of life.

Related to this passage is the beginning of the Gospel of John, which reads, “In the beginning was the Word, and the Word was with God, and the Word was God.” Again, the Word is the origin. The Spirit gives life. God is the Spirit, the Word.

John goes on to tell us that Jesus is the Word, is God, made flesh. He is the Word become Man; He is the Son of God the Father – the light of the world. And so the revelation given Moses is fulfilled in Jesus, as Spirit becomes flesh.

As for the other pair of relevant readings: to emphasize again the importance of breath and its relation to God, I remind you that Genesis tells us that God breathed the breath of life into man's nostrils, and so he became a living being. This is the first birth.

Then I draw your attention to a passage directly related to this one – that which speaks of the second birth. And what is it to be born again, to be born from above, to be, as Jesus told Nicodemus, like the wind of which no one knows “whence it comes or whither it goes” (Jn.3:8)? We see a clear parallel to the first birth in John 20, when the risen Christ commissions the apostles: He breathes on them, first saying, “Peace be with you,” then, “Receive the Holy Spirit” (19, 22). And so the Church is born of the Spirit (even as it is in its fullness at Pentecost, when the wind of the Spirit shakes the house in which the apostles pray, and comes upon them in tongues of living flame).

In closing, I would like to say that I believe the understanding of the NAME of God as the silent WORD may have been lost due to the impatience and weariness of the people. I believe that the NAME warranted a silent pause whenever it appeared in the Scriptures being read aloud in the assembly and that people's ears and hearts grew dull to this pure silence, and so words more understandable and pronounceable – more human – were added in its place.

I pray we are not the same as they. I pray that we will find the great life in the silence of God, in His holy NAME – not tediousness or emptiness. And so I greatly encourage you to pray to God to find the still point of the turning world, to find His silence, His silent WORD from which all comes and which holds all life. Give yourselves over to His wonder and awe. Be still and listen for His voice, which speaks in all words and is at the heart of all sound. Speak His NAME.

Peace be with you.

an epilogue

I have learned recently that the NAME came to be pronounced only by the high priest in the holy of holies, where the Ark of the Covenant was kept and which only he was allowed to enter, and only once a year. Perhaps, then, the NAME fell into utter disuse after the Ark was lost at the time of the Babylonian exile.

Also, two substantial notes regarding this practice and any proscriptions against speaking the NAME. First, it was part of the command given to Moses when the NAME was revealed to him, “This is my NAME for ever, and thus I am to be remembered throughout all generations” (Ex.3:15). How could we then forget it so? Second, the tabernacle housing the Blessed Sacrament, the fulfillment of the Ark of the Covenant, has indeed taken the place of the holy of holies; it is the place where God is now present to us – and it is now present in every Catholic Church throughout the world. And not only may anyone enter into that presence at any time, but any Catholic in a state of grace may receive the presence of God into his own body by reception of Holy Communion, even every day. How much more should His NAME be remembered now that the Word has become flesh and dwells among us? Let us remember His NAME.

3.

YHWH: “Remember My NAME”

**“I AM WHO I AM...
this is my NAME forever,
and thus I am to be remembered
throughout all generations.”**

Ex. 3:14, 15

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(also previously published in *Turn of the Jubilee Year*, 2004)

Introductory Note

The title of this writing reflects a word given me by the Lord during a private Holy Hour in the chapel at Bethlehem Hermitage in Chester, New Jersey, in 2001. I had been seeking vocation direction from the Lord. The word came after His calling me to teach through writing. Here is an account of the experience from *Five Days in the Desert* (from *Turn of the Jubilee Year*, p. 141):

The Lord then gave me a blessed command. First I heard it as “Remember my Word,” but later He clarified it as “Remember my Name.” And these words rang with holy, loving truth – and I could see His blessed lips forming them... His Word. His NAME. YHWH. His silence. His Presence. The revelation at the heart of my writing, and of my faith... And now in these days He lets me know that I am called to remember His NAME not only at certain times (or worse yet, in some merely intellectual way), but to speak this NAME – this NAME which is of life and love, a love embodied on the Cross – constantly. And I have but to open my mouth to do so.

This work is the last extended effort I made to explicate God’s holy NAME, and may perhaps be the fullest.

3. YHWH: “Remember My NAME” (A)

A

- I -

How does one explicate silence?

How does one tell of the NAME of God?

Let us begin by saying what it is not.

1.

It is not darkness; it is not *death*.

“It is not the nether world that gives you thanks,
nor death that praises you.”

Is. 38:18

It is appropriate that I begin this writing, and particularly this theme, on Holy Saturday (from whose Morning Prayer the above quote is taken), for on this day we know death most deeply; for on this day the Word is silenced. And this silence is not that of which I speak.

The silence we experience this day is the absence of the voice of God in the absence of the Son by whom we know the WORD of the Father. It is the absence of life itself. This silence is death; but God is life. Such emptiness does not denote Him, but is indeed the inverse of what He is.

In speaking to the Sadducees, those who disbelieved the resurrection of the dead, Jesus tells us that God is not “God of the dead, but of the living” (Mt.22:32) – God has no store in death; it is the living who give Him thanks (see Is.38:19). This is a most important point as we start out on our treatise, for many there are who erroneously think death is a solution to the problems, the suffering of life: the solution is to speak, to pray, to call upon God’s NAME and enter into His presence. Death can but intensify the state one is in; only in life release is found.

If I may be permitted a reference to a work of literature (not that Scripture is lacking illustrations of those who would call the rocks to fall upon themselves to end their suffering – see Hos.10:8 and Rv.6:15-17, for example), in perhaps the most famous passage of Shakespeare’s *Hamlet, Prince of Denmark*, the prince contemplates suicide to end his woes – “To be or not to be...” (3.1.56) – but realizes he cannot his own “quietus make” (75), that death will not guarantee his peace: “For in that sleep of death what dreams may come, when we have shuffled off this mortal coil” (66-67)? Indeed, life, that which is in God’s hands, is not so easily dispensed with, and the presumption of taking it in our own hands may bring us but an

3. YHWH: “Remember My NAME” (A)

eternal death, an eternal suffering, wherein is no rest. We do not silence the voice of life by turning in vain to death, but we might by our own device make that voice estranged. (Indeed, as I have written elsewhere, the silence that is God’s NAME is not like the laughter of aborted babies missing from our streets.)

2.

It is not mute; it is not the absence of sound.

In the same vein, this silence of which we speak is not without voice; it is far from the mere lack of sound, which would, in fact, be its denial. Though still, it moves – it moves all and is the source of all true sound, of all true words, and is known in and through them. Jesus came to us speaking; He came to us teaching... He came to us accomplishing the deeds of the Father, and it is the fruit of this tree we eat:

“For thus says the LORD,
the creator of the heavens,
who is God,
the designer and maker of the earth
who established it,
not creating it to be a waste,
but designing it to be lived in:
I am the LORD, and there is no other.
I have not spoken from hiding
nor from some dark place of the earth.
And I have not said to the descendants of Jacob,
‘Look for me in an empty waste.’”

Is. 45:18-19

He lives in light and in life, and His Word brings life. (Enter into that Word.)

This is significant because there are those, and in abundance, who think it best simply to keep their mouths closed, to turn a blind eye, to say nothing in the face of the evil and sin of this world – they think that such silence is of God. It is not. We are not born and given the gift of the tongue and the Word stirring in our hearts to be speechless,

I. The NAME of the Father

to be dumb. We are of the tree that is Jesus and must bear fruit accordingly. The Word of God is not of ignorance. This is not whence its silence comes. Indeed, it must be spoken.

Does Jonah do well to turn his face from Ninevah? Is it not for this he finds himself in the belly of the whale? Is it in that dark silence the LORD speaks? No, the light of God does not radiate in the whale's belly, as it does not radiate in the tomb – we cannot shut our mouths or turn away when the LORD calls us; we must ever speak in His NAME. As He tells Ezekiel (see 33:7-9), in this will be our salvation, whether our audience listen or not. Yes, we must open our mouths and speak in His NAME.

These two points are important in order to avoid the laziness which, along with pride, is the bane of the religious: instead of resting with the Lord, he might tend to fall asleep, thus failing to remain “awake” for the hour the Lord requests.

There is, however, a third point:

3.

It knows nothing of noise.

Silence. How can silence be of noise? Though the silent WORD of God, His NAME, is spoken out for all to hear, though from it all true sound emanates, none of that sound is of noise – none of it is wasted expression.

The voice of God is as music, harmonious and whole, balanced and radiant. The voice of God sings in all sound and can only be heard by the purest of ears, ears that are themselves of God. (Though this be perhaps a fourth point – that only those ears, those instruments, those hearts and souls blessed by God, may hear His holy voice – we shall incorporate it here; for that which is spoken and that which hears are as one, are so united as to be inseparable in His kingdom, in His realm. And as in the voice there is no noise, so in the ear none is known.)

Before the Blessed Sacrament. Before the Blessed Sacrament exposed to all eyes and all ears, now I write (here at Little Portion Hermitage in the Octave of Easter). Listen for Him speaking here in

3. YHWH: “Remember My NAME” (A)

the silence, alone. Hear His voice radiate here in this sacred space, here in the blessed Presence of God. It sings. It dances. The voice of God is heard clearly, for there is no noise to distract the soul.

There is a fountain of water dripping, very lightly, and this carries His voice, for our ears are open to hear Him – our hearts are centered on His love; dwelling with Him at our center, all is touched by His grace.

Shshsh... no noise. Sing, yes. Shout, yes – but no noise. In Him all is whole. All remains enrobed in silence, this pure silence.

- II -

Then what *is* this silence? If not the darkness of death or the absence of sound, then what? When this silent voice speaks, how do we hear it? How do we know it? How can we speak a name which has no sounds as we know them, yet is itself the alpha and the omega of all sound, and which alone articulates all that is spoken, all that is understood – all that has meaning? He Himself is so far above and beyond our comprehension... yet He has given us His NAME. And this silent WORD can be spoken, is spoken in every breath we take in purity.

“YHWH”

Here are the letters. Here is the Word. Here is that which the tongue can make to call upon His presence, in silence.

1.

There are letters.

Having given us His NAME, He has given us a way to approach Him, to come to know Him – and to recognize when we are in His presence. These letters signify and confirm His presence; they lead us to Him and let us know we are with Him. For the enunciation they represent, the articulation of lips and mouth and tongue they demand, lead us into His silent presence by making still the tongue, the speaking apparatus, and causing us to listen for His voice...

Yes, the “Y” opens the mouth, poising the tongue for speaking; but before a sound is uttered, the “H” opens the throat, depresses the tongue... and the head is lifted in wonder as light (the light of the Spirit, pure breath) enters the skull. Then as the lips begin to move toward one another (“W”), as if to question this marvel... sound is prevented once more by the opening of the throat again in the final “H”. And in this inhalation of light and expiration of any question, of any doubt or darkness, we know His sacred presence.

He has given us this WORD, His NAME for all generations (made flesh in the Person of Christ), that we might indeed approach, that we might indeed know Him – and that we may speak of Him to others.

What grace the LORD dispenses, letting us come to Him even by human means.

2.

The WORD is a paradox.

The WORD, His NAME, is a paradox because though pronounceable, it is silent, and though still, it is yet a spoken word. It is pronounceable silence; it is the moving stillness. As said, it stills the tongue – in its enunciation it halts enunciation – and so it is a word which leads to silence.

3. YHWH: *"Remember My NAME"* (A)

It is something of a paradox, too, because all our words (not of noise) are founded in this silence; whatever is truly spoken comes from this silence. God's NAME, indeed God Himself, is the stone on which the temple is built; or perhaps better yet, the temple into which the stones – the stones of our works – are built. The WORD (and, of course, the WORD made flesh) is the cornerstone of the Church, of the temple we are and we build in His NAME: all is founded on this WORD, as all words are founded in His silence. But more to the point, He is the Temple itself and we but mere stones. He is whole, He is all, and we are fitted into Him as pieces.

And we know that one stone shall not be left upon another; nothing of our human hands shall stand on His day. The most beautiful of songs, indeed even Scripture and the Eucharist (as the law was fulfilled with the coming of Christ and the manna stopped when the Israelites entered the Promised Land), will no longer be necessary in heaven, where we shall know Him as He is – His NAME written upon our hearts – and stand forever in His eternal light. So let us not be distracted by the gleam of the stones, of our works, of our words... Indeed, we have thus a place to burn incense to our God, but let us never lose sight of the foundation and of the Temple itself – let us remember always His holy silence. His silence animates all our words: He is the Animator of all we do.

3.

The Word is the Alpha and the Omega.

(Still in the chapel I write, before Jesus, before the Blessed Sacrament... Yes, Jesus is God, is the Word made flesh, and in this way He remains with us, He speaks to us. Here, too, we have paradox, for here is His invisible presence made real to us, calling us to live not amongst the dry bones of a desolate land, but in His Spirit and life...)

I. The NAME of the Father

Yes, the LORD is the Alpha and the Omega of Scripture (as of all time and space). God, the WORD, the silent NAME, the Breath which passes through every living creature (YHWH), is at the heart of the Bible, is its very essence. The Bible is an inspired work, not with man or his imagination or the testimony of others as its source, but God – unlike any other work. And its fulfillment, its final form, its effect, is in God's hands as well. Scripture is but one WORD spoken by the mouth of God.

And all words are spoken. The spoken word is closest to the source, not the written, for the written word derives from the spoken as a newspaper account derives from testimony of eyewitnesses. And in the end the word on the page is dead, is worthless until read, until *spoken* (to oneself, a neighbor, or a million people). And even the form of spoken words is meaningless if one knows not the language – it is God who communicates through the Spirit. And in His silence comes this communication, at the heart and as the fulfillment of all words. Nothing has meaning apart from Him, for He is all in all, He is life and light... and this Life is spoken in His WORD.

Listen to the heart of all words, and you will hear Him speak. Proclaim your words in this silent Spirit of Truth, and Him you will know. As the source and in flesh and bone He dwells. Alleluia.

Footnote

Speaking the letters is not of necessity.

Though speaking the letters of His NAME may aid us in attaining to His presence, in coming into the silence in which we know Him, this means provided is certainly not the sole path to being with Him. But once in His Presence, the WORD is upon us.

The LORD may draw us into His presence, into His silence – into His NAME – at any moment and by any means He may choose. And indeed His silence is always with us, within us, in some measure (though indeed He cannot be measured). The manner in which He brings His silence to the fore and makes His light clearly present to us is entirely in His hands. Though His NAME has been given us by

3. YHWH: “Remember My NAME” (A)

Him that we might know Him even in these earthen vessels, God is certainly not bound by this means alone.

And indeed some may become too caught up in the letters, in our speaking of this Word, and fail thereby to fly unto the heaven which transcends it. It is not the letters and the speaking that matter, but the LORD and the coming into His presence. But here we have confirmation of His silent Presence. Here we have the LORD reaching down and drawing us unto Him by means at our disposal. Yes, as Christ has become flesh to draw us unto the Father, so this WORD meets us where we are to bring us to where He Is.

Finally, I will say the speaking of the WORD, the entering into His NAME, His silence, is extraordinarily simple. It is beyond words to explicate, but it is not in the least complicated. The absolutely simplest matter taking the perfectly least amount of time, it is but to open one’s mouth and be quiet.

“Open wide your mouth and I will fill it.”

Ps. 81:11

One short note, not made elsewhere, regarding the pronunciation of the NAME: a key may be the avoidance of vowel sounds. No “ah” or “uh” should enter in (except to be drawn back from), for it is in uttering these sounds that the silence is broken... But above all, always remain humble, simple – childlike – in speaking God’s NAME.

End Note(s)

a. One Breath

We have talked here of the NAME of God as breath, as a breathing in and out in pure spirit... and so as two motions: I have said the first part of the NAME (YH) causes breath to enter, and the second part (WH) to exit – inspiration and expiration, as it were, the constant interplay of life and death (and resurrection) in our lives that keeps us in constant prayer with our LORD and our God, if we set our hearts and minds on His presence breathing in and out of our bodies. (O what a wonder it is to be in continual communication with the LORD in prayer!) But I should note that ultimately the breath of which I speak is one. Ultimately, indeed, there is no breathing at all; there is only light, only the presence of our LORD.

The Logos, the WORD, is, of course, not a word at all, but life. And when one enters the presence of God, of Life itself (where is no death), when one comes upon pure being in one's prayer, in one's speaking the NAME of the LORD... there is but stillness there. The tongue is stilled, all breathing stops (or at least becomes inconsequential), and all we know is the light of God. The WORD upon us fully, we see that the WORD is one and unmoving – all the NAME is spoken simultaneously. Breath in and out become one and the same in the NAME, and God is present in all around. (And I look all around to see Him... Where is He? Everywhere.)

Here where the tongue is stilled we must seek to come. (And this can be done, too, by simply opening the mouth and depressing the tongue from the throat – opening the throat for pure breath in this way.) Here where there is no more pride, no more words man would assert in his own name... here in God's Presence let us make our home.

b. Regression

After publication of the previous book on the Divine NAME, I wrote the following passage, clarifying significance of the NAME, how its pronunciation leads to realization of God's eternal presence:

“Indeed, one finds in mining the heart of the pronunciation of the Divine NAME that it is spoken instantaneously. We can, in fact, say more than that the "H" follows immediately upon the "Y" (or the "W"), for the sound of the "H" is already contained in the "Y" (and "W") and indeed seems even to precede as well as follow – to surround, as it were – its pronunciation. We thus find in the LORD's NAME a tangible sign of His timelessness and His omnipresence. Before and after the "Y" (and "W"), signaled by the "H", is profound silence, is the WORD itself... God's NAME is meant to bring us into His eternal presence.”

And I would further elucidate what I refer to here only in passing. Upon continued practice of the speaking of God's NAME, I have discovered not only that the “H” is also contained in and in a sense precedes the “W” (as it does the “Y”), but that in a similar manner the “WH” is contained in and precedes the pronunciation of the “YH”; and so, in pronunciation of the NAME (as the mouth opens more so to receive the Spirit) I thus find a *regression* (a moving backward even as the pronunciation goes forward), an inward movement... to the center of my being, where God dwells. And so the LORD's immanent presence is also revealed in pronunciation of His NAME.

One might also separate this “regression” into two parts, two steps, in keeping with the two “syllables” of the NAME; the first (YH) serving to silence the spoken word, and the second (WH) the thoughts. Since the thoughts are the deeper part of man, the deepening of the silence (or regression) is evident in the movement from the first silence to the second.

Finally, it occurs to me in the practice of pronouncing the NAME that perhaps the most significant lesson the LORD would teach us herein is – We do not create God; He creates us. And, we do not find God; He is always present. For indeed as we attempt to say something of Him with the “Y”, we are, by His grace, quickly silenced; and as we attempt to search for Him with the “W”, He silences even our hearts, letting us know He is here.

c. On Speaking the NAME: A Caveat

Speaking the NAME of God, coming into His Presence, opening oneself entirely to the working of the Spirit upon one's soul, although to be done simply, as a child, is not a thing to be taken lightly; for in so doing one indeed opens oneself to the spiritual realm, to the transcendent reality; and losing thereby the walls of earthly rationale, one loses also the benefit of their protection against wandering into lands more suited to the angels. In other words, opening oneself entirely to God also opens oneself to the possibility, if one is not on guard, of the entering in of the devil and his minions – who are spirit as is our God. The devil can tempt the soul in this state with thoughts and inspirations which present themselves as holy, as good, but which are of sin and sensuality. One must be well able to discern sin from virtue, or the soul open to the Spirit's working may be convinced that particularly whatever pet sin it may possess is justified by the Spirit. This is the danger. If I am prone to overeating or drinking, for instance, the pleasure of these activities may take the place of the pure joy of the soul before God, thus dispossessing it from its rightful place and substituting that which is base. Though this is always a danger in the spiritual life, it is particularly so when attaining to such heights of pure worship of God. Thus one must know the sin to which one is prone and be on guard against falling into it, calling it always what it is, and seeking only the purity of God's presence in all humility and wonder.

It should also be noted that just as it is possible for the weak soul to be distracted from pure worship of the LORD, so it is impossible for the corrupted soul to enter there at all. One must be in a state of grace. (And so, let us avail ourselves of regular Confession and qualified spiritual direction, and find strength in our Blessed Mother.)

d. Additional Quotes from the Bible re the Divine NAME

(all quotes from the Revised Standard Version/Catholic Edition of the Bible)

1. “And the Spirit of God was moving over the face of the waters” (Gn. 1:2).
2. “Jacob was a quiet man, dwelling in tents” (Gn. 25:27).
3. “The word is very near you; it is in your mouth and in your heart, so that you can do it” (Dt. 30:14).
4. “Speak, LORD, for thy servant hears” (1Sm. 3:9).
5. “...and after the fire a still small voice.” (1Kgs. 19:12).
6. “I lay my hand on my mouth” (Job 40:4).
7. “There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth and their words to the end of the world” (Ps. 19: 3-4).
8. “Be still before the LORD, and wait patiently for Him” (Ps. 37:7).
9. “I will bridle my mouth” (Ps. 39:1).
10. “For God alone my soul waits in silence” (Ps. 62:1).
11. “May His Name endure for ever” (Ps. 72:17).
12. “To thee, O Lord, do I lift up my soul” (Ps. 86:4).
13. “When thou sendest forth thy Spirit, they are created; and thou renewest the face of the ground” (Ps. 104:30).
14. “Give me life, O LORD, according to thy word” (Ps. 119:107).
15. “I have calmed and quieted my soul, like a child quieted at its mother’s breast; like a child that is quieted is my soul” (Ps. 131:2).
16. “His word runs swiftly” (Ps. 147:15).
17. “A man of understanding remains silent” (Prv. 11:12).
18. “He who guards his mouth preserves his life” (Prv. 13:3).
19. “A gentle tongue is a tree of life” (Prv. 15:4).

I. The NAME of the Father

20. "In quietness and in trust shall be your strength" (Is. 30:15).
21. "I am the LORD, that is my NAME" (Is. 42:8).
22. "Like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth" (Is. 53:7).
23. "The LORD is in His holy temple; let all the earth keep silence before him" (Hab. 2:20).
24. "Be silent before the Lord GOD! For the day of the LORD is at hand" (Zep. 1:7).
25. "Be silent, all flesh, before the LORD" (Zech. 2:13).
26. "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt. 5:3).
27. "Jesus was silent" (Mt. 26:63).
28. "He withdrew to the wilderness and prayed" (Lk. 5:16).
29. "I will give you a mouth and wisdom" (Lk. 21:15).
30. "Every tongue shall give praise to God" (Rom. 14:11).
31. "Like newborn babes, long for the pure spiritual milk" (1Pt. 2:2).
32. "When the Lamb opened the seventh seal, there was silence in heaven for about half an hour" (Rev. 8:1).
33. "After the three and a half days a breath of life from God entered them, and they stood up on their feet" (Rev. 11:11).

II

The Cross of the Son

1. CROSSWORDS

2. Asleep in the Garden

3. The Gift of the Cross

The Sweet Cross of Jesus

The sweet Cross of Jesus. The sweet Cross of Jesus and the life it breathes into our souls – it is this that makes it sweet. For what is sweeter than Life itself; what is more wonderful than the presence of God?

And it is Him we touch when bearing His Cross; it is Him we taste at the altar of His sacrifice – this Word, this Bread, is our lifeblood.

By it we are made whole; by it love is borne in our soul. By it we come to the One who holds us in His hand. By His Cross alone are we indeed blessed, do we indeed come into God's presence.

Let Jesus' blood be upon you for good;
it is the salve that heals our souls.
Carry your cross with Him,
and the Spirit will breathe in you.

The Cross and the Trinity:

An Introduction

The Cross is here, on earth, as Jesus is here on earth. Heaven is above, transcendent as the Father, where the Father dwells. And the Holy Spirit is He who moves us from here to there, from where we are to where we should be, by the love of God.

But all Three are One, yes. Indeed, Heaven and earth are one even as (as Jesus has told us) the Father and the Son are one. In essence and ultimately, there is no separation, though from where we sit and by our sin there may seem to be. For the Cross is not *of* the earth, not bound to it or limited by it. The Cross comes from Heaven as Christ comes from Heaven and returns to Heaven... though He remains ever here with us. And Heaven is not apart from earth for the earth is its offspring, even as Jesus is the Son of the Father (even as we are all sons of our heavenly Father). And as the Lord has also told us, the kingdom of Heaven, the ineffable wonder and glory of God, is in our midst.

It is by love these two are one, and so the power of the Holy Spirit, which is love, is most needed to join us who toil here below to the Cross and so to Jesus... and so to the Father in Heaven.

Yes, the Cross is founded in the NAME of God, in remembering, in speaking its silence: the Father and the Son *are* remarkably one. Thus, what is contained herein is already markedly present in the previous section.

Indeed, I take up my cross, I begin each day, by waking in the night and first speaking God's NAME. And as the Cross must ever be carried, so the NAME must ever be remembered through the course of the day, particularly before prayer and any major action. When one forgets the silence of God, one puts down one's cross... and one is soon lost.

I encourage all souls to take up their cross and follow the Lord, to endure the great weight of His presence upon us, for only this will purge us of sin and lead us to light.

Now let us continue with writings of the Son, of His Cross and of His Blood. It is true the Father, Son, and Holy Spirit are One, and even in these writings the Trinity is inseparable – all Persons present and presented. But the writings at hand are more particularly concerned, again, with the Cross and the Blood, with the Holy Sacrifice of the only Son, our Lord Jesus Christ. May He live in us always, as always we die with Him.

1.

CROSSWORDS



Lord, let your kingdom
Be foremost on my mind
At all times.

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James H. Kurt

II. The Cross of the Son

+

Calling on the power of God:

"Come forth!" Come forth from the tomb,
And live.

+ +

And the sound,

And the sound,

Of the horses' hooves,

As they come riding,

From the distance.

+ + +

I can count all my bones.



At the foot of the Cross, I stand
And wait for the Lord
To come down.

They come, to take Him away,
And I die inside.

I sit, and weep.



O Lord, why?



I feel the wood of the Cross
Dig into my back -
But it is not more
Than I can bear.

(And in the Cross is freedom.)

II. The Cross of the Son



"My God, My God,
Why Hast Thou Forsaken Me?"

Why indeed do we wag our heads
At the Son of the Creator,
At the Flesh of Heaven?



And who will fill His thirst
For a righteous man.



And His Spirit rises,
Up from this earth
To the heavenly kingdom -
To the Father.

(What more ... what more could be done?
Nothing is left to be done.
It is finished.)

+

O Lord, let me be wed to the Holy Spirit.

+ +

They shall look upon Him whom they have pierced.

(And they returned from the Cross
Beating their breasts -
Father, forgive them
For they know not what they do.)

+ + +

And He became a curse, a mockery, a byword -
He in whom was no sin, became sin,
That we might be purged of the sin
We are swallowed by...

That the other cheek may be turned.

II. The Cross of the Son



Good Friday
And Jesus is with me;
His Spirit is upon me.



This day it is dark
And raining -
There is a major storm predicted.



The time is nigh.
There is no doubt.
Now we must be ready.

Now we must be blind.



Close as your arms, near as your breath,
Jesus is
(Even closer, even nearer).

Jesus is your heart beating.
Jesus is your voice speaking.
Jesus is (here, and everywhere).

Jesus is the Cross upon your shoulders.



The Cross of Jesus weighs you down,
lightly...
It holds you up,
heavily.

The Cross of Jesus bears you up to God.



In the Cross of Jesus is freedom -
Freedom from the world, freedom from sin...
Freedom from everything.

The Cross of Jesus liberates the bearer.

II. The Cross of the Son



Lord, let your words live in me.



Let the only goal be
To do things and do them right.

Praise you, Lord!



On Easter Sunday,
The Truth rises from the grave
And lives in the hearts
Of the followers of Christ.

Amen.

+

The Holy Spirit rushes upon me
In overwhelming waves

Instilling in me the quiet heart,
The still soul.

+

Enflame my spirit, Lord,
With thy Holy Spirit.

+

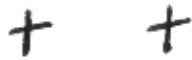
Jesus is at the center of time,
At the center of space...
A small, humble point -

With God and the Law before,
And the Holy Spirit proceeding after...
Purging the universe of sin.

II. The Cross of the Son



The Lord watches over me
At all times;
He makes straight my paths.



Lord, let the joy of thy light
Be always upon me.



Even in the direst moments,
When things do seem most bleak,
When I am most unsure,

The Lord is there to guide me -
He is present to light my path.

(Be with me, risen Lord.)

+

Driving under crossing lines of clouds,
Into the clouds...

There are signs all around.

+

Reading the signs
With the Cross of Christ...

Making sense of all.

+

The Lord save me.
The Lord bring me home.
The Lord shine His light upon me,
Now and forever.

II. The Cross of the Son



Floating on the bridge...

I am...

Floating on the bridge...

The bridge of the Cross.

The Cross of Christ.



And there will be smiles

On all the children's faces...

There will be smiles on all the children's faces.



Let your arms open over all the world, Lord.



Jesus has sacrificed Himself for me,
To save me from further sin,
That no more evil may be done,
Than this -

That Christ has been crucified.



They shall look upon Him
Whom they have pierced.



And the humble cleansing
Of the Lamb of God
Washes this world

Clean.

II. The Cross of the Son



Peace. Peace be to you.

Peace be upon you.

I leave you my peace.

And He breathed upon them

The peace of the Holy Spirit.



Holy is the Lamb of God!

Holy! Holy! Holy!



Speaking in tongues

The apostles ate

Of the Body of Christ -

They spoke His holy words

Of Spirit and life.

Listen to their universal language.

+

In sickness and in health,
Till death do us part...

We must remain with Jesus.

+ +

It is almost the ninth hour.
(Hold on, here we go.)

+ + +

Now is the hour of the power of darkness.
Do not be afraid.
Offer up your soul, offer up your life
To God...

Let this world pass away.

II. The Cross of the Son



I send you forth as lambs
In the midst of wolves;
Be you therefore wise as serpents,
And harmless as doves.



The prophets gather round His throne,
Singing praises to the Holy One.



And who are you,
And how can you tell the lambs
From the wolves?
Only by my power...
And by my power you will know
You can judge no one.

(Cast out only the spirits of evil.)

+

The Spirit permeates all places;
The kingdom of heaven is everywhere.
(Everywhere.)

+

Jesus He is the way;
He gives life a purpose.

He shows the importance of love,
He shows the importance of caring -
He reveals the meaning of sacrifice.

+

Innocence is the joy of life...
It carries us through the day,
And the end of days.

II. The Cross of the Son



Thinking ever of the kingdom -
Think ever of the kingdom of heaven.



Regal robes are now unfolding.
Heaven's choir is ready to sing.
All in white the sons and daughters gather,
Preparing to sing praises to the King.



With the authority and power of the Lord of lords,
The disciples of Christ walked the earth...
Casting out demons in Jesus' Name
And healing the sick of all their ills.

+

Be ready
For the coming of the Lord;
Be not surprised
By a thief in the night.

+

+

At the crossroads I stand,
Waiting for Jesus
To show me the path I must take.

+

+

+

I kneel in silence
Searching for forgiveness,
Seeking the cleansing
Of my doubt.

II. The Cross of the Son



The Spirit is upon me,
Leading me forth...

Leading me to the kingdom.



The Spirit stays with me,
He is in me...

He is what I am to be.



Live in the Spirit,
Breathe of the Spirit...

Let the Spirit guide your life.

(O Spirit, remain in me.)

+

The only way to know right from wrong,
What to do or say
And what not to do or say,
Is by the blessing of the Holy Spirit:

Christ has left the Paraclete, the Comforter,
To instruct us in all things.

+

Do not consider beforehand
What you will say
Or how you will answer;

The Spirit will give you a mouth
And Wisdom.

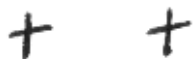
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Listen. Breathe, and listen.
(The Spirit is speaking to you.)

II. The Cross of the Son



In death is the dawning of a new day.



He who is dead to the world
Is alive in Christ.

Hang your body on the Cross.



(A voice is whispering,
Whispering in my ear...
Whispering of truth,
Whispering of life,
Whispering of light.)

And the light of the Lord
Is shining brightly in the world
On the night when the Lord
Is come again.

+

We are not worthy.
None of us is worthy.
No one is worthy
Of the gifts of the Holy Spirit.

+

+

Around the table
The apostles sat
As the Spirit descended upon them.

In tongues of fire they spoke.

+

+

+

And He breathed on them
And said,
"Receive the Holy Spirit."

II. The Cross of the Son



Be clothed with power from on high,
Put on the armor of the Lord -
Live in the strength of His Spirit,
Thrive in the Lord's true light.



The Spirit of the Lord
Is my strength and my salvation -

I am ready for any fight.



The Lord bless you.
The Lord make His light to shine upon you.
The Lord keep you
And make you whole.

+

On we go.

On into the Lord's pure light.

(Where His Name shall be written on our hearts,
Where we shall live again as one.)

+

+

Now there is no turning back;
Now the Lord's love drives us forth.

(And we shall meet our fate and Maker -
We shall reunite with God.)

+

+

+

And the blessing of peace is upon us;
We are within the Spirit of the Lord.

II. The Cross of the Son



Hayah, Hayah, Hayah, Hayah...

Hayah, Hayah, Hayah...



Hayah, Hayah, Hayah, Hayah...

Hayah, Hayah, Hayah...

Hayah, Hayah, Hayah, Hayah...

Hayah, Hayah, Hayah...



Hayah, Hayah, Hayah, Hayah...

Hayah, Hayah, Hayah...

Hayah, Hayah, Hayah, Hayah...

Hayah, Hayah, Hayah...

Hayah, Hayah, Hayah, Hayah, Hayah...

Hayah, Hayah, Hayah, Hayah...

+

The kingdom of heaven is like a fine pearl,
Which upon finding
A man goes and sells all he has,
That he might buy it.

(The kingdom of heaven is all that matters.)

+

Envelop me in love, O Lord.
Envelop me in love.

+

Wash my robes clean.
Purge me of my sin -
Let me walk in paths of glory...
Let me walk to you.

(And on the path, the road, the way,
There is no return to the past -
There is no looking back.)

II. The Cross of the Son



The kingdom of heaven begins here, at this point...

Always here, always now.



I cannot promise you happiness in this world,
Only in the next world.

(Yet is not the kingdom of God present to us now?
Is it not this that helps us bear our suffering
With a smile?)



Carry your cross...
Carry your cross, with joy.
(A crown of thorns smile dance.)

+

The Christ must suffer many things.
(As must His followers.)

In this world we suffer, we wait.

+

The Cross of Christ
Is heavy-laden
With the joys of heaven.

+

The Spirit is upon us.
The Spirit is with us...
Here, as we live and breathe.

Blessing us with joy from heaven,
Keeping us on the road to Christ -
Sustaining our patient endurance.

II. The Cross of the Son



The Spirit of the Lord is upon me,
Hovering over me
As I sleep.



And as I wake
The Spirit is with me,
Leading me forth in His grace.



Bless you, Lord!
Praise you, Lord!
Praise you, Lord Jesus!

(And in the knowledge of His goodness
We so sweetly sing His praise,
We so graciously shout this joy.)



All the saints adore thee.

All the saints bow down before thee.

All the saints give their lives

For thee.



And the martyrs and the virgins

In their holy innocence

Make the perfect sacrifice

To thee.



The weight of the Cross...

The weight of the Cross

Will set them free.

II. The Cross of the Son



On Pentecost Sunday
The Spirit ignited

The fire that burns in the world.



The Lord He cast fire upon the earth -
The flames they have been kindled.



The Spirit burns
In the souls of all
Who follow well
The message of the Lord.

In the fire of baptism
The Spirit alights upon those
Who trust in His word.

+

Go. Go now.

Go forth toward the kingdom.

And live.

+

+

And the sound of the angels singing,

Rolling like thunder,

Rolling like many waters,

Fills the heavenly sphere.

+

+

+

Behold, I make all things new.

II. The Cross of the Son



God the Father,
For whom we are as children,

Is the flame.



God the Son,
By whom we are as brothers,

Is the light.



God the Holy Spirit,
Through whom we live again,

Is the heat of the living flame.

(Set your wood on fire.)

2.

Asleep in the Garden

© 1995

James H. Kurt

Asleep in the Garden

*Asleep in the Garden
as Jesus weeps,
Asleep in the Garden
as Jesus falls to His knees...*

*Asleep in the Garden,
we lie and rest –
As Jesus cries,
and blood drips upon His breast.*

Awake!

*Awake, O sleeper,
and come forth from your tomb!
The Lord is calling you
to leave behind the cobwebs
the night has wrought upon your heart,
And live in the light of His Love.*

*Too long the blood has dripped
upon the face
of the only Son.*

*Too long the Lord has waited
for you to come.*

*Too long the Lord has longed
for the love in your heart –*

*Too long has Jesus needed
a compassionate hand
to wipe the red sweat
from His brow.*

*But no – He is left all alone.
His disciples take their ease,
and sleep beneath the outstretched arms
of a barren tree.*

II. The Cross of the Son

*O foolish one! How is it you slumber?
How is it you cannot awake?
Is it not your sin that weighs upon you
like lead upon your day?*

*Rouse yourself from the darkness
which besets you.
Cleanse yourself of your iniquity –
let the blood of the Lord fall upon you.*

*There is no escape, except in Him;
there is no redemption, except
by that blood –
So awaken from darkness
and bathe yourself in His light.*

*As the light of day burns away
the darkness;
As the lamp of our hearts
is enkindled by His love...
our eyes are opened to perceive Him;
our minds are purified
by His holy blood.*

Their eyes grow heavy,
their minds grow dim,
as they sit, and wait for Him;
And soon a deep sleep falls
upon them –
And He is left all alone.

Our bodies carry the weakness
of the original sin;
Our hearts become so heavy
at the merest sign of darkness –
To sleep we are prone to fall,
when needed most by Jesus.

And the tears He sheds now
while in the Garden
will be fulfilled in His cry
upon the Cross –
For it is now
He begins to die;
It is here
the cup is given Him...
It is in the Garden
He begins to bleed.

II. The Cross of the Son

*Open the eyes of your soul
to see His holy tears;
Open your heart
to hear His cry –
Step into the pain of His suffering
and feel how He bleeds for you!*

*Will you not awaken?
Will you not sit with Him one hour?
Will you not see that it is your ignorance
that forces Him to the cross?*

*Must He die for you?
Must He be crucified?
Must He go to that extreme
to prove the power of God?*

*He cannot but do this.
If you will not awaken,
there is no other choice.
For it is His sole desire
to save you from your sin,
to rouse you from your slumber...
to show you the life which awaits you
if you turn to God.*

As the devil makes merry,
the hour of darkness comes –
it is his time
to play upon the hearts of men,
to weigh upon their minds...
to separate them from their light,
from the light of Jesus.

The devil sings to them
and easily they fall asleep,
easily they scatter –
None remains to wait upon Him
as the devil comes.

The shadow of the cross
passes over the disciples,
and they are afraid.
The weight of it
appears to them,
and all strength departs.

Their heads they cannot even lift
to see
their savior crucified.

II. The Cross of the Son

who are you,
that your faith is so easily shaken?
where are you
when the Lord calls your name?
why are you so ashamed of His presence?
when will you stand firm with Jesus?

Time passes.
Time passes
and you sit and slumber.
He calls
and you pause, and hesitate.
The time is nigh,
But you are blind
and see not the light beckoning you.

Sleep.
Sleep on.
Let the darkness enfold you;
Let it slowly drain the light
from your life.

But tomorrow it will be too late,
and there will be no next day.

He is left alone – so alone.
None can feel what He has felt,
the pain that has sunk so deep.
None can know the cry of His heart,
to be so forsaken.
For no one is there with Him.
Though He has loved them so,
they have abandoned Him.
And though He has seen it coming,
though He sees the darkness
as it falls...
It is only now it is upon Him;
It is only now He lives its pain.

The weight upon His shoulders
is so difficult to bear.
None can know the measure,
None can sense the pressure –
for none has ever walked the path
upon which His feet tread;
None has ever breathed the breath
of such pure sorrow...
And of what majesty is He
who stoops so low for us.

II. The Cross of the Son

*A man of grace and majesty,
the living Son of God,
Has come to earth to save us,
and we crucify His heart.*

*why is man wrought
with such ignorance?
why is there such darkness
upon his godly sense?
why is it we turn from light
to sleep away our lives?*

*Should the spirit not stir you
to your holy call?
Should it not open your ears
to the voice of the Lord?
will you not awaken
and let the spirit in?*

*If you turn your back
to the light that shines,
If you refuse to open your eyes
and take in its holy beams –
what hope have you without this love?*

Into the depths of the darkness
 fall
 the díscíples of the Lord;
And so He ís surrounded
 by that darkness,
And so He ís besieged
 by that darkness –
And so ín the belly of that darkness
 He must dwell,
 to save Hís children of líght.

Death comes to Jesus.
Death comes to the Son of God.
To take away the death that ís upon us,
 He subjects Hímself to íts torments,
 to íts dark bonds.
That we míght be freed from the darkness
 of our sín,
 He allows Hímself to be taken.

And with stícks and clubs
 they come upon Hím;
with swords unsheathed
 they attempt to capture the Son of God.

II. The Cross of the Son

*They strike your shepherd,
and you scatter.
You are tested,
and you flee...*

*Stand and face your tempter;
Look him in the eye.
Be not afraid
of the evil beguiling
of the dark and presumptuous one.*

*Fall not into the sleep of darkness,
darkness wrought by the unholy one –
Stand firm in the day of battle,
and put on the armor of the Lord.*

*The sword and the shield of Jesus
will protect you from any
device of the devil.
The strength of the Lord
is mightier than that possessed
by any not of light.*

Awake, and take His sword into your hands.

No sword wrought
by human hands
is any match
for the sword of Truth
He is.

Nonetheless,
He permits them to take Him;
He extends His arms
to receive their crude capture.
And soon He shall bare His back
to accept their whipping,
and turn His cheek
to receive their blows.

And as they grow more comfortable
with their torture
of the only Son of God –
It will be easy
to lift the hammer
and drive His flesh
to the tree.

And where are we?

II. The Cross of the Son

*Arouse yourself,
for our Lord they have taken!
Arise and take flight -
for by His side
He needs a brother...
He needs a loving hand!*

*But no.
The only flight we take
is to escape Him.
The only concern we have
is for our lives.
And so we shun our holy Brother,
so we hide our faces
from His light.*

*For fear that someone here
might see us,
For dread of our hearts'
discovery -
For shame we flee from His side.*

How the Lord longs for your presence with Him.

And the blood flows
upon HÍs face,
As He stands
in the skull place
And stretches out HÍs arms
to receive our síns.

And as those nails pierce HÍs skín,
as they penetrate deep wíthín;
As they rívet HÍm to the cross,
there ís no one to lament the loss.

For all have fled HÍm long ago:
None remain to see HÍm go.

Our Brother there alone does cry,
as He breathes HÍs last and díes.
HÍs word alone could not wake our race,
and so He suffers thís dísgrace:

To díe upon the Cross a martyr –
To save our souls from certain damníng,
Thís way there ís and no other.

II. The Cross of the Son

*It has come to this;
To this end our sins have driven Him.*

*And the hearts of men
do not ask why.
And the minds of men
are dark to His cry.
And the souls of men
are dead as ever...*

As comes to pass what should have never.

*when will you awaken?
when will you heed His call?*

*If this is not enough for you,
you have no hope for life.
If this leaves you unaffected,
you are as good as dead.
If blind you remain,
if asleep you stay...*

*You will drown where you stand –
you shall not escape the flesh of man.*

And so He dies,
and is buried;
And so with us He lives no more –
And so now we feel His presence,
missing from our lives impure.

Now it is our turn to cry.
Now it is our turn to call
His Name.
Now the darkness pervades
our presence –
Now His light no longer shines.

The darkness He is engulfed in,
the desolation which has won
His heart...
The horror He suffers now
in torment,
finally begins to touch our lives.

As with Him we no longer stand,
As no one is left to receive our faults –
Now we miss the Son,
now gone from the earth.

II. The Cross of the Son

*In your heart what can shine
but darkness,
Now that the light is dimmed
by human hands –
Now you know the Lord's true presence,
as it's missing from your lands.*

*Cry!
Cry now your tears of sorrow.
Fast now
and put on sackcloth.
Now in your mouth
you taste repentance,
As your life itself
has died.*

*Now the purpose of the Lord
is driven home to you;
Now seeing only with eyes of darkness,
you know the importance of His light.
Now, if you are fortunate,
the wounds the Lord has felt
begin to dig into your skin,
and so your heart begins to melt.*

Yes, now He rests
 in the belly of the earth;
Now He is hidden from our view.
Now is the Lord
 taken far from us –
Now is He lost from the light.

Now do we stumble blindly;
 Now do we grope for the door.
Awakening from our slumber,
 we find Him gone –
Now we are unable to go on.

Too late do we begin to come to our senses;
 Too late do we wipe the sleep
 from our eyes.
For the light we need is vanquished
 from our midst –
The hope we had
 has been dimmed
 and turned awry.

Now we wait for Him to awake –
 Now we pray He will return
 to our side.

II. The Cross of the Son

*O foolish man!
Now in the darkness
you see how blínd you are.
Your ears could not lísten
to Hís words as He spoke them,
So now the devíl's taken
the only Son.*

*why oh why are you so blínd?
why do you turn a deaf ear?
why can't you sít and lísten?
why ís ít you cannot see?*

*why only now do you know ín your heart
the words He spoke are true?
why only now do you beat your breast,
and say He ís the Most Hígh God?*

*I pray the Lord wíll save your soul.
I pray He gíves you tíme.
I pray when He aríses from the grave
you wíll see,
and not agáín be blínd.*

The Dark Night now upon us,
we long for the light.
Our sins all about us,
now we repent.
The sword piercing our sides,
now do we sense the end.

And all illusion falls away
completely;
All lies are ground
into dust.
No longer do we languish in idolatry –
No more do we linger in lust.

Yes, the Dark Night all around us,
we cannot hide.
Surrounded by the depths of its emptiness,
we are filled with tears.
Perhaps now our remorse will save us...
Perhaps now in our hearts His light
will shine.

And the Lord lays down His life for us;
He shows us the blackness of our souls.

II. The Cross of the Son

*If only you would have turned to Him,
He would not have had to die.
And even now if you turn to Him,
you will regain your life.*

*He will return to save you –
From the darkness He will rescue
your heart.
His light will break upon the horizon;
He will bring you a new start.*

*You no longer need to sit in darkness –
A great light is awaiting you.
Tomorrow comes upon you
like a song that greets the dawn...
And the darkness that surrounds you
melts away
in the light of that new morn.*

*So, drink in the darkness –
Let it purge your soul.
And soon the light of the Lord
shall break forth,
and open your heart once more.*

Thump... Thump...
our heart begins to beat again.
wwwwww...
The wind begins to blow.

The Spírit returns to One
who was dead;
the life comes back
to our soul.

Yes, a new creation
He makes us.
A new life He brings
to our hearts.

The tomb has been opened,
He has stepped forth...
And death has dominíon no more.

The radiant light shínes all about Hím;
Its glow refreshes our souls.
New life now goes out to the ends of the earth –
Redemption has brought us home.

II. The Cross of the Son

*Do you know HÍs resurrection glory?
Has its presence touched your soul?
Have you been released from the darkness?
Are you now on the road home?*

*The Lord wishes you to enter HÍs glory.
He longs to see you cleansed in HÍs blood.
He would have HÍs sacrifice bear fruit
 in your life;
He would have you know of HÍs Love.*

*So, linger not in the depths of the darkness –
 Step through the valley of death;
And come upon the new shore He maketh,
 where HÍs angels now do tread.*

*Glory! glory! glory!
Glory to God in the HÍghest!
Peace to all people on earth!
 For what has died is now risen,
 what was darkness
 has now seen light...
And the sinner begins to awake.*

3.

The Gift of the Cross

© 1995

James H. Kurt

II. The Cross of the Son

FATHER: There is the path,
if you would but walk it.

MAN: But why must I walk it?

FATHER: Because I love you,
and I wish to give you your life
and your will –
I wish you to love me, too.

The abundance of the Father's love
pours forth from the Cross of Christ.
It is overwhelming in its nature,
it is redeeming in its grace –
it is glorious to behold.

And we may be sharers in it,
we may be as He is –
we may know such love.

O Glorious Lord! O Wonderful God!
Who teaches us by suffering
the joy that is truly ours –
Who gives us the gift of the Cross
to fulfill our lives...
Praise you! Praise you! Praise you!

For this unending gift of faith –
this gift that reveals our souls –
is more precious than any silver,
more marvelous than any gold.

For it is life itself
we may now behold.

Having Nothing

Having nothing, all is ours.
Laying down our lives, we find true life.
Giving all of ourselves, we are filled
 with love...

Our lives are heavily burdened,
 till we pick up our cross and carry it.

And so this cross is a gift –
 a gift by which we find love,
 a gift by which we are set free...
 a gift by which we become like God.

For He gives everything;
 He lays down His life for us,
 and so we must do the same.

If we are to be like Him,
 if we are to know Him as He is,
 if we are to see Him face to face –
we must lay down our lives for Him
 and our fellow man.

This is the cross we all must bear.
This is the only way to God.
Nothing will redeem us but this:

We must empty ourselves of all that is in us,
all that is of us,
all that keeps us trapped inside –
we must be as one who possesses nothing,
nothing but the will of God.

For once emptied of the darkness
that accumulates
here while on this earth;
once freed from any selfish desire,
any pride by which we are hurt –
then the light of the Lord may fill us;
then we may be healed and made
as His children.

For as servants of the Lord we find ourselves,
we become one with His holy family.
We find our place, and His grace,
when we subject our lives only to Him.

II. The Cross of the Son

O what love we find
when released from self-interest:
when we give up our lives,
our true selves we do find.

For we were meant to love
and be of love,
not of unrighteous desires.

O what fulfillment we find
in this emptiness...
Nailed to the Cross
we come alive.
Having died to sin
we find new life,
and breathe inspired by God.

Burning heart of love, fill me.
With thy holy blood, cleanse me.
In thy holy fire, purge me,
and make me new.

Burning heart of Christ, be with me.
Let me offer my life in thy fire.
Let the love that is there
bring me ever closer to thee.

I would that I had nothing
all the days of my life.
I would that I held nothing,
nothing of this life.
For I would I could receive something
of His holy life;
I wish I beheld all things
that are of new life.

Life is lived most truly, most completely,
when given entirely to God.
For then God can make amends
for all we've ill begot.
Only He can see just what we need;
only He knows the reason for our days.
So only in giving Him our wills,
will we find our way.

Jesus, Lord of all,
we bow before thee
and praise thee for thy wisdom.
We call thee the Son of God
and pray that by thee we may come
to do as thou hast done.

Nothing More

If nothing more than His holy light
 we held
 deep within our hearts;
if nothing more than His holy Cross
 we carried
 throughout all our lives;
if nothing more than His way
 we knew –
 peace would penetrate all time.

For then His freedom only
 would be present to our souls;
then His immortality
 would serve to make us whole.

This and nothing more
 do we require for life –
the gift of the Cross upon our shoulders
 to lift us to His light.

What else?
What else do we need
 but the light weight of the Lord?
What more could be of worth?
 What more would bring new birth?
 What more should be given
 to assist our souls?

Nothing else.
Nothing else is significant;
 nothing else has meaning.
Nothing else will bring us truth –
 all else fails to give light.

Only the Lord.
Only the Lord will fulfill
 your lives.
Only the Lord will heal
 your minds.
Only the Lord will bring you
 to all glory.

Only Him, and His holy Cross, do we need
 to guide us.

This Gift

This gift He is to us,
God's poor mortals,
is far beyond all compare;
it radiates the Father's blessing –
it brings to us His holy joy.

This gift, this touch of His bloodied hand,
which pierces the flesh of our hearts,
redeems us in grace and mercy –
it cleanses us in light.

This gift the Lord gives us
of sharing in His Cross,
of suffering with Him the pains of death
and the pangs of new birth...
is an honor above all others –
for by it we become like God's Son.

And as we enter into His suffering,
we enter into His glory;
for so closely are the two tied
that nothing could change their oneness.

Thank you, O Lord, for this gift unto us.
Thank you for this gentle bleeding.
Allowing us to enter His suffering,
you allow us to enter your love.

And the wonderful purgation we experience
in the sacrifice of ourselves,
the glorious redemption we suffer patiently
in the cleansing of our souls –
is a blessed gift from God,
who grants us eternal life.

Into our hands He places the keys
to the kingdom of God,
the power over life and death
won by His only Son.

The Cross is firmly presented to us;
it is offered to our shoulders.
The gift of life comes in carrying
this Cross –
by its pain we attain glory.

II. The Cross of the Son

And the pain that comes with this gift
is filled by the blood of Christ.
It is with Him we suffer,
and so are made of light.

And this pain is not one which destroys us;
it is not a pain which breaks us down.
The pain we feel in the Cross of Christ
creates in us new life.

Yes, by losing our lives we gain the life.
By dying we are raised anew.
By allowing the darkness to pass through us,
we are purged, and become of light.

The dark night that comes upon us
is only sent to reveal the light.
And so we are brought into God's presence,
so our hearts are set aright.

The love of God comes as our souls are pierced;
and the blood we shed shall engender
a true and lasting peace.

This gift God gives us,
 this gift the Son allows Himself
 to be –
 this sharing in the Father's love
 we are allowed to know...
is much more than any man could have expected;
 it is a gift we could not have conceived.

Only from God comes this gift which frees us.
Alone in His room He conceived its grace.
 And in the ordination of His Son's coming,
 He provided us with the means to peace.

For before we were presented with this gift,
 before the Cross and resurrection came
 in the flesh and blood of the Christ...
 alone and blowing in the wind were we,
 without an anchor for our lives.

And though this gift from God is all embracing
 and exalted above any that could ever be –
 it is void to our souls if we do not accept it.
 Only by walking in His footsteps
 will its mercy become known
 and fill our lives.

II. The Cross of the Son

Give up all you have.
Give up all you know
to God.
This is denial of self.
This is freedom from sin.
This is the way to the truth.
This is how you will find
your life.

Give your family and friends to God.
Give your work and your mind.
Give your heart to Him.
Give your very soul to Him.
Hold nothing as your own.

Put God first and all things shall be
in order.

When you give things to God,
you find them;
they are made your own –
because God sanctifies all things
and makes them whole.

Yes, this is the way to share
in this gift,
by giving up all yourself.
This is the way to share
in His Cross,
by doing as He has done.

And so you will find
that in giving up all things,
all things shall come to you.
Your family and friends shall be multiplied
to include all men.
Your possessions shall be bounteous,
and include all things.
The wisdom you find borne in your mind
shall surpass all others.

Yes, the beauty of this gift,
given by Christ
and shown in every step He takes...
is that as we deny ourselves,
as we give up our lives –
as we are planted in the ground,
so we spring to new life.

“Tell No One”

The Lord had said to tell no one,
and so word of Him spread like fire.
The Lord instructed the disciples
to reveal not His glory while He lived...
and so now His glory goes forth
to the ends of the earth.

What was whispered in secret
is now shouted from the rooftops.
What was kept fertile
in the dark recesses of the earth
is now broken through the soil.
And so it grows.
And so it goes forth...

For in good soil the Word was planted –
in the flesh of Christ.
And through His blessed humility
has come the exaltation of our lives.

Stripped Bare

O the power that will come
when you are stripped bare...
the blessed sense of being completely
resigned to the Cross.

Jesus was stripped bare;
His heart was laid open
for all to see.
And He was stripped of His clothes
and whipped across His back...
and the blood poured forth
for all to see.

Our eyes have gazed upon His nakedness;
we have seen the love of God come forth
in the flesh and blood of Christ,
and we have laid our sins upon Him.
And He has taken them unto Himself,
and died from their pain
and heartache.

Yes, He has been stripped bare –
nothing is left to be revealed.

II. The Cross of the Son

And as Christ has died for all,
so must we join in His Cross
and die for Him
by dying for our brothers.

I wish to know the blessing
of dying for Jesus.
I long to bear the Cross
in His Name.

O Jesus, let your precious blood
be with me.
Let it cleanse the dark recesses
of my heart.

Strip me bare of all the unneeded
occupations;
set my mind free
in your light.

Lay down your life for your brothers,
for Jesus is in the heart of everyone.
Take up your cross and bear it;
in only this way will you know the life
to come.

There are many ways of dying to self,
but we each must do so.
We all must be stripped bare
of that which binds us
to this earth.

To become no one.
To know nothing.
To be left without a thing
of our own...
This is our calling.

Free your soul of all which holds it –
let go of your very self.
Care not for the clothes upon your back,
nor for the food upon your table.
Set your sights upon that which is not passing,
and all will be taken care of for you.

Give up your life.
There is nothing worth dying for
but Jesus.
Be stripped bare in His Name
and so you shall be saved.

II. The Cross of the Son

Naked we must stand
 before our Creator,
 all sins stripped from us.
Alone we shall have to tell our tale
 of our lives on earth.

No one else can help us on that day.
 None other can take our place.
 That day approaches us unrelenting.
 Fear not its coming light.

Be ready.
Only be ready.
Remain naked, and in His light.
Give all you have over to His care
 and that day will provide for itself.

The Holy Spirit will speak for you,
 if you but yield to His power.
If you strip yourself bare,
 you will allow His presence to come in.

Go forth in the naked light of Christ;
 live thus in holiness.

In The Ground

Planted in the ground,
we spring to new life;
lay down your life, my brother.

Lay your body down.
Care not for the concerns of the body;
let the body die.

Rest in peace.
Let go of this life.
In humility you will taste the truth
of the eternal life of the Spirit.

Count all as nothing.
Let nothing of this life hold you down;
let nothing weigh upon you.

You are but one of millions
of people;
you are but a spec of dust.

In the ground you shall find
the truth of your life –
the grain of wheat must die
before it bears its fruit.

II. The Cross of the Son

Take my life.
Bury my body.
In the ground let it be planted,
that my spirit may soar.

Consecrate all my time
to you, O Lord.
Let me serve no one else.
All that I am, all that I do,
be done in your Name.

The Holy Spirit will come upon you.
Strengthened in purity,
you will be set free.
The bonds of this flesh will hold sway
no more.

Dead to the flesh,
we live to God—
our spirits indeed do soar.
Set free from that which binds us
to this earth,
we may tread the plains of heaven.

And so, I lay down my body;
I pray you take my life, O Lord.

Enter The Kingdom

With lips alone
you shall not find it.
You must put your shoulder
to the wheel.

The kingdom waits for you
to enter in.
The Lord shows you
the way you must be.

Stepping into the footsteps of the Lord,
the kingdom of God shall be yours.
Shouldering your cross in this world,
your soul shall be transformed.

The way to God is simple.
The way to God is set before you.
Accept not only in words His offered presence:
live it in all that you do.
And so you shall be there.

II. The Cross of the Son

The Lord came that we might have life,
 and have it fully.
He comes bearing the gift of life.
And though the gift comes in the form of a cross,
 we should not be afraid to enter in –
 for in the Cross is freedom,
 in the Cross is life.

And it is real.
It is tangible as wood.
It is hard as stone.
It is not something only of the mind,
 but of the body as well.
The flesh of Christ is in this world.

And we His children are called
 to continue the carrying of the Cross –
 we are His flesh now.
We must make real the commandment
 to love,
 to sacrifice,
 to give all we have.
This is truth. This is the Cross.
This is that which shall set us free.

So, enter in.
Step into His footsteps.
Walk the painful paths of glory to Him,
 and life shall be yours even now.

Giving Back

The gift of life is freely given to us,
and is fulfilled in our freely giving back to God
our lives for one another.

As He has loved us, so we must love Him,
if we are to know that love.
And this we must do,
for it is that love that is the gift,
the gift that God would give us.

So, if we refrain from loving,
from giving back to Him,
we disdain the gift He gives us –
and so it is we lose our lives,
by casting away that love.

What is life but love?
In hate is only death.
And what is love but an open heart
to give to one another?

As Jesus laid down His life for us,
we must lay down our lives for one another...
this Cross is the only means to life.

II. The Cross of the Son

Give love.
Love as God has loved.
Join in the gift that love is:
To love is to live.
Give love.

To love as God has loved –
 what a gift this is.
To give of ourselves as God has given of Himself,
 and so to lose all falsehood
 and find life...
 nothing greater can we know.

Yes, I would love you as you have loved me, Lord.
Yes, I shall follow the path you set before me...
 Yes, I will carry my cross.

Thank you for the Cross, O Lord,
 for the gift that it is.
Thank you for allowing me to enter into your life,
 into the love that you are.
I thank you for letting me share your love.

And so I give my heart to you.

Dead to the World

O let me be dead to the world;
let me no longer live here, O Lord.
Let me dwell as if in heaven.

Let me already count the world as passed away.
Let me already see the end as come.
That it may be as nothing when it does come,
that I may be ready when the truth
becomes known.

Indeed, let the world be dead to me already –
let it pass away.
Make my vision clear to see its end now;
cast the illusions of this life far from me.

Think of yourself as dead already,
dead to this world of sin.
Let none of its temptations sway you;
allow nothing of this world to enter in.

I am dead to this world by the Cross of Christ,
and so, alive in the only life.

II. The Cross of the Son

The world is a dead place.
All its works are useless and vain.
All the illusions it builds are false;
 there is no life in the idols we make.

Television and money are both lifeless;
 fame is an illusion we chase.
The ideal of possessions is foreign to God –
 only He owns everything.

The anxiety with which we attempt
 to rule our lives,
 the blindness we practice in our empty laws,
is nothing but wasted time and energy,
 does nothing but abort the life from us.

O Lord, let me invest nothing in the ways
 of this world;
 may I set my entire heart on you.
Place the Cross upon my shoulders...
 Let me walk with you.

Be dead to sin
 and you shall be alive to Christ.
Walk in this way through this world.

Remove hence all stumbling blocks
 set in my path –
 anything that holds me to this world.
Open my horizons to the coming of you.

If dead to the world,
 these obstacles shall be as nothing –
 and their illusion shall pass away.
You will be able to walk straight through
 this world.

The dead images that cling to us
 must be washed from us –
 we must be made clean in the blood of the Lord.
If so, then will our light shine forth.

Do not hesitate to cast out sin –
 it is the cause of death in you.
Do not fear to let go of this world;
 God's world readily awaits your presence.

The Lord longs for you to let go of this world,
 that you may dwell with Him in the next.

The Next World

The next world awaits your coming,
even as in this world you sit.
The Cross of the Lord is what will take you there,
for in it this world is overcome.

The next world is the world that has always been,
even from the beginning of time.
It is the place prepared for us by Christ,
that we might live as meant to by Him.

This is the Father's House spoken of by Jesus.
This is the place to house our souls.
This is where we shall live again
as one with the holy Lord.

And fear not, for it is here.
Fear not, for it is real.
Fear not, for it does await us –
and shall not be long in coming.

In the twinkle of an eye we shall be changed,
and the Cross of Christ shall become a holy crown.

Servant

O to be a servant of the Lord –
this is the Cross in essence.
Giving your life so you are of Him...
No longer yourself,
as the Son you become.

A servant of Christ.
Doing His will.
Walking in His footsteps.
Carrying His Cross.

Imagine that.
Imagine being in communication with Christ.
Imagine being with Him,
and having Him protect you.
This ought to bring a smile to your face.

For in being with Christ –
what greater joy?
In being as Christ
what need we fear?

The servant picks up His Cross daily
and carries it in blessed joy.

II. The Cross of the Son

What is this life?

What does it matter, anyway?

The life of this world matters naught:

it passes like the grass of the field.

The brown wooden Cross is all that matters;

its weight is the only thing of consequence.

The wood of the Cross digs into

the flesh of Christ,

the flesh of the Servant of God.

And it is only this flesh that remains,

only this flesh which is consecrated to God.

For only this flesh shall find salvation;

all else shall find the funeral pyre.

He who serves God saves his life

for all eternity –

he it is who sees the truth

of the passing nature of our lives here.

So, take on the armor of God;

gird yourself with His strength.

Carry your Cross upon this earth,

and His pierced flesh will carry you

to heaven.

Broken

Broken we stand,
the blood dripping from our hands.
Alone we wait,
our hearts set on heaven's gate.

The voice of the devil whispers in our ears;
his accusations would distract us,
all the time that we are here.
Upon our sins he jumps and clutches
at the weakness borne inside our skins.

He broke the body of our Lord;
unto the Cross he used our sins,
to drag Him forth and nail Him there.
And the Lord did nothing to prevent him –
He held out His hands to be bound by men.

And when His body'd been whipped and beaten –
this the holy flesh of God –
they were happy not to set Him free...
Only crucifixion would sate their thirst
for unbounded immorality.

And only this would pay the price
for the depth and breadth of our sins.
Only such absolute sacrifice
would convince the darkened heart of man.

II. The Cross of the Son

And we must share now
 in His sacrifice.
We must join ourselves to His Cross,
 if we are to find the meaning of our lives.

“When you will be older,
 you will hold out your hands,
 and another will come and bind you
 and take you where you would not go.”

“Feed my lambs,” says the Lord.
 Give them what they need.
 Feed my lambs and feed my sheep –
 these He has put in our keep.

We are our brother’s keeper.
 We must indeed love one another.
 We must give ourselves entirely
 to prevent our soul’s destruction.

Broken as our brother must we be,
 sharing in his suffering.
Blind to his needs we must never be;
 in our arms must he find lasting peace.

The brokenness of our lives
we must unite to His Cross,
and so find freedom there.

By the brokenness we shall find peace,
for it is our means of attaining
forgiveness of our sins –
recognition of the sins that break us
allows for the discovery
of God's healing hand.

And so, broken on the Cross our Lord does stand –
broken by the sins of man.
Upon Himself He took the blows
that come from our wicked hands.

To show us all our sin's corruption,
to witness to its evil contempt
for the glory of God's presence,
the Son of God to us was sent.

That in His broken body we might be made whole.
That in perception of our actions
we might turn from them,
and accept the Lord's holy calling
to a life that's free from sin.

“He laid down His life for us...”

The Lord has indeed laid down His life
for us –
let there be no doubt about it.

Sometimes we forget,
or fail to recognize
the magnitude of this gift
for us.

Sometimes in our lives
the importance of His coming
and His presence in the world
is lost by our frail minds:
our human weakness sometimes shows itself
all too clearly.

But of this be sure,
from this cast all doubt –
to this hold fast:
the Lord has come into this world
and laid down His life
that we might have life eternal...
He has died for our sins.

**“...and we ought to lay down our lives
for the brethren.”**

And so, in like form,
we ought indeed lay down our lives
for one another:
we must certainly be like Him.

By forming ourselves in His image,
we become as He is.
In living our lives according to His way,
we shall find the life.

The way to life exists only in the Cross of Christ –
no other way is there to heaven.
Only by the path He has set before us
will we come unto the Father.

We must be united as sons of the Father,
united in Christ, the only Son.
Thus we may live as one with our brothers,
as is the way of life.

And so I say, “I will die for you, my brother.”
And so do we suffer the sins of man –
to fill up in our bodies what is lacking
of His suffering,
to complete the work of God in man.

The Meaning

There is a Cross,
and to us it stretches
its waiting hands.
It calls us to lay down our lives
that we might pick them up again.

The Cross is the language of Jesus;
it is the symbol of His love.
It speaks to those who have ears to listen
of the way to the Father of all.

And if we spread our arms out
upon its hard wood plane,
to heaven we know we shall be taken
to live with the Lord again.

Our lives are a gift from God, the Father;
they become known in His holy Son –
and by the power of the Spirit,
all in this world are made one.

Open your arms upon the Cross,
and find the reason and the call.

God's Will

God's will alone must be done;
no will of our own will ever do.

Appropriating to ourselves a will of our own,
we eat of the tree of good and evil –
and so we die.
For then we are separated from the will of God,
which is all in all.

And then we are as seed scattered
in the wind;
then we are as fatherless children...
then we lack direction for our lives,
for the compass of our souls
is broken.

Obedience to the Father
is all that will save us,
as Jesus has shown us upon the Cross.
Accepting and living the will of the Father
is all that will make us again as sons.

Otherwise, lost shall we ever be –
blind to the Cross of Christ.

Empty Yourself

To be filled by the love of the Father,
you must empty yourself of yourself.

Alone and cold, Jesus was strapped to the Cross;
empty of desire, He was nailed there.
United with the Father, obedient unto death,
the Lord of all accepted His loss.

And His Spirit He offered to God the Father:
into His hands He delivered Himself.
Holding on to nothing of this world,
He gave to us men even His death.

The will of the Father He had done all His days –
this was the bread He had to eat.
He knew the love of the Father
and the light He would bring Him,
because He appropriated nothing to Himself.

Walking with the Lord of all,
we find ourselves blessed in self-denial.
And the glory of owning nothing sets us free –
we become as we were meant to be.

Make me as nothing, O Lord.
Humble me so.
Empty all pride from me.
Leave me only with thee.

Empty me of all that may be attributed
to my power;
I know I indeed have no strength.
And finding myself powerless,
leaving all semblance of self-will behind –
accepting only the will of God,
I discover the light at the heart of all life.

Truly, I am nothing.
In reality we are but specs of dust
upon the face of the earth,
passing like the wind..
And yet, in recognition of my emptiness
I find a fulfillment beyond words.

Empty me indeed of any pride.
Make me able to stand naked before thee,
that in such truth I may be redeemed,
that in such light I may find my life –
that alone in thy presence all else may fall away.

II. The Cross of the Son

Bereft of self we stand free.
Without a word we know
the call of the Lord
to leave behind our lives
and follow Him to
the foot of the Cross.

Standing there at the foot of the Cross,
ready to join Him in His sacrifice –
looking up at the Lord, we know,
even by His face as He stands crucified...
there is but one Lord,
and we must love the Lord our God
with all our heart, with all our mind,
with all our soul, and with all our strength.
All our lives we must give to Him,
to find those heavenly gates.

Even this day paradise awaits our presence.
In being stoned to death,
Stephen saw the Lord
coming on the clouds of heaven.
Being faithful unto the end and forgiving those
who killed him,
offering his very life up to God –
he found the way Jesus had paved...

And so must we all be like Him.

Martyrdom awaits us all:
the death of this life will bring the life
of heaven.

And though we may not all bleed the red blood,
though we may not all spill it upon the ground –
though violent death we may not all face,
yet all of us must die...
And will we die in the arms of the Lord,
or will we gnash our teeth till the end?

All of us must necessarily bleed –
the blood of Christ must course through
our veins.
Inside ourselves we must know
the gentle bleeding
that cleanses us and makes us whole.

Let the darkness come;
hide not your face from its presence.
Offer at this time your life to the Lord,
and the darkness will only purge you clean.

But if you should hold inside
to any vestige of this life,
if in stubbornness and pride
you maintain dominance of your life and will –
what hope is there that the love of Christ
will enter your hardened soul?

Give your life now and in the moment of death
to the Holy Lord,
and you shall be redeemed in His blood.

The End

In the end, darkness has its hour
upon the face of the earth.
In the end, the evil of men's hearts
is uncovered –
into focus come their garish deeds.

In the end we are indeed left quite alone,
as the kiss of Judas touches our lips.
And we cry inside with the pain
of persecution,
for there is nowhere to hide from its grip.

All is uncovered in the end;
all is revealed in a moment of time.
The lies of this world can no longer be kept
from view –
the light of truth shall unearth their horror.

And we must carry our crosses until the end;
there is no easy way out of here.
And so we shall bleed inside,
and for some the blood shall pour
from their skin.

But even this death is a gift
from God,
for it shall refine us in its fire...
And we shall be made thoroughly whole –
all illusion falling from our souls.

The Lord scourges him whom He loves –
He disciplines us unto death.
To form us in the image of His Son,
He offers us His chastising love.

And in acceptance of this call,
in the reception of His sword –
we find the redemption of our souls;
we find we are indeed made whole.

We shall be children of the Lord's
holy light,
if we but bear the mantle of the dark night;
accepting the gift of the Lord's strict instruction,
we shall know the purity found in its purgation.

Leave not off your light suffering,
and the Lord will remove your heavy burden.

II. The Cross of the Son

O Lord, I am nothing,
and I'll deserve in the end to be but returned
to dust.

No reward should await a sinner
such as I.

And yet I pray that by the gift
that I carry
and by your blessed mercy,
I shall find your face
shining through the darkness
on that black night.

The end soon will be here;
it is upon us even now,
and nothing do we deserve
but death.

And yet we know that if we shoulder
the light burden Jesus places upon us,
if we humble ourselves so
to presume no glory of our own –
then the light of Christ may shine for us,
and we may enter heaven.

Be prepared, my friend and brother;
kneel before the holiness of the Lord.
Give all your life over to Him,
and you may find your eternal reward.

Behind the Cross,
the morning light shines.
Rising with the Son we shall see
on that day –
new light shining.

The darkness of the Cross
set upon a hill,
its pain excruciating to behold,
is eclipsed by the coming
of the new day.

The pain of being separated
from our God, from our Father,
from our very selves;
the giving up of our very lives,
here on this wayward earth –
shall be known no more, no, not ever again,
when to Him we are joined once more
and forever.

The darkness of the devil's hour,
played upon this stage,
shall be consumed by holy fire
and never be known again.

II. The Cross of the Son

Jesus cries for us all
 in our sinful, separated state –
He cries for those who pierce His flesh
 and calls them to His gates.

The wounds of Christ
 open unto
 the world of heaven
for us:
they bring the new life
 that only they hold,
 in their holy offering...

What shall we say of this gift most holy?
How shall we come to terms with the sacrifice
 of Christ?
How shall we come to know the reunion it offers
 of the Father with His wayward sons?

Forsake us no longer, Lord and God.
Leave us not to our whims and ways.
Return and bring thy holy presence...
Shower us with thy blessed grace.

The gift of the death of the Son of God
 shows us our own impending doom,
if we turn not from our straying walkways,
 if we accept not His cleansing blood.

The path is now set before us;
the light of forgiveness reveals the way.

Forgiveness is found in the recognition of sin.
By knowing, as the repentant thief,
that our lives deserve but death,
we may find removal of our dark deeds.

And so we may be joined to Jesus' blessed
crucifixion –
we may see how He has died for our sins.
And then so willingly we will carry our crosses
through this world,
offering our lifeblood for the salvation of others.

Love it is that joins us all together.
Love it is that saves man's soul.
The love of the Son is like a light in the darkness,
and this light it calls us home.

For our homes are in love,
in the lighted love of the Father –
as one with Him and our brothers and sisters
we should dwell.

The salvation of our souls is found in love,
for against love even the gates of Hell
cannot prevail.

II. The Cross of the Son

And now night falls,
and now we are unafraid.
Now the coming of darkness is but the harbinger
of light
that on the horizon of our hearts is known.

The Cross has purged us of any trepidation;
it has filled our lives with strength.
The power of the Cross transcends any darkness –
it dispels any inkling of fear.

And by the darkness we are soothed –
now all illusion shall be ta'en away.
And when the sun rises in the morning,
it shall set no more.

Thank God for the gift of the Cross
He has given this world –
without it we would be left quite alone.
With the Cross of Christ upon our shoulders,
now we are set free.

When nothing of this world can enter in,
nothing can distract us from the call
to heaven.

Are you walking with Jesus?
Are you talking with Jesus?
Are you laying down your life
for your fellow man?

Then walk a little further,
and keep hold of His hand.

There is always further to go
on our walk with Christ.
Always we are approaching His perfection
with our mortal lives.

The example of the saints should serve
as a beacon;
the life of Christ Himself
we shall always be striving
to attain.

The cross of the holy man is continually formed
throughout this life on earth –
here is the opportunity to further serve Him
who holds our lives in His hands.

More and more we may lay down our lives.
More and more we may find the love of Christ.
More and more we may come to taste the kingdom
where we shall find immortal life.

II. The Cross of the Son

As the last page of our lives is written,
as we live our final day in this skin,
will we adhere to His words and guidance...
will we carry the Cross of Christ to the end?

In drawing our final breath upon this earth,
I pray it will be with the Spirit of Christ,
and that we will never think to turn away
or keep ourselves from that final step.

For it shall be so glorious for us,
if we give our lives to our last dying breath,
when Jesus returns here for us
and banishes sin and death.

Hold on to the Cross of Christ –
walk the last steps as you walked the first.
Remain ever with the Lord of glory,
and the Spirit will bring you ease.

Christ rises high above the brown wooden Cross
He carried upon this earth.
He lifts His arms beyond the nails,
and His wounds they bring new birth.

So, till the end remain so true,
and no trial will ever conquer you.

Beyond

The gift of love carries us beyond
any human limitation –
it extends our lives beyond
what we think should be our ending.

This is the purpose
of the gift of the Cross:
that we transcend the bounds of our science
and of our frail incompetence.

Love conquers all
and transcends all.
Love brings us to that place
we were meant to be.

The Cross of Christ is nothing but love,
and brings nothing but perfection.
This gift to us we must welcome fully,
with open arms of perfect peace.

And it shall indeed carry us homeward,
beyond what we think should be –
this blessed gift shall bring us to Him
and the life of eternity.

Nothing
(an epilogue)

I am nothing.
Lord, grant me the grace
to be nothing,
nothing but in your presence.

O Lord, let me be forgotten
that you might be remembered;
let me disappear
that you might be seen
and I might look upon you, Lord,
that I might look upon you forever.

Let me be nothing
that you might be everything,
as you are, O Lord, as you are.
Let me die that you might live in me.

III

The Fire of the Holy Spirit

- 1. New Life!**
(A Letter of Love to the Body)
- 2. Eternal Life**
- 3. The Will to Love – III. Theophany**

Preface

To the Third Person of the Most Holy Trinity, the Holy Spirit. All the writings of this book are indeed works of the Spirit, in whom the power of God is fulfilled in the fire, the light, He brings to our minds. All are inspired by Him; He is the source of them all. But I offer these three writings as especially reflective of His fiery presence. The longest of the three contains forty pages, all written in one day – Pentecost '98. This piece should serve to exemplify the power of the Spirit in the works the Lord inspires. For all the writings of this book have been done without revision, trusting entirely in the Spirit, and so this one most particularly.

1.

NEW LIFE!

(A Letter of Love to the Body)

© 1995
James H. Kurt

When He comes will we be found
awaiting His holy presence?
When He returns will our eyes be up
and fixed upon the only Son?

When the Lord of our lives
comes again to our earth
to reclaim our souls
and bring us to His holy kingdom...

Will our eyes behold His glory?
Will we be ready?
Will no sin stand in our path to Him?

In that moment, at that time –
that time which is always coming...
will our hearts be turned to His holy call?
Will our lives be formed
according to His will?
Will our minds shine with His holy Light –
or will we be forsaken?

I pray the Lord's Light shine upon us;
I pray the New Life will be with us.

My Dear Brothers and Sisters,

I long to communicate with you, my brothers and sisters in Christ, you who await new life – I long to speak with you of the coming of our Lord; moreover, I long to be with you in His holy presence.

I feel rather like St. Paul as I begin this letter, though it is more my purpose to share than to instruct; for I long, as I say, to communicate with the Body – to breathe truth in the presence of His sons.

I hope to state in words to those familiar with the language what it is in common we share – our hopes and our longings, our thoughts and our blessings... our expectation of the kingdom to come. It is this kingdom I would discuss with you; it is its light I hope to touch.

My dear brothers and sisters, I speak to no one in particular but rather to the Body as a whole – I speak to that of which we all share, namely, the flesh of our God. I pray that the words I have to say will be spoken through the Spirit above. I pray that they will always ring true, and that they will bring you solace and love.

1

My brothers and sisters who await the new life, what is there that can compare with our hope in Christ? What is there that can match the glory of the kingdom promised those who endure to the end? There can be nothing of so great a value as this. There simply is nothing that can even begin to cast a shadow upon the eternal kingdom of God. His light, His truth, the wholeness this new life brings to us who are so injured and weak, is grace beyond the measure of mortal men.

What joy this hope brings to our hearts! And though we are unable to fathom the depth and the breadth of such a call, the incomprehensible nature of its glory brings holy light to our soiled minds. For when our wills followed the pursuits they deemed beneficial and desirous, how lost were we. When our lives were formed by our own human hands, how flawed were we. But now that we yield to the Spirit of God and allow Him to work in the depths of our hearts – how blessed we are by this new life! Even as we stand upon this earthly plane, we sense the presence of heaven.

So, to what end will we not go to discover this kingdom? What entreaty will we not heed in order to follow our Brother? What earthly pleasure will we not forego to find the treasure that lasts forever? Indeed, nothing there is that we will not do. Nothing can confront us that we will not face. Nothing can dissuade us from staying the path that leads to life everlasting. As those who went before us suffered sickness and death, as our own Lord laid down His life on the Cross – so we are ready to give all our selves, to further the

movement toward heaven. For we know indeed this life is but a trifle when compared with the glory of God.

So, let us place our shoulders to the wheel. Let us align our hearts with the coming kingdom. Let us prepare our lives in such a way that when He comes, He shall not find us wanting. For certainly we long to hear His words to us: "Enter my Father's house." Certainly we long to be deemed His good and faithful servants. Certainly we would see our talents multiplied and added to His treasure. Certainly we long to be like Him who is our heart's desire. For it is with Him we aspire to be. To know of His presence, to dwell in His eternal kingdom, is the inexpressible joy which we seek. So, let us not hesitate to conform ourselves to His holy will.

When the light comes down, when the Lord returns to us, when nevermore we shall sin or find darkness in our midst... when the vision of John shall become real and all bow down to the Lord – I hope to see you, my brother in Christ, awake and in the presence of God.

2

What happiness shall fill our souls on that day! I can hardly believe it is but a breath away. Tears fill my eyes when I think that Christ shall soon stand before us all, that His true and absolute presence shall soon be known – that even now those who have gone before us are celebrating in the house of the Lord. I am overwhelmed to think it so. And to think that you, my brother, and you, my sister, shall soon share that joy with me... O how shall we bear it?

III. The Fire of the Holy Spirit

Praise God! Praise God, indeed! For our praise is a holy offering that joins us to His angels and saints and brings us before His throne. This fragrant sacrifice of joy so pure grants us a keen foretaste of His kingdom to come; it makes us sharers in the new life even as we are confined to the old. So, praise Him with all your heart, and you shall know His blessing. You shall stand in the presence of the Lord.

Let us join together in prayer, for we know where two or three are gathered in His Name, there He is in our midst. Let us call upon the Name of God as one. Let us set our hearts strongly upon His will, that it may be done. Let there be nothing to stand in our way of discovering Him. For there is great power in our prayer together. The Lord is with those who call upon His Name. Let us call upon His Name in truth, and His will shall be done.

Is it not our desire in Christ to hasten His kingdom which comes? Do we not wish to dwell with Him even before this day is done? So, with our prayers let us make ready. With all our hearts let us call upon the Father to send again His only Son. And the Spirit of God will be with us. And the new life He brings will be revealed to us... And so we will grow closer to our Lord; so we will step closer to the heavenly gates today.

3

The vision of light which awaits us, the light that shines so brightly in the heavenly sphere and is approaching us here in this place – the vision of the Lord which we sometimes sense, His breath that is upon us – it is this light that signals new life. Like a door

which opens to another place, not of this world of darkness, so is the Lord to us.

And so we should be ready for His coming, if we wish to accompany Him to His home, through the narrow gate. Yes, we know the way is narrow that leads to life, that leads to light. Our hope of being present with Him there should lead us to the purity of soul needed to attain that blessed state. For how can we expect to enter there if the darkness clings to us? And why should we expect to be admitted if our hope is not strong enough? If we hope in Him, we shall come to Him. And if we come to Him, we shall be admitted. But if we doubt and turn away, our hearts desire Him not – and so in darkness we shall stay, as His children enter His light.

But let us not delay. Let us not linger in doubt. Let us strive to shed the darkness, to acquire the light. Let us apply ourselves to this cause in all we do and pray. A faint heart shall not enter there. New life comes not to those who fear. Fear only God – that He may remove you from His presence. Fear only Jesus – that you not serve Him well. Fear only the loss of new life, not anything of this world.

Open your gates to us, O Lord. Make us ready to enter your presence. Form us in your image each day, that we may become as you.

This should be our prayer, brothers and sisters. This should be all we say in all we do. And we will feel His light transform us – we will be made whole. We will be ready to enter there.

4

Brothers and sisters, sometimes I wonder how we with our limited minds, our limiting bodies, and our hearts inclined to sin, can even begin to dream of attaining eternal life. How can it be that we poor humans, who have fallen so gravely, can expect to enter new life in God? Then I remember, of course, our Lord's sacrifice and our own innate goodness that it uncovers – and I know that it is only natural. We are sons of the living God. We are intended for life. And so to enter new life is but to step into a path that is cut for our feet to walk.

But still. Still the wonder of it is so overwhelming, is so monumental. Sometimes the thought of it will absolutely astound my soul. As it draws closer, as I sense it keenly, as I consider life with His angels and saints – sometimes the thought of it brings an ecstasy. And so to simplify it we must. To turn to humility is what saves us. To accept the Lord's presence we do; and so, penitent we enter there.

O Lord, how shall I dwell on the light of your kingdom? What is proper for me to think? Keep my thoughts in line with your will, that I may remain in your grace.

Brothers and sisters, when in my mouth I taste the coming kingdom, when in my heart burns its truth, when to my eyes its light is present... only this I know and no more – that I do not deserve to enter there, that only in humility and by God's grace will I dwell in heaven. For, again, how can we be there? How can this soul which is so human take on that which is immortal? Only by the touch of God.

As Isaiah's lips were touched by the coal from the altar of God and so made clean, so must we be touched by our Lord, if we hope to

enter His door. We must be purged. We must be made new. We must give up all we are, all we know in this world, to find the life of the next. Purged of words, purged of human thought, must we be. Purged of any attachment to this skin, is the way we will enter. No thought for ourselves, we will find His grace. Leaving all upon the shore and following Him, this is our only hope.

A faith so true, brothers and sisters, this is what we need to accomplish our goal. A love so clear is what guides us there. Alone with our Lord we find all things; we see everyone in His eyes.

And so, though impoverished, it is this poverty that makes us whole. And so, though weak, in our weakness we become strong. And so, though my heart beat quickly at times in the effusive light of His presence, still I know – the old brown shoes I wear will suffice to take me there.

5

Yes, my brothers and sisters, we know our wills are as nothing; in fact, they are less than nothing, for what they are detracts from what God's will is.

Relentlessly, it seems, we try to divine our lives; we attempt, vainly, to form the flesh we are given. We so often fail to see that we do not own the space we're in – we are, at best, custodians in this world. But this is all we are. And so, we should avail our wills of the guidance of God, and not with stiff necks stay a course on which we alone have put ourselves.

III. The Fire of the Holy Spirit

May the Spirit enter in and clear any semblance of self-will from our poisoned minds and hearts. May we yield to the power of the Holy Spirit to save us from such darkness of soul. May we call upon the Spirit to redeem us from the pitfalls that surround us, into which we tend to stumble. For only by escaping such distractions will we find ourselves upon the path to new life.

I hesitate to mention such things. I would sooner concentrate solely on the glory of God. But the darkness not being addressed may tend to linger on. And as there is always a glint of darkness attempting to divest us of what we have gained as we walk upon the road to God – as long as we are here, and but on our way – it is thus necessary to combat its allurements with the power of light.

So, if in any way or at any time you find yourself subject to the wiles, the temptations, of the dark one and your own desires, remember always that the Lord is greater and His Spirit is available to you. He will come in. He will make you new. He will purge your soul and return you to the purity you require. He will prepare you for new life.

Repeatedly we must say: Holy Spirit, come. Take my life. Take all that I am and all that I do. Leave me not alone and to myself, but grace me with your blessings. And if we speak these words in truth, of this we can be sure – that the Holy Spirit will take us, and prepare us for the kingdom to come.

When the Holy Spirit directs our wills, there can be no darkness in our lives, for there is no darkness in the Spirit. The darkness comes only from ourselves; when we are of ourselves, we are lost. For when

we presume to direct our days alone, it cannot but be that the darkness of this world will come in, and by it we will be enslaved. And so enslaved by our own desires, how can we ever be free? Only by surrendering our wills to our LORD, to the God and Father of all, do we find our wills unchained; for true freedom is found only in Him, and by Him is freely given.

So, turn to the LORD. Give to Him your will. And find freedom waiting there. For freedom comes only from forgiving sin, and His light is all that will accomplish this in us.

6

Honestly I must tell you, brothers and sisters. Honestly must we speak to one another. For in honesty we cannot go wrong. In speaking the truth we will always be free. And we shall remain so, as long as the Spirit of truth is in you and in me.

We have nothing to fear when we speak the truth. When we live in honesty, the new life is ever upon us. Death comes only when we hide in darkness. When we come to the light, all is indeed made new.

We may be attacked by the devil's temptations. He may beset us with certain fears. He may attempt to confuse our spirits. But by speaking the truth in honesty, addressing the matter to the Lord in prayer, bringing it to His holy altar and offering it up to His light and His care... quickly and completely you will find it vanish; soon you will see the return of new life.

Nothing sheds light like the truth. Against it the devil has no defense. For he cannot deny the power of what is; his illusions hold

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no sway in the light of God. For God is the Creator of the universe. In His hands He holds the life of all. And insofar as we join our souls to His power, our lives will be filled with light.

So, dear brothers and sisters, let us always take refuge in the truth. Let us always breathe in honesty the Spirit of truth to all. This is our holy call. This is necessary to our very lives, and to our discovery and upbuilding of new life for ourselves. If we cannot be faithful in the little that we have in this world, in this world of the unrighteous mammon, how can we expect to inherit the life of the next world, with all the great responsibilities it entails? The Lord cannot give us the light of life if we are not of the light.

By our conversation will we be judged, and by our dealings with our fellow man. Do we deal honestly with one another? Do we speak aright? Are we living in His pure light? Is there no lie within us? I pray we answer yes to all these questions. If we can, we already begin to know new life. And the fear in our hearts will disappear, and leave no trace of doubt to prevent our entering there.

Is it not wonderful to have recourse to the Lord? Are we not blessed to have Him so close at hand? That all we need to do is to call upon Him, all we need to do is speak His holy Name – all we need to do is converse in truth now, and in such honesty we shall be renewed.

We need not fear the terrors of the night, nor the arrows that fly by day. We need harbor no questions or vain fantasies; for all answers and all life may be found there. There in that light of openness and

honesty, and surrender to the Spirit, all our problems fall away. There we begin to see the light, of the new and holy day.

7

Jesus is my Lord, brothers and sisters. Is He your Lord, too? Are we truly brothers and sisters in Christ? Let it be so, O Lord.

Yes, Jesus is our Lord. To Him do we bend the knee. Before Him do we bow, and pay homage to His kingship. And all men shall turn to Him with arms outstretched to receive their food in due season. All those redeemed from their sins shall come to Him and so know His grandeur and His mercy. And He shall place into their hands the bread they need to survive, the life to which they aspire. And all things shall be set right again, in the holy reign of the only Son of the Father.

It is joy to bow before Him, to honor Him, to give Him due praise. For He is worthy of all our cries and shouts of acclamation. For He is the humblest of us all. And to honor the humble leads never to pride. And so, only joy do we find as we also humble ourselves and recognize Jesus as God.

And so we find the wellspring of life. For it is Jesus, and our acknowledgement of His power, that is the source of new life. Even as we come to see that He is Lord and Redeemer; even as our minds are opened to His true presence; even as we bow before Him, are we raised to new life. And on that day when every knee does bow before Him... then the spring will have come to fullness; then its course will have been run to fruition – then the Lord will lead us in new life.

III. The Fire of the Holy Spirit

O Lord, that soon we might know that day. O Jesus, that from your loving arms we might never stray. O my God, that we might remember you forever, and be so pleased to find ourselves ever your faithful disciples. For the peace and glory of that day is beyond our human comprehension; in its blessedness it outstrips all pale imitation. And so it is our heart's desire. And being so, we know it we will come to know. For you are faithful to all our pleas, Lord. And you wish all good to come to us.

So, praise God for that coming day, and soon it shall be upon us. Pray earnestly to stand in His light, and so you shall know its eternal beams. Praise the Lord for His greatness and power and kingship over all, and the truth of this praise will bring you closer to your heart's desire. For it is so. Though our eyes may be blind to its presence, it is so – Jesus is King, and His light shines down upon everything.

Jesus is our Lord. This is all we need to know, all we need to see. For Jesus will show us everything; He will bring us to all truth. And so life will be known, as by Jesus truth is shown. And we shall be one in Him. For as He is my Lord, so, I know, He is your Lord, too. And the congregation of saints in heaven sing His glorious truth in their praise. And as their knees bend to Him, a smile crosses the face of every one.

8

Brothers and sisters, let us speak of holy things. Let us avail ourselves of the sacred, that our minds might be renewed, that our

hearts may indeed be as one. The glory of the Lord shines all about us; let us reveal its beams each to each.

That I am a sinner, I do but know – and so does the Lord show me everything. My shortcomings borne upon my mind, He sets me free for glory. For knowing now that I am blind, He opens my eyes to see.

What shall we discuss, brothers and sisters? Of what shall we speak? Shall we say how He is gracious to us and watches over us all our lives? Shall we speak of His faithfulness in answering all our prayers? Or shall we simply talk about His glory and His majesty, as best we can, and the blessed humility of His holy sacrifice? Where shall we begin, and what can we say to express our meager thankfulness to Him?

To me the Lord has been so kind. He has saved me from my sins. And though I have faltered more than once, yet He has saved me again. There is no telling if I should merit His eternal kingdom, for I know I do not. But I pray I shall be so disposed to accept His grace and mercy that day. I pray I shall accept His judgment, whatever it may be, with gratitude and humility.

For the Lord is righteous and greatly to be praised. All His ways are true, and His word it cannot lie. There is no mistake in the heart of the Lord. And so, if He should sentence me to eternal condemnation, I cannot but say, "If it please you, Lord"; for I know He knows better than I. And if my condemnation should mean the greater glory of His holy ones – it is all the better. For so it should be in the kingdom of heaven.

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Of this I have no doubt – that His judgment shall be right, His judgment shall be true. And in His judgment will be bred the best for all the world. In His judgment there shall be brought peace, and love and understanding. No more confusion shall be allowed to reign upon the face of His creation. All will be decided and all will be well, for all will be complete in His will.

And so, on that day I lie upon His sacred threshing floor, I pray all sin that I am, all darkness that I harbor, shall be torn away from me and cast into the fire. That only what is good may enter His kingdom, only what is pure may come through His gates – all else would I see tossed to one side. So that His saints may enter holy procession undisturbed by the dark devices of this world, I would see this darkness find its funeral pyre.

God bless all the children who carry His light. God bless all those who have chosen life. The Lord be with them who are so ordained by God, and bring them soon to eternal life.

The sacred things of God are known by His children. The holy things of life are kept in their hearts. And from this source of wealth for heaven, from this treasure they keep inside – shall rise the call to resurrection; it shall cause them to find the kingdom of God. While others weep and cry in torture, they will smile and laugh in holy innocence; they will know only the truth of light.

9

New life. New life shall be our desire. Always and forever we shall long for His light. Never will come a time when we turn away; always our hearts will be set upon His Cross.

That the new life is borne in His Cross may seem a contradiction. To eyes unknowing and ears untrained, it must seem absurd. But the truth of this is more obvious than anything, to us who have set our hearts upon His love. For it is His love which carries us to all knowledge. It is His sacrifice that brings light to our eyes. And our hearts are warmed by the grace of His teaching; our souls are won by the divinity of the Son.

In His Cross is such glory. In His Cross is the answer to all prayer. In His holy sacrifice, in His coming into our midst – in His taking this frame upon Himself He has brought to our existence the overwhelming possibility of renewal, of redemption from the darkness of sin. Now that He has come, now that He has visited His people, now that He has shown so clearly the way to the Father... now that He has by His Cross revealed to us His humble and glorious calling – now can we set our hearts firmly on His kingdom; now can we take up our cross and follow.

And because of the Cross the Spirit comes, the Spirit which even now enlivens our souls. Because of the Cross, the world has died and allowed new life to begin. The Spirit breathes upon our once dead members and makes them new in Him; and His Cross upon our shoulders, we join the ranks of the born again.

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For now from above we take our life; we draw our breath of the Spirit. No longer upon the flesh do we depend, but upon every word that issues forth from the mouth of God. And His words are as food for our very souls; His words are spirit and life. For He has given us His body of which to partake, all as one in God. No longer needing the meat of this world, we are free to live His peace.

Do you feel the new life stirring within you, brothers and sisters? Do you see it growing all around you? Do you sense the kingdom coming in our presence? Is your prayer set upon the will of God? For if we commune with His Holy Spirit, if we ask to come into His fold – if we seek in earnest the will of the Lord and the life that it brings, we cannot help but know its presence becoming apparent in our lives. For the kingdom is nigh and it is the Lord's pleasure to reveal it to us; so, should we seek it, this we shall find.

New life is held in patience by all the Lord's holy disciples. His children know His presence in their hearts. And they allow it to grow to fulfillment throughout the days of their lives.

10

Live in the Spirit. We must live in the Spirit, only the Spirit. We must have life in the Spirit, and live it every day – every day. Our lives must be permeated with words of the Spirit, thoughts of the Spirit... direction which comes only from the Spirit. All our lives must be lived in accordance with the guidance of the Spirit – all our lives. There is no other way.

If we hope to gain new life, if we hope to maintain new life, we must become one with the Spirit of God; we must be spiritual beings. No longer living according to the flesh, our lives – all our words and actions – must be infused with the light of the Spirit. This is new life. This is what we should long for, what we should strive for, if we are truly of Christ.

We cannot say one thing and do another. We cannot continually make excuses for our uncorrected offenses. We must change. We must offer ourselves up to the fire of purgation. We must let the Lord work in us. Truly. We must shed the old to take on the new. Our hearts must be intrinsically changed and recreated in the love of God. No longer following our fancies, we must follow in the footsteps of our Lord.

As Mary our Mother became the spouse of the Spirit, so must we also be wed to the Spirit – we must become of the Spirit. She gave her life to God. She allowed the Lord to enter even into her womb. She gave herself completely to the Spirit, and so became one with the Spirit. So must we do. To such an extent must we be ready to serve our God. If we hope to find new life, we must begin to live the new life.

If Jesus is to live in us and through us, if we are to bear fruit as a branch of His vine, we must certainly give ourselves to the Spirit. For if we have no water, no nourishment, which comes only from the river of the Lord's living water, we shall surely wilt and die. But if we remain in Him and abide near His streams in the place where His

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word does flourish... then the new life shall indeed blossom in our souls.

We know this, brothers and sisters. We know this clearly and completely. We must ask the Lord for the strength to follow this His word. We must seek His grace, and an increase in faith, if we are to find this. We must learn to trust ever more in the Lord and see that His kingdom indeed surrounds us. For as we seek so shall we find. And as great as our faith is, so will be our reward. But if we have not love, we shall be lost. And if we pray not well, we shall receive no answer.

So, let us set our hearts on new life. Let us pray indeed the kingdom come. Let us with all the strength of our souls strive to open our eyes to the light that shines all about us. For our Lord has said the kingdom is nigh. He has told us it is within us, and in the midst of us. So, what have we to do but cleanse our hearts, to know its presence even as He did?

It is here with us, this new life. We have felt it in our conversions; we have heard it in His words – we have tasted it in His blessed flesh and blood. It is here, and remains here. It will stay with us till the end of time. It lives as an eternal reminder of our ultimate call to heaven, when its fulfillment shall be known before the Lord's throne. So, never should we feel alone. Never need we despair. For the light of the Lord is here even in this world, through the blood of our Savior.

11

In the Book of Life we pray our names be written, that one day we may see them there upon the Lord's holy page.

This parchment on which the names of those redeemed by the Savior's blood is penned, is as light as spiritual breath; the Book itself is made of light, and the words indeed are wrought by the Spirit.

As if written in the sky, so are the words of the Spirit; so are our names in that Book. And when its seal is broken and the words within are read forth, when it is revealed to all the truth that is contained therein... then will we rejoice in gladness, or will we be condemned for our sin?

We can only pray the Lord will call us forth. We can only hope to abide in His home. We can only align our lives with His Spirit, and accept His holy Word.

For better or worse we resign ourselves to His will. Till death does come and the resurrection is known, we can only call on His Name and pray that on His holy Day, with Him we shall live again.

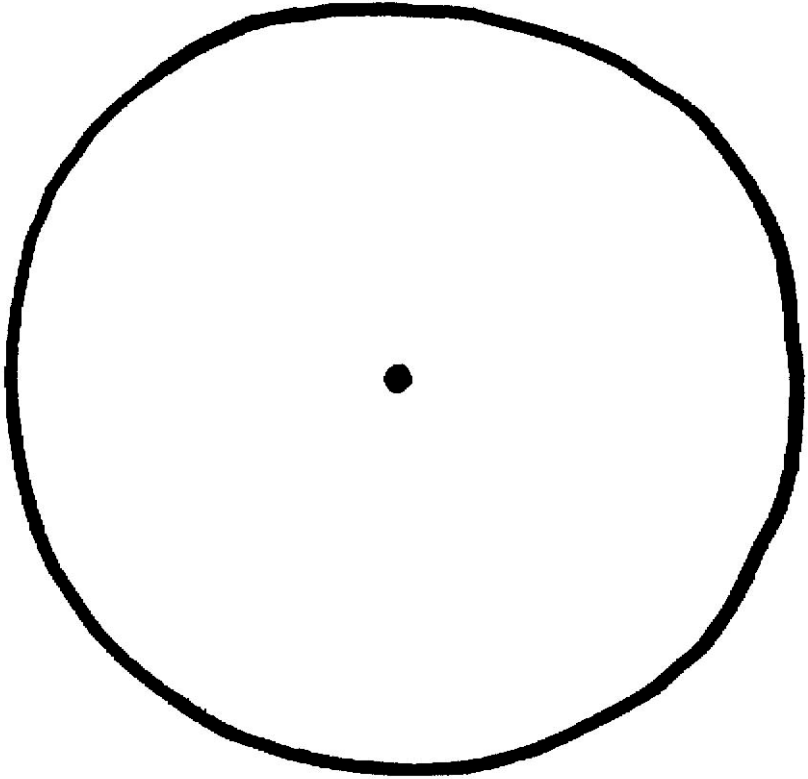
In His Love,
James H. Kurt

“Since this soul is so close to God that it is transformed into a flame of love in which the Father, the Son, and the Holy Spirit are communicated to it, how can it be thought incredible that it enjoy a foretaste of eternal life? Yet it does not enjoy eternal life perfectly since the conditions of this life do not allow it. But the delight that the flaring of the Holy Spirit generates in the soul is so sublime that it makes it know that which savors of eternal life.”

(St. John of the Cross, *The Living Flame of Love*: Stanza 1, Paragraph 6)

2.

Eternal Life



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James H. Kurt

In this place there is no time.
In this time there is no place.
In the temple of the Spirit
 only Light shines.
Here there is no room for darkness.

Kneeling before the Blessed Sacrament,
we are lifted far from here.
Here the Eternal Life of the Spirit
becomes clear –
to us, even us, it shines
and redeems the dark recesses
of our minds.

No more can I say...
for the Word of Life is silent
to our human ears,
though in heaven it resounds
both far and near.

Listen for the Word
spoken by our God –
it will lead you by its sword
to His holy fold...
where He shall speak with you,
refresh your soul,
and make you new
once more.

In the beginning...

Man is meant to exist forever, as God exists forever. To God there is no beginning or end, and it is He who breathes life into our souls. The immortal soul is destined for eternal life with God – let us turn not our faces from Him.

From the beginning the Son was with the Father, and we are now with the Son as His reflection. From the beginning God intended us for life everlasting – death was no desire of the Father. But die we did by our sin, turning away from His glory... so Jesus comes to reconcile our souls and make us as once we were.

Children we were of the Father, intended indeed to live forever with Him. The eternal life of the Spirit was all we knew that day. One day there was and no more; all was as one day in the LORD. There was no limit to our lives then, for our immortal soul ruled our days – and so there we had no end. But soon our pride began to determine our lives... and so death entered in.

O immortal soul, which from time immemorial was meant to be – O gift of God that bears His stamp, please rule the heart of me. That I may return to His holy fold, that in His presence I may ever be... that in His arms I may dwell, now and eternally.

1

As the Spirit does live and breathe within us, as the life of God in us does dwell – as eternity is the only true reality, and calls us to His well... so there we must drink our fill. There we must take repose. There in His arms will we dwell forever, alone with the disciples of the Lord.

And a new language shall we speak, one of pure Spirit and heavenly verse. The Word of the Lord in the words of His sons shall be known, and call forth all His children to eternity.

Eternal life in the Spirit is our treasured goal, an accomplishment of our sacred call. That which was meant to be from all eternity, from before we were formed in the womb – this our nature of light and life in the Lord we shall fulfill on that day He returns us to His fold.

And death shall have no dominion; its sting will have lost its point. The illusion of death, whose dark visage was born in our sin, will have vanished away, and our souls shall be restored.

2

Communion with the Father is our soul's desire; it shows our longing for life. The life to which we all were born is on the cusp of our minds.

What other thought pervades our lives so? What other intent determines our days? None but the seeking of life everlasting, found only in the presence of God. This is all our hearts desire, deep within the human wall. This is all we hope to discover, if our inmost thoughts were but revealed. For this is all that matters to us; this is all to which we are called. This is

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what exists at the core of our being, beneath any covering of darkness that may have developed here.

At the heart of our lives the Spirit breathes; nothing is given life apart from God. And the Father it is who breathes the breath of life into our beings, that we might be living souls. The Spirit lives. The Spirit breathes. And we live alone by this sacred Breath. Apart from the Spirit we are nothing – away from the Father we wilt and die.

And so it is we seek communion, with our heavenly LORD. For it is He who holds our daily bread; by Him are our souls restored. Through Him we may live again, and partake of heavenly food.

3

The roots of faith are found in the silent Word of God, for the silent Word of God is that from which all springs. And insofar as the roots reach deeply into God's silence, so we grow unto eternal life.

We must nourish ourselves with the Word of God: this is the source of life for us. Apart from God we can do nothing; without Him we wilt and die. He is the wellspring of life for us. He is the river of living water that makes us whole. And Jesus is the only way to the Father of all.

Our faith is founded firmly only on the words of Christ. It is His words that lead to the Word of the Father, the Word which Jesus Himself is and has become. His words, as He says, are Spirit and life: they reflect the true life of the Father. And like a tree growing strongly upon the face of the earth, so is He and so is His Church, for both are rooted in the Word of the Father – both come from the silence which gives life.

And the faith that is within us is a sharing in the Word of God, and so it is a sharing in eternal life. As we hold the silence within our souls, we are indeed one with His Word, and so become trees planted in His garden, growing ever in the light of His day. Our faith is then unshakable as solid rock. Hard as wood, true as the tree of life – nothing disturbs the progress of the cedars of the LORD, which reach their limbs ever toward heaven.

4

Time, we know, is an illusion. The sense of past, present, and future is ostensibly a human construct imposed upon God's eternity. And though it is God who has provided the means to discover time, though God has given us the sun and moon and stars to mark out our days and nights, to separate the seasons of the year and note the passage of time, yet this creation pales in regard to its Creator and His eternal presence. God's eternity takes precedence over all and all should be seen in light of God's eternity; but man has exalted the creation over the Creator and thus lost sight of God's eternal kingdom, which is present even in the midst of our limited existence.

To God there is no passage of time. In God's kingdom there is but one Day. And we shall know fully the eternal life of God when we come finally into His kingdom – where there is no sun or moon or stars, where all is ordered only by His Light, which shines both day and night.

In His kingdom, there is no day and there is no night, for no more shall evening and morning come – all shall be truly one. All shall be ordered under the

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throne of the only Son, and His light will be all that is known.

Here, poor mortals make the mistake of thinking of God's kingdom in terms of time: we see eternity as a long time. But once having entered eternal life, we shall know the passage of time no more – time shall have passed away. And so, there shall be no thought of it being a 'long' time, nor could it be considered a 'short' time, for there is no time. No tediousness or boredom, no impatience shall be known – all these things which are the product of time shall have passed away with time itself, as the new Time of God is born.

And there we shall praise God forevermore; His NAME will be written on our hearts. No longer knowing the passing of years, only in joy shall we dwell.

5

Heaven is a place where love overflows, and only those overflowing with love enter its gates and dwell there.

In this place there is no darkness. In life eternal only light shines. And all that live in the eternal kingdom are engulfed by the light of the Lord and, so, filled with joy.

No hatred is known, nor could be known, within the veil of God's holy Temple. No resentment, no pride, no anger is heard of in this holy land. And those who harbor thoughts against their neighbor, or against their enemy, will never find their way there – for these are not present in the kingdom.

Love overflowing is all we'll know. Joy abounding is all we'll see. Absolute peace is all that will rule in the City of God. Solidly founded upon the Rock that is Jesus Christ, man will find the place of perfection set

aside for him from before the ages. Here only are we truly at home. In this place only are we fully grown. Only in heaven may we mature to the beings God has intended. In eternal life we shall find our call.

Breathe in the peace of that kingdom. Prepare yourselves for its coming grace. Live even now as if it were upon you, and its love shall bring you to its gates.

6

Eternal life has come into this world. It is here, even now. Jesus is the resurrection and the life, and whoever believes in Him shall never die – he shall have eternal life.

St. Paul has told us that even as he wrote he was seated in heavenly places. Even on this earth he had found eternal life. For he had laid down his life in this world; he had died to sin and been born again through faith in Jesus Christ. And though he had not finished running the race, though he continued to prepare himself for when that life would be fulfilled in the coming kingdom – nonetheless, that life was with him and blessed his every step.

And so we need but believe in the Lord Jesus Christ to find the life eternal that is dwelling in our midst. Upon us, too, the Spirit will fall and change our vision to a heavenly one. We, too, may find ourselves sitting in heavenly places even while on this earth.

Eternal life has come. It is offered to us. Jesus has come into the world to bring life eternal to every son of God. He has come to renew our souls and reveal unto our human eyes the life of God that pervades our presence. He has come to remove the mask that has hidden the light from us and call us to the Father's side. And even now Jesus sits upon His throne

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awaiting our coming to Him and finding the life He offers.

Jesus is the resurrection and the life, and through faith in Him we are born again and come to eternal life. Roll away the stone from before your heart, and hear the Lord call you forth into His light.

7

The Blessed Sacrament holds the life. The new manna from heaven has been given that we might have a taste of the new life here on earth and be sustained along our journey.

From the Blessed Sacrament the light shines forth. The light of heaven is there for us that we might see with eyes made new by the presence of our God. There the Lord exists in flesh and blood for us; with this Sacrament He illumines our hearts, minds, and souls, and gives strength to our mortal bodies.

He makes us immortal by the gift of this Sacrament. This bread from heaven leads us forth into eternal light, for it cleanses us and makes us whole – it makes us ready for the Lord. Even as we receive the host, even as we contemplate His glory, even as we live our lives in His peace... so we are brought to eternal life. There is none like Him, and so He is able to offer new life through the reception of His flesh and blood in the Sacrament He has instituted.

There contained in a box made by human hands is the life-giving bread for our spirits. He has humbled Himself so, He has laid down His life in such a way – He who is immortal took on mortality that we might be led to the eternal kingdom. And He who has done this for us poor sinners has left us a sign and a sense of His presence with us. He offers His body to us continually.

He lays down His life perpetually for us through this Sacrament He has blessed. And so our earthly frames may receive Him even now in the Sacrament of Communion.

Live within us, Lord God. Jesus, may your flesh we eat make us whole. For by it we know we are led from this corruptible frame to the incorruptibility of your kingdom. Shine upon us in your Sacrament, and let your light shine through us by its grace. That we may be formed in your image, that we might become more like you... that we might live in incorruptibility even while on this earthly plane – thank you, Lord, for your gift.

8

The Holy Spirit is the source of life for us today, and every day. The Lord has left with us the Holy Spirit to breathe upon us the newness of life every step of our way. Through the Holy Spirit eternal life resides with us poor Christians of the Church militant.

The Holy Spirit is eternal life, and the gifts of the Spirit are signs of that life here on this earth. The Spirit speaks to us. The Spirit guides us. The Spirit inspires us with the knowledge and wisdom of God. The Spirit opens our hearts and our minds to the Lord and fills our souls with the light of heaven. The Spirit is our bridge to Christ the Son, and so to our Father in heaven. So, even today we may dwell in the Spirit with the Triune God.

We must call upon the Spirit. We must pray to the Spirit. We must commune with the Holy Spirit to find this direction for our lives. When we call upon Him, He is quick to come in and rule our lives with the measuring rod of our Lord and God. The Holy Spirit is

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given as a special grace to man; He is the source of all graces for man. Call upon His Name in faith and find the Lord's purpose for your life, in this place and time.

And so we shall participate in the will of God. And so we shall become part of His unfolding glory that leads to eternal life, that leads to the absolute peace of heaven. And we shall be showered with the love of the Father and the blood of the Son, and so we shall become as one with His angels and His saints in the one kingdom of God. And so the call of our lives, set forth by the Word of God while still we were in our mother's womb – and before time had begun – shall become known to our minds, and we shall live in the Lord's will and fulfill His holy intentions of eternal life for His children.

9

Everlasting life. Before time, it began; after time, it continues. Unencumbered by the bounds of time, it is: life everlasting.

The kingdom of heaven existed before the world was created; it is ever in the hands of God, nurtured by His watchful care. And when we shall come to be there, this world will indeed have passed away... and we shall know life eternal.

Eternal life is the sole concern of the Christian on his earthly journey. His mind is focused on this alone. And this soldier of God is strengthened on earth by the breath of the Spirit of eternal life; even while here, he foresees his place in heaven. And the soul set firmly on the Lord of all shall be untroubled by the dark distractions of the time we're in. Forward only can we walk to the life that is everywhere.

God's kingdom shall not be long in coming – it is already here... and soon your eyes shall be opened to see the light of His blessed reign.

Be prepared for the change in time, for the perfection of your vision. It shall not be as you expect it – the Lord alone to it holds the key. But be reminded that it is not far from you – it is as near as your arms and as close as your breath. You are living even now in its presence, though your senses fall short of perception of it. Still, the change that does come in the twinkling of an eye may overwhelm you if you are not steadfast in your place.

The coming of light is subtle and bright, and waits for those with hearts of glass. So, as the silence falls upon you, and moves you closer to its gates... fear not the Lord's dwelling in your heart – open your spirit to Him. And that which is and shall ever be will enter your life and allow you to live eternally. And you shall see this is all that matters – as it has ever been.

10

Eternal life awaits us all: all God's children are called to eternal life by the immortal soul which is given by the Father of all. Here in our souls the Spirit speaks, and calls us to our eternal home.

Let that which is within you blossom and come forth. Let the life which takes precedence over all illusion of this world breathe freely and become known. Hide not behind the veil of death this world has spawned.

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Eternal life simply is, and in your soul you know it. As God is, as truth is, as light is and love is, so life is with us even now. Jesus the Son reconciles us to what was broken by our sin – He returns us to favor with the Father God. And so, accept His forgiveness and your eyes shall be made clean to see the life that is breathing all around you.

In heaven we shall meet again. Until that day, may the Lord be with you. May He make His face to shine upon you. May you know you are in the hand of the Lord and no harm will come to you all the days of your life.

Amen.

3.

The Will To Love

**“The heavenly Jerusalem is a free woman
and our mother.”**

Gal. 4:26

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James H. Kurt

Hand of God upon me now
to write, to write once again —
to speak in His Name.

To tell of His freedom I must,
to witness to His love...

to call His children to life in Him,
and not death in the world.

Part III.

Theophany

Preface

I intend here to give myself over thoroughly to the Holy Spirit, anticipating that He will lead this writing to a clearer, more direct presentation of God and the will to love. I anticipate this work being completed in a single day...

Pentecost 1998

(May 31)

May I live in your Word this day, O Lord,
and may my words live in you.

Let them be blessed,
filled with thankfulness.

According to your will
let all be done.

A.

I call upon the Spirit
to be with me all this day;
I pray all these words
will be written in His Name.

On Pentecost Sunday when the Church was born, when the Holy Spirit Jesus promised fell upon the apostles of the Lord, when He came to dwell with us on earth, when He drew us into one Body in the power of His presence – the will of man to love his fellow man, and so accomplish the will of God on earth, was fulfilled and, indeed, the Church was born.

Now all the nations were drawn together as one. Now the separated brethren could once again understand the speech of one another. Now the New Jerusalem began to find its life.

All hail and thanksgiving, all honor and praise and glory to Him in whose hands the nations rest as one. We are His children, His apostles of light. With tongues of fire we are inspired and so speak out His Name. The gentleness of His presence upon our souls, we find the power to profess the light that has entered the world.

There is one Body; we are one family. In the Church Christ has founded by the anointing of the Spirit, there is no separation at all. With the Spirit upon us we call out, “Abba, Father!” With the Holy Spirit in our hearts we proclaim, “Jesus is Lord!”

Now the will to love is made manifest by the Spirit’s power. Now we desire nothing else but to love our God.

Alleluia!

Alleluia, He has come, and we are again made one!
Alleluia, now we see, and our eyes will no longer be shut!
Alleluia, give praise to God, for the Spirit of the risen
Lord now possesses our hearts!

The joy of the Lord has become our strength because
His Word has proven true — all He promised is
accomplished now in the will of the Father. And so,
overwhelmed are we in His majestic splendor. The love
that bleeds forth from every single pore is divine, and
nothing is needed more.

I love you, my brother. I love you, my sister. I love
you, my enemy and my friend. I love you, O Lord, with
a never-ending love, for you are above and in all.

Glory and praise to our God! He alone is our life; He alone is our love – He alone is our heart's desire. May His eternal majesty be ours forevermore.

Let us delve into the will of the Father. Let us look upon the love of our LORD. Let us wonder at His awesome nature and His will to have us share in what He is and shall always be.

We see Jesus Christ. We know God in this way. Whoever has seen the Son has seen the Father. Whoever has known Him knows the Father's presence in everything.

What is Jesus but love? What is His call but the sacrifice of an individual's evil desire, the sacrifice of the selfish nature for the greater benefit of all who live and breathe. This is what we praise.

Jesus is the embodiment of the humility which denotes God truly; He reveals the Father's love for us by His willingness to stoop to our level. (Praise Him for this, I beg!)

When we see Jesus, when we know Jesus, when we live as Jesus in this world, then we find ourselves beginning to share in His absolute divinity... Then we begin to see and know the Father who has intended all this to be.

Find your home in Him and His humility; live your life according to His Word. Live your life for your brothers and sisters in the Name of God, and the power of the Spirit will not be unknown to you. Come to the life-giving water and drink your health unto eternity.

B.

In the end is the beginning,

for Jesus is both of these.

Jesus died, yes. Jesus became flesh and suffered “the thousand natural shocks that flesh is heir to” (*Hamlet*, 3.1.62,63). He died. The body, the mortal frame, is death and pain. In this world of sin this is simply so. In being born into this world, Jesus died – He entered death.

Though Jesus died, though He entered this world and underwent its suffering for a time, though He was crucified, bereft of life in the most cruel and painful fashion – though it seemed all was lost in His apparent demise, yet He was raised to life. And the resurrection of Christ brought new birth upon this body.

Jesus died, yes. He knows the end. But He also knows the beginning, the beginning which brings new life.

Jesus, I love you, for you are life. I love you, for you have died for us. I love you because you are love, to which there is no beginning and no end.

I love you, Jesus, because you bring eternal life into these hearts made dead by their sin in this world. I love you, for you have said he who believes in you shall never die. I love you, Jesus, for loving you is life.

Though I sit here in pain this day, though my eye swells upon my face, though the devil does tempt me into darkness, yet do I love you, dear Lord, and offer my life to you. Yet do I continue to love you, continue to write for you, continue to seek you in all your glory, in all your love. Yet do I know you look upon me.

Looking down from His Cross, Jesus gazed upon His Mother, and as a final gesture to this world He loved so much, He entrusted His children to her care and her care to His children – that the Mother might continue to love the Son and the Son the Mother.

Let the hearts of all children be turned unto their parents as all parents turn to love their children. And let all love their Mother that they all might become as the Son.

The family of God has one Father, and one Mother, and one Brother in Jesus our Lord. It is this Christ who holds this family together even as He is splayed upon the Cross. All is in His arms; as He sees us so forsaken, He prays we may be one.

The Blessed Mother must be honored; she cannot be ignored. If the family of God in the Church in this world is to thrive and prosper, it must honor the child whose will to love is the cause of our joy.

If the mother is removed from the hearth of the family, how can that family survive? Nothing is more necessary for the family's life than she who holds it at its center.

In her womb she bore our Lord; it was her breasts gave Him suck. In her arms she cradled His form and brought Him to maturity. Then, at Cana she called upon Him; knowing His power, she entreated His care. And so she would do for each of us here, in the Church of our risen Lord.

III. The Fire of the Holy Spirit

You are as Jesus now, my brothers and sisters; you are now His love and His life. As branches of His blessed vine, you now embody His will and His mind.

It is His desire that you love Him. It is His desire that we be one. Amongst those who profess to know Him, no enmity should divide our time: there is no place for hate in our lives.

He who is not against us is for us. He who would stand with us we must not despise. It is His will the Church be one, performing the works that remain to be done.

Fill up His suffering, my brothers and sisters. Come unto Him and lay down your lives. No greater love will you ever find than to give your lives for one another, than to love the Body as your own.

Jesus is all in all; there is no escaping from His Spirit, from His flesh and bone. What He has done He has done for each of us that the good race may be won.

Have faith in Him who is the beginning and end of all things. Remain in Him. Let not the darkness of this world dissuade you into thinking anything less will suffice.

God alone is worthy of your worship. He alone is worthy of your souls. Believe in Jesus and the love He shares, and share that love with all.

All one in the Lord's Name we must ever be, for all one in His Name are all things – and if we wish to live in truth, we must live in this oneness of Him and love one another. To Him there is no end.

C.

In tongues of fire love does speak,
bringing all to glory.

There is but one voice, for there is but one mouth. Its words go forth to the ends of the earth, though no one see the movement of its lips.

Jesus is the one Lord, is the Word made flesh. Him we see and so we know the sound of the voice. As a shepherd He calls upon His sheep with the breath of the Spirit. This voice we hear enlivens our souls and makes our hearts begin to beat. There is nothing more we need.

The one voice, the voice of love, is the only voice that speaks. All other voices remain dumb before the one that's true. Yes, the one voice is of only truth, truth which cannot be debated. The light of the voice goes forth through the earth, entering the hearts of the faithful.

III. The Fire of the Holy Spirit

Make your voice of the voice of truth; open your mouth and let only truth come out. If you join your voice with His, you shall remain forever; for it is His voice which gives life.

Listen for that voice; hear its fire speak in tongues of flame enlightening your soul, filling your human mind with its purgatorial light. This flame *is* a flame of love – it burns all that is in its path, making all prove its merit. Yet gentle is that voice which calls, tenderly speaking to its children.

Good Shepherd of our souls, guarding us from harm, let us hearken to the Spirit which speaks in your holy tones. Let it guide us to your side.

Calling on the one true God, letting Him know of our presence and our desire to be with Him as only He would desire, is thus uniting with the will of the Lord and finding His consolation.

The Advocate is Spirit and guide. He it is who will speak for us, who intercedes for us when our words do fail. When darkness comes and human means fall short of glorious light, groan unto God in words of the Spirit and await His comfort, for it is not far from sight.

The Holy Spirit will intercede and fill our mouths with words of love, with sounds of truth and peace. The Lord of life will rule our minds and draw us unto His presence. Doubt not the Spirit's fire and power to heal, and you will find salvation.

The wind of the Spirit will shake your house, will fill your home with glory. The power of the Lord is not to be denied and will destroy any wall or barrier.

Through the walls Jesus came to stand before the apostles. Though He was of flesh and blood, yet stone and mortar proved no barrier. All obstacles fall at the feet of the mighty God and call Him holy. All spirits are subject to Him, as are all things created.

What is this the Spirit has done? “How can it be?” ask minds not schooled in wisdom. The wind of the Spirit will change your mind and turn your life entirely upside down if you have been traveling with pagans.

Why should you wish to deny His love? Why do you turn from His glory? Why does doubt enter into your heart? Have you not faith in the powers of our Creator?

Can He not do all things in His will? Is His will not for your love? Why fall short of His glory when so simple it is to find?

It is hard, yes. It is hard to love when all but love has filled your life for how long we do not know. It is hard to believe when doubt is all you've known and this has become your life. But life alone is the Spirit's domain; He is its Lord and Master. What you know is only death.

Cry out in love and heavenly desire, and all earthly fear will flee you.

III. The Fire of the Holy Spirit

The fire burns. Its light shines. A voice speaks, and its NAME is known. Moses was given the NAME to speak, the NAME of our LORD and God. And so the way and the truth and the life utters its eternal wisdom.

It says He Is. It tells us He will be what He will be. It lets us know life is in His hands. It speaks of His power and His might and leads us by its gentle hands.

This voice is silent, yes, yet it speaks untold volumes, for all words do come of it. All that is that is worth anything has this voice at its core and center.

He leads us by His holy NAME; He speaks kindly to His wayward sheep. He invites us to leave our bonds behind and join Him in absolute freedom.

Salvation and glory belong alone to our Lord and Savior. Peace is His domain alone and all else is revealed as failure.

In the light that is life, in the light that infuses all life, in His all-embracing majesty – all is revealed as it is, and what is not is cast far away.

When the sword of truth speaks from the mouth of the risen Son, it divides soul and spirit, and truth from lie. All is laid bare by Him who holds such piercing wisdom. When its purity is uncovered, when the apocalypse is complete, nothing else shall stand in the light of day. The two-edged sword shall separate what is meant for eternity, and what is doomed to be cast upon the heap of trash.

Fear not. Fear not, little children, for it is the Father's good will that you should enter His kingdom. It is not in His will that even one of these should be lost to the devil and his rejection. Any words that Satan speaks are easily countered and made void by Him who speaks in truth for you, by the Spirit who loves your soul.

The devil tempted Job to doubt the will of the Father. He desired that he should doubt His love and concern for all His children. He may come to you, too, and place boils upon your skin and take away your children; but all the Lord allows the devil to take, He will restore fourfold in heaven.

Fear not. Only believe and love.

D.

Incorruptibility is our call
and our final destination.

When the Lord comes and brings us new form, when we pass from this state to perfection, nothing will be left of the dark which has inhibited our union with Him.

Day upon day passes and we run this race. Night unto night He leads us to peace. In it all we discern His hand and the place unto which He calls us. Remaining in the will of God, all things work together for the good. Holding onto the will to love, we know we shall walk in freedom.

Along the way He comforts us, though His hand may at times chastise. He breaks down only to build us up, and never tries us beyond our strength. And so we know even as we go along, soon there will come His kingdom.

No pain of this life will remain in the life which swallows all sin in its eternity. No crying, no mourning, no weeping – no suffering will linger in the state of paradise, for there will no longer be any rejection of the Maker's loving eyes.

The corruption that clings to us despite us and because of us is utterly cleansed in the Blood of Christ, and so new skin do we assume. New skins and new souls and new names we shall bear after this sacrifice.

There are many saints who have had to suffer; all must join in His sacrifice. But soon all suffering is cut short and ceases, no longer troubling our fragile hearts. When new birth is come, the pain will be forgotten.

I consider the suffering of this life to be as nothing when compared with the glory to come (see Rm. 8:18). How can the shadows cast in this small expanse stand up to His all-encompassing, radiant light?

Set your hearts upon perfection. Seek and find it even now. Do not look to be released from this world, but look to bring the next to this place. Purify yourselves even here, living as you would in paradise. It cannot come from nothing; you must be brought from where you are to His face.

There is love. Do not doubt it. Love is here to take you home. His Spirit fills the corners of the universe with grace and mercy; heed His call, come unto Him, and His hands shall make you whole.

He sits refining and purifying. All days His hands are at work. The Father hasn't stopped working and neither should we, toiling to discover our salvation.

Every moment the Lord is with us, for good He invites us at all times. May our hearts respond with glad acceptance and adore Him who is our balm.

"I love you," says the Lord. "Come to me, and I will make you mine." As a lover to his beloved, so is the Lord to His children, even in these evil times.

Do you will to find Him? Do you wish to step closer to His face? Is the radiance there something you desire? Then begin now to change by His grace.

Bring me closer to perfection, dear Lord. It is my desire to love as you have done. Your love is all that matters, so leave me not to my vain desires.

If you could but send me Wisdom. If her light could but set itself in my mind, then I could decide for freedom and walk in your steps divine.

So often I falter and fall off the track. So blindly do I grope for the door. With such ignorance do I do harm to my soul, because of the lack of love in me.

But when you draw me out of the mire, when you set my feet on hard rock, when I am renewed in your Spirit – His purity is where I would make my home.

We must pass. We must pass from this place to the place that lasts. We must leave our wills by the side of the road and allow His will to transform us.

Futilely we go through life, attempting to make our way by our own hands, by our own minds, by our own wills. We develop ideas and devise machines which we expect to carry us to happiness. But only in God and in His will, only in the Lord's providence – only in the love of the Lord is our destiny fulfilled.

You may say this or you may say that, making excuses and giving reasons... but in the end it is the Lord alone and His love for His children that will provide us with what it is we need – in His will alone is found salvation.

Put aside your thoughts. Put aside your own ideas now. Engage yourself to His will to love, and all else will be taken care of.

This is not the end. The end of corruption is but the start of the purity which passes understanding. You must hear it calling in your hearts. You must understand it as your treasured prize. You must know that it alone is worth dying for; by it alone will you find a home.

The Lord has gone to prepare a place for us; there are many seats at His Father's table. He invites us to His supper.

In His love He has given Himself for you, to bring you from here to a better life. Yield to His tender call to your soul, and find that perfect paradise.

E.

In communion with Him

we shall be free.

At the table of the Lord we sup upon His Body and His Blood. In union with Him who made us, we are once again at peace. The presence of our Lord and Savior shall indeed set us free.

As He gives Himself over to us, as in this broken Bread we are made one, there is no doubt or fear within us – His holy love has made us as God's sons.

He walks in freedom who walks in the flesh and blood of Christ. He cannot be disturbed despite any temptation, for he is founded in righteous love. All is turned aside by this holy one.

We must remain in communion with Him whatever darkness may come.

We do not wish to be alone; with Him alone we would make our home. Apart from Him would be only agony – it is requisite that He remain in our souls.

And so He has left us this special blessing, to nourish our souls and bodies along the way, that we might never enter into condemnation, that we might have a way to stay with Him.

We do this in remembrance of Him. It is He who is our food and stay. Should we forget the Savior who redeemed us? Should we refuse to call upon His Name?

Able He does sustain us, knowing what we need to endure – His precious Blood and Body rightly taken will keep us ever new.

This is the will to love, that He laid down His life for us, freely, without selfish cause. He did not have to, but it was His desire to give Himself to us entirely. And so He came, and so He died, and so He brings us to life.

And now we may remain with Him by the sacrifice of the altar. Here He is presented to us again and again; here His love is continually revealed and lasts till the end of time.

Once and for all He died for us; once upon this earth He lived. Now He does stay with us, fulfilling all our needs. This love He gives we must join, finding in it the life divine.

And on that final day when all shall be accomplished and we shall be standing in His presence and He shall say to His good and faithful servants, “Enter into my Father’s house,” then we shall indeed enter and sup at the eternal table. Then love shall be complete in Him, and in each of us. For we shall then live in absolute communion, as one in the kingdom of God. With the angels and the saints, with all the elect of God; in His Body, in His light, we shall reign on end.

No separation in His love, all will be perfectly defined – in the New Jerusalem. One Temple will there be, encompassing all that is in its walls of harmony. Let us enter and give thanks.

Now the will to love is all that is; it is that which keeps us all alive. The holy desire of all the saints is now fulfilled in His heaven. Only love is known in this light.

All one, all in Him, all as His Body we stand and praise His Name. Good Lord, please stay with us, and bring us to such paradise.

The four walls that hold us do not confine us; they set us free to walk at liberty wherever the Spirit would move our feet to travel. Contained in these sacred walls of love, we can go anywhere we desire. For these walls are not meant to keep us in, but to keep the evil out, and these four walls set forth no limit, but open unto forever. Find your soul in these walls of love.

Now let the Holy Spirit fall, in this year of the Lord which does bear His Name. Now let the fire come and purge our souls and bring us unto heaven.

Now though scars do run upon our faces, though the evil one laughs and calls... now, even now, the power of the angels shall cast him far from this blessed hour. For now it is time for the Lord to reign supreme; now is all brought beneath His feet, and all God's children are joined to the Son.

Now the night is passing; now the day is nigh. Now our communion shall be made complete, in His coming a second time.

Wait with patience, my brothers and sisters, your freedom is dawning on high.

The Most Holy Trinity

and

The Four Elements

air	—	the mover
water	—	the moved
fire	—	the movement
earth	—	the unmoving

Air is not moved but moves all,
like the Father, our Creator —
who knows whence the wind comes or whither it goes?
Water is what is moved, naturally in motion,
acted upon by the air...
like the Son in His obedience to the Father.
Fire is the movement of one element upon another,
even as the Holy Spirit is the flame
come from interrelation of the Father and the Son.
Earth is that which does not move,
which cannot move (of itself) —
still as the Church before Her God...
still as the body of our Lord upon the Cross.

(Note: all the elements interact, are in reality inseparable —
none is exclusive of the others...
even as Father, Son, and Holy Spirit are One,
and with them the Church must be one.)

IV

The Four Corners of the Universe

1. **The Four Corners of the Universe** (poetry)
(Introduction to *Songs for Children of Light*, revised)
2. **YHWH: “Remember My NAME” (B)**
3. **The Four Corners**
and *Songs for Children of Light*

**“You shall love the LORD with all your heart,
with all your soul, with all your mind,
and with all your strength.”**

and

“You shall love your neighbor as yourself.”

Mk. 12: 30, 31

Introduction

I write here of the four corners of the universe, the four ends of the earth, and the attributes particular to each. Founded upon the greatest commandment – to love God with heart, mind, soul, and strength – this delineation seeks to show how this Commandment extends to all of the universe: to nature and the work of man, as well as to man himself and among his brothers.

All is spoken of, at least generally. All is tied as one, though seen clearly in its four essences. Nature itself, the kinds of man, the body of man, and his work are all found to be interrelated in the will of God for His creation; and all must indeed work together to become whole. One season must follow another in the balance of nature, and each man must live as ordained if life is to continue.

Here perhaps we may see more clearly
the LORD's hand at work in the world.

The Four Corners of the Universe

The one world created by the One God
has four corners,
like the division made by the Cross of Christ.
In each of these directions
natures may be found,
distinct, though part of the whole.

A discerning mind
can delineate these parts
without losing sight that they are one.

Shall we look upon this world
made by the One God in Three
and see what He has wrought
in His image?

1.

The Four Corners of the Universe

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If the Lord would bless me,
Now would I write succinctly
Of the four corners of the universe
And the essence of life itself.

Of the heart and mind would I write,
Of the body and soul –
And of the spirit.

Straight from my soul
Would I write this song,
A song with no need of revision.*

O Lord, please remain close by
Through the length of this labor.

*Once gone on to the next word,
Never do I correct any previous ones.

Of what shall I first write,
And how shall I begin,
To speak of the balance
Inherent in all things?

The soul, heart, mind, and strength
of Man
Find their source
In the sky, sea, sun, and earth
of Nature.

The head, legs, arms, and torso
Produce peace, love, wisdom,
and strength
By way of poetry, dance, music,
and drama.

And so does life go...

I

The Man of the West
Is of Peace.
His Soul is in Nature;
He breathes the winds of the sky.

The Spirit of God is strong
Within him,
For he is closest to the source
Of Life.

He is one with Nature,
One with Man, one with God.
He chants in reverence
His sacred song, his poetic soul.

He is the leader, the Head, of Man.

II

The Man of the South
Is of Love.
His Heart is eminently human;
He hears the waves of the sea.

The Love of God bleeds
Inside him,
For he is immersed in the compassion
Of Life.

He cares deeply for Nature,
For Man, and for God.
He flows with penitence
Through his blessed motions,
his graceful dance.

He is the mover, the Legs, of Man.

III

The Man of the East
Is of Wisdom.
His Mind is clear as a machine;
He sees the rays of the sun.

The Light of God shines
Through him,
For he is schooled in the knowledge
Of Life.

He comprehends Nature,
Man, and God.
He plies in patience
His healing art, his skillful music.

He is the practitioner, the Arms, of Man.

IV

The Man of the North
Is of Strength.
His Body bears the weight of the world;
He eats the fruit of the earth.

The Power of God is present
Upon him,
For he is founded in the substance
Of Life.

He is the fulfillment of Nature,
Of Man, of God.
He performs with humility
His talented actions, his dramatic work.

He is the doer, the Torso, of Man.

The soul, heart, mind, and strength
are intertwined and overlapping,
dependent upon one another
for their very existence.

They can hardly be separated,
except in this theoretical context.
Could the head, legs, arms, or torso
be separated from the other three
and survive, and have life?

Neither can the Man of the West,
the Man of the South, the Man of the East,
or the Man of the North
be separated from his brothers
and thrive alone.

We must strive together to succeed.
We must be whole within ourselves
and among ourselves
to find ourselves in the hand of God.

Final Words...

The four seasons
balance
to form a year.

Evening, afternoon,
morning, and night
balance
to form a day.

And in each of the four
may be found the dominance
of one of the four elements –
air, water, fire, earth.

Wherein is also the dominance
of one of the four parts of Nature –
thus forming the four kinds of Man.

And on the head of man
are the four organs of reception –
the nose, ears, eyes, and mouth.
(And touch is the quintessential sense;
all the senses are touch.)

And within also are four
principal organs –
lungs, heart, brain, stomach –
which constitute the four
principal systems – respiratory,
circulatory, nervous, digestive.
(Reproductive is the quintessential system.)

And these support the four
parts of the human body –
the head, the legs, the arms, the torso.
Thus is outlined the spiritual,
emotional, intellectual, and physical
parts of our being.

And the four parts of Nature
(sky, sea, sun, earth)
and its seasons, elements,
and times of day;
And the four kinds of Man
(West, South, East, North)
and his senses, systems,
and body parts;
And the four Arts
(poetry, dance, music, drama)
and its types and forms
(avant-garde, jazz, classical, folk)...

All correspond and balance,
one forming the next
and, in the end, forming the four
qualities of life – peace, love, wisdom,
and strength.

Thus must we love God
with soul, heart, mind, and strength,
and be an image of God,
the Creator of all.

2.

YHWH:
“Remember My NAME”

Part B
(re The Four Corners)

© 2001 James H. Kurt

Wholeness

To be holy we must be whole,
We must love God
With all our heart, mind, and soul –
and with all our strength.

The Four Corners of the Universe
meet in Him.

If God, the LORD (YHWH), is One – and He is as He says – then *we* cannot be separated... His wholeness tolerates no division. We must be holy as He is holy. We must love one another and find ourselves alive in Him.

There are four corners to this universe, four parts to the whole; but, though different parts, we are of the same Body, and that Body is whole. And we are indeed all one in the LORD. Let us unite in His love.

To begin, I will discuss each of the four corners individually, then seek to unite them.

1.

Heart

The heart. Love. The love of the heart. Giving, serving, caring... Laying down one's life in compassion for one's neighbor.

Tender movements. The tear in the eye. The dance we humans share... such is the heart. (Here we mean by “the heart” the seat of emotion and not the center of being itself.)

Human life does rest upon the heart, upon our interactions one with another. How do we love one another? How do we care? What do we give one to another? How do we show we are there?

In service of one another the heart is known, in giving of ourselves. The beating of the heart gives life to all; it nourishes us well.

In love of man and wife, in such romantic interchange, the heart is clearest to our human eyes: here is most evident the human heart. Here is the sacrifice epitomized; here is the selfless care. In the tender beating of these two hearts, in the graceful dance of affections here known, is example all must follow.

Let me put my arms around you. Let me kiss you on the cheek. Let us show ourselves as brothers, united by the blood of our God.

As the heart bleeds so tenderly, so deeply, it is like the ocean's waves, like the river running, coursing through our veins. The movement blesses, the movement gives life... the movement cleanses and forgives. The movement of this ocean is complete and brings life ever new.

The water of the ocean, the water of our tears... the water flowing so gracefully in God's palm renews the face of this earth. It brings us closer to union with Him as it washes us and makes us whole. (Step into the stream growing from the throne of God; cleanse yourself in the blood of Christ.)

In the South it is warm; there is no ice, only water – flowing, moving, dancing water. It is like this in summer as well; often the air fills with water. Often we sweat in this liquid environment. People move more easily toward one another in the summer, in the South; there, love is more apparent. And though if not controlled it may lead

IV. The Four Corners of the Universe

to lust, to an overheating of the heart and its emotions, here love is most present.

Here in the South dwells the Man who is most human, who is of the heart – of motion and emotion and affection one for another. Here he dances, she dances... knees rising in unison like the waves of the ocean, like the flowing river... Here is the tender touch upon smooth skin. Here does the blood flow.

Here is love and here forgiveness; here is the compassion for the plight of others, here the service and sacrifice for the sake of man.

The ears hear the flowing waters; their rhythm moves the heart... the sound encourages the heart to beat. And the blood thus flows, and greatly to the legs, down to the feet – and these receive the rhythm and are thus moved. And the dance it is which circulates the blood, which showers forth the love. Without this love we minister neither wisely nor well. Come to the fountain of the gently flowing heart, and love.

(On a warm Florida afternoon, I write these lines to you.)

2.

Mind

The sun's rays pierce the clouds like arrows, bringing light to the eyes, to the mind open to instruction. Wisdom comes. The wisdom that is of God, that is His logic, His order, illuminates the universe and kindles the fire in every mind. We must open our eyes. We must see. The breath of the Spirit must fan the flame of our intelligence, an intelligence that is of God.

And the opposable thumb enables our hands to manipulate our environment, even as the tongue and our intelligence articulate our thoughts. We can make; with our arms, our fingers and hands, we can devise. Let us do this in wisdom and not in wickedness.

The machines we make reflect the machinations of our own systems, particularly the system of nerves which stem primarily from the brain to the arms, facilitating the coordination from eye to hand. This quarter of our make-up is mechanical in nature, but its functions

must not be allowed to become coldly calculating, but be warmed by the blood and love which stem from the heart.

The Man of the East, where the sun does rise, where morning lasts the day, where the eyes narrow to temper and focus its sharp light – this man knows the quickness of fire, and in wisdom listens to its silent crackling. His eyes shine with its light; his mind is alive with the fire. His hands articulate its music.

The strings are plucked with precision; practiced is he in its art. And these same hands are skilled in healing – its science is well-schooled within him. He sees. He knows. He controls the scales of harmony and healing, sharply, effectively piercing what seems its mystery. In his hands he holds the answer.

Let wisdom clearly shine. Let it give light to your mind. Let it radiate to all in its path.

(Having come from reading Proverbs’ passages, I sit near my cat as I pen these observations. And it is still spring.)

3.

Soul

Anima: breath, wind, spirit... giving life, animating – soul.

It is in these three days my cat has died, this animal. And before dying it seemed she was in a comatose state – perhaps brain-dead, but still breathing, ever so slightly... still alive.

God breathed into man’s nostrils and so he became a living being, who rose and named the other animals. We are God’s animals; His Spirit animates our beings.

And is your spirit at peace? Is your breath deep and regular? Do you know the stillness of breathing at the center of your being? In your hands do you hold your soul? Are you in control, under the Spirit’s sway?

And what do you say? What is it you speak? What do your words reveal? Breathing into your nose, your lungs are filled... and so you can speak your soul. Have you a good head on your shoulders?

The Man of the West kneels in the evening twilight and breathes in the winds of the sky which set his soul afire. And so he chants, inspired. Poetry of the spirit we speak in tongues set aflame by the breath, by the wind of the soul.

Listen for the still, small voice speaking at the center of your being. Feel pure breath fill your lungs, and speak in line with the Spirit.

(It is evening now and I am alone in my prayer corner... Peace be with you. Let the autumn wind fill you. Be one with all God's creation.)

4.

Body

Earth. Down to earth. Humble, and strong. The Man of the North labors upon the earth, and eats the fruits thereof. His back is strong as he digs the ground all the day. His shoes are dirty. When he comes home, he eats.

Simple. This simple life of callused hands and hardened foreheads. On his shoulders he carries the earth. He feeds the world.

Yes, there is a middle-aged man who has been tilling the earth for decades, who has been carrying trees on his shoulders – and he himself is as a rock. But let his heart not be too hard, and let him, too, breathe in wonder.

In the North it is cold. In winter it is cold. In the night the cold comes and hardens the earth. Here we might find a solid foundation on which to build. In the stomach is the strength of a man.

(My cold skin should prove me strong, should prove me humble... We must do. This is the daily drama.)

Together

Together they are one. Together they are whole. Together they make a holy man. One Man at the center of the universe: Jesus Christ.

And, yes, we must be like Him. We must follow in His steps. Walking the path His Chosen People have trod, we must follow in the way of the Promised Messiah, the Son of Man and God, Jesus the Christ.

One Man is set apart. One Man is whole and holy. One Man there is who is all of us, who is all of us made one, made whole.

In Him we live and move and have our being. In Him we are born. In Him all comes to be. Listen to Him call you into being as He invites you to love with heart, mind, soul, and strength. Come to this water and drink.

No division. There is no division in God. He is One. He is One and we, many though we are, are made one in Him with one another.

This is our ultimate destiny. This is our glory. To be made so one, to be made so whole – to be made so holy.

In Him it shall be so. Apart from Him shall nothing be. Let us now radiate His glory. Let us now be one in His Name.

I love you, my brother; turn not away.

(With pierced hands we come to Him, only loving...
and we are one and whole.)

**“Those who want to understand the unfathomable depths of God
must first consider the world of nature.”**

(St. Columban, Office of Readings, Thurs. of the 7th Wk. in Ord. Time)

**“Savior, your divine plan for the world
is a mirror for the spiritual world;
teach us to walk in that world as spiritual men.”**

(St. Ephrem, Office of Readings, Proper of Saints, June 9)

3.

The Four Corners

and

Songs for Children of Light

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James H. Kurt

Introduction

So, what is there left to say of the four corners? What shall we further delineate? Let us venture to look more specifically at this harmonious symphony our LORD has made, that we might be further enlightened.

I propose here to consider a work I have penned – one quite purely inspired by the Spirit of God and with ten parts in organic unity, the pairing of albums creating five movements, each with a light and a dark side (like the moon which reflects the sun).

The first we shall consider is the fifth essence, the quintessence... that which is at the conception of the whole and its four parts, its origin. Here is the spirit of man, known as the heart when it refers to his essential nature, and closely aligned with the soul, from which it can only be divided by the Wisdom of God.

I

A. THE INNOCENT HEART

At the heart of all is an innocence, a holy innocence – this is the seed from which all is sprung, the touch of God upon us. This purity, this wonder, this childlike trust is the very essence of man made in the image of God. In this original state nothing can harm us, for nothing of the world or the devil or the flesh touches us... for we are in the hand of God.

The first album of ten in *Songs for Children of Light* is titled *The Innocent Heart*. It is here our drama begins, for it is as children we begin, both in our individual lives and as collective humanity in the blessed purity and union with God that Adam knew at the time of his creation. Though we soon fall from this – and as individuals need Baptism to cleanse us from the stain of sin into which our ancestors fell – it is in this innocence we are conceived by the Lord, and it is this innocence to which He calls us to return.

All our lives are about living in this state of pure wonder before our LORD, whose love and light bring us only joy.

**“Unless you turn and become like children,
you will not enter the kingdom of heaven.”**

Mt. 18:3

We are children of God, all of us, from wherever we are born. All are alive and life is of God; none could be alive without the power of God. But the Lord tells us to turn and become as children because we have forgotten who we are, that at heart we are children, innocent children of our Father.

Do you remember, you who read these words this day, do you remember that you are a child of God? Or have you not forgotten your Father and the manner in which He brought you forth into the light of day? Unless you remember, unless you hold this innocence in your very flesh and bone, you shall not live, but die.

How hard it is for those grown old by the ways of the world and their own sin to conceive anew their innocence before the Father of all. Where is your faith, my brother? Who are you? Where did you come from? To where do you go? You are nothing apart from Him, and unless you believe and see the truth that is His kingdom, that is His love, you will die where you stand.

3. *The Four Corners and Songs for Children of Light*

And who is it that dwells here at the center of the universe: who is the true child of God? It is so that *all* are children of the one Father; all are of Him and His kingdom. But there is a man who stands at the center of the four corners, a man whom any of the four races may be.

God's blessing was placed upon the Jewish race, and this blessing shall never be removed; however, presently and spiritually, this man is a Christian, a member of the Church Christ has formed by sacrificing His own flesh and blood. Jesus, the quintessential Jew, is Son of God as well as Son of David, and in Him the promise of the Old Covenant given to the Chosen People has been fulfilled, and made new.

It is upon the Catholic Church the LORD's blessing now rests, and it shall remain for eternity. This grace is one which does not pass away, for it is indeed of the Spirit and not earthly.

Let all be gathered into this House; let the four corners of the earth be drawn to this central point of light and peace. As all who would have been blessed had to come to the circumcision of Abraham, let all nations now come to the Savior's Baptism, and find themselves children at the feet of the Father by virtue of the sacrifice of the Son.

IV. The Four Corners of the Universe

He is the innocent Lamb of God offered for our sins – to Him do we come, like Him we must be, if we are to be who we are meant to be, if we are to be sons and daughters of the Almighty Father. Otherwise, lost shall we be... hidden in darkness we shall remain.

Jesus is the love of God, His purity, His innocence, His wonder and joy in our midst even this day. Let us turn and be like Him, and that joy will overtake our souls; and we will stand at the center of the universe, at the heart of Creation, with Him through whom all things were made.

And then there shall be no death for us, but only rest in the arms of the Lord. Then our very flesh and bone will be holy, will be blessed by the Lord of eternity with undying life and vigor. His way let us walk in purity and in joy, children of God let us be, and forever we shall sing in joy of the favor of God the Father.

All else is illusion but His wondrous presence. All of this world fades away in the light of His face. And so, find yourself on the rock of His salvation, fix your faith upon this tree of truth, and you will be wed to the Lord for all eternity. Let the child inside your soul be born this day in His light, and so live even now under God.

B. REMOVE THE MASK OF LIES

The converse side of the presentation of this innocent heart, the companion album to the first, is this one – which decries the illusions that gather before our eyes and take root in our hearts here in this fallen world... and calls on all souls to be purged of them, to see through them to the innocent heart.

If the first album is a song of innocence, a song of heavenly joy at our heart's core, here is a song of experience, and the dark sorrow that comes upon us as we find ourselves rooted to this blind existence. In the first, these dangers were barely mentioned, were not dangers at all, for the Spirit in its purity was in complete control. Here now they are the substance of the work, recounted in detail, albeit always with a mind for their disappearance.

And so we hear now of war and starvation, of pride and envy and death... of the lies of this world – and of our need to dispel all of this to rediscover the innocence at our heart. Here, too, is the quintessence of life.

IV. The Four Corners of the Universe

Man is born in innocence, yes, but so soon turns to disobedience, so soon turns to sin. And so a child of God he cannot remain. The greed that possesses his soul, the lust that perverts his heart, prevents him from being who he was made to be... and so he would return to dust.

Thus man, every man, must destroy the vain images he has built around himself that keep him from the presence of God. All these false idols must be reduced to dust, as indeed they shall, to keep man himself from the pit of death.

As we wander to the four corners of the earth, losing ourselves in the distractions therein, as we become members of a worldly flock rather than the sheepfold of the Son of Man, we lose the very light within us, and will thus be cast into prison.

But from this hell the Lord does call us, to be of His chosen race again. Let us uncover all the goodness that is in us, for the image of the Creator remains upon every man.

Why hold to such evil, such lies, such disgrace, when the Lord Himself is inviting you to gaze upon His holy face?

Yes, it is true that by the darkness of our hearts we cover over the innocence that rests there, waiting to greet its LORD and Maker. There is a light planted in us by the Most High King of Heaven and earth, as the reflection of His glory... but who can see it? Who can know it if with an iron basket it is covered?

Our very life is hidden from us and we do not know it. Jesus Christ has come to save us from such fate, to make us again sons of the Father as He Himself is the only Son... and we do not hear His voice calling to our souls, beckoning our spirits to become one with our LORD.

He shall die, yes, even this far will His love go to draw us back to truth and faith in the God who has made us, whose children we all are – but even this grace we easily ignore. For is there not so much more in the world than knowing and loving and serving the Lord? And why should we turn to Him when we have money in our pockets and abundant grain in our barns? Who would desire to be a child, obedient and humble, when this adulterous world holds the glimmering light of pride and selfishness enticingly forth? Would it not be better to die?

IV. The Four Corners of the Universe

All those who live, live to God, live in His presence, for He is life itself and the seed from which all is sprung. Simple is He, One alone, and there is no God but He. He is all things, all things that are, and apart from Him nothing is. Thus must we come to Him in innocence, as His children, trusting in His ways.

Our souls, our spirits, our very lives, are in His hands. Of what use is it to set our hearts upon anything else but God? We should be one as He is one, no division among us or within us. Yet our souls are divided as our goods are divided, as the land is divided upon which we tread.

There are four corners to this universe, four paths which spread out from the central point which is the innocent heart, which is the place our Lord dwells, and we as His children in light. As we leave this essential place, this very heart of life (like Adam cast from the Garden), there is little we can do but die. Yet the Lord calls us to return to Him, that we might preserve our lives.

And so as from this heart of Christ, this heart of the quintessential Man – this anointed Jew – we travel forth to review the four corners, let us pray that even in these separated places we can remain whole, we can remain true to the call of holiness in the Lord's sight. Let us go forth in faith, trusting in His grace.

The Four Corners

**“You shall love the LORD your God
with all your heart,
and with all your soul,
and with all your strength,
and with all your mind.”**

Lk. 10:27

As I come to the beginning of the delineation of the four corners themselves – as set apart from the essential wholeness of man, of Creation – I come upon the above quote in the gospel of the day. It is the same as has inspired the conception of this work, of this understanding of the four corners of the universe. In previous writings this quote came from Mark, and had a slightly different order. Here the quote is from Luke, and it presents the four corners in the same order as they appear in the work *Songs for Children of Light*, and so in the same order as they shall appear here.

The Four Corners has indeed been conceived in accordance with this greatest commandment, the Word of God; let us pray our discussion reflect the same wonder and glory of the LORD’s command.

II

A. LOVING SPIRIT

As we move from the quintessence to the four essences, we pass from the heart that is our very core, the very spirit of man, to the heart that is the seat of emotion. The innocent heart we have just addressed, that heart which is the center of man, now becomes the beating heart that is the first of the four corners we shall now address.

This is the heart wherein our blood flows, wherein our emotions know their source – where movement itself is begun and controlled. Through the veins of our body the blood passes, to the very ends of our form... but always it returns here, to the heart which is its seat, its home.

And here is love, the love that is the tender care man has for his fellow man – known best perhaps in the heart of a woman. If it was love of God which was our concern when discussing the innocent heart of man, now, at the outset of these four corners, it is the love man has for his neighbor that becomes our especial concern.

By this love the heart is purified and reflects indeed the love of God. By this love the seat of emotions becomes as the innocent heart itself. For this must we strive, even as we set our sights on love of man for man.

Here we have a call; to each soul the word of the Lord comes, beckoning him home. But the path of each is different – all have their particular gifts, their particular talents which must be shared with others.

The Lord plants this call within our soul that we might find our place in the Body of Christ, that we might come to love as He who is our Head. And this call becomes as the blood coursing through our veins; it determines every movement and nourishes us well.

Branches of the Lord's holy vine indeed we must be, with His blood running in our veins. Then we shall produce fruit worthy of His Name; then we shall become as His brothers and sisters on this plane.

And this call is as light, as love is as light, not only to our eyes but to our hearts as well. And so we are led forth in His Spirit, in His Spirit of light, in His Spirit of love. And so we are enabled to love one another even as He loves each and every soul.

In His hands we must find our place, for we live alone by His grace, by the mercy He pours into our hearts.

IV. The Four Corners of the Universe

The lyrics of this album move as streams or rivers, as waves of the ocean, circulating, as it were, ever back upon themselves, repeating what was stated at the beginning again at the end... or with lines or stanzas recurring with some regularity, though random it might seem.

Here is the flow of the heart pumping its blood to the extremities, filling fingers and toes with the air and light it carries, and coming again to the source, to the four chambers of the heart. And tender does this motion remain.

In this third album there is no trace of darkness to overshadow the love that nourishes us well. As with the first album, it serves as a pure presentation of the quality it represents – and as with the previous pair, the second of the two shall portray the darker side, that which would stem the flow of love.

But here is only the light of love. Again, if the darkness is mentioned, it is but to dispel it; never does it truly enter in. Love here extends even to enemies, even to sinful man. For love overcomes all by its light and cannot be overcome by any. And so, let us speak freely of this love, offering it fully to every soul... and it will return to us upon the waters.

Here is the dance of life; here are the warm days of summer. Here is the Man of the South, whose heart does move with the compassion of Christ.

Here is the love best known in the romance between man and wife – here is the interchange of hearts. This is what it means to be human.

But in God's eyes all must be done; every movement let be blessed by His grace. Alone or apart from Him, the love will turn to a lie, for then selfishness will enter in.

The Spirit of love travels from one end of the earth to the other, coursing through its pathways like streams in dry land. And this Spirit brings the body to life. In the blood is found the life of man, for he could not move without its steady flow through his veins.

O Lord, in your Spirit let us remain, that hate shall have no place among the sons of men, that lust and greed will be banished away and we come to the kingdom of heaven. It is not easy for our straying hearts to remain centered on you... Wash all our sins away in your cleansing blood, and help us love one another.

B. CLEANSING HUMAN FRAILITY

As with the first part of our discourse, which found a ‘darker’ side to the spirit addressed therein (and so necessary for our salvation), here with the heart we also find a darker side. In this album is presented the sin of man in sometimes graphic detail, though always with a mind toward its purgation.

What is more unstable than the human heart? Like water, which ever seeks the lowest level, so is the heart of man. Corrupted by the world and the flesh and the devil, it can barely stand – and would never be able to, except by the grace of God.

Only by the Lord’s mercy do we preserve the love that must move the dance of life. The darkness of sin surrounds and enters in almost unknowingly, but by the sacrifice of Christ we find forgiveness in our repentance of our sin.

This album is itself of two parts – twice the length of all others. This may be to express the prevalence of sin in the life of man and his need for cleansing; and in its form it also shows both the sin, evident more clearly in the first half, and the cleansing, more present in the second. It is something of a monumental task to cleanse the frailty of the human heart, and so the Passion remains ever the most heroic act of love that could ever be.

3. *The Four Corners and Songs for Children of Light*

How shall we speak of the darkness of man's heart, the sins he commits in this world against his brother? His hand is lifted toward his neighbor for violence and for lust, for greed, for theft – and all of these duly cover over love.

It is a false love to which he turns, and finds himself in a twisting whirlpool. He stumbles down the street so blindly, inebriated with unholy fires. He gropes in the dark, grabbing at what he can, but none of these things do satisfy... yet he cannot control his lust – he would but drown in his addictions.

And at every turn he rejects the Lord, whose arms remain ever open to his return. With every sin he sinks deeper into the pit, covered in unholy blood.

What distractions man builds for himself; what idols before which he would bow. But of heaven he knows nothing, nor cares to heed the angels' call. He would sooner shoot up on the poisons of forbidden fruit than taste in time the food that is true.

What life can there be for the heart cast upon the burning bed? Will disease eat away at his flesh forever? Or will he turn to the blood of Christ for cleansing, conquering the surrounding darkness and finding the life within? Let him run not from the Truth, but into His arms of love.

IV. The Four Corners of the Universe

The rain falls from the sky, cleansing the air and the earth alike, that in newness man might live and breathe upon this plane. If there were no rain, how the elements would stagnate.

But as it is there is a cleansing rain, a healing shower, pouring forth from the side of Christ to wash all hearts clean of their impurity and make man whole once again in God's sight.

And the cleansing shower makes streams that run through dry land, bringing the graces of God's love to those far from the ocean of His mercy – let the rivers run!

In these paths we shall not stumble; in His way we are made whole. By these waters the devil is conquered, bound and cast into the outer darkness from which he has come.

And so a joyful shout goes up from the shoreline, from the Sea of Galilee, where waves caressed His sacred feet, and held Him up for all to see.

We have great sin tunneled deep in our hearts. There the darkness would make its home. But the Lord overshadows the darkness, and calls all straying souls home.

Day by day let us make progress, ever leaving behind the path of sin, and we shall come soon to heaven, knowing well the blood of His redemption.

3. *The Four Corners and Songs for Children of Light*

During the week I write of this album, there has been nothing but rain – darkness and rain every day. Even now in the church in which I sit to write these words, there is rain through the roof, leaks everywhere, puddles gathering on the altar and among the pews... It is a week like none other.

The Lord's water, His graces and blessings, must enter into us some way. Our hard hearts must be softened to His mercy, if we are to live. I note that at this time around the world there have been hurricanes, floods, mudslides, and earthquakes – all of remarkable proportion. What is the Lord saying but that He would cleanse this world of sin?

Come to Him on your knees, brother. Beg His forgiveness. Repent of your wrongdoing, for He will hear you. His ears are open and listening for you to bare your heart, that He might enter there and bring His salve for your wounds. His priests wait in dimly lit boxes for the movement of your heart toward God.

Do not wait. Do not hesitate. And do not be afraid. Let all the darkness be taken from you. The darkness that surrounds us here on this earth cannot hold sway in a heart fortified by Christ's blood.

His peace awaits on the other side of your Confession.

III

A. BREATH, THE APPLE RISES

Now that the rain has passed, now that our hearts have been cleansed of sin, there is peace – a peace that surpasses understanding.

Here in the center of time, in the center of our beings (as in the center of this work), is the soul of man. As the heart is like the spirit in its also being known as the heart (the core), so the soul is in the center as is the spirit – indeed, only by the Wisdom of God can soul and spirit be separated; for God’s Spirit breathes life into us, and so we become a living soul, made in His image.

A white cloud passes overhead now; gently we breathe in the Father’s presence, becoming one with Him.

This pair of albums has not the same contrast as the previous two. Here both albums are as of light. There will be contrast, however, between this pair and the pair following, which will be more of a kind of darkness.

But as for this one, which does present itself at the center of the ten – here indeed the apple rises; here indeed the sin of man is transcended... and he is made whole again by the Spirit of God. (A holy man is set apart from this evil age.)

3. *The Four Corners and Songs for Children of Light*

From upon a mountain a man is able to see that which surrounds him, and so from the vantage point of this central album, from the place of the soul, one is now able to look out and see the significance not only of oneself but others as well.

The soul is the place of prayer (as the heart is the place of charity). Here there are words, words which have at their heart the spirit, or they could not be; for a man cannot speak unless he breathe. This man of the soul, the Man of the West, is as a poet, or, more to the point, a prophet, speaking, as it were, for God, who uses men to do His work. And so he is able to speak, for the LORD inspires him and shows him what he must say.

As the nose is the center of the face, so the soul is the center, the still center, of our being. Here is now the man in maturity; having gone from childhood (the spirit) through adolescence (the heart), in the progress of these albums we see that now the man is grown. He shall from here pass to middle age (the body) and then old age (the mind).

But here he stands as if on a cloud more so than a mountain (for it was the hand of God that enabled Moses to see the Promised Land, not so much the height of the mountain); now has he entered a place of transcendence. But let him beware lest he fall into pride, even as the man of the heart falls by sin into lust.

IV. The Four Corners of the Universe

There are no words. When purified by the Spirit of God, we have nothing to say. Our tongues are stilled, silence comes... the NAME of the Father is upon us: “YHWH.”

The soul is indeed of words, as prayer is made in words, and prophecy as well. But at its heart, where the soul meets the spirit and thus (as the heart, the seat of emotions, when purified becomes as the innocent heart, the core of our being... the spirit) transcends its nature as one of the four corners and becomes as the spirit itself – here there are no words, for here only God speaks.

YHWH. It is the Father’s NAME given as an everlasting remembrance to the generations of man, calling his soul away from its pride and back to its source in the Spirit of God. It is here wherein the Father speaks; in silent wonder we sit before Him.

If it is in this corner (albeit a center) of our being wherein the Father speaks, perhaps we may say that this nature is one particularly aligned with the Father. Then we might also say that in the fire of the mind the Holy Spirit finds special place; and – to conjecture even more so – that Jesus is especially in the heart and body, perhaps even in His divine and human natures, respectively...

But these things are not easily distinguished, for God is One and wherever one Person is, there are the others as well. And one could certainly make a case for any one of the four as any one Person’s dwelling. (Is not this album called “Breath”, and is not the Spirit the Breath of God, for example? And is He not the Loving Spirit?)

Let us be silent now.

3. *The Four Corners and* Songs for Children of Light

B. ALL ONE

The previous page is intentionally blank, is intentionally silent, because there is nothing left to say when the Spirit descends upon the soul and man sits in wonder of God's presence. It is then that the LORD speaks. (Here is the climax of our work.)

But from this still point of the turning world there does come a song of joy, for it is here man recognizes his oneness with all Creation, and with God Himself. At the center is not only transcendence of the four corners but also a recognition of the oneness of the four: here they are whole; here, in God's presence, they become what they are – one. All Creation is one in the Lord.

In this companion album to *Breath, the Apple Rises* is again a sense, and a proclamation, of the pure being that is at our heart, in our soul... But here that essential nature becomes more concrete in its realization in the unity of man.

And here, too, joy returns, the joy we first saw in the initial album. Here there is, in fact, a kind of rebirth embodied. As we leave behind the passions, the addictions (the sin) of this world, we find transcendence of them, yes, and thereby we are born again of the Spirit that is at our heart.

And so, not only are all one, but all are children – here the pure vision of life comes to the soul, and so with eyes renewed we behold the world as it should be in the hand of its Creator.

3. *The Four Corners and Songs for Children of Light*

This is the shortest album, and it serves rather as a bridge between *Breath* and the albums that follow, which are of the body, much more physical... though they will have the breath in them. And so, it is indeed as enfleshed soul. The entire second half will be more real, more concrete, as we enter middle and old age, and here with this album it begins.

But here yet all are one. Here there is no separation into corners. Here the corners are drawn together and we celebrate the Spirit that animates us all.

Here we are one person, and that Person is, of course, Jesus Christ – who is the Alpha and the Omega, who exists before time and is the Person through whom time is made, and who exists beyond time into eternity. And so, here, time we transcend... even as we transcend our humanness in His divinity.

Yet here we are a human person, make no mistake. We are not spirits, not without bodies, even as our Savior is not without a body – we are His Body, His Church, and glorious is the place we find in Him.

And so, let us leave ourselves behind; let us forget our individual differences, our individual sins and shortcomings – let us possess nothing of this world, take no pride in who or what we are upon this earth... and in Him we shall be reborn into the kingdom He constructs in His loving presence.

IV. The Four Corners of the Universe

From the four corners of the earth they come to gather as one in God's heavenly kingdom. Here there is no distinction between Gentile and Jew or among the Gentiles, for all are children of the one Father and all cry out "Abba," that is, "Father," to the God who saves us.

Here in this world the fulfillment of this blessing is not possible. Though we approach it each day and grow closer to it every moment, it yet is kept from our grasp – lest we should choke the life from it. But indeed, ever are we led forth toward it, toward this vision of heaven.

So gradually we come to it, we know not how it comes to us. We cannot see it rising in our midst, yet it does... and clear sense of it is not missing. We lack no gift as we draw close to our God, by drawing at the same time closer to one another.

We must have vision that all are one, that all are our brothers and sisters, or we will never have vision of God. If we fail to love our neighbor – and all souls are neighbor to us – we simply do not love our Lord, who calls us to such love as He possesses.

Let us join with our Lord; let us be as Jesus, one with the Father as the only Son, by loving as He loved and giving ourselves as He has done. Only in Him do we find salvation, a salvation He plants in our souls.

All is one – the sea and the sky and the earth and the sun; the Man of the South and the Man of the West, the Man of the North and the Man of the East... all meet here in the center of the universe. And so here there is no South, West, North, or East but only the Garden God has planted, only the kingdom which is to come.

Our souls sense this oneness; in our souls we find this peace. Peace and unity are two sides of the same coin, for a man cannot be at peace with himself unless he is at peace with his neighbor; and he is not at peace with his neighbor if he is not one with him, with every man. Any separation of this oneness amongst brothers causes separation within a man... and so the kingdom of God within him he cannot know if he lives not in this kingdom with his fellow man.

Is this not the Church, my brother? Is it not one family of man, redeemed by the Savior? Are we not called to live as one in Christ the Lord, in His Body and in His Blood? If we do not do so then we are not children of light.

The pride, the selfishness, that remains in us must be driven out; it can find no place if we are to be who we are meant to be, if we are to be as Jesus the Son. And so, humility must be grounded in us, even in the dust of flesh we bear this day.

IV

A. THOROUGHFARE

And so we enter the realm of the body, the physical, material world. Why do we need to concern ourselves with the body? Why can't we just fly to heaven now that we have come to the mountaintop; now that we see that all are one and God's Spirit breathes in us, why should we return to earth?

We are men and not angels. We are human, of the earth. In this *humus* we find our nature. And so to leave it, to ignore it as if it did not exist and we did not have it, as if our lives were not tied to it, would be a foolish abomination. It would lead only to the most grotesque of circumstances.

We must go through the body, yes. We do not remain in the flesh as we know it, but it is our means to salvation, to the kingdom (where it shall be made new). And so we must go through it – it carries us to our destination; it is our given instrument.

The musician cannot play without the wood and metal of his guitar, and we cannot reach heaven if the body we hold not firmly on this plane. And so, through this world let us go as we make our way to heaven.

Yes, in the body we make our home; but this flesh shall pass away. The world is one – earth and sea and sky and sun – but one day this world will be no more. Here we live for a time, and for this time it is all we have. Though heaven breathe upon us its light, yet we remain enveloped by night.

Here in this album the spirit is present once more. But unlike the previous (two), it is the physical universe that is the substance of the work. We are told that this is what the spirit breathes through.

If we heard before the spirit rules the body, here is the body now in detail drawn, before the spirit which transcends all is indicated. (Before it was the spirit our concentration was upon.)

We have come now from the soul to look upon, to observe, the flesh. The soul remains with us in this – without it we would be lost – but now we must with it conquer the world.

Now we are alone, indeed. Now as if into a desert we come. Now little water is given to our spirits, but yet we must discover them.

And so we shall; and so we do. And so the world is overcome.

IV. The Four Corners of the Universe

We hear now that the world is a seed, that all the world is but a seed, and this is a return to its source, to its moment of conception by the Spirit of God. All the concrete and all the trees, all that is, however large or small, finds its origin in the hand of God... and to Him all its fruit must return.

But fruit must be borne. Work must be done, and the matter of this world we need to play our song. I could not write these words without a pen, or paper upon which to write. And though this paper shall soon turn to dust along with the pen and hand that have written them, I pray that the words' having been written, if just for this time, shall have been beneficial and helped in some way a soul unto heaven.

The things of this earth are a necessity. We need a roof over our heads and food in our stomachs. The clothes on our backs are not easily gotten rid of, and we cannot be bereft of them permanently. But, of course, they all will fade and die. And so no attachment to them can be developed. No permanent home is found in them. They are but as tools unto our redemption.

And now in the night, the sun having set, coldness falls upon the hard earth. The Man of the North rests from his labor, his tilling of the soil, upon which now lies the heavens' deep snow.

3. *The Four Corners and Songs for Children of Light*

In the previous two albums, from the top of the mountain in the autumn evening the Man of the West breathed as one with the Spirit of God and his brothers and sisters. Now night indeed falls and the Man of the North rests from a long day of work. The snow covers the ground to keep it warm and prepare it for new birth.

Jesus has died. Yes, Jesus has been crucified – and He cannot be crucified again. He has entered into the death we all must bear and borne away its darkness come from the sin of the world, by which the devil held power over us in the death he threatened for our sins. But Jesus *has* died; in our place He has been crucified. And so death has lost its sting. And so the Spirit comes, even to this flesh, this dust of the earth.

By the sacrifice of Jesus we conquer death and so enter into eternal life, a life in Him that does not end, that burns with His truth in our hearts even as we tread upon this plane.

The earth no longer we fear, for even it is converted by the Spirit of God to serve His will, to serve our needs. And so our earthen nature becomes a blessing, for by it we find the protection, the refuge of humility, that unites us with the Son of Man, to become as sons of God transcending this very earth we tread upon.

B. THE WHOLE WHALE

Deeper into the flesh we go. Grounded in the earth we become. It seems as if it becomes darker, too; but in this darkness there is a light.

For the body in which we ground ourselves more firmly now is the Body of Christ. In His flesh we find a home that indeed transcends this world, this flesh of our own. And now we become whole.

Here in this album we hear more, much more, of the Father, of Christ, of the Holy Spirit. In *Thoroughfare* God was barely mentioned (though always present). Now we hear freely of Him, and His words are evident throughout. Now as we speak, as we play our song, ply our trade, it is of God we speak... and so our speaking, our art, becomes purified of the corruption of the flesh and takes life in the Spirit.

Is this not what we must do with our own lives? Must we not make God the matter of our days? Must it not be His flesh that feeds us? Else we shall certainly go astray.

Let the fullness of His flesh take hold of you now, and the flesh you will overcome in Him who is more humble than a spec of dust.

Now the night indeed is deeply set upon the land, and the darkness is profound. But the darkness need not be of a death that destroys; it may be one that brings comfort and redeems, even as a Sabbath rest. If in innocence and wonder we take our refuge, then the darkness does not enter into us, but only serves to strengthen man at the end of a long day.

Here in the dark of night, here in the cold of winter, the Man of the North must spend his days bundled in clothes and huddled in houses; he thus knows not at all the burning sun. (Whereas the Man of the South we find in the land of summer, of the afternoon, where the sun is high and intensely shining. He remains often out of doors and with little clothes for all the heat, and thus knows well the sun's burning rays.)

The movement of the day has now become quite still; the bear hibernates in winter. But on the morrow the sun shall rise once more, and the new day will bring a thaw to the cold set upon the earth here in the midst of winter.

IV. The Four Corners of the Universe

The whale is the largest of mammals. Yet it, too, is dependent upon the air for its survival. Though it swim in the sea, to the sky it must come to breathe. And so this largest of creatures needs this seemingly insignificant, invisible thing.

We use here the figure of a whale to stand for Christ and all His Body because, though He fill the earth with His presence, yet the continuance, the very life, of the Church is dependent upon the Spirit of God. And, like the wind, no one has seen the Spirit.

There is a hole in the skin of the whale through which he breathes. And the holes in Jesus' hands and feet (and side) are as windows unto Heaven. Though made on earth by the hands of men, they become the source of our redemption. In them we take our strength.

Yes, the strength of man, of the Christian, comes, of course, by way of the Cross. It is this which gives power to bear all in this world, and it is this that carries us unto Heaven. All the earth is gathered as one in the Cross of Christ, in their sin as in their redemption, and through this Cross all the earth indeed comes to God's kingdom.

We are weak without Christ and His sacrifice; we are dead in our sins. Mere human beings, we turn to dust. But the Lord makes this dust of flesh, this dust of the earth, matter borne by the angels to the kingdom of heaven. In His weakness we are strong.

The hole in the hull of the whale was so, the whole whale was no whale at all.

The whale is whole; His flesh is holy, sanctified by the Word of God. But the hole in His flesh, through which the Spirit breathes, makes Him holy, holy unto Heaven; it takes Him from this earth and its atmosphere to the place of the Spirit.

Do not reject the flesh. Do not think it evil. It is nothing, nothing about which to be concerned. We are of the Spirit, the Spirit of God... the flesh is of no avail.

It does not matter if you are healthy or well in physical terms, whether rich or poor, weak or powerful... all that matters is the Word of God, and that you follow in the path of His Son.

The path leads to the Cross, leads to the laying down of our lives – leads to a humility that brings exaltation in the sight of God Most High. And so we are strong.

And so we are ready to pass now, to pass into morning – though the darkest part of the night lay ahead, the purest light is sure to follow. Near is it at this time.

Stay awake now. Look for His coming. Your flesh is prepared; the way is set. Now you shall see that His crucifixion leads to life.

V

A. LISTENING TO THE LAMP

Now we pass through the deepest part of the night to the light of morning. Now we pass beyond words to the tongue of the Spirit. Now it is time to wake in patience in the kingdom of God.

In this final pair of albums we return to the strict division of light and dark. As in the first pair, where the light was presented first (in its reflection of our original nature), though it may be second (since it is seen in its uncovering), here, too, the light is presented first, though (even more so), it will not really be known until after the night of this age has completely passed, a passing which will be the substance of the second of these two, *Bearing the Birth Pangs*.

But first we do indeed hear of the light, both as far as we can glean while on earth, and as preparation for the intense darkness about to fall... that we will have hope despite the encompassing nature of the darkness of this night.

Hope is what these two albums are most about, the hope of light the Spirit brings by His holy fire, and which is present within the redeemed – though, again, not in fullness on this plane.

But let us speak with the tongue of the Lord as far as we can in this mortal frame. To the light of God let us listen.

3. *The Four Corners and Songs for Children of Light*

Here indeed is the Holy Spirit, burning, shining in our hearts, in our minds, the fire of our minds setting our spirits aflame with the Wisdom of God.

We must use this encompassing illumination of the Spirit to cast away, to purge from our midst, the encompassing and encroaching darkness of this world. The unholy fires of this forsaken place we must fight unceasingly with the holy and surpassing flame of the Spirit. The light of the Spirit will quickly and completely destroy all the sin of the flesh, the world, and the devil.

Jesus came as a light into the darkness of this world and lit a fire upon the earth, sending the Holy Spirit into our midst to remain with us until the end of time. Thus for those baptized in His flame all time is now wrought by the Spirit of God.

Is your mind aflame, my brother, with the Sprit of Truth, the Spirit that inspires all souls wrought by the hand of God? If so, the fire will indeed encompass all around you, burning up every dead tree of the land in His flame and making all new by the Blood of the Lamb. Even the most mundane object or action will be infused with this light of God and become holy, and become part of the kingdom of the Lord. If you have His Spirit working in you, you will have eyes to see and ears to hear and nothing will dim this light of our Lord... for it is eternal.

IV. The Four Corners of the Universe

Into white we shall come, where no thing of this earth, no color or darkness of the world, remains, but only the unending, undying, unfading light of God. There we shall dwell with Him for eternity in white robes washed in the blood of His Son.

This world is a mirror in which we may see ourselves, in which we may read our lives written by the hand of the Lord; but the world is passing away and so the mirror will be broken, will shatter to pieces and be blown away as dust in the coming of the Christ on the last day. Until that day we may look and see and learn what the Spirit would help us to discern in these things which He infuses with His light... but soon, very soon, all these things shall disappear – remember this always.

While there is time, remove the log from your eye, that you might see the light the Lord would bring to your mind even while in this earthen vessel. Each day, every hour, this moment – the moment that lasts forever – He comes to you knocking at your door: let Him in to dwell with you that you too might be anointed by His Spirit and enter the holy Garden the Son prepares for all the Father's children.

Be not afraid of opening that door, of leaving this world and all its illusions, all its passing things, behind. Though they bring you to heaven, though the Lord send them as blessings for this time, they indeed must all be freely abandoned. Only the innocence and wonder of God remain; only in His Word do we live.

3. *The Four Corners and Songs for Children of Light*

Old age is upon us now and so wisdom must be at our gates, must be our guide, though not a wisdom of this world but one purified in the innocence of a child, that the mind might also be of the spirit, of the heart... of the center of our being, where God abides.

The Man of the East looks out upon the sunrise, and he sees. Skillfully he plies his trade with hands like sharpened knives. Clear as glass is his mind, and quick is he to comprehend. But though this aged man be wise, he must also be as a child, or risk being circumscribed by his mind, and thus know death alone.

In this album there is a song, “Whole Philosophy”, pertinent to our theme of the four corners, here with respect to the senses of the human person. It reads: “Nostrils breathe air into lungs; / the sound of words is spoken out. / Ears receive the waves of sound, / that move the heart, / that move the heart... / The movement opens up our eyes, / setting the brain on fire. / And our perceptions tell us / to feed ourselves, / so that we may grow.”

We must know our senses. As they become whole, we approach being children of light – we, too, become whole. The four senses, which are all of touch, we must employ to be led rightly in this life.

But it is always new sense to which we aspire. Always the senses are but tools aiding us in our journey beyond the world of sense to the kingdom of heaven. Let us be born anew in Christ.

B. BEARING THE BIRTH PANGS

Death is upon us now. The sun sets on this earth; the end is near when darkness reigns. But we are not afraid: in patience we wait for our Savior as for the light of morning.

If we are to be born anew, first we must die. Of this life we must be bereft to find the kingdom of heaven. And so if there is a certain sadness upon us, if into mourning we do come, it is only that our hearts might be prepared for the kingdom on the horizon.

The image of a coffin presents itself to us. Are we fearful at the thought of our bodies lying there? Or do we have faith that even from death Jesus saves us? Here is the final question we must answer. And soon it will be time to go.

Let us indeed prepare our souls for the impending darkness. Even through this day the end of the world courses; are we attuned to the world's decay? The Lord has died upon the Cross – this truth we cannot forget, for it is with us every moment, insofar as our eyes are opened to see the death that is inevitable for all the redeemed. It is only by His death, by way of His Cross, that we come to heaven.

Doubt enters in as we near the end; the dark spell the devil would cast upon our minds to dim the light therein. But the light of God cannot be dimmed, and the doubt the devil spins is but an illusion. You must discern the dying of the false light of this earth, over which the devil holds sway, from the eternal light of the Father... and hold on always to that perfect light.

Why should you doubt when these passing things go the way they are intended? There is yet a child inside you, the Christ Himself, and doubt, though it does not exist at all, may be said to sort of fade away along with the earth and sea and sky and sun. It shall have no hold on you who hold on to faith in the Lord.

The Spirit comes. Though seemingly hidden by this death we endure, the Spirit is ever present. He never leaves our side, nor His angels with Him. Do not fear; vision of God shall once again be yours, and fully.

O Lord, let the angels come and guide us home, carrying us to your side. Let our own prayers and love for one another serve to bring us to your kingdom. Let your Spirit never leave us and His mark remain upon our foreheads even as the earth turns to dust, even as death approaches all of us.

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Patient endurance. How else can we survive until the end if we have not patience? For the wait may indeed seem long and the pain unbearable, but in Christ all is borne well. For He endures all for us.

From the Cross He cried of being forsaken, forsaken by God, yes, but because we had forsaken Him. He cries out in our stead, we who have been separated from our Creator, from our very life Himself, by our sins against Him – by our refusal of His love.

But all of this He bore for us, willingly, and completely. There is nothing left for us to suffer; we have but to join ourselves to His suffering, that it might be fulfilled in us as it has been fulfilled in Him.

How can the old man bear his aches and pains, the falling apart of his earthen frame, if he has not the spirit of a child at whatever age he might be? And how can man at any age endure the death that waits for every soul if he has not the Spirit of Christ within him?

Make yourself ready, my brother, my sister. Be purified by the darkness that comes. Even this day you may be made whole in His blood, that you might lift your heads to the sky to see Him come.

Do not delay from day to day. Come to Him and remain in Him, carrying joyfully the cross He provides. The kingdom is indeed on the horizon.

3. *The Four Corners and Songs for Children of Light*

I write this final chapter, appropriately, during the final week of the Church year when, of course, we hear of the end times – of the destruction coming upon the earth and the Second Coming of Jesus. (A week I have spent on each of these albums, and it is now this work happens to end.)

Have we succeeded in further explicating the four corners of the universe? Has our goal been met? I would say only the Lord knows, and into His hands I commend this writing.

It must necessarily be incomplete; it must necessarily have imperfection, written in an imperfect tongue by a soul that is far from perfect – who could clearly delineate the hand of God at work in the world in such artificial light as we must make use?

But beyond this inherent failure, there is, I fear, a personal one as well: have I said all I could on the matter that a ray of the light of God might shine through this imperfect form? Very little has been well said, perhaps... though through the course of it all I believe the Lord has been with me, inspiring me and guiding me lest I go too far astray. It has been into His hands I have commended it all along.

And it has all been written before His tabernacle, in His presence in His Church. Here at the center of the universe there is always certain comfort to be taken that we are not far from the will of God, however blind we are.

Amen.

AFTERWORD

There does seem to be some significance to what I mention at the end of the fifth album, *Breath, the Apple Rises*, at the precise center of this work. It seemed at the time to be inquiring too curiously into the nature of the Trinity to relegate each Person to a particular “corner” of being; but if not seen as relegation, but rather a means of explication of a fathomless mystery – a way for faith to seek greater understanding – then we might do well to mention a few consequent ideas.

Each morning I pray a prayer (Infant Jesus Novena) which has three parts. I address one part to each of the Persons of the Trinity: I ask that I might remember the Father’s NAME, the Son’s Blood, and the Spirit’s Promise.

The first is addressed to the Father, the Creator of all, whose breath upon our soul gives us life; for it is when speaking His NAME, YHWH, we unite with Him in wonder. Thus, the Father and the soul (and the peace He brings therein) are correlated. (Let us give our souls – all our thoughts, all our prayers... to Him.)

The Blood refers certainly to the Lamb of God and His sacrifice on the Cross for our sins: in the Son the Father’s love is made known, and so to us He is love personified. And so the second Person is correlated with the heart and its tender love and mercy. (Give the Son your heart; love others as He – laying down your life, praying for the salvation of all.)

3. *The Four Corners and Songs for Children of Light*

The third part of the prayer is addressed to the Holy Spirit, for it is He who gives us hope of attaining to the promised kingdom of God. Even while here on earth, He leads us wisely. His fire fills our minds and keeps us from despair as all is infused with holy light and so made sacred to our eyes. By His fire we are refined for Heaven. (Give your mind to Him and live in His Time.)

Hope is mentioned here. The three theological virtues are relevant as well. Hope, as suggested, is a quality of the mind, and so, in accordance with the above, is related to the Spirit. Charity is clearly an aspect of love and so of Christ, in line with what we have stated. Finally, in addition to peace, the Father also is the most proximate source of faith; He, as it were, spans both soul and spirit in this analysis. (This is not unusual in that, as written here and in the Word of God, it is only by the Lord's wisdom that the soul we breathe here on earth, sustaining our life in this land, can be separated from the spirit at the very center of our being – which is the “land” where God dwells, the kingdom of God Jesus has said is within us.)

So, here are soul, heart, and mind addressed re the Trinity, but what of strength – what of the body? To answer this we must look to our Blessed Mother and the Church (of which Mary is Mother and model). It is through the Virgin the Church is born, and it is only in harmony with the Church, the Body of Christ, we are whole. Here is our strength. In God's House we become one with God, part of the Divinity from whom we come. Are we not built as stones into this Temple? Is this not the strength of God on earth? And does not Our Lady, who is closest to the three Persons in One, consecrate us in the

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Lord's House when we consecrate ourselves to the Lord through her?
Here is our strength – here is the Body made known.

We might also add that this fourth part, which though one with God is yet distinct from Him, correlates to the second greatest commandment, which Christ has said is like unto the first: "Love your neighbor as yourself." When we do this we fulfill our love of God.

And as for the four cardinal virtues, can they not be correlated to the four corners of the universe? Is fortitude not known especially in the strong body of the Man of the North, prudence in the wise mind of the Man of the East, temperance in the loving heart of the Man of the South, and justice in the peaceful soul of the Man of the West?

And we have not yet mentioned the four living creatures of Ezekiel's vision and the four Evangelists associated with them –

Ah, but let us end it here....

no words
(but the NAME of the Father)
no thing
(but the Cross of the Son)
no time
(but the Fire of the Holy Spirit)
no place
(but the Body of Christ)

If we pray,
it must be the Father who prays in us,
or all is quite vain;
if we offer sacrifice,
it must be the Son who offers sacrifice in us,
or all is quite vain;
if we seek the kingdom of God,
it must be the Holy Spirit who guides us,
or all is quite vain.

And if we are blessed to do the will of the Lord,
we must know that Mary, the Mother of God,
was the first to be so blessed,
and only through her
do we enter the Church
and make our home in the Body of Christ.

Of ourselves we can do nothing
but go astray from the will of God.

In the Name of the Father,

and of the Son,

and of the Holy Spirit...

Amen.



YHWH

I must come back to the Divine NAME,
for everything, and especially all words,
comes back to this:
this is the only thing, this is the only Word,
the only Word that is.
All other words stand for something else,
indicate something, point to something
other than themselves...
but this Word *is* what it signifies.
It is the only word with meaning,
for it means everything.
Other words mean something, a particular thing,
and so in the end mean nothing (in themselves);
but God's NAME means what it is:
Life itself, His presence –
pure Being.
It is all we need to say,
all we can say.
And so, we always come back to this.

Other Books by James Kurt

silence in the city – short contemplative poems; moments of divine silence in the midst of city life. 148 pp. (74 pieces) 2003.

Songs for Children of Light: Ten Albums of Lyrics – a white on black conceptual work with simple drawings for each song. 150 pp. 2003.

Turn of the Jubilee Year: A Conversion Song – an autobiographical prose depiction of vocation search through pilgrimage to Medugorje and stays at a hermitage or two. 230 pp. 2004.

Our Daily Bread: Exposition of the Readings of Catholic Mass – a page of writing for every Mass of the liturgical calendar for the Latin Rite; reflections drawn from the Scriptures. 727 pp. 2004. w/ imprimatur.

Prayers to the Saints – a page of prayer to each saint on the Latin Rite calendar for the United States. 230 pp. 2007. w/ imprimatur.

YHWH: Order of the Divine NAME – on the significance of the contemplative silence that is the NAME of God, and its application to a spiritual life. 260 pp. 2008. w/ imprimatur.

Chapters of the Gospels – exposition of the four gospels, chapter by chapter. 114 pp. 2008. w/ imprimatur.

