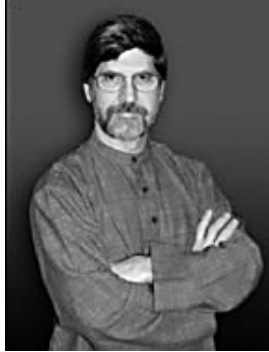


IN MEMORIAM
JAMES S. CUTSINGER
(May 4, 1953 – February 19, 2020)



‘A Serious Seeker and Socratic Teacher’

A gifted and compassionate teacher of the perennial wisdom, Professor Cutsinger possessed a penetrating insight that he brought to bear on issues of faith and modernity, challenging false assumptions prevalent within academia about the nature of man and the limits of knowledge.

He was the author of *The Form of Transformed Vision: Coleridge and the Knowledge of God* (1986) (Owen Barfield, who wrote the book’s foreword, praised Cutsinger’s ‘meticulous, unhurried, superabundantly documented exegesis of what Coleridge thought’); *Advice to the Serious Seeker: Meditations on the Teaching of Frithjof Schuon* (1997) (the book, which has influenced many a ‘serious seeker,’ explored the ideas of Frithjof Schuon and the perennialists); and three anthologies of Schuon’s writings: *The Fullness of God: Frithjof Schuon on Christianity* (2004), *Prayer Fashions Man: Frithjof Schuon on the Spiritual Life* (2005), and *Splendor of the True: A Frithjof Schuon Reader* (2013). Besides editing several of Schuon’s books and letters, he has also edited and produced several anthologies, notably the proceedings of two conferences that he organized [*Reclaiming the Great Tradition: Evangelicals, Catholics, and Orthodox in Dialogue* (1997) and *Paths to the Heart: Sufism and the Christian East* (2002)] as well as *Not of This World: A Treasury of Christian Mysticism* (2003).

Viaticum: Poem and Explanatory Note

By Charles Upton

When professor and Traditionalist author James Cutsinger sent out the last of his health reports on January 31, 2020, revealing that his cancer treatment had now become only palliative and that he had gone into hospice care, I spontaneously composed the poem below, and immediately sent it to him. He wrote back at once, letting me know how moved and delighted he was to receive it. I then wrote back to point out how the second-to-last line sets up a correspondence between the personal judgment (“your friends”), the general judgment (“the broad earth”), and the universal *mabapralaya* (“all the stars of heaven”), the “day” when not only the entire material cosmos but even the lowest hells and the highest paradises-of-form are re-absorbed into their Principle—this being the only sense, in my opinion, in which Origen’s doctrine of *apocatastasis* can be considered true: *To Him belong the heavens and the earth, and to Him all things return* [Q. 57.5]. Dr. Cutsinger replied that even in his “reduced condition” he had immediately understood what I was getting at.

He passed away on February 19, 2020.

After writing this poem, I wondered whether the *viaticum*, like the elegy, is a recognized poetic genre in English. It turns out that it is, though elegiac poems are much more common; it is easier to speak about someone after their passing than to directly offer them “best wishes on your impending death.” “Viaticum,” for those unfamiliar with the Roman Catholicism that has been the basis (until recently) of Western civilization for the better part of 2000 years, is the Holy Eucharist that is given to the dying; its meaning in Latin is “provision for the journey.”

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