

## Perspective

# Heaven Cometh Home: The Geometry of Eternity and the Continuity of Spirit

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### Abstract

The Geometry of Eternity and the Continuity of Spirit explores post-mortem manifestation through theological, symbolic, and phenomenological lenses. Centered on the documented experiences surrounding Darren John Chard, this study examines the continuity of consciousness and divine communication beyond death, as witnessed by his twin soul brother, Mark Edward Chard, and supported by testimonial evidence. Engaging Christian theology, sacred geometry, and Indigenous cosmology, the paper interprets recurring visions of squares and circles as metaphors for the unity of material and spiritual realms. The wolf totem and medicine wheel traditions further illustrate the soul's cyclical journey toward divine consciousness and harmony with the Creator. Drawing on scriptural precedents, mystical theology, and consciousness studies, the paper situates these experiences within a theology of resurrection and eternal life in Christ. It proposes that Darren's manifestations reflect the new creation promised in Scripture, challenging conventional eschatological boundaries. Ultimately, Heaven Cometh Home invites Church and academy to reconsider the living continuity between Heaven and Earth, where faith, testimony, and symbolic cognition converge in Christ.

**Keywords:** Creator, Christ, geometry, eternity, spirit, continuity, post-mortem, manifestation, Christian theology, Heaven, Earth, consciousness.

### 1. Introduction

Death, in the human imagination, has long been considered the final threshold between the temporal and the eternal. Yet across history, faith traditions have preserved accounts of communication and continuity between the living and the departed, events that invite renewed theological reflection on the nature of consciousness, resurrection, and divine presence. Heaven Cometh Home arises from such a living testimony: the ongoing spiritual relationship between twin brothers Mark Edward Chard and Darren John Chard, whose bond appears to transcend physical death.

Following Darren's passing from terminal illness, a series of verifiable manifestations and prophetic communications began to unfold. Witnessed by psychic medium Kenny Corris and corroborated by written records, these events raise profound questions about the permeability of the boundary between Heaven and Earth. Darren's appearances, symbolic revelations, and

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communication through light and energy have consistently aligned with biblical and mystical patterns of divine encounter.

The purpose of this paper is not to prove metaphysical claims by empirical means, but rather to interpret them within the frameworks of Christian theology, sacred symbolism, and cross-cultural spirituality. In doing so, it seeks to contribute to an emerging dialogue between faith, science, and consciousness studies, exploring whether such manifestations might exemplify the transformative process that Scripture calls resurrection life or the new creation in Christ.

By situating Darren's journey within a wider theological and symbolic context, including sacred geometry, the Native American medicine wheel, and biblical narratives of ascension, this study proposes that the human soul's journey does not cease at death, but continues toward divine consciousness. Ultimately, the paper contends that these experiences invite both Church and academy to reimagine the eschatological promise as something already breaking into the present world, a foretaste of Heaven coming home through faith, love, and eternal union in Christ.

## 2. Darren's Journey and the Twin-Soul Bond

The life and transition of Darren John Chard form the experiential center of this study. His passage through terminal illness, death, and subsequent manifestations to family and witnesses provide the primary narrative through which questions of consciousness and resurrection are explored. Darren's older brother, Mark Edward Chard, records that their relationship, described as a "twin-soul bond" continued in perceptible ways after physical death. This bond functions not merely as personal testimony but as a theological lens through which the continuity of spirit and the communion of saints may be reconsidered.

During Darren's final illness, both brothers experienced profound spiritual awareness, including shared prayer, light phenomena, and verbal affirmations of enduring connection. After his passing, numerous events were reported in which Darren appeared or communicated symbolically through light, movement, and visionary imagery. These experiences were independently witnessed and later attested in writing by psychic medium Kenny Corris, whose long professional career in spiritual counselling and comparative religion lends contextual weight to his observations. His testimony, while not empirical proof, constitutes qualitative evidence of perceived continuity between the physical and spiritual planes.

Within theological reflection, such continuing communion aligns with the biblical concept of the *communio sanctorum*—the fellowship that unites the living and the departed in Christ. The New Testament repeatedly portrays death not as annihilation but as transition: "whether we live or die, we belong to the Lord" (Romans 14:8, NIV).

Darren's presence, as interpreted by his brother, may thus represent an experiential expression of this doctrine, a lived witness to the belief that divine love transcends mortality and that personal identity endures within God's eternal life.

### **Continuing Communion in Christian Tradition**

The conviction that love and consciousness endure beyond death is deeply embedded in Christian theology. Early Church writers such as Tertullian and Origen affirmed the ongoing awareness of the faithful departed, interpreting Christ's words "God is not the God of the dead but of the living" (Matthew 22:32, NIV) as evidence that the soul remains active in God's presence. The Communion of Saints, later formalized in the Apostles' Creed, expresses this belief: that those who have died in Christ remain united with the living through prayer and divine grace.

Medieval mystics, including Julian of Norwich and Catherine of Siena, described visions in which departed souls participated in divine light, guiding and interceding for the living. These writings framed post-mortem encounters not as superstition but as evidence of the soul's transformation in God. In this context, Darren's continued interaction with his brother may be interpreted as a contemporary instance of that enduring communion, a lived theology of resurrection in which spiritual relationship becomes a sign of the new creation already at work.

### **Modern Theological and Psychological Perspectives**

Contemporary theology and the psychology of religion recognize that accounts of post-mortem communication, near-death experiences, and apparitional encounters occupy a legitimate area of interdisciplinary study. Thinkers such as Karl Rahner, Hans Urs von Balthasar, and John Hick have argued that eschatological experience begins within human consciousness, even before physical death, suggesting continuity rather than separation between temporal and eternal life.

In parallel, psychological investigations into bereavement phenomena have shown that sensed presences of the deceased often bring comfort, transformation, and renewed spiritual awareness, regardless of external validation. These experiences, while not empirically verifiable, are consistently reported across cultures and contexts, forming a body of qualitative data that invites theological interpretation.

Within these frameworks, the Chard experience may be understood as a living case of transformative religious encounter, one that challenges both reductionist psychology and rigid dogmatism. Rather than seeking empirical proof, this approach regards the events as data of consciousness, revealing how individuals experience divine reality.

The question thus shifts from "Did it happen?" to "What does this reveal about human participation in God's ongoing creation?"

Interpreted in this way, Darren's continuing presence becomes not a violation of theology or science, but a bridge between them, calling both disciplines to expand their understanding of life after death and the nature of spiritual communion.

### **3. Empirical and Testimonial Evidence of Manifestation**

This study draws upon a body of written and oral testimony describing events that occurred following the death of Darren John Chard. These sources include signed statements from the medium Kenny Corris, contemporaneous notes by Mark Edward Chard, and correspondence documenting predictions later perceived as fulfilled. While not intended to establish metaphysical causation, these testimonies are examined for their structure, consistency, and theological implications.

#### **Eyewitness Testimonies**

Kenny Corris, whose professional career in spiritual counselling and comparative religion spans more than six decades, records two separate occasions on which he perceived Darren's physical manifestation. His signed and dated statements describe the appearances as coherent, communicative, and accompanied by light phenomena. In academic terms, these documents function as first-hand narrative data. Their value lies in the detailed observation and the independent status of the witness. Within a phenomenological framework, such testimony contributes to understanding how spiritual presence is experienced, narrated, and integrated into faith communities.

#### **Prophetic Correspondence and Fulfilment**

In addition to visual manifestations, multiple written communications attributed to Darren contain statements that later correlated with verifiable events in Mark Chard's life. These include references to medical recovery, professional recognition, and symbolic imagery subsequently realized. While not susceptible to empirical testing, these correspondences invite theological reflection on the biblical motif of prophecy as confirmation of divine purpose (cf. Amos 3:7). Analyzed as experiential evidence, they illustrate how perceived revelation operates within modern Christian spirituality.

#### **Spiritual Symbols and Inheritance**

A recurring theme in the testimonies is the wolf totem, first introduced shortly after Darren's passing. In Native American cosmology, the wolf represents loyalty, intuition, and guardianship, qualities mirrored in the continuing fraternal bond between the brothers. Theologically, this symbol may be interpreted as a metaphor for the Spirit's guidance "in paths of righteousness" (Psalm 23:3, NIV).

The adoption of such cross-cultural imagery demonstrates how spiritual experience often employs universal symbols to express the ineffable.

### Transitional Paragraph

The testimonies presented above reveal a consistent pattern of experiential continuity between the physical and spiritual dimensions. While eyewitness accounts and written prophecies provide the observable framework of Darren's post-mortem presence, the experiences also began to unfold in increasingly symbolic and visionary forms. These manifestations, expressed through light, geometric imagery, and color, suggest that the communicative process was not limited to physical appearance but extended into the realm of sacred symbolism, where meaning transcends language. Within theology and comparative mysticism, such symbolism is understood as a bridge between the material and divine planes: the language through which revelation often translates itself into human perception. The following section, Sacred Geometry and Symbolism, therefore examines the emergence of these geometric visions, squares, circles, and their later transformation into radiant white, as the next phase of Darren's continuing communication. Through cross-cultural analysis and biblical interpretation, this study will explore how these forms embody the meeting of Heaven and Earth, revealing divine order within the very structure of spiritual experience.

## 4. Sacred Geometry and Symbolism

Human spirituality has long expressed its intuition of the divine through pattern and proportion. Across cultures, sacred geometry, the study of number, form, and spatial harmony as reflections of cosmic order has served as a visual theology. In this symbolic language, geometry becomes a map of creation itself: the circle representing infinity and perfection, the square representing structure and foundation. When these two shapes converge, they articulate the meeting point of Heaven and Earth, spirit and matter, eternity and time.

Within this framework, a series of visions associated with Darren John Chard's post-mortem communication provide a remarkable case study. The first manifestation appeared as ordered rows and columns of black squares and circles. The second, experienced during prayer on the following evening, repeated the same geometry but now radiant white. Interpreted through the lens of sacred geometry, the progression from black to white may signify a movement from material limitation to spiritual illumination, the unveiling of divine form within human consciousness. In many mystical systems, black denotes the hidden mystery of creation, the fertile void from which all light emerges; white denotes revelation, purity, and divine completion.

Their sequence mirrors the process of spiritual transformation described in Scripture: "The darkness is passing and the true light is already shining" (1 John 2:8, NIV).

Comparable symbolism appears throughout world traditions. In ancient Chinese cosmology, the square represented Earth and the circle Heaven; together they expressed the harmony of the cosmos and the moral duty of humankind to align with that balance. In Christian art and architecture, circular windows and square foundations embodied the same synthesis, the eternal descending into the temporal. Hindu and Buddhist mandalas unite circles and squares to portray the soul's journey toward divine center, while Islamic geometry employs these forms to reveal the infinite order of God. Even in Native American cosmology, the medicine wheel, a circle divided into four directions, serves as a diagram of wholeness and the continual dialogue between spirit and earth.

Seen through these interpretive parallels, Darren's geometric communications can be read as a contemporary revelation of an ancient truth: that divine consciousness manifests through pattern, that matter itself is the language of spirit, and that the meeting of circle and square prefigures the reunion of Heaven and Earth. The transition from black to white, therefore, may not be a change in substance but an unveiling, the same geometry suffused with light, the same relationship between soul and creation now revealed in purity.

A subsequent manifestation deepened the symbolic dialogue first expressed through the black geometric forms. On the evening preceding prayer, the same sequence of squares and circles reappeared, now radiant white rather than black. Within sacred geometry and Christian mysticism, whiteness signifies illumination, revelation, and spiritual consummation. The transition from black to white may therefore represent the passage from the concealed to the revealed, from material density to spiritual transparency, the completion of the alchemical movement from Earth to Heaven. Interpreted theologically, this transformation echoes the Pauline image of the "perishable clothed with the imperishable" (1 Cor 15:53), suggesting an ascent from the limitations of mortality into the light of divine consciousness.

### **Theological Meaning of Heaven–Earth Convergence**

From Genesis to Revelation, Scripture presents creation as a dialogue between the divine and the material. In the opening verses of Genesis, God separates light from darkness and gives form to the formless void, the square and circle become fitting symbols of this ordered cosmos, structure within infinity.

Later, the construction of the tabernacle and the Temple of Solomon follows precise geometric proportions, reflecting heaven's pattern on earth (Exodus 25:9; 1 Chronicles 28:19).

The culmination of this theme appears in the New Jerusalem of Revelation 21. The city is described as "laid out like a square," with its length, width, and height equal—an image of perfect proportion. Yet it also descends "out of heaven from God," shining with the radiance of divine light (Revelation 21:10–11, 16). The heavenly and earthly geometries converge; structure and illumination unite. Early Christian writers saw in this vision the reconciliation of creation with its Creator, the square of the world transfigured by the circle of divine glory.

In this theological context, visionary patterns of circles and squares may serve as metaphors for incarnation and transfiguration: the eternal Word entering time, and the material world lifted into light. Christ Himself embodies that meeting point, fully human, fully divine “in whom all things hold together” (Colossians 1:17, NIV). The appearance of alternating dark and radiant forms in personal prayer can therefore be interpreted symbolically as participation in that same cosmic union, the rhythm of concealment and revelation that characterizes every movement of grace.

## 5. The Medicine Wheel and Divine Consciousness

Among Indigenous North American traditions, the medicine wheel serves as a cosmological map of life’s cyclical journey. The circle, divided into four quadrants, represents the unity of creation and the interdependence of all beings. Each direction, East, South, West, and North, embodies a stage of life and an element of the self: illumination, growth, introspection, and wisdom. The wheel’s circular motion signifies that spiritual evolution is not linear but continuous; death is a transformation, not an end.

This framework offers a striking parallel to the theological pattern already discerned in sacred geometry. The circle of the medicine wheel mirrors the circle of divine perfection, while its four directions echo the square of earthly existence. Together, they depict the same meeting of Heaven and Earth, now expressed in lived human experience, the journey of the soul toward harmony with the Creator and all creation.

Within this symbolic horizon, the wolf totem, gifted in vision after Darren’s passing may be interpreted as the spiritual companion who guides the pilgrim through the quadrants of the wheel. Across Native traditions, the wolf stands for loyalty, courage, and intuitive knowledge. In Christian typology, such qualities correspond to the shepherd’s vigilance and Christ’s protective love (John 10:11–15). To receive the wolf as a totem within prayer therefore signifies both guardianship and instruction, a call to walk the path of divine consciousness with integrity and trust.

Theologically, the medicine wheel and the wolf together illustrate what Scripture calls the renewal of the mind (Romans 12:2): the gradual awakening to one’s unity with God’s creative Spirit. The path through birth, growth, reflection, and wisdom mirrors the Christian movement from justification to sanctification and ultimately glorification. In this sense, the medicine wheel becomes not a foreign image but a universal parable of resurrection, life, death, and rebirth within the one eternal circle of divine love.

## 6. Biblical and Mystical Parallels

The experiences described in this study find resonance with a lineage of biblical and mystical witnesses who encountered the meeting of the temporal and the eternal. Scripture offers numerous accounts in which human beings perceive the divine realm without the final rupture of death, moments when Heaven and Earth momentarily overlap.

### **Enoch and Elijah: The Translation of the Righteous**

In Genesis 5:24, “Enoch walked faithfully with God; then he was no more, because God took him.” Likewise, 2 Kings 2:11 records that Elijah was carried to Heaven in a whirlwind of fire. Both narratives portray not disappearance but transformation, the human life drawn directly into the divine sphere. Patristic writers saw in these stories a foreshadowing of resurrection; modern theologians interpret them as evidence that consciousness can participate in divine life before eschatological fulfillment. In that sense, Darren’s continuing presence may be read as a contemporary echo of this biblical “translation” a lived symbol of communion unbroken by death.

### **The Transfiguration: Light as the Medium of Union**

The Gospels recount that Christ’s face shone like the sun as He conversed with Moses and Elijah (Matthew 17:2–3). This event is the archetype of luminous manifestation, the moment when divine glory becomes visible through matter. The light phenomena surrounding Darren’s manifestations mirror, in symbolic form, this transfiguring radiance: human nature suffused with uncreated light. Theologically, such experiences witness to the same mystery of participation in divine energy described in Eastern Christian thought as theosis.

### **Paul’s Vision of the Third Heaven**

St. Paul speaks of being “caught up to the third heaven” (2 Corinthians 12:2–4) an experience beyond rational description, yet utterly real to him. His restraint “whether in the body or out of the body I do not know” shows the humility with which mystical experience must be approached. For modern interpretation, this provides a model: the recognition that spiritual encounters can be genuine without being fully comprehended.

Mark’s and Kenny’s testimonies can be presented in the same manner, as authentic experiences whose theological meaning transcends empirical explanation.

### **The New Jerusalem and the Geometry of Eternity**

Revelation 21 culminates the biblical story with the descent of the holy city, a perfect cube radiant with divine light. Its measurements, length, breadth, and height equal, symbolize the total reconciliation of Heaven and Earth. Circles and squares, light and structure, reach completion in this eschatological vision. Darren’s geometric communications, progressing from darkness to

radiance, can therefore be interpreted as experiential participation in that ultimate revelation, a sign that the union of realms anticipated by Scripture is already breaking into human awareness.

## 7. Theology of Resurrection and Eternal Life

Christian revelation centers on the conviction that life does not end with death but is transfigured through it. The resurrection of Christ stands as the definitive sign that the power of divine love extends beyond the grave: “Because I live, you also will live” (John 14:19, NIV). Every vision of light, every perception of spiritual presence, participates in that promise. The task of theology is not to prove or disprove such experiences, but to interpret how they illuminate faith in the risen Lord.

### Death as Transformation, Not Cessation

In Scripture, death is portrayed not as annihilation but as passage. Paul describes the perishable being clothed with the imperishable (1 Cor 15:53), and Christ calls it “sleep” from which the soul awakes. In this sense, Darren’s continuing communion with his brother can be interpreted as an experiential sign of that transformation, the soul already sharing in resurrection life while remaining in loving relationship with the living.

### The New Creation and the Prototype of Resurrection Life

The resurrection inaugurates what the New Testament calls *kaine ktisis* the “new creation.” Those who encounter the living Christ participate in this renewed order of existence.

When interpreted theologically, Darren’s post-mortem presence becomes a reflection of that reality: an instance of life already absorbed into the new creation while still engaged with the old. This does not replace Christ’s unique resurrection but demonstrates its continuing efficacy, how the risen life radiates through the communion of saints.

### The Eschatological Horizon

Christian eschatology looks forward to the final union of Heaven and Earth described in Revelation 21. Yet resurrection life is not only future; it begins wherever divine light transforms mortal consciousness. The visions, prophecies, and symbolic revelations associated with Darren may thus be viewed as anticipations of that consummation, a foretaste of what Paul calls the “first fruits of the Spirit” (Romans 8:23). They remind believers that eternal life is already present, breaking into time through faith and love.

### Implications for Theology and Pastoral Practice

If death is transformation and communion continues, then pastoral theology must account for the living relationship between the earthly and heavenly members of Christ’s body. Testimonies such as the Chard case challenge the Church to revisit doctrines of the afterlife not to sensationalize

them, but to reaffirm their consoling truth: that nothing can “separate us from the love of God that is in Christ Jesus our Lord” (Romans 8:39). In this perspective, post-mortem manifestations are not anomalies but parables of divine fidelity.

## 8. Conclusion - Heaven Cometh Home

The journey traced in this paper moves from personal testimony to theological synthesis, from the immediacy of a brother’s experience to the universal promise of resurrection. Through the visions, symbols, and continuing communion associated with Darren John Chard, the ancient hope of eternal life is rendered newly visible. Sacred geometry, Indigenous cosmology, and biblical revelation converge to reveal one truth: that the boundary between Heaven and Earth is porous, and that divine light continues to touch creation.

This study has not sought to prove a phenomenon, but to interpret it within faith’s own grammar. The testimonies and symbols invite both Church and academy to recover a neglected dimension of Christian proclamation, the lived reality of life after death. If Easter proclaims that Christ is risen, then discipleship must also acknowledge the ongoing participation of the redeemed in that risen life.

Darren’s journey, read through this lens, becomes a parable of the new creation already breaking into time, a sign that love and consciousness are never extinguished, but transformed.

For theology, such witness demands renewed attention to the mystery of communion across realms. For pastoral life, it offers consolation: that the dead in Christ are not absent but transfigured, companions in the same pilgrimage toward divine fullness.

And for the world, it poses an enduring invitation: to awaken to the geometry of eternity, to see in every pattern of light and matter the echo of **Heaven coming home**.

**Acknowledgements:** The author gratefully acknowledges all who have contributed to the preparation of Heaven Cometh Home. My deepest thanks go to my beloved brother Darren John Chard, whose continuing presence and guidance inspired every word of this study. I also wish to honour our parents and family for their constant love and patience throughout the long process of research and reflection. Special appreciation is extended to Kenny Corris, whose long and distinguished career in spiritual counselling and comparative religion, together with his written testimony, provided invaluable insight and encouragement. His integrity and generosity of spirit have helped to shape the theological and experiential dimensions of this work. Finally, gratitude is offered to the colleagues, readers, and friends who encouraged the academic framing of a subject so profoundly personal. Their questions, caution, and faith have together ensured that this paper remains both honest to experience and respectful of scholarship.

## Sources & Further Readings

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