

Quotes for Castine , March 5th, 2017 Duncan Newcomer

It was half covered with snow, half with frozen leaves and berries, and it stretched out two snowy branches to meet him. He remembered Lara's big white arms, rounded, generous, and taking hold of the branches, he pulled the tree towards him. As if in a conscious answering movement, the rowan showered him with snow from head to foot. He was murmuring , not realizing what he was saying, and unaware of himself:

"I shall see you, my beauty, my princess, my dearest rowan tree, my own heart's blood."

The night was clear. The moon was shining. He made his way deeper into the taiga, to his secret silver fir, dug up his things, and left camp.

"Dr. Zhivago"

Boris Pasternak

I wonder whether it is possible (it almost seems to today) to regain the idea of the church as providing an understanding of the area of freedom (art, education, friendship, play) so that Kierkegaard's "aesthetic existence" would not be banished from the church's sphere, but would be re-established within it. I really think that is so, and it would mean that we would recover a link with Middle Ages.

Dietrich Bonhoeffer, ETHICS.

Walt Whitman (1819–1892). Leaves of Grass.

OVER the carnage rose prophetic a voice,
Be not dishearten'd—Affection shall solve the problems of Freedom yet;
Those who love each other shall become invincible—they shall yet make
Columbia victorious.

5

10

The dependence of Liberty shall be lovers,
The continuance of Equality shall be comrades.

15

These shall tie you and band you stronger than hoops of iron;
I, extatic, O partners! O lands! with the love of lovers tie you.

(Were you looking to be held together by the [lawyers](#)?
Or by an agreement on a paper? or by [arms](#)?
—Nay—nor the world, nor any [living thing](#), will so cohere.)

20

Thomas Merton:

“Everywhere, he observes, ‘from extreme right to extreme left,’ we find people who by means of slogan, images, and symbols, move ‘step by step, taking the

nation with them, into realms of commitment and of absurdity' where 'one is quarantined from the ordinary world of right and wrong' Through this 'liturgy of pseudo-events' society enters 'into realms of the gods,' where 'beyond good and e
Quotes for Castine , March 5th, 2017 Duncan Newcomer

It was half covered with snow, half with frozen leaves and berries, and it stretched out two snowy branches to meet him. He remembered Lara's big white arms, rounded, generous, and taking hold of the branches, he pulled the tree towards him. As if in a conscious answering movement, the rowan showered him with snow from head to foot. He was murmuring , not realizing what he was saying, and unaware of himself:

"I shall see you, my beauty, my princess, my dearest rowan tree, my own heart's blood."

The night was clear. The moon was shining. He made his way deeper into the taiga, to his secret silver fir, dug up his things, and left camp.

"Dr. Zhivago"

Boris Pasternak

I wonder whether it is possible (it almost seems to today) to regain the idea of the church as providing an understanding of the area of freedom (art, education, friendship, play) so that Kierkegaard's "aesthetic existence" would not be banished from the church's sphere, but would be re-established within it. I really think that is so, and it would mean that we would recover a link with Middle Ages.

Dietrich Bonhoeffer, ETHICS.

Walt Whitman (1819–1892). Leaves of Grass.

OVER the carnage rose prophetic a voice,
Be not dishearten'd—Affection shall solve the problems of Freedom yet;
Those who love each other shall become invincible—they shall yet make
Columbia victorious.

5

10

The dependence of Liberty shall be lovers,
The continuance of Equality shall be comrades.

15

These shall tie you and band you stronger than hoops of iron;
I, extatic, O partners! O lands! with the love of lovers tie you.

(Were you looking to be held together by the [lawyers](#)?
Or by an agreement on a paper? or by [arms](#)?
—Nay—nor the world, nor any [living thing](#), will so cohere.)

20

Thomas Merton:

“Everywhere, he observes, ‘from extreme right to extreme left,’ we find people who by means of slogan, images, and symbols, move ‘step by step, taking the nation with them, into realms of commitment and of absurdity’ where ‘one is quarantined from the ordinary world of right and wrong’ Through this ‘liturgy of pseudo-events’ society enters ‘into realms of the gods,’ where ‘beyond good and evil’ where ‘the whole meaning of truth and falsity’ takes on an entirely new logic: “one must follow on from one irrationality to the next in a demonic consistency dictated by machines.” (“Sophia” Christopher Pramuk p. 276)

“The term ‘presence’ as Merton used it refers not only to the agency or grace of Christ, hidden but dynamically present in the lives of people everywhere. It also refers to the agency of God-filled human beings, the vocation of every Christian to be the presence of Christ for others in love, mercy, and friendship. It is ‘a call not only to love but to be loved’ by others. (Sophia, p.296)

vil’ where ‘the whole meaning of truth and falsity’ takes on an entirely new logic: “one must follow on from one irrationality to the next in a demonic consistency dictated by machines.” (“Sophia” Christopher Pramuk p. 276)

“The term ‘presence’ as Merton used it refers not only to the agency or grace of Christ, hidden but dynamically present in the lives of people everywhere. It also refers to the agency of God-filled human beings, the vocation of every Christian to be the presence of Christ for others in love, mercy, and friendship. It is ‘a call not only to love but to be loved’ by others. (Sophia, p.296)