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Sacred and Profane

Class 1.1 Profane and Sacred (2024.01.20)

1.2 Jesus Christ (2024.02.03)

Date Feb 14, 2024

Summing up the theme of the central subject:

“It is the calling of mankind, living on earth, to be holy”

As men senses, whilst alive, he will eventually be unable to remain living in the profane as he will face death. He looks and reaches for a higher order of existence that religion provides in the Sacred. Sacred is the opposite of Profane. Everything made by God is holy and clean, and as Christians, we believe the incarnation of God in Jesus Christ has ended the Sacred/Profane division. If we put ourselves in the disposal of God’s Grace, the central guideline is that the cross of Jesus was about uniting us in the world through His Love, not divide and condemn, but save and redeem all sinners into eternal life. Romans 12;2 ‘Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God - what is good and is pleasing to him and is perfect.’

Whether divine Sufism or Carthusian groups receding into a life of silence for the worship of God, it is probably important to understand that it is through the union with Jesus that the Sacred can be united with the Profane. Athena Siu’s (295-373) “For He was made man that we might be made God, and He manifested Himself by a body that we might receive the idea of the unseen Father; and He endured the insolence of men that we might inherit immortality. At the Council of Ephesus 431 AD, the establishment of calling Blessed Mary the Mother of God was important for the Church who wish to establish Mary truly bore Jesus in her womb as Jesus is always divine. The theological belief is Jesus is from the Trinity and cannot be separated, therefore making this a Hypostatic Union the proper way Christ was to be looked at.

While iconography was used as a form of art depicting images of God during the 730AD to 843AD, although this was supported at the 7th ecumenical council, many Christians who believe that God cannot be painted or defined as He is infinite, and therefore it is considered to be idolatry to do so. This was a hard time during which a struggle for the Faith versus the opposition starting the iconoclasm movement, which resulted in the destruction of such paintings and the brutal treatment of supporters, some even to death, namely St. Steven. It is

the worship of images that is illegal and for all Christians, rightfully forbidden as true worship is for God alone. This brings up the question of who and what is Christ, and it was argued that if He is fully man, He can be depicted in His person, but not His nature. The struggle ended with icons now painted, and only giving respect to the person behind the image.

After discussing with family and friends their thoughts on Profane and Sacred, a central point was raised that as religious people, what we must do actively and proactively can be seeking out ways to lighten other people's loads, central to the journey of self-sacrifice in the Christian life. Another point expressed is that man is given the freedom of choice, but because of original sin, after baptism, and cleansed for the new life, man will continue to be tested to offer our willingness to follow and obey throughout the journey to our final destination to the Kingdom of God. I believe, as Jesus has come to show us, is the willingness to suffer out of Love, to give one's life away as a gift. Looking at the lives of the saints, and like Father Ha mentioned, the half cup of water should be emptied out for others needs, as Jesus by His dying on the cross reveals the quality of the Divine forgiveness and Love.