

Lesson 5: "The Sacred Space" (2b) "Space and Sacred"

(These notes were taken after watching the online lecture video by Fr. Louis Ha Keloon.)

Theme of this class: The relationship between space and sacred

In the previous class, we have discussed "space, universe, and people", and our theme in this class is "sacred" and "space". Let us now clarify the relationship between space and time, because different people have different views on the sacredness, and they all see different relationships between the space and the sacredness.

Purpose of this class:

- Understand the concepts of "Space and Sacred"
- Analysis of Jesus and Christian Sacred Space
- Understand the relationship between "Space" and "Profane and Sacred"

Contents of this class:

- "Space" and "Sacred"
- The space where Jesus lived
- A sacred space for Christians
- Reflect on "Space" and "Sacred"

"Space and Sacred"

Ten-dimensional space and time

First, let's look at a diagram showing ten dimensions of space and time. Intuitively, we observe the three-dimensional space of length, width and height, plus time, it becomes the four-dimensional space and time. However, some scholars believe that the universe may be a nine-dimensional space, and when coupled with time, it becomes a ten-dimensional space and time. The reason is that they regard the elementary particle as an energy line, which is a one-dimensional string, which is called string theory. However, no matter what, among the unity of energy, matter, space, and time in this universe, space is the easiest part to observe. Therefore, in this "Knowing the Sacred" course, Fr. Louis Ha has chosen "Space" and "Sacredness" for discussion first, and then will discuss "Time" and "Sacredness" in the next topic.

The blockade of "sacred" space

Now, we divide "Space" and "Sacred" into six categories for discussion. The first is the blockade of sacred space. Fr. Louise Ha showed a photo of a private property where a sign was erected stating: "Private property, no entry." It is because it is considered as a sacred private property, a sign has been erected to prevent anyone from entering. From 221 BC to 1421 AD, there was

already a Great Wall in China, which was intended to surround the entire China. It is because we have to seal off this space which is considered to be "sacrosanct", therefore, so many things have been done.

Regulated "Sacred" Space

The second is the regulated "sacred" space, using buildings to define the "sacred" norms. Those buildings will be built according to the requirements of history, culture and customs.

Vitruvius (80-70 BC – 15 BC)

In the first century BC, Vitruvius has recorded the relevant regulations in a book. We can read Chapter 9 of the Ten Books on Architecture.

Ten Books on Architecture - Written by Vitruvius Chapter 9 Altar

[The altar should face east and always be placed lower than the statues in the temple, so that those praying and making sacrifices can look upward to the gods. Altars are of different heights, each is adjusted to suit their gods. Their heights are to be adjusted in this way: for Jupiter and all the gods in heaven, let them be built as high as possible; for Vesta and Mother Earth, let them be built as low as possible.]

These are some of the architectural regulations for altars and sanctuaries recorded by Vitruvius. One of his most famous temples has pronaos written in front of the temple in the picture. This is Greek, prodomus in Latin, profane in English, and "凡俗" in Chinese. This is the place in front of the temple. The place outside the temple is the profane space, and the inside is the temple. This building has standardized the sacred space.

Roger Scruton (1944 – 2020)

In the 20th century AD, Roger Scruton believed that creating a sacred space requires some architectural regulations. That is practical function, public character, regionality, architectural technology, artistic expression, and the concept of building. The following is a passage describing the Aesthetics of Architecture in the 20th century AD:

[It cannot be that there is no appropriate object, but focus on its object rather than its form, but the form must match the function.

Buildings are places where humans live, work and worship, and have practical functions.

It contains regional characteristics and is an important feature and symbol of its own environment.

It has a public nature.

It is ultimately just a means, containing the characteristics of technology.

It is a synthesis of both art and craft, encompassing both expression and technique.

Architecture is an overall art; including the maintenance of style, harmony, and order.

It is not figurative art, but abstract art.

Its "concept of beauty" must be combined with the "concept of building" and the "functional concept".]

Some architects use all their energy to plan this normative "sacred" space , so that people can feel the presence of the sacredness as soon as they enter such a building. However, they also put the profane things outside the sacred temple.

Space of "sacred" values

The other is the space of "sacred" values. In fact, this is a kind of deification, deifying the space that one thinks is one's own, with the purpose of plausibly invading and seizing other people's land. There are numerous examples of this type of action in history, such as the Greater East Asia Co-Prosperity Sphere (Japanese 1942), the militarism of German Nazism, and there is still a lot of nationalism. All these deify the land, then they can flaunt it as a banner to attack other people's land.

"Sacred" space of the nature

The other is the "sacred" space of the nature. We can look at an elegant poem by Wang Bo (王勃) of the Tang Dynasty, [Preface to Exaltation of Duke Teng's Tower (滕王閣序)]: " Evening glow and the solitary duck are soaring in unison. Autumn waters and the sky are merged into a single color." The evening glow and the solitary duck fly together in this space, and the autumn water and the sky are blended in one color. In fact, this also expresses a connection between heaven and earth. Whether it is a situation like autumn water or sunset, or time and space, nature is a destination for people. This is a way of adding sacred meaning to the space of nature.

Zhu Guangqian朱光潛 (1897-1986)

"Walk slowly - enjoy it!"

The other one is Zhu Guangqian, who also has the same idea. The following is Zhu Guangqian talking about beauty.

[People can be divided into two types. One type is full of interest. They find many things interesting and seek to enjoy this interest everywhere. Another type is those who have exhausted their interest. They find many things uninteresting and do not seek interest. They just spend their days gathering with flies and maggots to fight for food and warmth. The latter is laity, the former is an artist. The richer the taste, the happier life will be. The so-called art of life is the taste of life. "Finding it interesting" means appreciating it. Whether you know life depends on whether you can appreciate many things. Appreciation is "playing by doing nothing." When appreciating, people are as free and as blessed as immortal being (神仙) .]

Zhu Guangqian clearly believes that art is actually equal to the interest of life. That is to appreciate everything in nature, and the space of nature will be filled with sacredness. This is one of the relationships between space and sacredness.

The sacred space of "I-Thou" mode Martin Buber 1878-1965

The other is the sacred space of "I-Thou" mode. It is obvious that Buber advocated this concept very much. Here is what Buber said in "I and Thou":

[Although we humans have never contemplated God without a world, but only the world in God, we have still constructed the image of God in an eternal way.

The image is also a mixture of "you" and "it". In belief and ritual, this mixture ossifies into an object; but according to the essence of the relationship that remains in it, it becomes presence again and again. God will always be close to His various images, as long as one does not take those images away from God. ...

In religion, it becomes increasingly difficult to say "you" with a complete and undifferentiated existence. In order to regain this ability, people must eventually give up the false sense of security and bravely move toward the infinite, abandoning the only temple dome above their heads and cannot see the fellowship in the sky, heading towards ultimate loneliness.]

Buber said clearly that the God we experience is actually the God in the world. However, in fact we still construct an image of a god above or outside the world. We must be careful with such an image of God. It is because He has "you" and "him", it is very easy to freeze Him into "him". Then, we should try our best to find how to return to the relationship of "you", so that we will have the courage to abandon our comfortable and sacred temple dome and go to the "I-you" life model.

The space where the "sacredness" appears

Finally, another discussion of sacred space is about the space where the "sacred" appears according to Eliade. First, Fr. Louis Ha showed us an eye, which is the eye of Horus, an Egyptian god, also known as the eye of true knowledge. It is the eye of the hawk-headed god Horus, which represents the eye of omnipotence and omniscience.

Mircea Eliade (1907-1986)

The following is what Eliade said in Chapter 1 of "Sacred and Profane": Sacred Space and the Sacredness of the World-Constructing World.

[For religious man, space is not homogeneous; he experiences that interruptions, breaks in it; In terms of matter, some parts of space are qualitatively different from others. ...

It must be said at once that the religious experience of the non-homogeneity of space is a primordial experience, homologizable to a founding of the world. This is not a matter of theoretical speculation, but of a primary religious experience that precedes all reflection on the world. For it is the break affected in space that allows the world to be constituted, it reveals the fixed point, the central axis for all future orientations. When the sacred manifests itself in any hierophany, there is not only a break in the homogeneity of space, but also revelation of an absolute reality, opposed to the nonreality of the vast surrounding expanse, in which no point of reference is possible and hence no orientation can be established, the hierophany reveals an absolute fixed point, a centre.

So it is clear to what a degree the discovery – that is the revelation – of a sacred space possessed existential value for religious man; for nothing can begin, nothing can be done, without a previous orientation – and any orientation implies acquiring a fixed point. It is for this reason that religious man has sought to fix his abode at the “center of the world”.

For profane experience, on the contrary, space is homogeneous and neutral; no break qualitatively differentiates the various parts of its mass. Geometrical space can be cut and delimited in any direction; but no qualitative differentiation and, hence no orientation are given by virtue of its inherent structure. We need only remember how a classical geometrician defines space.]

Eliade separated physical space, geometric space, and the space of religious experience. For religious people, one part of space is different from other parts, which is what he calls non-homogeneity. It is because there is a so-called “break” in the space, the sacred manifestation comes from this “break” as a “fixed point” and as a “central axis” of our lives, settling one's

residence at the center of the world. It means that because of the sacred manifestation, we feel that we are at the center of the world, so we can construct the world of our religious life.

Fr. Louis Ha summarizes the above six types of "sacred" space classifications as follows:

We see the blockade of the “sacred” space, we are actually sealing ourselves off. The regulated “sacred” space results in the separation of "sacred" and "profane". The space of "sacred" values uses "sacred" as a tool. The "sacred" space of the nature means that the "profane" overshadows "sacred", and the "sacredness" is completely a product of human subjectivity.

As for the "sacred" space of the "I-Thou" lifemode that Buber talked about, if we want to experience sacred, we are required to have the courage to live it. There is also the space where the "sacredness" appears. We must accept and see that there is a “break” in that space, that is, in a very ordinary space. It is because this “break” will change the space of our ordinary life completely.

The space where Jesus lived

Regarding the space where Jesus lived, there is a very good advantage for Christians, that is, it has been affirmed that Jesus’ appearance in the world is sacred because He is God incarnate. Therefore, His life and the space which He came into contact with have actually given us many places that can trigger sacred space. It is so obvious that He said, “I am the way, and the truth, and the life. No one comes to the Father except through me.” (John 14:6) That is to say, what He did, said and lived in this world, everything is to lead us to the Father. Therefore, if we, Christians, grasp this, we can grasp "sacred".

Practically speaking, after Jesus was baptized, immediately he came up from the water, and suddenly the heavens were opened for him. He saw the Holy Spirit descending like a dove and coming to him, and a voice from heaven saying, "This is my Son, the Beloved, with whom I am well pleased." (Mt 3: 17) In fact, the water the baptism of repentance by John the Baptist are the places where people gather. Therefore, Jesus went to places where people gathered to bring out the "sacred" flavour in such a space.

There is "Jacob's well". Jesus was tired from the journey, so he sat down by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink!" (John 4:7) It is even clearer at this well. Jesus initiatively asked the Samaritan woman to give him some water, and the water itself had so many rich meanings. Its meaning is to maintain life and is the most important part of human structure. Therefore, this also caused the Samaritan woman to ask where people must worship the Lord, whether on this mountain or in Jerusalem. Jesus has also triggered out and said that God is Spirit and He should be worshiped with heart

and truth. This well is the place where Jesus asked people for something. Therefore, that place actually has a "sacred" element.

What is even more surprising is that Zacchaeus was short in stature. So, he ran ahead and climbed a sycamore tree to see Jesus, because He was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." (Luke 19:3b-5) No one was seen on the tree. It was such a strange place, and Zacchaeus could take Jesus back to his home because of Jesus' request. This also leads to the "sacred space" of Christians. It is so wonderful, when we climb the tree with a humble heart, we will encounter Jesus looking up at us, and then Jesus will come to our homes. In fact, what was surprising was Zacchaeus' reaction. It was such a generous response. He repaid everything he had defrauded others one by one, and he also generously shared his wealth with others. This series of such responses and contacts is what happens in the "sacred space" of the Christian spiritual life.

“Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. 2 And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white.” (Mt 17:1-2) That high mountain was a relatively secret place for Jesus. There He was transfigured and then revealed His glorious side. In this regard, Christians also have a secret place, a place that is not so public, where Jesus will reveal His "sacredness".

“Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.” (John 13:5) As for the act of washing feet, it took place in an ordinary dining room. Just in the dining area, that is a service. When we serve, Sacredness appears. Jesus also transformed this space into a place where we are asked to serve.

“While they were talking and discussing, Jesus himself came near and went with them.” (Luke 24:15) On their way home, the two sorrowful Emmaus disciples had a conversation with a fellow traveler, which then elicited their sacred experience. This is a very obvious example.

“When he saw that they were straining at the oars against an adverse wind, he came towards them early in the morning, walking on the sea. He intended to pass them by.” (Mark 6:48) After Jesus was resurrected, those disciples were fishing. Just when they had been unable to catch any fish, they saw Jesus walking on the sea. The sea was where the disciples were fishing. When they were very disappointed, Jesus appeared in the place where they were struggling to survive. This is also a "sacred space" for Christians.

Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. 5 Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” (John 21:4-5) After Jesus was resurrected, he stood on the shore and asked his disciples to bring him

some fish to eat. We can see that there is a place for Christians to share the fruits of their efforts. In fact, the appearance of Jesus is the place where we are asked to share the fruits of our efforts.

In addition to the above examples, there are actually many other examples, such as, if the temple was demolished, Jesus could rebuild it in three days. That means connecting the space of the temple with the space of His own body. Also, for example, one of the criminals who was crucified with Jesus had sympathy for Jesus, so Jesus said that he would go to paradise with him. Then, even in a difficult place, "sacred" will appear.

Combining these examples and narration of facts is like a myth. However, such events can also be some historical events experienced by the disciples. Then, we must be very careful to pass it on to our descendants so that they can continue to tell these stories. These events can also confirm that Jesus has come to this world and became flesh. At the same time, it also provides opportunities for God to encounter us in ordinary space and life. This is the space in which Jesus lived.

“I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.” (John 15:15) Jesus told his disciples not to consider themselves servants, for He called them friends. This is so important. If we look at the events just mentioned from the perspective of a servant, they will be repeated as a kind of message transfer. But if you are a friend, a friend of Jesus, you live within those examples. Then, in our own current life, we need to show the meaning that Jesus wanted to express at that time.

Christians' sacred space

The blue stained-glass windows of Our Lady of Chartres Cathedral are perspective on "Sacred" because of the light. This kind of artwork uses an artistic way to make people feel that light reveals color and light through such substances. Then we can experience this "sacred" presence.

Space of venerated sacred

Spaces of venerated sacred including :

The bronze bell of Notre Dame de Paris (Emmanuel-Louise-Therese) was cast in 1686. When this bell rings, Christians feel that it is a sacred time. It is because of this sacred substance, a sacred message is brought out.

Labyrinth of Our Lady of Chartres Cathedral. Just go all the way, meditate, pray, and understand the purpose and origin of life.

Our Lady of Chartres Cathedral in north-central France: For sure, many people enter a church, especially a Gothic church, feel how majestic and tall it is. And the light from those windows will give people a sacred feeling.

There is a very modern church in Ronchamp in eastern France: it has some small windows, in fact, they are not actually windows, but just small holes for light. Of course, inside the church, when sunlight shines into the church through these small holes, light can be seen. When light from the outside is seen penetrating into the inside, this effect gives Christians the feeling of a "sacred space."

New Orthodox Church of Ukraine: No need to go in, just outside, it is already a landmark, a sacred mark in this area.

Space returning to sacred

Space returning to sacred is, in fact, death, including concentration camps.

Auschwitz Concentration Camp in southern Poland: People today can also feel the suffering of those people at that time and their tragic and unfair treatment. It is a sacred return, a tragic sacred return.

The other one is the Cross Hill in Siauliai, Lithuania. Those people were killed under the totalitarian government, and the people at that time took advantage of the time to bury the dead and erected those crosses, thus turning it into a mountain of crosses. That has become a sign of a Christian "sacred space."

The cell where St. Kolbe was martyred in Auschwitz concentration camp: It was there that St. Kolbe died of starvation. People are constantly going to this place, and Christians will feel that it is a sacred place returning to heavenly Father.

Pere-Lachaise Cemetery in Paris: The tombstone of this grave uses a guardian angel to express a return.

A space to leave sacred footprints

We are all very familiar with the spaces where sacred footprints are left, such as: Bethlehem; Nazareth; Jordan River; Sea of Galilee; Mount Tabor; Mount Galgatha (where Jesus was crucified).

It is because of faith in Jesus Christ, the places where He once lived have become "sacred spaces" for Christians. Therefore, Christians go there on pilgrimage, to pray, and to meditate.

Get closer to sacred space

Another form is that Christians draw close to sacred, for example:

The right hand of Saint Francis Xavier (in Rome): Christians will touch it through the glass to get close to the baptizing hand, hoping to contact sacred.

Statue of St. Peter in the Vatican Basilica: The feet of the statue of St. Peter in Vatican have been smoothed by people's touches for hundreds of years. It was a symbolic act that Christians had done over the centuries to show their closeness to St. Peter, and just like that, we can now see a smooth foot.

There is a relief carving on the capital of a church in Autun, France, which has carved a unique dream of the Three Wise Men. An angel touches one of the wise men with his finger and told them not to return to Herod; In addition, strangely, the top of the column also expresses a sculpture of Judas hanging himself.

Reflection on "space" and "sacred"

Saionji, Myōshin-ji School of Rinzai Sect, Tagajō shi in Miyagi Prefecture has a painting in it with "Settle down and get on with one's pursuit" as its title. "Settle down and get on with one's pursuit" is actually one of the lectures in Water Margin. Ming Dynasty Shi Naian's "Water Margin - Chapter 2": "There is a guarding side court, where one can settle down and get on with one's pursuit when employing people". "Settle down and get on with one's pursuit" is to use it to say that "one can settle down" has a standpoint; and "get on with one's pursuit" has its direction, the direction of life. This is a very happy expression.

Fr. Louis Ha quoted Du Fu's experience: One day, the strong wind blew away the thatch from the roof of his hut. He was very angry because some children took his thatch away back to their homes. So, he wrote a poem: "How I wish there were thousand of homes to give shelter and bring happiness to those in the cold;... I will feel contented with my lonely damaged hut that has made me freeze to death". In other words, as long as there are many houses for others to live in safely, it doesn't matter even if I freeze to death in a shabby thatched hut. Fr. Louis Ha quoted that sentence because he wanted to use space and matter to express a person's broad heart. When people have such a broad heart, it actually has a sacred meaning. Therefore, the heart and sacred are inseparable.

Immanuel Kant

Let us see what Kant, the philosopher, said. He is not a theologian.

Kant - Ethical Theology: [There is a judgment, from which even the most ordinary intellect cannot escape when it reflects on the existence of things in the world, and of the actual existence of the world itself. That is the judgment: the forms of life, no matter how cleverly they are arranged, no matter how diverse and purposeful their connections are, even the whole of their many systems that are indeed called all sectors of the system as a whole, if humans or some kind of rational beings did not exist in it, they would exist without reason. In other words, without humans, the entire world would become a mere wilderness, futile and without final purpose.]

His philosophy is that morality is most important. Man himself is not a tool given to him as a means, but as a purpose. Man himself is a purpose because man will turn this world into a purposeful one. This is the relationship between the mind and this world and this space.

Pierre Teilhard de Chardin

The Phenomenon of Man: Outside the collective - Transhumanism

[The universe uses particles of thought as its material, and the particles of thought form solid and sure atoms. This universe - that is, the final universe which is being built above us in the opposite direction of the decaying matter. The universe is a collector and a storage place, but what it collects and stores is not mechanical energy, but people. All around us, one by one, souls will disperse from a continuous air current, carrying the incommunicable treasures acquired by consciousness straight to the peak. One by one, but not alone. It is because according to the nature of Omega Point, although they are independent, they may also have a place of mutual dissolution - and at this point, the spiritual circle, under the influence of the comprehensive action of the combination of personification, will collectively rush towards the point of convergence - at the "end of the world"; in other words, these independent points can definitely emerge only at the end, and this emergence occurs in the comprehensive action of personalized union. It is in this situation that the spiritual circle gathers all the elements and at the same time wraps itself up, collectively completing the mission of the gathering point.]

In " The Phenomenon of Man ", he felt that he had changed from matter to a soul, from the soul to the spiritual circle, and from the spiritual circle to the Omega Point. Then, finally there is the Omega Point which is Christ. This is how he expressed the final outcome of this world as a Christian.

Jen-cheih Huang 黄人傑 Hungkuang University General Education Center

Philosophy of Christianity and humanities of Chinese culture

[The highest ideal state pursued by the humanistic tradition in Chinese culture is the practice of the "Harmony between Heaven and Humanity". The origins and characteristics of Chinese culture, which are different from the Western culture (including Christian culture), are often represented by the humanistic thought and culture of "human-centered", and are distinguished from the Western cultures that emphasize "material- centered " or "god- centered" recognized by the general public. Although Chinese and Western traditional cultures still have things in common (they are not completely different), the biggest controversy is the logic between "human-centered", "material- centered" and "god- centered" in academic theory. The relationship is completely opposite, even mutually exclusive due to contradiction and conflict. However, as far as the "human-centered" of the humanistic stance (viewpoint) that advocates "Harmony between Heaven and Humanity" is concerned, he believes that the above three can be mutually inclusive. This is not only a matter of attitude, but also an outstanding expression of traditional Chinese philosophers' transcendent understanding and wisdom of heaven.]

This Taiwanese professor believes that the biggest dispute between Eastern and Western cultures is because many people think that the logical relationships between "human-centered", "material-centered" and "god- centered" are completely opposite. However, he believes that if we start from the "Harmony between Heaven and Humanity", that is, if heaven, earth, matter, space, the entire universe, and most importantly the people in this universe can be blended into one, then there will be no such thing as "human-centered", "material- centered" and "god- centered". In fact, these three are the same, because we are talking about "space" as "material- centered ", but people in "space" are actually also a "space" and occupy "space". Since people themselves are part of a "space", "human-centered" is also closely related to "material- centered". Since "human-centered" and "material- centered" are related because of the presence of humans, "god-centered" will also appear. As Buber said, the God whom we experience is actually the God whom we experience in the world. That is the God whom we, as material-rich people, experience in this material world. Therefore, this God or the Sacredness itself must be understood from the perspective of a person and from the perspective of "matters", that is, "matters" of this multi-dimensional space. This person itself has spirit and matter. It is because the human body and the spirit are combined together, only then can the "sacred essence" be derived.

This is why Professor Jen-cheih Huang takes the stance of "Harmony between Heaven and Humanity" and feels that we can tolerate each other. Regarding this issue of space and sacred, he felt that they could be integrated together.

Chun Ming Ng 吳振明 1943-2017

Chun Ming Ng has written two books that are worth buying because he collected many famous paintings about religion, especially Christianity, and compiled them into one book. The book contains his explanations about the New Testament and the Old Testament, which are all wonderful contents. At the end of the book, there are his personal feelings and random thoughts.

Personal feelings and thoughts

[We strolled through the square, passed through the pigeons on the ground, and slipped into the church. In fact, it can also be said that passing through this holy door enters another realm of time and space. This is a different world. The inner space of the cathedral is a unique space. It is a space that is isolated from the noise of the outside world and a space that has been purified by God.

I stood in the center of the church. When I looked up, I looked at the murals on the top of the building. When I lowered my head, I saw the statue of Jesus behind the altar and the statue of Blessed Virgin beside it. Time seemed to have suddenly stopped. Meditation and contemplation, coupled with the cold silence of the space, woke me up from my fatigue. The altar stood just like a stone, the sacred statue was erected, and the sunlight shone in through the glass mosaic sacred painting on the wall. The contrast between light and dark for a moment deepened the space of the church, making it feel more profound and boundless.

Usually, if we have enough time, we kneel down, say a prayer, and then sit on a chair, under the interplay of candlelight and sunlight shadows, to meditate on some issues of the salvation of souls. Suddenly, I felt that the passing medieval time had stopped and was transformed into eternity by the quiet air. Whenever a certain moment comes, the giant bell in the bell tower is swinging, ringing out a heavy bell, ringing out our era of peace, our era of religious freedom, and the voice of our hearts.

Then I walked out of the church and wandered in the square outside. The crowds were noisy and jostling for the first place. Suddenly I felt that the disputes of modern people are due to the lack of a kind of love. The loss of this kind of love is based on people's disregard for the existence of religion (this refers to any religion), because any religion leads people to pursue good and avoid evil, seeking a new interpretation and meaning for our short decades of life.]

This is his personal experience. His conclusion is a very emotional and intimate experience, saying that "sacred" can be felt in "space".

Fr. Louis Ha concluded the content of these two lessons on "Sacred Space"

In fact, the spaces which we have come into contact with include: physical space, geometric space, mathematical space, and psychological space and imaginative space have also been mentioned. However, more often we refer to the religious space, which is the "sacred space" experienced by "religious people".

In this class, at least six different relationships between space and sacred have been proposed. Fr. Louis Ha has also mentioned the spaces where Jesus lived, which are the sacred spaces for Christians. In fact, the main reason why we are interested in space is because we need space. In addition, we can experience sacred in this space. As Christians, we experience the sacred forms with great certainty. It is because we know that we believe in the incarnation of Jesus, therefore, we are certain that this sacred presence is among us. However, even if we are so sure, if we can understand the different views of other spaces on their different relationships with sacred, then we can increase our understanding of others, and we can also have a better understanding of our own faith.

Fr. Louis Ha has quoted Li Bai's (李白) "Preface to the Spring Night Banquet in the Peach and Plum Garden": "Heaven and earth are the reverse journey of all things, and time is a passing traveller of hundred generations. The floating life is like a dream, and how much joy can there be?..." It turns out that in Li Bai's mind, the world is so big, and they are just places where all things live temporarily; and time is just a passing traveller in the long time of a hundred generations. So, this is a very broad view.

Of course, it also talks about: "the floating life is like a dream, and how much joy can there be?" Regarding "the floating life like a dream," Fr. Louis Ha has mentioned Zhuang Zhou's dream as a butterfly before. After all, is life dreaming, turning into a butterfly in the dream, or a butterfly is encountering life? What about a life? It is because we discuss the origin and destination of space, we raise some deeper questions of faith, that is, where do we come from? Where are we going? Where are our origins? What is our ultimate goal? Where will all existing objects go in the future? These are questions we all have a hard time asking.

Fr. Louis Ha has once mentioned Laozi (老子) : "Misfortune comes from having a body." "Having a body", we can think of it as having a "physical body" or a "self-ego". However, it is because human beings are composed of a body and a soul, this body can bring the material world to itself. This material world can reach a peak through people. It is not just an object, but also uses people to make objects express praises to the Creator.

We have seen the creation and destruction of space, and one of its consequences is that people will deify this space or close it off. There is also a view that "one life for people, one life for things", which means that people should enjoy the material world in a timely manner while still possessing material things. Of course, there is also another view, that is, "one life for people", we

must not be like "one life for things", that is, we should not turn "one life for people" into a life of matter.

Finally, Fr. Louis Ha recalled that he has placed a woodpecker on the prezi, allowing us to see the growth of a woodpecker and the space it creates. In fact, what we need to reflect on is whether we go from one "closed space" to another "closed space"? Just like many people who leave their homes to work all day long, and then return home after work. They go back and forth between two "closed spaces." Or, we are going from one "open space" to another "open space". In other words, when we open the door at home, we actually enter an "open space", and this "open space" should lead us to another more "open space." This is the "sacred space" that Fr. Louis Ha is talking about.

Disclaimer:

This is an unofficial translation of the study note prepared for helping the students who do not understand the Chinese writing. The accuracy of all content shall be subject to the original lecture in Cantonese by Fr. Louis Ha Keloon.