

Lesson 8: "Sacred Time" (3b) "My Sacred Time"

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

Theme of this class:

Time and me and eternity

Purpose of this class:

Understanding Me and Eternity from a Christian Perspective

Contents of this class:

- Discuss me and time
- Discuss time of Jesus
- Discuss time of Christians

Fr. Louis Ha first quoted some sayings from Chinese culture:

"The most important thing is to establish virtue, the second is to perform meritorious service, and the third is to establish words, even if it lasts for a long time, this is called immortality."
[Zuo Zhuan - The Twenty-Fourth Year of Duke Xiang]

"Zuo Zhuan" has three teachings on "immortality": "establishing virtue", "establishing merit" and "establishing words". In fact, these three "immortalities" refer to some of the contributions that people make while alive, and through these contributions, someone seems to continue to exist. However, these three "immortalities" does not talk about time and eternity, it just talks about how to be a human being.

"He who stays where he has longevity. To die but not to perish is to be eternally present."
[Dao De Jing – Chapter 33] Laozi

The [Dao De Jing] talks about "He who stays where he has longevity." That "longevity" can be understood as "long life." If there is "long life", even if he dies, it will not perish. That is, if it does not perish after death, then it is a "long life".

" That individuality perceived, he was able to banish all thought of Past and Present. Freed from this, he was able to penetrate to the truth that there is no difference between life and death."
[The Great and Most Honoured Master] Zhuangzi

Zhuangzi said: "Freed from all thought of Past and Present, he was able to penetrate to the truth that there is no difference between life and death." The so-called "Freed from all thought of Past and Present" means to see through the time of the past and present without being attached to it. There is no mention of "future" here. Perhaps "now" also includes the meaning of "future". Well, basically if we can see clearly and understand the past and the present, we can reach the state of "neither death nor life".

“An exemplary person has lifelong worries but no one-day troubles.”

[Mengzi - Li Lou (Part 2) – 28] Mengzi

Mengzi said: "An exemplary person has lifelong worries but no one-day troubles." As the saying goes: "If a person does not have far-flung worries, he will have nearby worries." This teaching is different from what Mengzi said. Mengzi believed that people only have far-flung worries in their lives, which is how to be a good person and end their lives satisfactorily. "There is no such thing as one-day troubles" means not taking the little troubles of every day into consideration. In fact, what we often need to worry about is life-long matters, that is, how we should be benevolent and righteous, and how we should be perfect people.

The above is what Fr. Louis Ha asked us to see about "time" and "eternity" from the Chinese culture.

Me and Time

[Note: Regarding the content of this lesson, because the information in the "Course Briefing" was too long and the class time was insufficient, Fr. Louis Ha did not read out the information in the "Course Briefing", but explained it directly according to his own thoughts. However, the relevant "Course Briefing" information is also included in this note for everyone's convenience. As for the content of Fr. Louis Ha's lectures, they are all marked "Fr. Ha said".]

Fr. Louis Ha showed everyone a picture. He felt that life is like having oranges and a blender, and then squeezing them out is freshly squeezed orange juice. Now, we have a glass or half glass of freshly squeezed orange juice. That freshly squeezed orange juice contains orange a physical body of substances, but it also has time, the change of time, the torture of time, or the requirements that time places on us. Put the orange and the blender together, and then we have freshly squeezed orange juice. So, what about this glass or half glass of orange juice? Drink it ourselves, or give some to others to drink, or after drinking, we have an empty cup that can carry a more abundant life? This is a metaphor for everyone to think about.

At the beginning of this course, we talked about “Profane and Sacred”. The so-called “Profane” refers to things done outside the temple. Maybe we take some food, prepare some flowers, and

use our daily life as a preparation to enter the temple. But, in fact, we have seen in history that temples, like that in the picture, were constantly being demolished. Look, Samson demolished that temple, and the current world is also destroying this temple because of “Elimination of Sacred”. In the western world from the thirteenth to the fifteenth century, the people were having church lives, and everything was sacred. But after the Middle Ages, humans gradually used various methods to destroy this temple and began to eliminate “Sacred”, hoping to live freely with person’s identity.

These are some thinkers and scientists that Fr. Louis Ha has introduced in the course

Laozi老子 (571 BC - 470 BC)

Plato (427 BC – 348 BC)

Aristotle (384 BC – 322 BC)

Zhuangzi莊子 (About 369 BC – 286 BC)

Euclide (About 330 BC – 275 BC)

Vitruvius (80-70 BC – 15 BC)

Augustine of Hippo (354–430)

Li Bai李白 (701–762)

Du Fu杜甫 (712–770)

13th Century

Francis of Assisi (1181–1226)

Mevlana Rumi (1207 – 1273) “the Whirling Dervishes”

Thomas Aquinas (1225–1274)

Dante Alighieri (1265–1321) 《Divine Comedy》

16th Century

Raphael (1483–1520)

17th Century

Caravaggio (1571–1610)

Matteo Ricci (1552–1610)

Hsu Kuangchi, Paul徐光啟 (1562–1633)

18th Century

Newton (1642–1726)

Willidald Gluck (1714–1787)

19th Century

Immanuel Kant (1724–1804)

Friedrich Hegel (1770–1831)

Fromental Halévy (1799–1862) *La Juive*

Fyodor Dostoyevskiy (1821 – 1881) *The Brothers Karamazov*

20th Century

Friedrich Nietzsche (1844 – 1900)

Emile Durkheim (1858–1917)

Kahlil Gibran (1883–1931)

Edmund Husserl (1859–1938)

Sigmund Freud (1856–1939)

Kolbe (1894–1941)

Edith Stein (1891–1942)

Antoine de Saint Exupéry (1900–1944)

D. Bonhoeffer (1906–1945)

Bernard Shaw (1856-1950)

Ernst Cassirer (1874–1945)

Edwin Hubble (1889–1953)

Teilhard de Chardin (1891–1955)

Albert Einstein (1879–1955)

Albert Schweitzer (1875–1965)

Martin Buber (1878 – 1965)

Paul Tillich (1886–1965)

Lemaitre (1894–1966)

Lin Yutang林語堂 (1895–1976)

Martin Heidegger (1889–1976)

Herbert Marcuse (1898 – 1979)

Jean-Paul Sartre (1905–1980)

Anna Freud (1895–1982)

Zhu Guangqian朱光潛 (1897–1986)

Mircea Eliade (1907–1986)

Henri de Lubac (1896–1991)

Mother Teresa (1910–1997)

21st Century

Ray Huang黃仁宇 (1918–2000)

Stanislaus Lo Kuang羅光 (1911–2004)

Thaddeus Hang項退結 (1923 -2004)

Paul Ricoeur (1913 – 2005)

Pina Bausch (1940–2009)

Sze-Kwang Lao勞思光 (1927–2012)

Kwang-Chung Yu余光中 (1928–2017)

Paul Chun Ming Ng吳振明 (1943–2018)

Stephen Hawking (1942–2018)

Shen Qingsong沈青松 (1949–2018)

Roger Scruton (1944–2020)

Gabriel Chen-Ying Ly李震 (1929 – 2023)

Giampietro恩保德 (1934–2023)

Scruton - Architectural Esthetics

Richard David Bach (1936-) Jonathan Livingston Seagull

David Christian (1946-) Maps of Time

Simon Goldhill: The Christian Invention of Time

Jen-cheih Huang黃仁傑

Chao, C. S. 趙可式 – Fear of Death

Professor Lai Chi Tim黎志添教授，(Professor, Department of Cultural and Religious Studies, The Chinese University of Hong Kong)

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Fr. Ha said : From looking at some of the thinkers and scientists introduced in this course, we can see that human wisdom is very admirable. They can explore everything in the universe and change some of the main concepts in our lives, such as space and time. Even the view of "ego" is changing now. "ego" has "consciousness", "thinking" and "existence", but now the fundamental views on so-called "consciousness", so-called "thinking" and so-called "existence" are also changing.

Einstein's Theory of Relativity

$E = mc^2$

Fr. Ha said : Mention Einstein's theory of relativity between 1905 and 1915, from the special theory of relativity to the general theory of relativity, to discuss the energy, mass, and especially the speed of light in the universe. Now, due to many scientific verifications, we have to accept his theory, and its accuracy may be very high. Therefore, because of him, there have been many changes in the issues of "life", "space", and "time" in the world.

Augustine emphasized the present time

Fr. Ha said : Although the world has changed regarding the issue of "time", in fact, in the fourth and fifth centuries, Augustine had already determined that "time" is actually the time of "present" and is "now" . When he was young, someone told him that there was a "past" and a "future" . But he said, in fact, there is no such thing, that is, we only live in "present" . However, this "present" also contains both "past" and "future" .

Sigmund Freud's The Ego and the Id

(The exploration of pathology focused Freud's interests on the repressed.)

Each individual has a coherent organization of mental processes; we call this his ego. Consciousness belongs to this ego; the ego controls the methods of activity, the emission of excitement into the external world; the ego is the psychic force that governs all its own processes of formation, and sleeps at night, although even while asleep it is aware of dream inspection.

Repression also arises from this ego. By repressing the ego, one attempts to exclude certain tendencies in the psyche not only from consciousness but also from other effects and forms of activity.

Not all unconsciousness is repressed. It is possible that a part of the ego is unconscious. This unconsciousness belonging to the ego is not as latent as the preconscious.

We regard an individual as the unknown and unconscious psychological id, the ego rests upon the perceptual system on the surface develops from its core. The ego does not entirely encompass the id, but only a range in which the intuitive system forms the surface of the ego. The ego is not distinctly separate from the id; its lower parts merge into the id.

But what is repressed is also incorporated into the id and becomes merely a part of it. The repressed is separated from the ego only by the resistance of the repression; it is able to communicate with the ego through the id. Almost all the dividing lines drawn in pathology concern only the superficial layers of the psychic apparatus.

The exploration of pathology focused all Freud's interests on the repressed.

The "ego" controls, suppresses, and manages activities. "Consciousness" "Unconsciousness" "Id"

Fr. Ha said : It is because Sigmund Freud discussed some of the mental problems of many people in pathology, he went in-depth to study the issue of "ego", "ego" control, and "ego" suppression to manage agreement activities. Freud also believed that "ego" is actually "consciousness", which is a centralized and unified consciousness. However, in this "consciousness", there can also be "unconsciousness", and there is also an "id", that is, there is a struggle between me and the "id". Therefore, many pathological problems are related to the relationship between "id" and "ego".

Jean-Paul Sartre (1905-1980) "The Transcendence of the Ego"

Most philosophers believe that the "ego" resides in "consciousness." Still some other philosophers recognize the formal presence of "ego" within "being" as the principle of identity. Others want to discover the physical presence of the "ego" as the center of desire and action in every moment of our mental life. Here I want to point out that "ego" neither exists in the form of knowledge nor materially in "consciousness": it is external in the world; it is an existence in the world, just like the "ego" of others. "

"I" never manifests itself if the act of reflection is not taking place. In that case, there is an unreflected action without the reflection of an "I" toward an unreflected "consciousness." This unreflected "consciousness" becomes the object of reflective "consciousness", but does not cease to be its own object; for example: a chair.

When a new object appears, it is an opportunity to affirm reflective consciousness, and it is therefore neither on the same level as unreflected consciousness nor on the same level as unreflected objects (e.g., a chair) on the same level.

The "ego" does not directly become the unity of the reflected "consciousness". There is an inner unity between these "consciousnesses", which is the flow of "consciousness" that the "ego" constructs into its own unity - a unity that transcends various "states" and various "actions". "Ego" is the unity of "state" and "action" of "nature".

What does "present" mean? It is clear that what exists "present" is different from all other "existences" in terms of its present nature. My "present" is my "presence" facing this table and this room. In short, it is for the "existence" of "ego".

Facing the "presence" of someone is an internal relationship of "existence", and this "existence" is coexisting with the various "existences" to which it is "present". In any case, this will not be a simple relationship of external proximity. The "presence" of facing someone means the "existence" outside the "ego" that is close to someone. Everything that can face a certain "presence" should be in its existence in this way, and in its "existence" there is a relationship between "existence" and various other "existences". I can only be connected to this chair through a comprehensive ontological relationship. Only when I am there, in the "existence" of this chair, with an identity that is not the chair, can I be able to be "present" facing this chair.

"Present" can only be the "presence" of "supreme" to the "existence" of "itself".

The "present" for all the "itself" is completely different from their existence, although it is nothing else: it is only the "ego" when it appears to all the "beings", the common "presence" with the supreme to all "beings".

Jean-Paul Sartre "The Transcendence of the Ego"

"Ego" is my existence in the world and the act of reflection reveals "me". "Ego" is the unity of "state" and "action" of "nature". I (nominative Je), is the ego as the unity of action.

"I" (dative case Moi), is the ego with the same state and nature.

The "present" of "I" is that the "presence" facing this chair and this room, exists in an identity other than that of the chair. Only then I can be "present" facing this chair.

Fr. Ha said : Regarding this view of "ego", Sartre had another view. He believes that "ego" is not a "consciousness" and that the ego is not an internal unity. In fact, "ego" comes from emptiness. It is not an entity as we imagine, but an "existence" in the world outside of us. He gave an understandable example, just like when we eat sponge cake, sponge cake is different from other cakes because there are some bubbles in the sponge cake, and those bubbles turn the sponge cake into sponge cake. He feels that the same is true for "ego". "Ego" only has this "ego" because of such bubbles, that is, nothingness. That is to say, "ego" is not an entity, but something outside of oneself, like an object that has not been reflected on, like a table or a chair. We are in a room with a table and a chair. We are a "presence" in front of this chair, that is, we are "present" to this chair and the table. However, one of the conditions for being able to be "present" is that I am not a chair, so that I can be "present" in front of the chair. Therefore, it is necessary to have the nothingness of the "ego" itself in order to have a "presence".

Anna Freud, 1895-1982 "The Ego and Defense Mechanisms"

The three institutions of "id", "ego" and "superego" can be understood through very different ways of observation. Knowledge about instinct depends on our examination of "preconsciousness" and "consciousness". When the instinct is in a state of calm and contentment,

the instinctive impulse has no motivation to encounter the "ego" for pleasure, nor will it cause pressure and unhappiness in the "ego". So, we do not have access to anything about instinct.

As for the "superego", the situation is naturally different. The content of the "superego" is, to a greater extent, directly conscious and directly accessible through inner psychic perception. However, it is not easy to obtain the representation of "superego" because the "ego" and "superego" are closely adhered to each other. We can say this: "ego" and "superego" coincide with each other. It is clear that the superego is hostile to the ego in a less critical way, and the result is a subsequent criticism in the ego, such as clear and detectable feelings of guilt.

Anna Freud, "The Ego and Defense Mechanisms"

Id impulses, strict conditions of the ego, rules and regulations of the superego

Fr. Ha said : Sigmund Freud's daughter Anna also did research on psychopathology. She analyzed the "self", "id" and "superego" that her father talked about as a pathological aspect, that is to say, the "id" has an impulse. The impulse itself sometimes conflicts with some strict requirements of the "ego", and in addition to its own strict requirements, the "ego" itself also has some standards and regulations of the "superego". Therefore, the "superego" has regulations and standards for the "ego". The "ego" conflicts with the "id", but the "ego" will use various methods to break through the "ego", so that the "ego" is not controlled by itself, but by them. Such complicated analysis is actually a very effective tool for pathological reasons. Now we can all see that many people analyze some things, or have dreams, or some pathologies, and these things will be explained in her way. Therefore, for those scholars, those scientists, and those thinkers, whether we accept their entire set of ideas or not, we must respect them to study, discuss, and try to find answers that are helpful to people.

Stanislaus Lo Kuang羅光 (1911–2004) "Ego is My Life"

People's awareness of ego is the understanding that all their activities are their own lives. These activities in all aspects of life all originate from the "ego" and all return to the ego. I also understand that the changing process of life, although it is ever-changing, is the same life, the life of "ego". "Ego" is the subject of life. Life is constantly flowing, but the subject of "ego" remains unchanged. The consciousness of oneself always being aware of the unchanging subject is self-awareness. What self-awareness experiences is my "being". I experience the existence of myself, but as a subject. My life belongs to me, and the activities of life are my activities.

Self-awareness also realizes that my life is one and cannot be divided. Physical life is my life; emotional life is my life; intellectual life is my life. Although, I have a body and a mind, the body

and the mind cannot be separated. My life is a life in which body and mind are integrated into one body, that is, I am a subject.

This subject of ego remains unchanged, I am always me. Self-awareness's experience of one's own "life" is the direct consciousness of God without intellectual reflection.

(Luo Kuang's Complete Works, Volume 1 of 2, Chapter 3 My Life, 1. Ego, 1 Ego is my life P.132)

Lo Kuang "Ego is My Life"

Ego, the subject of life, body and mind, unchanged

Fr. Ha said : As for Lo Kuang, because he was born after the thinkers, scientists, and psychologists we just mentioned, he understands their theories best. Moreover, he also understands theology, which is Christian theology, and some of the culture of the Chinese nation. Therefore, what he talks about is actually more relevant and easier for us to accept and understand. He said that "ego" is actually the main body of life. We have life because we have a body, but in addition to the body, we also have a soul. Because we can see that there is an unchanging factor in this life, and this unchanging factor is different from the body's entire changing substance. Therefore, there is also a soul that exists in our "ego" at all times. Lo Kuang's view is very close to the teachings of the church. Because he is the archbishop of the church, as a Christian you can understand his views in depth.

Simon Goldhill "Experience the Present"

The Christian attempt to reflect on temporality is a passionate, confident story; they seek to end it with the eternity of the Kingdom of Heaven.

But for human struggle, eternity can only be an impossible prediction. Unimaginable imagination; reluctantly, hopefully as an end.

So, what does it mean to live in this never-ending time system between "already" and "not yet"?

How does one experience the present when one has one's eyes fixed on the promise of eternity?

Simon Goldhill: The Christian Invention of Time
(Free translation - abridged)

Simon Goldhill "Experience the Present"

"Already", "Not yet", the eternity of the Kingdom of Heaven, experiencing the present

Fr. Ha said : Other thinkers will see that we are experiencing the "present", but part of this "present" is "already", that is, it has been completed, and part of it is "not yet", that is, it is unfinished and has not yet come. Then, we want to experience this "present", which is between the "already" and the "not yet". If we believe that there is an eternal Kingdom of Heaven, we need to see how we can avoid falling out of the eternity of that kingdom when we experience the "present"? This is an idea of being in the world, but it also raises a question about eternity.

Husserl (1859-1938) "The Phenomenology of Internal Time Consciousness"

I perceive the melody note by note. Assuming there are no interruptions, I hear what I perceive continuously. Thus, there is an act of perception that is persistent and temporally extended.

What do I know? The first tone sounded. I hear this sound. It persists, intensifying in one way or another and so on during its continuance. Then there was a second sound and I continued to listen. The previous tone will not be erased from consciousness. We also often have intuitive expectations for familiar melodies. Each new tone fulfills this forward-looking intention. In these situations, we have clear expectations. But we are not and cannot be completely free from worries about moving forward. There is a future at the edge of time.

Therefore, the perception of melody is actually an act that extends in time, gradually and continuously, and it is also a continuous act of perception. The act has an eternally new "present" point. In this "present" something becomes objective as it is now (the tone heard now), and at the same time a certain tone of the melody is objective as in the immediate past, while other parts are objective and will be more Same as the distant past: maybe something or other also serves as an objective "future".

Furthermore, "now", like "previous tone," is not a fictitious mathematical point in time, any more than the first or second tone before or after now. Every "present" has its perceivable extension, this can be confirmed.

Husserl "The Phenomenology of Internal Time Consciousness"

The first tone persists, continue listening to the second tone. The consciousness of the previous tone is not erased. There will also be expectations for familiar melodies. The perception of melody is an act that extends in time and is also a continuous act of perception. The act has an eternally new "present" point. The objective past; the objective "future".

Fr. Ha said : Regarding time, Husserl felt that this time (internal time) can be understood by listening to music. When we hear the first tone, we continue to hear the second tone, but the first tone continues to exist. Moreover, if we have a familiar melody, we all expect what the third and fourth notes will be like. Therefore, when we listen to a melody, that perception is an act that

continues in time, is ongoing and is already a perceptual act. The condition of that action itself has a new "present" point because it keeps moving. But he did not want to use a method of motion, but said that perception, perception is always the new "present". This new "present" has an objective "past", and also has an objective "future". In fact, his idea is the same as Augustine's idea, and it is inseparable from how we as humans need to face the "past", "present" and "future" and how we need to see them. Therefore, they each use their own point of view to understand. Because Husserl is the ancestor of phenomenology, he believed that there is no entity. However, we do not know what the actual substance is. We can only talk about what we perceive and perceive those phenomena, and that phenomenon is real. Therefore, he will use this method to explain "time". Otherwise, when they want to talk about action, they need to understand something substantial about the ontology. However, from the beginning, he believed that if we did not touch the ontology, we would just ignore it. Therefore, he will understand it in this way.

Stanislaus Lo Kuang 羅光 “Time”

"Internal time" = "noumenal time"

In my opinion, "internal time" as "existence" or "continuation" actually goes beyond time, but is the metaphysical "noumenal time". In the usual sense, time is the calculation of "retention", that is, how long it stays or how long it exists. This kind of time is the time of objects in the world and is called external time. St. Thomas would say: "To preserve the existence of objects, God does not use another act different from the act of creation, but a continuatio of the act of creation, which does not change and has no time." Because God also has an existence, he also has "presence"; therefore, it is said that God has time, and God's time is the "substantial time", which is the continuation of existence. The "existence" of the spiritual body is also the "substantial time". There is only the universe or the world. Only then can we have external time.

The existence of noumenon does not include "change" or duration. Existence is existence, that is being and remaining. Therefore, "local time" has no temporal meaning, nor does it have sequential meaning. The objects in the world are all material objects, and the existence of material objects is constant. The changes of material objects must be sequential, that is, one change and another change are the same as one part of matter outside one part. Therefore, the existence of objects has continuity in terms of time, that is, there is sequence and duration. This is what is commonly called time.

The basis of time and the basis of space are not the same; the basis of space lies in the quantity of matter, while the basis of time lies in the existence of entities. Space becomes distance due to the extension of quantity. Without distance, there is no space; time can only be calculated because of the existence of entities, and the basis of time is existence. In order for existence to be calculable, it must "retain". Without "retention", how can it be calculated? "Retention" itself is the continuation of "existence", that is, continued existence. Time itself is the continuation of

existence. An hour, a day, a year, a century all represent the continuation of "existence". The continuation of "existence" is "existence" itself. It does not mean that "continuation" adds a characteristic to "existence". For example: If I continue to live, it is my life. If I continue to live, it is the same thing as my life. In this way, "existence" means "retention" or "duration", and "duration" is time; that is to say, "existence" is "time". However, this kind of "time" is called "internal time" and is not the ordinary time. The time commonly referred to is the order of calculation and is "external time"; "internal time" is only the basis of time, which is the "noumenal time".

(Luo Kuang's Complete Works: Volume 1-2, Time, p. 120-125)

Fr. Ha said : Luo Kuang has "external time" and "noumenal time", and the retention of time itself is a calculation. Therefore, in general, the existence of that substance and that universe must be calculated. However, what can be calculated is only an external time. Luo Kuang believes that "external time" must have a criterion, and this criterion is "noumenal time". Since the "noumenal time" is different from the "external time", "external time" can only exist based on the "noumenal time" as a criterion and existence. Because "noumenal time" and "existence" are combined together. Then, even the universe and our material world are all a kind of "existence", that is, they are sharing the "existence" of the same entity, so they are also sharing the "noumenal time".

Edith Stein (1891-1942) Finite and Eternal Being

Husserl said that the pure ego has no content and cannot be described as it is. This means that the pure ego is present in every statement such as "I perceive," "I think," "I desire," etc., and the pure ego inclines to what is perceived, thought, desired, etc.

The pure ego is present in every experience, cannot be eliminated from it, is inseparable from the content of the experience but is not actually part of it. On the contrary, the opposite is true: every experience is part of the pure ego; the pure ego exists in every experience; its life is a process of constant change, with new structures of experiential units constantly emerging.

This ego is alive, its life is its existence. It may live now in experiences of joy, later in longings, and still later in thoughtful reflections, but most of the time it lives in several such units of experience simultaneously. But when joy, longing, reflection cease, the ego does not fade or disappear: it is alive in every moment. This pure ego does not come and go like an empirical unit, but a living ego whose life is full of changing content. This does not mean that his life is like a ready-made container that is gradually filled with different contents: but that a new life emerges every moment; every moment its existence is real.

My own existence is empty; I am not alone, alone I am nothing; every moment I find myself face to face with nothingness, every moment I must be given and re-given existence, and yet, this empty existence of mine is existence, and every moment I am in contact with the fullness of existence.

The becoming and passing away that we find in ourselves reveal to us the idea of a true and eternal being. Those units of experience that are in modes of becoming and passing require the ego in order to exist.

Edith Stein - Finite and Eternal Being

Pure ego, experience, living, new life, emptiness, truth and eternity

Fr. Ha said : Regarding the eternal view of "ego", another person who is very similar to Luo Kuang is Stein. She is a saint and a Carmelite nun; during the Nazi era, because she was a Jew, she was arrested by the Nazi secret police and died in the gas chamber of the Auschwitz concentration camp in Poland. She was Husserl's student and once his assistant. Therefore, she fully accepted Husserl's various views on phenomenology. However, because she still has her own beliefs, she feels that she has a pure "ego". This pure "ego" can experience good life and continuous new life. She herself feels that life is empty, but the emptiness of life is not like a vase where fresh flowers are constantly inserted into it and then replaced with other flowers the next day. That is to say, life is not an empty vase, on the contrary, it is constantly carrying new life. Life continues to develop in this empty "ego" because that "eternity" is closely related to the real "existence". Therefore, that real "existence" will bring new life to my empty "ego". It can be said to be a continuous creation. That is, God did not create me once, but constantly uses His hands to create me. Go and carry me and bring me new life.

Luo Kuang - "Existence" and "Time"

Everything that "exists" inherently "remains" (or continues to exist). Since it is "presence", it is not "absence"; therefore "presence" should be "retention", which is continuous and indivisible, and is the inherent characteristic of "presence". If time is regarded as "retention" and "existence" (that is, being), it is time. However, all "existence" in the universe, so it can "exist", is preserved by God, the Creator. Therefore, retention and "existence" mean to continue to create "existence".

If the entities of "existence" and "time" are the same, the "time" of spiritual entities and the time of material entities are not the same. Because the entities in the universe are all material and do not exist at the same time, and the existence of objects changes, changes occur in sequence, and objects exist in sequence. How can we prioritize them? This can only be said from the perspective of cause and effect. However, this kind of sequence only exists between cause and

effect, and cannot be distinguished from "existence" outside of cause and effect. Therefore, a question arises: Is there a unique "time" as a standard? In other words, is there a unique "existence" that serves as the standard for the succession of other "existences"? Relative "existence" comes from absolute "existence", and the "existence" of "absolute existence" is the standard of all "existence". In this way, God is absolute time, but God is "eternal". The meaning of eternity is that everything that can be is present together, without sequence.

Therefore, the meaning of time itself is longevity, duration, and survival. In order to last, it needs to exist. "Existence" is the basis of time, and "existence" itself is persistence, because "being" means being, and the original meaning of "being" is to continue to exist. The meaning of time itself is not the calculation of sequence, but "being", that is, continuous existence. Continuous existence is originally the characteristic of "existence". The ontology of "existence" is a self-standing entity (substantia). The "existence" of entities is continuous existence, that is, they are all "time". "Time" is the same as entity.

The entire universe is therefore space and time, because the universe is the sum of objects, and objects are manifested by space and time; space and time represent the universe. I had "space" from the beginning of my life. No matter how small is the body, it must occupy its own space. Once start walking, the bigger the space outside, the better. Life and time are connected together. When time ends, life ends. But the life of my soul has become "continuous and eternal". This is by the gift of the Creator. By nature, all things in the created universe have a beginning and an end. There is no infinite space, and there is no time without beginning or end.

From the perspective of cognition, human rational activities are inherently limited by space and time, and they are born with the cognitive basis of space and time, because humans are the integration of mind and matter, and the material body is born with quantity, and the existing quantity is moving when there must be space and time. When people understand objects, they naturally understand them from the perspective of space and time. Therefore, all concepts contain space and time, and people do not have a purely spiritual concept. In this way, space and time can be said to be innate cognitive categories, or innate cognitive conditions.

(Luo Kuang's Complete Works: Volume 1-2, "Existence" and "Time" p. 122)

Luo Kuang - "Existence" and "Time"

"Existence", continued creation of "existence", cause and effect, absolute time, the life of the soul

Fr. Ha said : Luo Kuang has the same idea as St. Edith Stein, that is, "existence" is an "existence" that continues to create. Our "existence" in this world has a causal relationship, and time cannot be reversed. Therefore, we must take responsibility for what has passed. However, relative to such "existence", there is an absolute time, a spiritual life, and a temporary "existence"

that supports it. Because of this belief, Luo Kuang sees "existence" and "time" as temporary "existence" and this short time in this world. But on the other hand, it is connected to an absolute "time" and an "eternal" spiritual life.

Friedrich Nietzsche: There is a pillar gate called "Moment"

Fr. Ha said : In the previous class, I talked about the story told by Nietzsche. There was a pillar gate in it, and the front and back of this pillar gate led to eternity. This pillar gate itself is called "Moment", and this "Moment" is the gathering point of "eternity". So, how can we understand this "Moment" and "Eternity"? After we adopt phenomena and artistic conceptions like Nietzsche's, we need to develop them ourselves.

Kwang-Chung Yu 余光中 "Tug of war with eternity"

"Losing is what you have to lose in the end." Even the person and the rope fell over the boundary, so the game was terminated - another unfair competition.

But if the power on the other side is distracted, it will miss and step over the boundary. The miracle of leaving only one or a half of the footprint, I was surprised that the secret was hidden, the other end of the rope was tight and continuous, getting stronger with time. What kind of opponent is he? No one had seen him before he staggered across the border. Only the wind blows and the stars tremble, leaving me forever, tug-of-war with eternity.

Kwang-Chung Yu - "Tug of war with eternity"

The miracle of footprint is a surprise

Fr. Ha said : Kwang-Chung Yu, the poet, wrote "Tug of War with Eternity". In this temporary life, he is wrestling with the invisible "eternity". He knew that he would always lose, but he still wanted to play tug of war with it. Because, soon the other party will let go, and then the other party's footprint will fall on this side. Although we do not know what this opponent is, when it accidentally misses, we can see some secrets it has from the footprint it leaves here. Although Kwang-Chung Yu did not explain what "eternity" is, there is a certain artistic conception. This kind of poet's artistic conception points out that our life on earth, no matter how difficult it is, is actually because we have an opponent who is wrestling with us.

Orpheus and Euridice

Fr. Ha said : This story "Orpheus and Euridice" is a Greek mythology story. It tells that when Euridice dies, her husband Orpheus will go to the underworld to find her. After finding her, he promised the gatekeeper who let him in that he would not look back at his wife. However, because Euridice was so eager to see her husband's face, she begged him to look back at her. Although she saw her husband, the result was eternal death. The reason is: In fact, the meaning of looking back is a kind of resistance to the irreversibility of time. Therefore, the idea of giving her the ability to regain her life means that she should stop looking back at the past and look forward to have a chance to be reborn. However, because of her persistence and her own wish, there was no way out and it became such a tragedy.

"Rachel quand du Seigneur" La Juive - Neil Shicoff

Fr. Ha said : Another tragic opera, also related to death, is "La Juive". It is because a Jew adopted an abandoned baby and made her a Jewish daughter. In the world she lived in at that time, as a Jewish woman, it was not allowed to have a relationship with a Christian. However, because she really had such a love affair and was discovered, she was sentenced to death. The father who adopted her lamented that he adopted her in order to save her life, but in the end, she was forced to give up her own life. This is some of the contradictions and struggles in life. In fact, both the previous opera and this opera can express helplessness and pain, or what we call a tragedy.

Pastoral Constitution - The mystery of death

It is in the face of death that the riddle a human existence grows most acute. Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction. He rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter.

All the endeavors of technology, though useful in the extreme, cannot calm his anxiety; for prolongation of biological life is unable to satisfy that desire for higher life which is inescapably lodged in his breast.

For God has called man and still calls him so that with his entire being he might be joined to Him in an endless sharing of a divine life beyond all corruption. At the same time faith gives him the power to be united in Christ with his loved ones who have already been snatched away by death; faith arouses the hope that they have found true life with God.

(Pastoral Constitution: Preface The situation of modern mankind, 18 The mystery of death)

Pastoral Constitution - The mystery of death

Perpetual Extinction, Eternal Life

Fr. Ha said : As for whether life is a tragedy, Vatican II's Pastoral Constitution states that death, birth, growth, and old age are all a mystery. That is, as a Christian, there will be no eternal passing away, because there is eternal life. Therefore, although facing death, we still do not understand why there is death, but because there is eternal life, and eternal life gives a purpose, a meaning for the short life.

Death entered the world in a violent manner

“When they were in the field, Cain attacked his brother Abel and killed him.” (Genesis 4:8)

Death, Violence

Fr. Ha said : The Bible records that Cain, the older brother, killed his younger brother Abel out of jealousy, showing that death is closely related to violence. That is, whether it is a traffic accident, a murder, a war, a natural or man-made disaster, or even an illness, there is actually an element of violence. It is violence that is added to life, causing it to accept death. The Bible tells such a story, which leads to a meaning in it.

Fear

“Why is light given to the toilers, life to the bitter in spirit? They wait for death and it does not come.” (Job 3:20-21)

“You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?” (Luke 12:20)

“For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it.” (Mark 8:35)

“We know that we have passed from death to life because we love our brothers.” (1 John 3:14)

“For the Son of Man did not come to be served but to serve and to give his life as a ransom for many.” (Mark 10: 45)

“No one has greater love than this, to lay down one’s life for one’s friends.” (John 15:13)

“Through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it.” (John 1:4-5)

“And everyone who lives and believes in me will never die.” (John 11:26)

“Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ.” (John 17:3)

“There shall be no more death.” (Revelation 21:4)

Fear

Wait for death and it does not come, From death to life, Lay down one's life, No more death

Fr. Ha said : In life, death is a fear. This fear is because we want to die but cannot die, and we want to leave death and enter life but cannot enter life. What the Church, and especially Jesus, expresses about you is that if you give up your life there will be no death. In fact, this is a very contradictory statement: if you give up your life, you should die. Why won't there be death? Therefore, no matter how many times you talk about it, it does not make sense. But, as a belief, as an outlook on life, it is a choice. Will you see that when you truly give up, you will not die? Buddhism often talks about the three actions of "break off, abandon, leave". In fact, they all have the same meaning as those in the Bible, but of course they are not completely equivalent. As for the aspect of giving up, there is vitality in it.

Chao, C. S. 趙可式 – Fear of Death

Fear of death can be due to the following four fears:

- (1) Fear of the unknown
- (2) Fear of loss and separation
- (3) The appearance of death and the fear of the death process
- (4) Regret about unfulfilled wishes and regret about the course of life, and fear of not being able to make amends in time

Chao, C. S.: Education on Life and Death – Fear of Death

Chao, C. S. – Fear of Death

Unknown, loss, process, regret

Fr. Ha said : People are afraid of death, and that is because of the unknown, loss and separation, the process of death, and the regrets of life. These are the factors that make us fear death. Of

course, it is not just these, there are many more: fear of the pain of death, fear of separation due to death etc.

Martin Hägglund – “Religious Belief and Secular Faith”

Religious belief is any form of belief in an eternal or transcendent being, either eternal rest (such as nirvana), a transcendent God, or an inner divine nature. I am not trying to disprove religious beliefs or prove that eternity does not exist. For those who defend religious beliefs, eternity is worthy of dedication. To have faith in eternity is to believe that it can provide a meaningful comfort, replacement, or escape for someone who has lost a loved one.

The core of secular faith is a sense of finitude — the ultimate fragility of everything we care about. To have a secular faith is to devote yourself to a life that is about to end, to a ministry that may fail or collapse. The phenomenology of secular faith can begin with the most difficult and painful event of all: the death of a loved one. My purpose is to show that secular belief lies at the core of important issues, even for those who claim to be religious. Only secular faith can do justice to the experience of love and mourning.

Augustine reveals the role secular faith plays in every aspect of our lives. Whether it is happiness or mourning, joy or pain, we all live behind a past that no longer exists and before a future that may not exist. In fact, the meaning of all the activities, Augustine describes, depends on the temporal experience of life. On the contrary, Augustine's insistence on eternal existence as the goal of religious aspirations would put an end to these activities. There can be no meaningful activity in eternity, because nothing can continue to exist in eternal existence, and nothing can become important in eternal existence.

(This Life Secular Faith and Spiritual Freedom: Martin Hägglund · 2019)

Martin Hägglund – “Religious Belief and Secular Faith”

Religious belief, eternal existence, secular faith, temporary experience

Fr. Ha said : We all study "the Sacred and the Profane" together. Basically, there is a religious belief in it, which is the belief in "eternal existence." However, there is something called "secular faith" which is very popular in the United States today. The so-called "secular faith" is to focus on this kind of "secular faith", that is, to temporarily accept it, endure it, or suffer from all the experiences in this world. This kind of belief changes people's vision from "eternity" to just thinking about "now", that is, "the present", just like what many religious people say about "living in the present", which has somewhat the same meaning. But it is missing something. This direction is simply the “Present”, and there is nothing else outside of the “Present”. However, religious people's "living in the present" is to achieve eternity beyond the "Present". That is a big

difference. This kind of "secular faith" has a big crisis. After it changes from a "religious faith" to a "secular faith", the next step is to become a "national religion." Because the state has power and the right to control life and death, it can also become a purpose and a belief for every living person.

Mobile phone represents identity and rights

Fr. Ha said : Speaking of mobile phones, a long time ago some parents were concerned about when children need to start sex education, whether it is grade 5 or grade 6. However, what parents are now worried about is when to provide a mobile phone to their children. When it comes to the mobile phone itself, it increasingly represents a person's identity, rights, passwords for entering and exiting checkpoints, and even money which is in this phone. It is almost like a mobile phone that is equivalent to an "ego". However, that is an external "ego", and it is up to you to own it. Then, if this world continues to "exist", that "ego" will become more and more into another realm, that is, it will no longer say whether there is "consciousness", whether there is unity of activity, unity of existence, or even nothingness. No! But a mobile phone. So, who controls the mobile phone? That is through a satellite system, and then some people, institutions, or countries that control the satellites control everyone. Moreover, everyone has big data, which means they know where you move and where you come and go.

The metaphor of freshly squeezed orange juice

Fr. Louis Ha talked about the parable of freshly squeezed orange juice again.

Fr. Ha said : We understand "space", understand "time", and then analyze "ego", and the "ego" continues to change like this. What kind of world do we live in? This universe is no longer like before, with a fixed place, a fixed time, and a fixed order. So, how do we drink this cup of freshly squeezed orange juice? (Fr. Ha said that he believed that everyone would have to find the answer by themselves.) Although, in general, we can find an answer, in fact, being a Christian is very blessed. Since we are Christians, everything is based on Christ and Christ can lead us. Because He is the way, the truth, and the life. As we reflect on "time", "space", "ego", "the profane and the sacred". In fact, we can understand the struggle and anguish that those "non-religious people" face after they eliminate the "Sacred". Therefore, those of us who are in the midst of blessings and do not know how to be blessed should be more considerate and cherish our own.

Jesus and Time

Birth: Entering Time and Space (Humanity)

Baptism, Fasting, Temptation: Entering the World (Down to earth)

Recruiting Disciples: Building a Community (Teaching)
Proclaiming the Kingdom of Heaven: Showing the Direction (Guidance)
Miracle: Verification of Faith (Sublimation)

Entering Jerusalem: Staying on Mission (Courage)
Death: Completion of the Way (sacrifice)

Fr. Ha said : It is estimated that Jesus lived on earth for 33 years. During these 33 years, birth and death were the two most important moments, but between life and death, for example, He said and did many things. (Fr. Louis Ha divided the time between Jesus' life and death on earth into three aspects): calling disciples, proclaiming the Kingdom of Heaven and performing miracles. Let's look at the three parts of His life: birth, death, and then what He did in between. When He was born, He actually entered this space and time, and He not only took on human nature, but was also baptized, fasted, and accepted temptation to enter this world. This is the so-called "down to earth", which means that he will not leave the earth. It is simply within this world. Let's look at the Bible passages about this part:

The total number of generations from Abraham to David is fourteen generations; from David to the Babylonian exile, fourteen generations; from the Babylonian exile to the Messiah, fourteen generations. (Matthew 1:17)

And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. (John 1:14)

So they went in haste and found Mary and Joseph, and the infant lying in the manger. (Luke 2:16)

It happened in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him. And a voice came from the heavens, "You are my beloved Son; with you I am well pleased." (Mark 1:9-11)

Fr. Ha said : What are quoted here are all gospels, and what the gospels write are of course God's revelation, but on the other hand, they are also explained from the perspective of a person who believes in Jesus. Therefore, it is well-founded that there are fourteen generations, fourteen generations, and fourteen generations from Abraham to Christ, of course, these numbers are not necessarily accurate, but they are just to show that they are from the Israelites. From the ancestor of the Israelites, Abraham, we had a well-founded understanding of the birth of Jesus. And His birth came into this world as the Holy Word, so He has the truth, because the Holy Word brings the truth to our world. Therefore, His birth had a purpose, which was to bring out this truth.

When He was born, Mary and Joseph were required, even in a manger, before He could be born. When Jesus went to the Jordan River to be baptized, he received a voice from heaven confirming that He was the beloved Son of God.

(Fr. Louis Ha did not continue to talk about the temptation of Jesus here, because Fr. Ha has talked about the temptation of Jesus before. It is very important. If you have time, you can look at *Brothers Karamazov*, where Jesus was mentioned. The three temptations actually make Him very different from what the church was doing at that time. Of course, it is a stimulating thing for everyone to read. After reading it, you should go deep into it.)

Bible scriptures about what Jesus said while on earth:

“I came so that they might have life and have it more abundantly.” (John 10:10)

“I am the way and the truth and the life.” (John 14:6)

“I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die.” (John 11:25-26)

“Comes down from heaven and gives life to the world.” (John 6:33)

“Love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust.” (Matthew 5:44-45)

“What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life — for the life was made visible; we have seen it and testify to it and proclaim to you the eternal life that was with the Father and was made visible to us — what we have seen and heard we proclaim now to you, so that you too may have fellowship with us.” (1 John 1:1-3)

Fr. Ha said : What Jesus did during his life and death was: calling disciples, establishing a community, and imparting His own example, pattern of life, and His own choices. Then, He proclaimed the Kingdom of Heaven and showed the direction; life on earth has a direction, pointing to the Kingdom of Heaven. This kingdom of heaven is explained in various aspects. The kingdom of heaven does not exist after we leave this world, but the kingdom of heaven already exists "now", just like a seed that has to sprout here, make choices here, and It has its own living space in that environment.

There were many miracles that He did not purposely heal people, or to resurrect people (better said, raised them up from death), or to make people getting freedom again. Instead, He wanted to verify people's faith through their physical recovery. Such that people could sublimate their purpose and attitude in this world, moved from the level of practical benefits in this world to a level of seeking spirituality and liberating matter. So, what Jesus talked to the community that was being established at that time, was pointing the way, proving faith, and then leading up to His final entry into Jerusalem. Jesus entered Jerusalem to complete His mission and to accept His death. Here are the relevant Bible passages:

It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. (Luke 23:44-45)

And about three o'clock Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "This one is calling for Elijah." Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, "Wait, let us see if Elijah comes to save him." But Jesus cried out again in a loud voice, and gave up his spirit. (Matthew 27:46-50)

Fr. Ha said : Before Jesus entered Jerusalem, he knew what was going to happen. Because before He entered, many people had warned Him, and He also knew what those people's moods and expectations were during the festival. As soon as He entered, the people cheered and called Him to be the King of Judea. As soon as He heard it, He knew that He would not do it and would stick to His mission. His mission is to redeem mankind from sin. He wanted to use His death, that is, His entry into death, to show that He knew there was "eternal life." He will return to the Heavenly Father, and the Heavenly Father will give that abundant life to mankind because of Jesus' words and deeds on earth, so that mankind can have salvation. His final death completed His way and sacrifice. He Himself said boldly, I am the way, the truth, and the life. What is the way? As a road, it will be trampled by people. If it is a road, it will be run on by many cars, heavy trucks, and trucks loaded with containers. A road itself is a way and needs to carry a lot of weight. Then, after it has the ability to carry weight, it can be placed in life. Because Jesus accepted the sacrifice, He could fulfill His mission.

Christians and Sacred Time

Liturgy

Sacraments

Prayer, Meditation

Good Deeds

Fr. Ha said : Regarding liturgy, we have talked about it in the last two classes, and some of it is repeated. Therefore, I will only quote a few passages from Vatican II documents and some passages from the Catechism of the Catholic Church for everyone to reflect on. Liturgy is what Eliade calls "Sacred Time." He spent a lot of time talking about "Sacred Time", that is, "Divine Manifestation". However, for Catholics, the liturgy is clearly a "Sacred Time." Since most of the students in this course are Catholic, it goes without saying that everyone has accepted the liturgy, so there will be no further explanation here.

As for prayer and meditation, Jesus taught us that prayer itself involves meditation and is a direct connection with God. The connection itself does not matter what is said, but the connection. Therefore, sometimes we do not need to talk too much, because God already knows what we want, and has even given it to us, or may not give it to us. Therefore, prayer and meditation are among the "Sacred Time." As for the good deeds themselves, they are inherently profane actions. For example, we buy things for people, help people, or comfort people. This is what the church tradition talks about as "spiritual works of mercy" and "corporal works of mercy". These are all things we can do. Good deeds themselves are connected with the "Sacred" through the practice of Christian life on earth through the form of "spiritual works of mercy" and "corporal works of mercy". What is "Sacred" is not that the action itself is good, but that the action itself is done for the sake of imitating God, so that doing so itself becomes a "Sacred Time."

Church, Sacraments

It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek.

Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, but especially under the Eucharistic species. He is present in the sacraments, present in His word. He is present when the Church prays and sings. The purpose of the sacraments is to sanctify men, to build up the body of Christ, and, finally, to give worship to God; because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called "sacraments of faith."

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Fr. Ha said : The liturgy itself is said to be a source in Vatican II documents, the source of Christian life, which means that Christian life can be nourished by liturgy; it is also the summit of Christian life, which is what we live in the secular world. Something that was brought into the liturgy and became a summit in our lives. Therefore, the source and summit are the spirit of the liturgy itself, and both are indispensable. If we regard liturgy as just a source and go to it to draw some strength to live, this will lose its meaning. Because we must also bring things from life in the secular world, such as good deeds, prayers, and meditation, into the liturgy as the summit of life. This is exactly the two sides of the meaning of liturgy.

Blessing

Blessing is a divine and life-giving action, his blessing is both word and gift. When applied to man, the word "blessing" means adoration and surrender to his Creator in thanksgiving.

From the beginning until the end of time the whole of God's work is a blessing. From the very beginning God blessed all living beings, especially man and woman. Man's sin which had brought a curse on the ground, but with Abraham, the divine blessing entered into human history which was moving toward death, to redirect it toward life, toward its source.

The dual dimension of the Christian liturgy as a response of faith and love to the spiritual blessings the Father bestows on us is thus evident. Since the apostolic age the liturgy has been drawn toward its goal by the Spirit's groaning in the Church: Marana tha!

St. Thomas sums up the various aspects of sacramental signs: "Therefore a sacrament is a sign that commemorates what precedes it - Christ's Passion; demonstrates what is accomplished in us through Christ's Passion - grace; and prefigures what that Passion pledges to us - future glory."

On the day which she has called the Lord's Day, she keeps the memory of the Lord's resurrection, on which Christ after his "rest" on the great sabbath inaugurates the "day that the Lord has made," the "day that knows no evening." When the Church celebrates the mystery of Christ, there is a word that marks her prayer: "Today!" This "today" of the living God which man is called to enter is "the hour" of Jesus' Passover, which reaches across and underlies all history.

"The Catechism of the Catholic Church" Part II The Celebration of the Christian Mystery
1078-1083

Fr. Ha said : It is clear that God is constantly blessing this world and everyone. Moreover, after Jesus passed the "rest" of that "Lord's Day", He was already arranging the "day that knows no evening", that is, He is arranging for us a place with many rooms in Heavenly Father's house. This is the greatest blessing God has given us.

Sze-Kwang Lao 勞思光1927-2012 “The New Chapter of the History's Punishment”

The value standards held in religious activities must not accommodate the needs of this world's life. If it is swayed by the popular standards of this world, then this religion is a hypocritical religion. People should not use religion to seek practical benefits. Religious activities must involve giving up worldly interests. Otherwise, it will become a tool for the benefit of this world and lose its own purpose and significance. Once religion is used in exchange for worldly benefits, it itself becomes a hollow word. After religious activities themselves have become a real force, they can rely on this force to satisfy their interests.

On the one hand, a religious lifestyle is opposed to private accumulation of wealth; on the other hand, it must have its own earthly life. Since religious people must have a life in this world, they must have the ability to pay to meet their daily needs. Where should religious people get their money? They can work like ordinary people and be paid with work remuneration, or they can be professional religious workers. I feel that professional religious workers must cease to exist. Transcendental requirements must be clearly separated from temporal career concerns. There is no confusion, and then the next level of confusion can be cleared.

Fr. Ha said : This philosopher left the mainland in the 1950s. He had many negative experiences. In addition to talking about religious activities, he also talked about academic activities. He pointed out that they had many shortcomings. (The above paragraph was actually expressed by Fr. Ha after some editing. The original text is less polite. You can take a look at the website.) We need to understand that he is actually using this to talk about something. Hypocritical religion is that some religions seek to benefit from the real world by preaching to stay away from this world. Some religious people accumulate wealth and use the power of this wealth to influence people and obtain more benefits. His final conclusion was actually the other way around, and he was very disgusted with some professional religious workers. Therefore, he absolutely disapproves of professional religious workers. On the one hand, we must accept this, and on the other hand, we must also be realistic. If some parish clergy value experience with money, other church members will also be very surprised and feel very uncomfortable. Such a church organization will also be very unfortunate. So, what is the balance needed to accomplish some of the projects in this world? It is a great art to obtain the money needed for work in this world, while still maintaining religious values and not adapting to the needs of real life. The one-size-fits-all approach he suggested may not work without a professional religious worker, but even if it does work, it may not be without loopholes. Therefore, although our course talks about "sacred" in an abstract way, in fact, there is a lot of "profane" in "sacred".

"Some conclusions from Fr. Louis Ha on this lesson"

This is a very difficult class. Fr. Ha hopes that if you are interested, you can go back and read the class materials that he has put a lot of effort into preparing. Although Fr. Ha put a lot of effort into preparing the materials, due to the lack of time for the class, he felt that it was unrealistic. It was impossible to finish the materials in 50 minutes (it might take two hours, or even three hours to do it), so he did not even try to talk about it. However, the information is really rich, and Fr. Ha has provided more detailed information on the webpage. Fr. Ha has integrated the information in the "Prezi". However, if you feel that you are still not satisfied or do not understand it well, Fr. Ha suggested that you go to the website to check the detailed information, which will be of great benefit. Why should we care about "time" and why should we care about "space"? In fact, in the end it's all because I am "ego". Of course, Buber talks about "I and you," and this is so important. But, more fundamentally, why am I in "time", why am I in the "present", here and now, in this life? To solve these terms: It is our life.

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 Keloan.