

1: Sacred Rituals, Sacred Spaces

Choose the speed the daily prayer fades between stages. Off. Easing. Heartsong. Nature. Random. Sacred Space. Your daily prayer online. Daily Prayer.

The boundary between space and place is porous and may be best understood as a continuum. A home, distinguished from house, is the most common Sacred Space in our lives. Such thoughts easily flowed through my mind this week. Home I went home to visit my 94 and year-old parents. My mother had a serious illness over the Holidays and was home gradually restoring her increasingly diminishing life. Their home is a bungalow-cottage in Northern Delaware, which my Dad pretty much built himself. The period knotty pine kitchen cabinets, in spot, are worn through the varnish to the wood by 60 years of the touch of hands. I took silent inventory of what was and is, down to a few houseplants my Mom is letting die, though she says it breaks her heart. The sacred space continues to sustain them. And they vowed to continue to live there until utterly impossible to do so. My childhood memories are there. And my older brother and I shared a bedroom for the first time in half a century. I stayed with my brother, too, at his home outside Quakertown, in the midst of Bucks County, PA, a still rural area with a lively arts community. His aesthetic favors the Japanese. George Nakashima, the 20th maker of spare and natural furniture, is one of his heroes. Because of the storm, my return home to Chicago was delayed nearly three days. On Thursday, we visited an artist friend of my brother and sister-in-law in Quakertown. The artist and his wife are native Japanese. He sculpts distinctive hand blown glass and metal often found objects constructions. The three story, but small, duplex they share with an adult son, again a modest abode, is filled with his art. A small backyard is also crafted as a garden by his wife, continuing the esthetic outdoors. Imagine three floors of small living space filled with creations such as this painting and sculpture enhanced by other decorative touches. I was taken by these talismanic tokens over the front entranceway, easily overlooked. From what I understood from the wife who spoke halting English, these were traditional Shinto gods of prosperity, health, happiness and such, particularly significant in a time when selling art has grown difficult Home Altar This interested because of my long-standing appreciation of what I call "home altars," a subset of the Sacred Space that is Home. A dozen years, at the height of the "shelter craze," I published a guide on home altars and personal devotions called *A Place of Your Own*. I was also intrigued by Chinese, Buddhist, and Hindu shrines that I saw in Chicago ethnic restaurants I was then so fond of. I built on this traditional as well as natural tendency to choose a special place, often off to the side in a chosen niche. I gave advice on how to be deliberate in how to find your special space and construct an altar, what objects to place on it, as well as providing 52 weeks or devotional themes with selections to use. In the recesses of my memory was a reference I once came across about regarding a turn of the century Unitarian "Home Altar Series. But often, in one special corner, our spiritual selves take more concrete forms--in home-fashioned shrines or altars where tangible symbols reflect the intangible mysteries that give our daily lives meaning. Sacred Places In my understanding, sacred places are of a larger scale than sacred spaces. Think of the variety of sacred places worldwide. Some are collective such as Mt. In this book, Engels drew the features of the unique and curving band of shifting sand that curl around the bottom of Lake Michigan. In a few yards, flora and fauna might dramatically change, for example from Northern woodland, to Prairie, while passing through a micro-desert. Engels argued that modern ecological biology was born here, as University of Chicago scientists studied the region as a great laboratory. As Nature is sacred, the Dunes seem to be at the center of that sacredness, at least from a North American perspective. About the same time ecology was being born, the turn of the 19th into the 20th century, the Dunes also became a place where artfully stage pageants enacted an epic story from prehistory, to the Native American hegemony, to the voyageurs, to the settlement and growth of the spectacular city of Chicago, an expression of human industry and ingenuity. In full costume, the actors would appear, play their lines, and exit an evocative natural amphitheater--a great blowout ringed by awestruck spectators. Here, Chicago not only found its soul, it did its soul work via the arts and literature, via science, particularly biology, and via stylized pageants which were in reality religious though secular rituals. Chicagoan came to the Dunes by the thousands to recreate and to create. And he garden was the vast Nature of

North America converging in the Dunes. Chicago is our home--our self-chosen place. In each our lives we acquire its legend and lore, we find our special haunts, perhaps returning to them time and again: We give our self to the city, too. I was supposed to return to Chicago this Wednesday, following my quick family visit back Est. I missed the great blizzard of , the third largest snowfall on record. Watching the images on TV, the snow lashed CNN on Michigan Avenue reporter nearly blown over by wind and the massive stall of a hundred cars on Lakeshore Drive made me jealous to be here. I chose this theme a few ago to pique your understanding and to stimulate your appreciation of one of the significant aspects of practical spirituality. And I have an ulterior motive. UCH One of contemporary scrupulosities involves full disclosure, especially by journalist and politicians and some are now saying Supreme Court judges, to reveal their connections that might cause them to be biased or prejudiced. For example, a journalist might write, "In the spirit of full disclosure, I once worked for such and such about which I now report. Through six score years Sunday worship and home-crafted rituals, rites of passage, education, concerns, lectures and all sorts of community events have hallowed these walls rendering our Church Home sacred space for successive generations. The design of William Channing Gannett for a House Beautiful has been realized through intention in simple architecture. In our congregational arrangement, each of you in reality creates the church, making it sacred through your need and deeds. You do this in a variety of ways. You serve on the Board of Trustees and work on committees. In recent weeks a group of members, any of them new, have created an Animal Ministry an affiliate of a UUA organization. You teach in the Religious Education Program. Yu knit shawls for the Caring Committee to pass out. You weed the lawns, flowers beds, and trim trees. You make coffee for coffee. Is there any more sacred ritual than Coffee Hour. You usher, pack insulation in rafters, set up, and then take down tables and chairs, among many little deeds, necessary but mundane, that in aggregate make our meetinghouse church- home. You fund raise via a large Harvest Holiday extravaganza, and through a variety of ad hoc fundraisers. Most importantly, you contribute by your yearly promises, called pledges, to fund the operating budget for the next fiscal year. The money you promise to give to sustain and grow our Church Home, translating directly into a full range of programs that I think are remarkable in scope and quality. Joseph Campbell, in talking about marriage, called this general activity sacrifice. He pointed out that sacrifice literally means to make sacred. It is through your actions that what is true, beautiful, and good take form in this world; and those actions are so many sacrifices you deemed to do. In the coming weeks, when you are asked to make a pledge, sacrifice. You can take that to mean stretch some, sacrificing some other discretionary expenditure the proverbial daily cup of Starbuck coffee for the greater good of your Church Home. Posted by Ed Searl at.

2: Holy Place, Sacred Space - Dennis B. Neuenschwander

You are welcome to Living Space, where you will find commentaries on the daily readings.

Determine what you will cover in the available class time. Plan for any of the Optional Activities you would like to use and how you will integrate the work with the class. Acquaint yourself with any terms that are unfamiliar see glossary. Consult with members of your clergy when appropriate. Finally, duplicate any materials you plan to distribute to the group. Read or paraphrase This video demonstrates how people of different religious faiths go about designating space as sacred. A number of the locations you will see in this episode were not originally intended as sacred space. Some sacred space is not contained within a traditional house of worship. In fact, some outdoor spaces are considered sacred. Give members of the group the opportunity to tell about various sacred spaces known to them. Can you name outdoor spaces that are considered sacred or holy? Answers may include mountains, such as Mt. Sinai; rivers such as the Ganges; or cities such as Mecca or Jerusalem. Cemeteries might also be mentioned. Aside from traditional houses of worship, what local buildings or parts of buildings are considered sacred or holy? Answers may include storefront churches, a chapel in an airport or a truck stop. Some people may mention places of temporary religious use, such as a gymnasium that is rented on Sundays for church services or hotel meeting rooms rented for religious services. As you watch the video, look for symbols and rituals that are used to designate space as sacred. Consider what criteria are used to designate space as sacred. Allow five minutes for participants to complete the worksheet. Then lead a five to ten minute discussion by asking people to share thoughts from their completed worksheets. You might wish to use the following questions to prompt discussion: Why do you think these rituals and symbols are the most important? You may find the following questions useful: What spaces are sacred in your faith tradition? Answers might include the sanctuary or altar or other places in the building. What makes these spaces sacred? Are rituals or symbols used to designate these spaces as sacred? The video suggests that ritual, formal or informal, makes space sacred. Sandy Sasso suggests that it is the gathering of people for religious purpose that makes space sacred. While honoring formal and established rituals, Martin Marty also defines ritual in a more informal way. Answers will vary from faith group to faith group but they may include an activity that occurs in the space, or special ceremonies or rituals used to dedicate or transform the space. You may wish to consult with a clergyperson about the rituals of your tradition. Does your faith tradition have prescribed rituals or ceremonies to consecrate, or make space sacred? Are any areas of your building not sacred? What are these areas used for? Answers to this question might include fellowship halls, classrooms, gymnasiums, storage areas, and others. Why are these areas not considered sacred? Does your faith group encourage the creation of sacred space in the home? If so, what kind of ritual is required for this? If not, would it be good if your faith tradition did encourage this? Would such a ritual change the way you value or act in the home? Think about spaces you occupy in your daily routine, especially at home or work. What changes could be made in these spaces to transform them, at least in part, to a place of comfort and special meaning to you? Brainstorm about ways your group might devise a plan to create sacred space specific to your congregation. Choose an event of special importance that may have occurred in a different part of town. A visit to the spot might become a special annual event. Many people create space around themselves that they consider as their own. It is special to them, filled with personal items such as mementos, photographs of family, friends, or admired persons, trophies or other items that have personal meaning. These may be places where family events take place, or a place where one goes for introspection or for community. Visualize it clearly, and, on a separate sheet of paper, proceed to draw that space or describe it in words. When they are finished, give participants about five minutes to share their own examples by asking the following questions: Are any of these spaces defined by personal ritual, symbol, or story? In what ways does your faith encourage you to create personal sacred space? In the space below: Is this a place of retreat and comfort or is it a place that creates in you a sense of awe? Does it ever make you uncomfortable? Are there activities that could desecrate sacred spaces? If so, are there ceremonies or prescribed rituals in your faith tradition to reconsecrate desecrated space? Are there ceremonies or prescribed

SACRED PLACES AND SACRED SPACE pdf

rituals in your faith tradition to de-sacralize space? How do they differ? Does your faith tradition view sacred space the same as other traditions? How is it the same? How is it different? In the past, people spent much of their time out of doors and were dependent upon nature as hunters and gatherers, farmers and herdspeople. Many natural features and acts of nature are awe-inspiring. Outdoor space is often revered as divine creation. What are some of the reasons that the sky and many other natural features have been considered sacred? Unexplained and catastrophic events were associated with them: Some features represented permanence: What does the specific construction of a sacred space say about faith and humanity? Ask the group to consider the large cathedrals with high vaulted ceilings where the individual is small in the presence of the Divine. What changes, if any, have occurred in the use of sacred space in your faith tradition? For example, there have been recent controversies involving the use of sites sacred to Native Americans and located on public lands. Many Native Americans consider recreational use of such land to be a violation of their sacred spaces. The Cypress mosaics that were offered for sale in Indianapolis in the s are one example. Acts of arson have been directed at houses of worship. Controversy exists concerning the control or use of land at sacred sites such as Jerusalem. What do you think is right in dealing with the sacred spaces and objects of various religious groups? What are some ways to honor the sacred spaces of other religions? Why is it important to treat all sacred spaces with respect? What happens when you do not respect the sacred spaces of other faith traditions?

3: Sacred Spaces | Art History Teaching Resources

Susan Morgaine October 1st, Book Review of "Spiritual Places" By Sarah Baxter. As someone who loves to read and write about the sacred places across America and the world, this book is an absolute gem!

Part of that debate has involved the idea of sacred space. What spaces qualify as sacred? Deryl Davis talked with scholars and others about ground that is considered holy. It looks like a construction site: Her husband, Michael, died here along with 2, others, many of whose remains have never been recovered. It is a cemetery without tombstones. She wants them preserved as a sacred memorial. But making that happen may not be easy when so many interests are at stake. On her Web site, Iken calls for the help of spiritual leaders, among others, but she claims their voices have been noticeably absent. Why is it not sacred and hallowed space, and what constitutes that? Sacred space is not a static, unchanging concept. It changes in fact over time, depending on the different culture, different time, different place. One of the criteria for sacred space according to traditional scholarship is that there has been a divine manifestation in our everyday world. This, of course, for the three western traditions in the world, has happened in Jerusalem several times. Another aspect commonly associated with sacred space is death. Death is sacred, death is the moment of connection with God or with divinity. So we see that process in many religious traditions. Cemeteries are hallowed places for Christians, Jews, and Muslims. Hindus burn their dead and pour their ashes into the sacred Ganges River. In Catholicism, Islam, and other traditions, the ground is consecrated by the blood of martyrs. The Vatican in Rome is built on one of the most famous of these sites, where Saint Peter died for his faith. Martyrdom has played a significant role in defining sacred space, where an innocent life that stood for a particular ideal was lost or was murdered for that ideal, and that site then becomes a place of pilgrimage. The battlefield at Gettysburg is sacred to many Americans because so many men died there for a noble purpose. Gettysburg, of course, is a place where the two types of death associated with sacred space come together – sacred space as a place where deaths occurred and sacred space as a place where bodies are interred. Those words will be heard again on September 11 during memorial services in New York City. This, in a way, is our Gettysburg for our generation. This is the place that we are going to remember of mass death where Americans responded to an attack and in a way defined the character of the country. Rabbi Irving Greenberg says sacred ground is wherever people are killed because of the values they represent. And the Holocaust illustrates that. Where the soil itself is suffused with human blood, this becomes the most sacred place, not because of the death but because it dramatizes the life that was sacrificed for this value, for this idea, for this standard. Hatred is what brought down the Murrah federal building in Oklahoma City seven years ago, killing people. This is a very spiritual place for me. It gives me a lot of peace in my heart. Every time I come here, God places His hands on my shoulder and walks with me. Ken Thompson lost his mother, Virginia, here. Now he comes to the memorial to talk to her and to pray. I think that her soul is definitely here. Thompson hopes the Oklahoma City memorial can be an example for what might take shape in New York City. Here, rows of empty bronze chairs – one for every victim – sit on the footprint of the building in which they died. The memorial fence is covered with symbolic tokens, some religious, some not. Tokens of respect for the dead. People bring them from all over the world. Sometimes a sacred space can be identified by the human response to that particular space. For example, people come to put flowers on a site, light candles on a site, place a cross on a site, come again and again to a site to pay tribute to it. Scholars call this pilgrimage, and it may be the most important aspect of sacred space, found in nearly all traditions. Hindus make arduous journeys to places associated with their deities. Able-bodied Muslims are expected to make a pilgrimage – or Hajj – to Mecca, the holiest city in Islam, at least once in their lifetime. Once in Mecca, pilgrims circle the kabah, or house of worship, believed to have been built by Adam and rebuilt by Abraham. Scholars say pilgrimage often involves rituals, such as prayer and chanting, on sacred ground. The sacred place is the spot where you behave differently. One of the other notions around sacred space is, of course, that it is sacred because it is interpreted as being sacred. That is to say, human beings react to that space as if it is a sacred site. In the days after the September 11 attacks, workers found a cross-shaped T-beam in the rubble of the World Trade Center. He led regular worship

services under the cross for much of the past year. Francis of Assisi Church, New York: No decision has been made as to whether the cross will remain in a permanent memorial. But for the time being it stands beside the footprints where it was discovered. But already, the World Trade Center has become a place of pilgrimage for many Americans, and that may determine its meaning and significance for future generations. For Monica Iken, that process begins with a proper memorial " on sacred ground. I do have a mission. Linenthal and Robert M.

4: Catholic Sacred Space – Peaceful Presence with God!

Categories of Sacred Spaces Numerous kinds of power places and sacred sites may be found around the world. As we examine the factors contributing to the presence of energy fields at these places, it will be useful to have a list of the kinds of sites one may encounter.

To stay on track, it is helpful to focus on the recommended themes listed above. Prehistoric and Ancient sacred sites: Iconoclastic Controversy Byzantine Iconoclasm: The destruction of religious imagery, to avoid idolatry, during Byzantium and Kami: On a cathedral, an entrance one walks through or under. Prehistoric and Ancient Sacred Sites While much about the prehistoric site Stonehenge is still a mystery, it is clear that it was a sacred site designed with agricultural concerns in mind. The massive stones monoliths, each weighing up to twenty-five tons, used to create Stonehenge were transported from at least twenty miles away and then placed at specific angles in precise spots to create a timepiece that calculates both hours and the planting season. Stonehenge was designed as circle of monoliths, with additional monoliths laid on top trilithons to create a connected stone circle. Within the circle was a similar design of monoliths created in the shape of a horseshoe, opened towards the northeast. A single monolith called the Heel Stone lies directly northeast of the circle. During the summer solstice, when one stands inside the stone horseshoe and faces northeast, one will see the sun rise over the Heel Stone. It is unknown what type of rituals took place in prehistoric times, but today visitors flock to witness the sunrise on the summer solstice. Many human remains have been found at Stonehenge, suggesting that the site was a burial ground with significant meaning in prehistoric times. Like Stonehenge, only a small portion of the site has been excavated thus far and there is still much to be understood about this site. Similar to the emphasis on the solstices at Stonehenge, rituals take place on the Spring equinox that include dance, song, burning of incense, and the climbing of the Pyramid of the Sun. The Pyramid of the Sun lies to the east of a street called the Avenue of the Dead, which runs from north to south. The pyramid, roughly feet long and feet tall, is stepped on four sides—each aligned closely to the cardinal directions. The temple faces west, toward the direction of the setting sun and the Avenue of the Dead, and was built on top of a cave and a spring, both of which the people of Mesoamerica believed to be linked to the gods, the underworld, creation, and the afterlife. In the southern region of Teotihuacan lies the Ciudadela, a sunken plaza, and the Temple of Quetzalcoatl the Feathered Serpent. Ciudadela is below ground level because it symbolizes the underworld. The Temple of Quetzalcoatl is decorated with serpent heads to represent Quetzalcoatl, a symbol of battle, and jaguar heads with large circles for eyes to represent the rain god Tlaloc, who is a symbol of fertility. Throughout the area, human remains and evidence of human and animal sacrifice have been found. The Parthenon from ancient Athens, Greece, was built as a temple to Athena, the goddess of war. The Parthenon was built high atop a hill overlooking the sea, so Athena could watch and protect the Greeks from further attacks. The first temple at the site was made of wood and contained a wooden statue of Athena. Both burned to the ground during a war with the Persian army in approximately BCE. An olive tree, the symbol of Athena, grew from the ashes and was thought to be a symbol that Athena wished the Greeks to rebuild. The Parthenon and more structures on the surrounding Acropolis were then built of marble. The Parthenon itself is an open rectangular temple, loosely oriented towards the cardinal directions, with the entrance designated towards the east. Within the Parthenon stood a colossal ivory and gold statue of the goddess Athena, which was later melted down for its gold. Each of the two pediments of the Parthenon, now on display at the British Museum, show scenes that relate to the power of Athena: The metopes within the frieze on the exterior of the Parthenon show battles scenes between the Lapiths and the centaurs, which symbolize the battles between the Greeks and the Persians. The festival included games and a procession up the hill to the Acropolis, in which Athenians carried the sacred robe of Athena to be placed in the temple. A stupa is a large mound made of stone that typically contains the ashes or remains of the Buddha or another important religious figure. The Great Stupa is surrounded by four toranas, or gateways, placed precisely at the cardinal points north, south, east, and west. While the Buddha himself is not depicted figurally, signs and symbols indicate his presence, such as footsteps, throne, or wheel. This is because Buddha did not wish for his

image to be worshipped, but instead for followers to meditate on his teachings. However, sculpture of the Buddha becomes common in later periods. Pilgrims to the Great Stupa enter through the east torana and circle the mound in a clockwise direction, mimicking the path of the sun. Just as the universe is hard to imagine, so too is Enlightenment. Kandariya Mahadeva is part of a large Hindu temple complex in Khajuraho, India. Kandariya Mahadeva one hundred and two feet high faces east, towards the direction of the setting sun. The site and temple are dedicated to Shiva, the creator and destroyer of the universe, and many aspects of the temple signify the harmony created by the unification of opposite elements Shiva represents birth and death, male and female, fire and water. For example, the sculpture that covers the exterior of the temple is made up of sensual and erotic scenes that represent the universal harmony created by the joining of male and female and the dance of life. In this way, they represent the home of the gods and the site of creation, Mount Meru. Most Indian temples include a central shrine with a statue of the god to whom the temple is dedicated. Visitors circle the exterior of the temple before entering the very small shrines within. This difference in size between the telescoping exterior and the confining interior are another example of opposing elements in Hinduism that complement and enhance one another. The site itself is a complex of one-hundred and twenty-five shrines built to worship spirits in nature, called kami, most importantly the sun goddess Amaterasu Omikami. This goddess has also been worshiped as the ancestral kami of the imperial family and so, was originally worshipped at the site of the imperial palace. In this land I wish to dwell. Mirrors symbolized truth in ancient Japan and the Yata no Kagami also signifies wisdom. The chief priest or priestess who has guarded and cared for the site over the centuries has always been a member of the imperial family. Two equally-sized adjacent plots, one to the east and one to the west, are used alternately to rebuild the primary shrine of Naiku every twenty years; this ritual last took place in Japanese cypress trees that grow in the region are used to build a new shrine adjacent to the previous shrine while the old shrine is taken apart; this process signifies the destruction and regeneration of nature. The new shrine is built almost identically to the one that began the ritual of rebuilding in AD. The shrine is thirty-five by eighteen feet, with the long southern side containing the entrance. The building is raised to preserve the wood for the next twenty years and a veranda encircles the entirety of the shrine. Festivals are held throughout the year at the shrine to pray for and celebrate rain and harvests, but only a member of the imperial family may enter the shrine. Sites built for monotheistic religions The Cathedral of Chartres southwest of Paris shows the development of the Gothic style, as architects utilized flying buttresses and rib vaults to achieve unprecedented height, bringing the people, both figuratively and literally, closer to heaven. Christian pilgrims would travel to different cathedrals, including Chartes, to view and pray to these various relics. Rose windows, such as the ones found at Chartes, are deeply integrated into the symbolism of Mary. For example, stained glass was often used as a metaphor in literature and art for the Immaculate Conception; that is, just as light passes through glass and enters the great cathedral without breaking the glass, the Holy Spirit entered into Mary while still preserving her virginity. Stained glass windows is an innovation of the Gothic period. When building the Abbey Church of St. Denis in Paris, Abbot Suger spoke of bathing the church in divine light through the use of stained glass windows that depicted biblical stories. Pioneering flying buttresses and rib vaults allowed for thinner walls and the ability to use substantial stained glass in place of walls. The North Transept rose window in Chartres is an example of the complex iconography of many stained glass windows. The rose window shows the Virgin and Child Enthroned in the center surrounded by angels, kings in the squares, and prophets in the outermost scenes. Below are five lancets; the central one shows Saint Anne enthroned with the infant Mary, and below them is the coat of arms of the House of France. The floor plan of all Gothic cathedrals is the shape of a Latin cross, symbolizing the crucifixion. The congregation enters through a portal at the foot of the cross and walks down the nave towards the altar. Cathedrals are also commonly oriented so that the altar is placed on the east end, symbolizing the resurrection of Christ, to allow morning services to face the rising sun. The journey of pilgrims is symbolized by an intricate labyrinth on the floor of the Chartres, which people follow while saying prayers. Mosques all have certain architectural elements in common: Mecca is significant to Muslims for several reasons. The prophet Muhammad was born in Mecca around 570, and it is the site of the Kaaba, a large, black, cube-shaped building built by Abraham for God. While many other sacred spaces are oriented in

relation to the cardinal directions, Muslims are concerned with the direction of Mecca. Within each mosque is a prayer niche, called a mihrab, which is placed on the wall that faces towards Mecca and thus, the faithful know the direction of Mecca if they are in a mosque anywhere in the world. Pools and sources of water often surround a mosque so that worshippers may cleanse before entering. The Isfahan Mosque is known particularly for its four iwans entrances or gateways , richly decorated in complex architectural forms reminiscent of honeycombs muqarnas. Within the mosque are two domes, one of which is engulfed in an exquisite gold maqarnas design. The interior decoration, often made with glazed tiles, is covered with abstract floral designs and script from the Koran, the sacred text for Muslims that records the word of Allah as told to the prophet Muhammad. Islamic art never depicts the figure of God so as to discourage the worship of idols rather than worship of Allah. While humans are depicted in some Islamic art, they will not be found in the holy space of a mosque. Sites sacred or spiritual to multiple religions At times due to the location of a work of architecture or due to changes of power within a region, worshippers of more than one religion share a sacred space. The reuse or altering of a sacred space multiple religions can be either harmonious or controversial. For example, the Parthenon was utilized as a Christian church in the sixth century; the entrance to the temple was moved to the west from the east and the eastern portion was used for an altar. In , the Ottoman Turks invaded Athens and the Parthenon was turned into a mosque by the end of the century. Consider the three examples discussed below in terms of their ability to be universal sacred spaces—spaces in which more than one religion can be practiced. The Dome of the Rock affords a unique opportunity to discuss how people of different religions have had to coexist because of the incredibly sacred nature of a site. Hagia Sophia is another example of a religious site whose religious importance and use has changed over time. The Rothko Chapel is an example of a sacred space designed to welcome people of any religion. The gilded domed octagonal structure was built to surround a large rock called the Foundation Stone, which Jews believe is the site of the beginning of the world and Muslims believe is the rock from which Muhammad ascended to heaven. To Jews and Christians, this site is also thought to be the place where Adam was created and where Abraham was asked to sacrifice his son. It is important to emphasize that although the Dome of the Rock is a sacred space that Muslims visit, it is not a mosque, but a shrine. The Dome of the Rock was completed in under the Islamic ruler Abd al-Malik, but one can see clear Byzantine influences in the mosaics that decorate the building the exterior of the building. Similar to central planned churches created in the Byzantine period, the height and diameter of the dome, and the length of each of the walls is sixty-seven feet in order to create proportional harmony and balance. In , King Hussein of Jordan donated eight million dollars of his own money to gild the aluminum dome with gold.

5: Living Space Index | Sacred Space

The importance of holy places and sacred space in our worship can hardly be overestimated. Great personal preparation is required for us to receive the spiritual benefit of standing in holy places. Holy places and sacred space are also distinguished by the sacrifice they require.

What Is Sacred Space? Sacred space is any space or area that has been dedicated to a sacred holy purpose. The name for this space differs according to faith church, mosque, synagogue, sanctuary, temple, nature, etc. I believe that YOU are sacred space. Your body houses your soul, and your soul is sacredâ€” so therefore you are sacred space and your bodyâ€” a temple. This blew me away! LisaMarieRosati says my body is a temple and sacred space! Read more here [Click To Tweet](#) Creating sacred space in your environment lets you express your human need for ongoing spiritual nourishment and empowerment and it reminds you of your divinity. I have found that divine connection helps me feel more centered, grounded and authentically happy. I would find new crystals and gemstonesâ€” new statues and magickal tools and they would take center stage in my sacred spaces. These days the sacred is not limited to objects and things in my environment, the sacred lives in my thoughts and feelings too. Spirituality is an evolution and your journey will reveal the next right step for you. I urge you to follow it and allow your spiritual practice to change and evolve over time just as you do. Do you want to: Create a private sanctuary for meditation and prayer, or simply for quiet reflection? Amplify your health, vitality and wellness? Designate a shared space for connecting with others, or for ritual or ceremony? Co-create a family altar that continually evolves with spontaneous contributions from each member? Promote abundance and prosperity? Create a safe haven where you can feel supported and protected? Deepen intimacy through regular family time in a special place? Cultivate a deeper connection with the Divine? Make your sacred space personal. Choose the sounds, smells, looks and feels that are heavenly to you. Women are sensual creatures by nature, so I invite you to activate all your senses when planning your sacred spaces! Choose objects that give you energy, inspire you or help you get fully immersed in your sacred practice. Also consider using a screen, curtain or other boundary to make your sacred space feel more contained, relaxing and personal. Creating a sacred space can be something you do once in your lifetime or every day, alone or with loved ones. Get creativeâ€” here are some ideas: Seasonal rituals to celebrate and commemorate: Changes of season Movements of the sun, moon or stars Endings and beginnings of any kind Anniversaries and special occasions To consecrate a new space or transform existing space To celebrate a relationship or a success To mark an important beginning or ending in your life To clarify an important decision or change To be more present or conscious in any aspect of your life Your Goddess Lifestyle Plan Assignment Your assignment is to create a sacred space of your very own to dream, meditate, manifest and commune with the divine. Use the suggestions I gave you to create a space that expresses YOU and fully supports your spiritual practice.

6: Sacred Space | www.enganchecubano.com

SACRED SPACE. SACRED SPACE. A sacred place is first of all a defined place, a space distinguished from other spaces. The rituals that a people either practice at a place or direct toward it mark its sacredness and differentiate it from other defined spaces.

Couples murmur as they pass sculptures and paintings. Maps rustle and camera shutters click. These are the sounds of most tourist attractions in Florence, Italy, but this one is supposed to be different. I wonder who needs to be reminded. Basilica di Santa Croce in Florence, Italy. Kelsey Dallas Sacredness has always seemed obvious to me. At the more than year-old Santa Croce, sacredness is also the tombs of Michelangelo and Galileo, two men famous for the marks they left on the Catholic Church. It was the battered, dark blue and red cross hanging in one of the small chapels near the sanctuary, the shape of Jesus still visible on its painted surface, in spite of water damage. Sacred space is a physical structure full of religious symbols. Visitors to places like Santa Croce have rules to follow because sacredness is created and maintained, at least in part, by the boundaries we place around it. Terrance Klein, pastor at St. Joseph Catholic Church in Ellinwood, Kansas. Klein and others who have studied the concept of sacredness. They push us out of the chaos of daily life and into deeper connection with God and each other. Rose Duncan, canon for worship at Washington National Cathedral. He offered Ayers Rock in Australia as an example, where aboriginal tribes believe their gods manifested themselves. Other spaces, including most churches, synagogues, temples and mosques, are sacred because of what happens in them today. God is invited in through prayer, songs and other rituals. Separation from the secular world is a key part of sacredness, said the Rev. Klein, a former professor of theology at Fordham University. When people cross over the threshold into a house of worship, they are expected to feel and behave differently. Our understanding of proper separation can evolve over time. Vatican II broke down some of the barriers between clergy and lay people. Why boundaries matter As I walked with hundreds of other tourists through St. His job was to sort out genuine worshipers from other Basilica guests, in order to ensure only members of the former group accessed the space. My bright blue headset and the iPhone I clutched in my hand made his job easy. Boundaries like the chapel guard are about practicality and protecting sacredness, noted the Rev. Klein, who helped lead worship services at St. For example, the Rev. Basilica visitors are kept away from the main altar and confessionals by velvet ropes. People jostle one another for the best camera angle, losing track of their tour groups. Limitations like these ropes made me worry about the impression I was leaving on true religious pilgrims, or people who felt called by their commitment to Catholicism to visit St. Peter, kissing or touching his metal foot, which has been worn down by thousands of other pilgrims doing the same. I saw a woman try to leave a rose at the tomb of St. I saw people content to look around and soak in the marble columns and high archways, as I fretted about which sculptures were worth a picture. I was humbled by the show of devotion while worrying about the mundane. My dual reactions are a natural response to sacred space, Hecht noted. The boundaries around them are as much about the people they allow in as the people they keep out. Crossing the divide Because of the important role boundaries play in sustaining religious communities, it may be surprising how many faith groups are willing to let people cross them. But enabling tourists to see St. In August and early September, , people, including 70, non-Mormons, walked through the newly constructed Philadelphia Pennsylvania Temple. Sacred spaces are often also incredibly beautiful places, and the people who govern them take that into account when deciding to share them with outsiders, the Rev. Duncan, who oversees worship services at the National Cathedral in Washington, D. Duncan recently heard about a visitor to the National Cathedral who learned of the death of their uncle while they were on a tour. They also offer other, more subtle benefits to the tourists allowed inside, as I learned during my own recent visit to the National Cathedral. Dozens of girls, from around age 6 to 18, dressed in purple and yellow, threw balls to one another, shrieking and smiling and enjoying the sunshine. By comparison, the cathedral was quiet and shadowed. My mouth may actually have dropped open in disbelief. You have to be quiet. Inside the cathedral, a worship service was starting. I sat in a hard, wooden pew and listened to a sermon on drawing people to religious practice at a time when many people are dropping out. I

put my phone away and tried not to worry about how long it would take me to get back to my hotel. The stained glass windows, sculptures and stonework cry out to be noticed, but only the worship leaders and a few random tourists can be heard. Sacred space offers a sense of calm to counteract the storm of modern life. It invites people to reflect on art and architecture, spirituality and the divine, drawing them away from smartphone notifications and social media.

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The choir expands as required for the Sacred Music in a Sacred Space Concert Series. Each member is a soloist in his or her own right in a variety of genres including early music, opera, oratorio, and contemporary repertoire.

A sacred place is first of all a defined place, a space distinguished from other spaces. The rituals that a people either practice at a place or direct toward it mark its sacredness and differentiate it from other defined spaces. To understand the character of such places, Jonathan Z. Smith has suggested the helpful metaphor of sacred space as a "focusing lens. These symbols describe the fundamental constituents of reality as a religious community perceives them, defines a life in accordance with that view, and provides a means of access between the human world and divine realities. As meaningful space, sacred space encompasses a wide variety of very different kinds of places. It includes places that are constructed for religious purposes, such as temples or temenoi, and places that are religiously interpreted, such as mountains or rivers. Sacred space does not even exclude nonsacred space, for the same place may be both sacred and nonsacred in different respects or circumstances. In traditional Maori culture, for example, the latrine marks the boundary between the world of the living and that of the dead. As such, it is the ritual place at which an unwanted spirit can be expelled or the help of the spirits obtained. Therefore, it is sacred. And it is still a latrine. Similarly, a house is a functional space, but in its construction, its design, or the rites within it, it may be endowed with religious meaning. A shrine that is the focus of religious activity on certain occasions may be ignored at other times. In short, a sacred place comes into being when it is interpreted as a sacred place. This view of sacred space as a lens for meaning implies that places are sacred because they perform a religious function, not because they have peculiar physical or aesthetic qualities. The tradition articulated by Friedrich Schleiermacher and developed by Rudolf Otto links the perception of holiness to religious emotion. Originally or authentically, therefore, sacred places ought to have had the power to evoke an affective response. And many sacred places do precisely that: But such qualities of place are not inevitable. Many sacred places, even places that are central in the religious life of the community, are unimpressive to someone outside the tradition. The form of the place, without a knowledge of what and how it signifies, may not convey any religious sense whatever. There is nothing there that gives rise to a sense of awe or mystery, and yet the village is revered and protected by religious restrictions. The place is not aesthetically profound, but it is nonetheless religiously powerful. Establishment of Sacred Space Both the distinctiveness of sacred space and its reference to the ultimate context of a culture are often expressed in the conviction that sacred space is not arbitrary. Objectively, and not only subjectively, a sacred place is different from the surrounding area, for it is not a place of wholly human creation or choice. Rather, its significance is grounded in its unique character, a character that no purely human action can confer on it. In traditional societies, the whole land of a culture is normally sacred, and this sacredness is often communicated in the narratives of its foundation. Sometimes the land is uniquely created. The Kojiki and Nihongi record the traditions of the age of the kami when Japan and its way of life were established. According to these texts, the divine pair, Izanagi and Izanami, looked down upon the waters of the yet unformed earth and dipped a jeweled spear into the ocean. From the brine that dripped from the spear the first island of Japan was formed. The divine couple later gave birth to other deities, among them the sun goddess, Amaterasu, whose descendants rule over Japan. Thus, Japan is different from all other places: It is the first land, and the land whose way of life is established by the gods. Or a land may become sacred because it is given by a god, like the land of Israel. Or again, a land may be established by ritual. It became fit when the sacrificial fire was carried across the river and established in the land. Similarly, a sacred structure or place within a holy land possesses somethingâ€”a character, a significance, or an objectâ€”that sets it apart. The traditions of the greater Hindu temples and pilgrimage places declare that they are intrinsically, not ascriptively, sacred. In other cases, not an object but the very ground itself fixes the worship of a divinity to a particular spot. The god of the temple then appeared to him and told him that the river had performed austerities to keep the shrine within her bounds and that the god intended to stay there Shulman, , p. The current location of the temple is therefore where the god, not any demon or human, chose it to be. The gods

may also communicate the special sanctity of a place through signs. Animals often serve as messengers of divine choice. The search for such signs could develop into a science of divination. Chinese geomancy is just such an attempt to sort out the objective qualities of a place by studying the contours of the land and the balance of waters, winds, and other elements. In other cases, a location becomes holy because of religiously significant events that have occurred there. The mosque of the Dome of the Rock and the establishment of Jerusalem as a place of pilgrimage both expressed and intensified the sanctity of the city. And it was further intensified by bringing other religiously significant events into connection with it. As this example illustrates, a sacred place can draw a variety of traditions to itself and thereby become even more powerfully sacred. Places may also be made sacred through the relics of holy beings. A grave may sanctify a place, for the tomb marks not only the separation of the living from the dead but also the point of contact between them. In early Christianity, for example, tombs of martyrs became places of communion with the holiness of the deceased. Later, beginning about the sixth century, the deposition of relics became the center of rites for the consecration of a church. These sanctified the church and, within the church, the sanctuary where they were installed. Finally, the form of a place may give it meaning and holiness. In different cultures, various kinds of places suggest the presence of deities. As has been seen, the land of Japan is holy because it is created and protected by the kami. Within Japan there are particular places where the kami are manifestly present: Mountains, from Mount Fuji to the hills of local shrines, for example, may be tokens of the presence of the kami. In India, rivers and confluences are sacred, for purifying waters and meeting streams suggest places where gods are present and approachable. In these cases, the shape of the land suggests meanings to which the sacredness of the place draws attention. At the beginning of this section, it was stated that sacred places are typically not arbitrary. But there are places of religious activity that are meaningful precisely because they are arbitrary. If the tendency to institute sacred places is universal, so also is the tendency to deny the localization of divinity. The Indian devotional tradition, like other religious traditions, is pulled in two directions: Does Khuda live in the mosque? Is Ram in idols and holy ground? Mosque architecture shows the tension between the sanctification of a place and the denial of any localization of divine presence. The mosque carries values typical of other sacred places. The interior is oriented toward a holy center: The space of the mosque is differentiated from other kinds of spaces: Persons must leave their shoes at the entrance. Some mosques are pilgrimage places because they are burial sites of holy men or women who endow them with spiritual power. The most prominent of these is the mosque at Medina built over the tomb of the Prophet. At the same time, the architecture can be read quite differently as the meaningful negation of sacred space. The primary function of the mosque is to serve as a space for common prayer. It has significance in Islam because the community gathers and worships there, not because of the character of the place. In Islamic lands the mosque often does not stand out from secondary buildings or call attention to itself as a holy place. Even the dome, which typically surmounts it and which recalls the arch of heaven, has a generalized meaning of power or place of assembly and does not necessarily designate a sacred place. Neither is that symbolism of the sky pursued within the mosque, nor does it have liturgical significance. While the sanctuary is oriented toward Mecca, the remaining parts of the building do not have any inherent directional or axial structure. All this accords with the Islamic view that while God is the creator of the world, he is above it, not within it. The mosque is sacred space according to the definition of sacred space as a place of ritual and a place of meaning. But it is expressive, meaningful space because it denies the typical values of sacred places. Similar negations of localization occur in Protestant architecture, particularly in the Protestant "plain style. Sculptural ornament was removed, clear glass was substituted for stained glass, the high altar was removed, and the chancel was filled with seats. In short, all the visible signs of the sacredness of a specific location were eliminated. The architecture made positive statements as well, but statements that again located sanctity elsewhere than in place. A high pulpit was centrally situated and became a focal point, but the pulpit was not itself a place of divine power or presence. Rather it pointed to the holiness of the word of God, which was read and preached there. Again, these churches are sacred places by being visible denials that the holiness of divinity is mediated through the symbolism of space. Functions of Sacred Space The symbols that give a place meaning typically refer to the religious context in which a people lives. This section examines the ways in which sacred space

acts to fix this context and to create interaction between the divine and human worlds. Three roles of sacred space are especially significant, for they are widely attested in religious systems and fundamental to their purposes. First, sacred space is a means of communication with the gods and about the gods. Second, it is a place of divine power. And third, it serves as a visible icon of the world and thereby imparts a form to it and an organization to its inhabitants.

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Sacred space is any space or area that has been dedicated to a sacred (holy) purpose. An emphasis on sacred space is found in all of the world's religions and traditions and they all have places set aside as holy, that they use for worship, prayer, and important rituals.

Email Our ability to seek, recognize, and reverence the holy above the profane, and the sacred above the secular, defines our spirituality. With these few words, Jesus declares His kingdom independent and distinct from this world. The glory of God encompasses all that is holy and sacred. Our ability to seek, recognize, and reverence the holy above the profane, and the sacred above the secular, defines our spirituality. Indeed, without the holy and sacred, we are left with only the profane and secular. Amidst the bustle of the secular world, with its certain uncertainty, there must be places that offer spiritual refuge, renewal, hope, and peace. There are indeed such places. They are both holy and sacred. They are places where we meet the divine and find the Spirit of the Lord. The context of His counsel is all the more significant as we look at the current condition of our world. Desolating disease, persecution, and war have an all-too-familiar face and have imposed themselves into our daily experience. Holy places have always been essential to the proper worship of God. For Latter-day Saints, such holy places include venues of historic significance, our homes, sacrament meetings, and temples. Much of what we reverence, and what we teach our children to reverence as holy and sacred, is reflected in these places. The faith and reverence associated with them and the respect we have for what transpires or has transpired in them make them holy. The importance of holy places and sacred space in our worship can hardly be overestimated. Great personal preparation is required for us to receive the spiritual benefit of standing in holy places. Holy places and sacred space are also distinguished by the sacrifice they require. The words sacred and sacrifice come from the same root. One may not have the sacred without first sacrificing something for it. There can be no sacredness without personal sacrifice. Sacrifice sanctifies the sacred. To many, the grove near the Smith farm in upstate New York is simply beautiful and peaceful. To Latter-day Saints across the world, however, it is sacred because of the faith and reverence we bring to it and the depth of sacrifice it represents. Some months ago on a beautiful late fall day, my wife and I sat in that grove. It was indeed beautiful, and we did enjoy the solitary peace we found there. However, it was significantly more than that, for we sat in the immediate vicinity where God the Father and His Son, Jesus Christ, appeared to the young Prophet Joseph Smith. Similar deep and reverent feelings are aroused by other sacred places across the earth relating to the history and establishment of this Church. These sacred places inspire our faith and give us encouragement to be true to that faith and to move forward, despite the challenges that may cross our path. Our homes, likewise, are holy places filled with sacred space. Though not always tranquil, our homes can be filled with the Spirit of the Lord. Such a home does require personal sacrifice. Each of our families is confronted with a broad menu of activities and entertainment, not all of which is wholesome and good—and much of which is certainly not necessary. The establishment of our homes as holy places reflects the depth of sacrifice we are willing to make for them. Sacrament meetings are really more than just meetings. They are sacred moments in a holy place. During these weekly moments, we reflect on the most merciful act of sacrifice this world has ever known. As we partake of the sacrament, we remember Him and express our willingness to take His name upon us and to keep His commandments. Careful personal preparation, including our own sacrifice of a broken heart and contrite spirit, is prerequisite to the regular spiritual renewal offered through worthy participation. We must be willing and capable of slipping away from the world for just a few moments in order to reflect on holier things. Without this spiritual renewal, our faith is easily overcome by the secular and profane. Many years ago when our boys were still very young, I made a remark at dinner regarding the excellence of our sacrament meeting and how much I had learned. Their response was a look that told me that they were not sure that we had even been in the same meeting. The difference between my experience and theirs was simply one of a little maturity and personal preparation. The spiritual renewal we receive from our sacrament meetings will not exceed our preparation and our willingness and desire to be taught. The blessings of the temple are intertwined and inseparable from significant sacrifice.

This alone would qualify the temple as holy and sacred. However, personal sacrifice is also required. We sacrifice time in search for our ancestors and time to attend to our temple responsibilities. We also strive to live the highest standards of personal worthiness, which qualify us to enter the sacred space of this most holy place. In holy places and in sacred space we find spiritual refuge, renewal, hope, and peace. Are these not worth every necessary personal sacrifice? My brethren and sisters, may each of us revere and respect the holy and sacred in our lives. May we teach our children likewise. Let us all stand in holy and sacred places of spiritual peace.

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