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Resource; A Medium for History; Supports for Memory; Identity Markers; Landmarks, Milestones and Indicators of Centrality; An Economic Resource as Tourist Product; Religious Buildings and their Current Uses; Secular Uses; Places for Spirituality; Reflexivity; Secundarity; Spirituality; Conclusion; Capturing Nameless Energies, Experiencing Matrixial Paradoxes - Syncretist Sacred Sites on the Canary Islands; 'Spiky' Tree (+ Parasite Tree) + Source, Natural Stone + Supernatural Imprint: The Virgen Del Pino (Our Lady of the Pine) Rock + Water, Dark Natural Matter + Shining Supernatural Image: The Virgen De La Pena (Our Lady of the Cliff) Fire + Snow, Peak + Abyss: The Virgen De Los Volcanes (Our Lady of the Volcanos) / Virgen De Las Nieves (Our Lady of the Snow); Blackness + Light, Rising from Beneath: The Virgen De Candelaria (Our Lady of Candelmas); Syncretism and the Expression of Matrixial Experiences; Conclusions; No Places of Pilgrimage without Devotion(s); John of the Cross Discussing places for Devotion; Devotion according to Catholic Tradition; John of the cross on Statues of Saints

1000 Years of places of Pilgrimage in the Netherlands, 1000 Years of Devotion and Devotions

Contemporary Pilgrims; The Contemporary place of Pilgrimage as a place for Devotion; Representing Sacred Space - Pilgrimage and Literature; Literature of Pilgrimage; Pilgrimage in Literature; Literary Pilgrimage; Afterword; Purported Sacrality - The Ambiguous past and Ironic Present of a Sometimes Sacred

Mesoamerican Archaeological-Tourist Site; Monte Alban, Oaxaca: Pre-Columbian Zapotec Capital and Purportedly Sacred Site; Monte Alban's Pre-Columbian History: A Not-Particularly Sacred Site

Monte Alban's Post-Contact and Colonial-Era History: An Obscure Sacred Site

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#### Sommario/riassunto

Sacred places have long exercised a special fascination. Sacred places are not static entities but reveal a historical dynamic. They are the result of cultural developments and have varied multidimensional levels of significance. They are places where time is, as it were, suspended, and they are points where holy times and holy places meet. Sacred places are places apart. It is this specificity in the context of the Christian religions of the West that 'Loci sacri' wishes to unveil by bringing together specialists from various disciplines, countries, and Christian denominations. One of the questions is why some sites have for centuries proven to be so popular while others have not. Another topic is the way in which extraordinary natural sites have been designated as sacred and given new meaning, primarily by means of architecture. "Loci sacri" also explores the 'eternal' character of this sacred status.

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