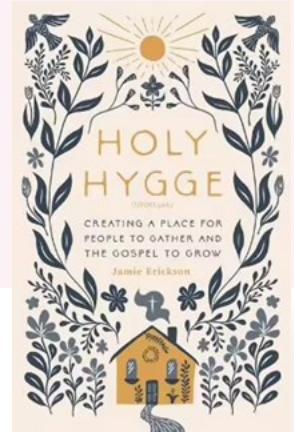




PARTICIPANT GUIDE

HOLY HYGGE
BY JAMIE ERICKSON



"Hygge appeals to our desire for slow living and shared moments. It embraces beauty and contentment. It's warm and inviting. Hygge is the opposite of hustle. It embraces simplicity. Hygge is a way of making home."

JAMIE ERICKSON



DISCUSSION QUESTIONS



1

Q. "Before God made humanity, He made a home for them, He built a sacred place, and we can do the same." What did you most enjoy about *Holy Hygge*?

2

Q. In the introduction, Jamie reminds us that Jesus is more than enough for us. Why must we remember this important truth while embracing hygge?

3

Q. In chapter 2, Jamie reminds us of the importance of hospitality. Do you enjoy providing hospitality to others? Or do you feel uncomfortable? Have any of those feelings changed since reading this book?

4

Q. "Hygge recognizes our basic need to feel connected... Hygge therefore encourages deliberate relationships" (p60). What did you learn from *Holy Hygge* about relationships? What will you do to foster deeper connections?

5

Q. "Jesus cared enough to take care of Himself in order that He could care for others" (p87). How does *hygge* self-care and group care, differ from toxic worldly self-care? Why is this distinction important?

6

Q. "The life of Christ shows us that a home should provide an atmosphere where heavy-hearted people can unleash their burdens, find refuge, and be fully fueled and supported" (p113). Discuss how form and Function are essential to creating a life-giving atmosphere.

7

Q. "Often called their language of consolation, *hygge* helps them carry grief and joy at the same time, while not being overcome by either" (p132). What has *Holy Hygge* taught you about comfort?

8

Q. Do you struggle with feeling content? How did the *Contentment* chapter help you to see your life or circumstances differently?

9

Q. *Hygge* is a secular Sabbath in a world craving rest. Discuss.

10

Q. "Regardless of its imperfections, would your home reflect the One who can draw the shepherds [the lowly ordinary people] of the world?" (p197).



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