



practice discipleship
young adults of the de-md synod

Sanctuary

Practice Discipleship 2021 Curriculum

Overview

Following Practice Discipleship's 2020 theme, Peace & Conflict, we set forth as active participants in the Church's call to "seek Justice and Peace." Closely tied to this call is the concept of Sanctuary.

After an unsettling year full of challenges to Justice and Peace, we are all in need of sanctuary: a holy place; a peaceful refuge; a place of protection. This year, although we can't be together for retreat as usual, we explore our own understandings and experiences of sanctuary, shared meanings of sanctuary, and our role as disciples in seeking and creating sanctuary within and for our communities.

This is a self-guided series, with scripture readings, reflections, suggested activities and prayer. It can be done in any location; solo, virtually with others or with a household group; at any pace. During the month of February, Practice Discipleship will sponsor individual visits to Mar-Lu-Ridge and also host digital conversation spaces, so participants can connect with others exploring the same theme.

If you have any questions, or if you want to visit Mar-Lu-Ridge or join the GroupMe, email pddemdsynod@gmail.com.



Intro to Sanctuary

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We start with a reflection on personal associations with *sanctuary*, with an audio guide. The guide is just over 3 minutes long, but you can stay in this space for as long as you like.

Prepare your space for a short meditation, whether that means finding a comfortable posture or position; drawing, collaging, writing, coloring; doing yoga or breathing exercises; walking... it's all up to you!

When you're ready, [click here to start the clip](#):

(A text version is [available in the Resources](#) section.)

If you are inclined, share photos, art or writing that capture your thoughts about sanctuary: post them on social media using the hashtag #pdsanctuary2021, send them to the [GroupMe](#) (QR code) or email them to pddemdsynod@gmail.com with the subject line **È †**.



Keep your reflections in mind and consider how they relate to, or interact with, the social definitions and concepts we'll explore throughout this guide.

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Our definition of the word *sanctuary*, and our associations with it, change depending on our context. We might be used to talking about the part of the church building where worship usually happens. 'Sanctuary' is commonly used to refer to a place of peace, or a refuge or escape from unrest. And we might also be familiar with the idea of sanctuary protection for migrants and refugees.

If you look up *sanctuary* in the dictionary, you will probably find something along these lines:

- 1) A place of safety or refuge
- 2) A nature reserve, like an animal sanctuary or wildlife refuge
- 3) A holy or sacred place, or a place of worship

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The word *sanctuary* comes from the Latin word *sanctus* (“holy”) or *sanctuarium* (“holy place”). *Sanctuary* at first referred to places of worship.

In the Middle Ages, churches and other religious sites became safe havens for fugitives: by law, they could not be arrested on “holy ground,” so the term started being used to reference places of safety or refuge.

You might have seen this in action in the 1996 movie *The Hunchback of Notre Dame*, when Esmeralda escaped execution by entering the cathedral:



This tradition of sanctuary popped up in the U.S. during the American Civil War, when many clergy and congregations participated in the Underground Railroad... and again during the Vietnam War when sanctuaries were offered to conscientious objectors.

In the 1980s and early '90s, the Sanctuary Movement built on this historical tradition when nearly a million Central Americans entered the U.S. fleeing violence and were prevented from being recognized as refugees by the American immigration system. Hundreds of congregations, of many different denominations, provided safe places for them.

Since the early 2000s, the New Sanctuary Movement – a network of churches and houses of worship – has provided protection and shelter to immigrants facing deportation. At its 2019 Churchwide Assembly, the ELCA voted to become a Sanctuary Denomination. (More on this in Part 3...)

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Whew! Now that we're up to present day, the following segments will zoom in on each of these definitions and their relevance to our lives now.

Each part includes a scripture reading, devotional, questions for personal reflection or discussion, prayer and activity ideas connected to the definition. At the end of this guide you'll find a list of other resources that influenced this curriculum or provide opportunities to dive deeper and learn more.

What you do now is up to you: Check out the [other resources](#) at the end of the guide! Go for a walk! If you're [at Mar-Lu-Ridge, explore!](#) Make a cup of tea! Dive into Part 1! Get on [GroupMe!](#)

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The only thing you definitely need? A Bible (we're using NIV here, but you do you).

We also suggest pulling out items that help you process, meditate, get in the groove... Some suggestions? Coloring sheets or a book, markers/colored pencils, blank paper, playdough, a yoga mat, fidget spinner, face or foot mask, walking shoes and a warm hat, etc.

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[Part 1: Holy Places, Worship Spaces](#)

[Part 2: Places of Safety & Refuge](#)

[Part 3: Asylum, Protection & Solidarity](#)

[Part 4: Building Sanctuary in Our Lives Today](#)

[Resources](#)

Part 1: Holy Places, Worship Spaces

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O God, full of compassion, we commit and commend ourselves to you, in whom we live and move and have our being. Be the goal of our pilgrimage, and our rest by the way. Give us refuge from the turmoil of worldly distractions beneath the shadow of your wings. Let our hearts, so often a sea of restless waves, find peace in you, O God; through Jesus Christ our Lord. Amen. (*Evangelical Lutheran Worship*)

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1. a holy place; a temple or church.
 - a. the inmost recess or holiest part of a temple or church.
 - b. the part of the chancel of a church containing the high altar.



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The Bible is full of references to holy or sacred spaces, places of worship and devotion to God. These types of spaces are sometimes translated to words like *altar*, *Tabernacle*, and *temple*. In some cases, *sanctuary* might refer to the inner part of a temple.

Solomon's Temple is legendary. It held important influence in Judaic beliefs around the time of its building, dedication, destruction and rebuilding... And it holds a place in the halls of pop culture to this day.

In 1 Corinthians, Paul talks about the shared work of building a temple – starting with a strong foundation and building on it as a community.

Read the following passages – and reread them if you're so inclined!

1 Kings 8:6-13,22-24 (Solomon dedicates the temple)

1 Corinthians 3:10-17 ("God's temple is holy")

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1. What phrases or themes jump out to you in each of these passages?
2. What makes the places described in these passages sacred?
3. What do these two accounts have in common? How do they differ?
4. What is the foundation Paul talks about in 1 Corinthians? What is the building? What is he asking the Corinthians to do in this passage?
5. Why do you think Paul used the metaphor of building a temple? Why was Solomon's Temple so significant to him and his people?
6. How are these comparisons and meanings significant now?
7. Has the pandemic changed our experience of "temples" or sacred spaces?

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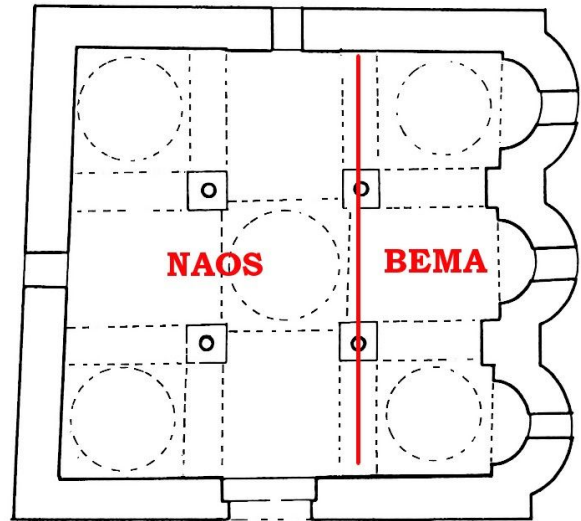
Anyone who has attended a modern worship service (or even a church wedding or funeral) has probably visited a church sanctuary. If you have worshipped with different congregations, you may have noticed some similarities and differences in the worship space.

They range in size, some seating thousands or featuring soaring ceilings while others are much more intimate. Their shape and structure varies. Some have chairs, some have pews, and in some parts of the world worshippers sit on the floor. Some feature a cross, some an

organ, some stained glass. Most sanctuaries include an altar of some kind, though its placement, style and construction varies.

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Sanctuaries, our holy places, of different eras and traditions take on different characteristics with different significance. Byzantine churches, or early Christian churches, were commonly built with the *cross-in-square* plan: basically, in the shape of a cross, with a center aisle leading to an altar in front. More recently, church-building trends have changed by the decade... so if you know what to look for, you could probably guess when a church was built just by looking at its architecture!



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The structure of a church building or worship space says a lot about the cultural and congregational values. Is it very communal or more formal, hierarchical? How important is music, beauty or art to this congregation? Was the community personally involved in building fountains and pulpits or sewing banners? How important is technology, or how technologically-savvy is this community? Are there significant materials, numbers or patterns worked into the architecture? How does the space use light?

What stories does the sanctuary tell – maybe in the stained glass or banners or images, or maybe buried deeper, so you have to ask someone who knows? Who is welcome here?

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In building “his” temple, Solomon was fulfilling a covenant and a family legacy, and creating a physical “dwelling place” for God in his community. Paul was also “building” a place for God to live in his community, but his temple didn’t necessarily have walls or even a sanctuary! Paul’s temple was built of people, and the physical structures came in many forms, each fitting the needs and traditions of the community that worshipped there.



Our holy places are important to us – personally and individually, and also collectively. The way we share our sacred spaces, the meaning and covenant we build into them and bring to them each time we visit, and what we do with and in those spaces, is the way we “build our temples” and live out our calling as people of God.

“For where two or three are gathered in my name, I am there among them.” - Matthew 18:20

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Share a photo or story of your ‘home’ sanctuary in the [GroupMe](#), in the [Facebook event](#) or on social #pdsanctuary2021.

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Lord, you “built [your] sanctuary like the high heavens, like the earth which [you have] founded forever.” Accompany us as we live out your call to keep building your temple here on earth, among your people. Amen. (*Psalms 78:69*)

Part 2: Places of Safety & Refuge

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Almighty God, who after the creation of the world rested from all your works and sanctified a day of rest for all your creatures: Grant that we, putting away all earthly anxieties, may be duly prepared for the service of your sanctuary, and that our rest here upon earth may be a preparation for the eternal rest promised to your people in heaven; through Jesus Christ our Lord. Amen. (*The Book of Common Prayer*)

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1. a nature reserve.



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Wildlife sanctuaries are on record as far back as the 3rd century BC, and some early refuges were considered sacred or spiritual places. Centuries later, when holy buildings conferred protection for humans, *sanctuary* also became associated with protection for all living things.

In the Biblical Creation story, God made humans to care for the living creatures on Earth. Seven short chapters of Genesis later, God tasked Noah with building an ark – a safe place – for all the living things that would survive the Great Flood.

Read the following passages – and reread them if you're so inclined!

Genesis 7:11-23 (God calls Noah to build a sanctuary)

Genesis 8:1-17 (Noah seeks sanctuary on Earth after a long ordeal)

Genesis 9:8-15 (God's covenant with Noah and his descendants – sanctuary forever)

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1. What phrases or themes jump out to you in these passages?
2. How do *sacred spaces* appear in these passages? How do they compare with or differ from the passages in Part 1?

3. How is sanctuary represented in these passages? Are they physical structures?
4. In what ways does the *sanctuary* context change your understanding of Noah's story, if at all?
5. How is this story and this concept of sanctuary significant now?

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God created all things, and this includes you, beloved child of God. Take some time to ground yourself – remember who you are, and whose you are.

The following meditation is from [Our Bible App](#)'s devotional *Prayers for the Pandemic*, by Jessica Kantrowitz. Before you begin, take some time to intentionally set up your physical space – perhaps you light a candle, venture to the Mar-Lu-Ridge labyrinth or other outdoor space, or maybe you simply hold a warm mug of your favorite beverage in your hands. Whatever it may be, find something that brings you comfort. If you would like an audio/visual aid for deep breathing, check out [YouTube](#).

“This prayer begins with a short, breathing-based meditation. You can breathe along as you read it, or you can read it first to get the idea, and then do it on your own.

First, take a few deep, slow breaths at your own pace:

))) breathe in (((
 (((breathe out)))
))) breathe in (((
 (((breathe out)))
))) breathe in (((
 (((breathe out)))

When you feel a little more relaxed and centered, begin to add these words to your breathing, saying them in your head:

))) breathe in (((*Be still and know*
 (((breathe out))) *That I am God*
))) breathe in (((*Be still and know*

((breathe out)) *That I am God*
)) breathe in ((*Be still and know*
((breathe out)) *That I am God*

Then, shift to fewer words per breath, but keep your breathing slow and regular:

)) breathe in ((*Be still*
((breathe out)) *And know*
)) breathe in ((*Be still*
((breathe out)) *And know*
)) breathe in ((*Be still*
((breathe out)) *And know*

Now drop the words on the out-breath, saying only, “Be still” as you breathe in:

)) breathe in ((*Be still*
((breathe out))
)) breathe in ((*Be still*
((breathe out))
)) breathe in ((*Be still*
((breathe out))

Finally, drop the words all together, and continue to breathe:

)) breathe in ((
((breathe out))
)) breathe in ((
((breathe out))
)) breathe in ((
((breathe out))

Spend as long as you like in this quiet space, just breathing, not trying to pray with words, or to feel worshipful or peaceful. Just be...”

I don’t know about you, but I have had this idea of an “active faith” ingrained in me from a very young age – that faith is something you do, and not something you have or something you are. In the midst of 2020, that idea was challenged and changed for me.

For a long time, I have pushed myself to “work on” my relationship with God – read my Bible more, pray more, volunteer my time more... and somewhere, in the midst of all of this, I had forgotten just how loved I am. Don’t get me wrong – all of these things are important, and we should make space for Bible study, prayer, and serving our communities... AND, resting in God’s presence is just as important. And sometimes, simply dwelling in the love of God is what our souls need – this is what we were created for.

God calls us to care for Creation – and that includes ourselves. You are part of God’s Creation. The same God who created the mountains and rivers is the same God who took such care to create you. The same God who created your beloveds – your family, your friends, your pets – is the same God who took such care to create you and call you beloved.

Find some rest in God’s presence today, beloved child of God. Breathe some fresh air, feel the bark of a tree, watch the birds dip and dive overhead – and enjoy, enjoy, enjoy.

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Chesapeake Parrot Sanctuary Eastern Neck Nat'l Wildlife Refuge Patuxent Research Refuge Susquehanna Nat'l Wildlife Refuge Blackwater Nat'l Wildlife Refuge Eastern Neck Nat'l Wildlife Refuge Martin National Wildlife Refuge Earlville Wildlife Management Area	Tri-State Bird Rescue Russell Peterson Wildlife Refuge Bombay Hook Nat'l Wildlife Refuge Prime Hook Nat'l Wildlife Refuge Delaware Audubon Society Augustine Wildlife Area	Wolf Sanctuary of PA John Heinz Nat'l Wildlife Refuge at Tinicum Raven Ridge Wildlife Center

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Let us know – where did you find a “sanctuary moment” today? Share a meaningful for memorable photo, video, or story of sanctuary in nature in the [GroupMe](#), in the [Facebook event](#) or on social #pdsanctuary2021.

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God, our refuge and strength, our present help in time of trouble, care for those who tend the needs of the sick and suffering. Strengthen them in body and spirit. Refresh them when weary; console them when anxious; comfort them in grief; and hearten them in discouragement. Be with us all, and give us peace at all times and in every way; through Christ our peace. Amen. *(Evangelical Lutheran Worship)*

Part 3: Asylum, Protection & Solidarity

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“How precious is your steadfast love, O God! All people may take refuge in the shadow of your wings. They feast on the abundance of your house, and you give them drink from the river of your delights. For with you is the fountain of life; in your light we see light.” Amen. *(Psalm 36:7-9)*

Y 8

1. a place of refuge or safety.



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Just as the Bible is full of references to holy places, it tells a cyclical story of placemaking, exile, migration and resettlement over generations. In the early days of the Christian Church, the Apostles were ostracized by the leaders of the time, continuing a familiar pattern. In the context of our theme: building sanctuary, being forced to leave that sanctuary, seeking sanctuary and finding/building new sanctuary.

Here, Stephen has been brought up on charges because he “never stops saying things against this holy place and the law” (Acts 6:13). In his own defense he retells a well-known generational history, calling the leaders to reflect on their own role in continuing the cycle.

Read Acts 7:2-60 – and reread it if you’re so inclined!

Acts 7:2-8 (God’s promise to Abraham: leave home with your family, become refugees)

Acts 7:9-16 (Joseph sold into Egypt; his family joins him for sanctuary)

Acts 7:17-29 (Moses kills the Egyptian, flees; “supposed his people would understand he was rescuing them”)

Acts 7:30-38 (Moses returns to lead the Israelites into the desert)

Acts 7:39-43 (The people reject Moses as a leader & start worshipping idols)

Acts 7:44-50 (“What kind of house will you build for me, says the Lord, or what is my place of rest?”)

Acts 7:54-60 (Stephen is stoned for his sermon)

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1. What phrases or themes jump out to you in these passages?
2. How do *sacred spaces* appear in these passages? How do they connect to the concepts of *sanctuary* in Parts 1 (holy places) and 2 (safety and refuge)?
3. What was Stephen asking the Council to do or recognize?
4. Why was this an uncomfortable (or “blasphemous”) speech in the eyes of leadership?
5. How has this pattern of exile and resettlement continued since Stephen’s time?
6. How is this story and this concept of sanctuary significant now?
7. What might Stephen be asking us to recognize or do today?

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At the 2019 Churchwide Assembly, the ELCA voted to become a [Sanctuary Denomination](#):

“In its simplest form, becoming a sanctuary denomination means that the ELCA is publicly declaring that walking alongside immigrants and refugees is a matter of faith.

“In baptism, we are brought into a covenantal relationship with Jesus Christ that commits us to strive for justice and peace in all the earth. Following the example of Martin Luther, we believe that advocacy is a crucial expression of baptismal identity. As a church, we have advocated for stopping the detention of children and families for decades. We have spoken out against family separation, sought a pathway to citizenship for community members who have lived in the U.S. for many years, and have taken steps to address the root causes of migration in a way that honors the humanity in people who must flee....

“Being a sanctuary denomination means that we, as church together, want to be public and vocal about this work. It will look different for everyone, but welcoming people is not a political issue for us – it is a matter of faith.”

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To establish eligibility for asylum or refugee status under U.S. law (8 U.S.C.§1158), you must prove that you meet the definition of a refugee (under 8 U.S.C.§1101). In brief, this means showing that you are either the victim of past persecution or you have a well-founded fear of future persecution. In the case of past persecution, you must prove that you were persecuted in your home country or last country of residence. The persecution must have been based on at least one of five grounds, either your:

- Race.
- Religion.
- Nationality.
- Political opinion.

or

- Membership in a particular social group.

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Offering sanctuary has meant different things to different congregations in the past half-century. In the 1980s, some church members told stories of immigrants sleeping, eating, living on church grounds – physical protection against deportation. Some churches offer English lessons and access to legal resources or social services. Some distribute information about self-protection in the face of ICE raids.

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(A [post from the Metropolitan New York Synod](#), which spearheaded the movement that made the ELCA our country’s first sanctuary denomination)

Renée Wicklund, MNYS Vice President: *“Human law exists for a reason: We need some code to agree on acceptable conduct and prevent chaos. We’ve all heard Jesus’ words in Luke 20:25: ‘Then render to Caesar the things that are Caesar’s, and to God the things that are God’s’. In Romans 13:1-4, Paul writes, ‘Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore, whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.’*

“But Paul himself resisted the contemporary authorities. In Acts 16 and elsewhere, we read of civil magistrates punishing Paul and other apostles for their evangelizing. In 2 Corinthians 11, Paul refers to being flogged, beaten with rods, and jailed. And in Acts 5:29, when questioned by the high priest about their preaching activity, ‘Peter and the other apostles replied: “We must obey God rather than human beings”.’

“When I put all this together, I understand that because human laws play a vital role in society, we should obey them when possible, but if necessary we must also be willing to defy unjust authority, and to suffer the consequences for doing so (as Paul suffered). When it is possible both to obey the law and to fulfill God’s commandments, that is the best course. Being part of a sanctuary denomination does not require Lutherans to defy human law in

order to obey scripture. That day in August at the Wisconsin Center, when Presiding Bishop Eaton called on me to speak in favor of passing the memorial, part of what I said was that sanctuary can be a gospel issue, not a political one:

“Extending sanctuary is not about immigration policy, whatever are your views on that topic. Sanctuary is about answering the call of Matthew 25: Lord, when did I see you a stranger and not invite you in, or see you naked and not clothe you? Sanctuary is not about immigration, but about immigrants, and about serving, as we are called upon to serve, those who are already among us.

“As Lutherans, we know that no matter who you are, or where you came from, or what brought you to this place, you are welcome at the Lord’s table. Sanctuary is the assurance that, strangers, while you are among us, we will defend your right to share in this bounty, for it was given to you not by us, but by grace.

“For me, it’s that simple. Refugees and other migrants are among us already. As long as the world remains a conflicted place, humans will continue to migrate. We have a choice to make: We can work to ensure that those who undertake the perilous journey are treated with dignity and respect, or we can say that because of the circumstances that led them to migration, they also lost their humanity....

“So, what should our response be to the call for Sanctuary? I would encourage individuals, and their congregations, to look within their hearts and to the Holy Spirit to decide.”

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How does your congregation offer sanctuary to marginalized groups, including BIPOC (Black, Indigenous and People of Color), migrants and refugees? What opportunities does your congregation have? What would it take for your group to take action and make a difference? Share in the [GroupMe](#), in the [Facebook event](#) or on social #pdsanctuary2021.

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For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord. For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord. For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord. For ourselves; for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord. *(The Book of Common Prayer)*

Part 4: Building Sanctuary in Our Lives Today

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Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen. *(A prayer attributed to Francis of Assisi)*

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How do we bring sanctuary into our daily lives – for others and for ourselves? How do we create stability in an unstable world? How can we pull these definitions together: holy places and places of personal safety; responsibility to care for the Earth and for our fellow humans; our calling in community to speak truth to power, name injustice and actively work for peace?

Where do we go from here?

Read the following passages – and reread them if you're so inclined!

Genesis 1:26-2:3 (Garden of Eden, Sabbath)

Acts 2:43-47 (Koinonia – Life Among the Believers)

Mark 12:28-34 (“Love your neighbor as yourself”)

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1. What kind of sanctuary do these passages describe? In what ways are they familiar to you? Unfamiliar?
2. Why are holy places, like the ones we read about here, important? What are we called to do in or with holy spaces?
3. What are sacred spaces for you? Safe spaces? Brave spaces?
4. Are holy places and safe places, or places of refuge, the same for you?
5. Who in your community might also need safe, brave, and sacred spaces?
6. In what ways are you part of the systems that create or perpetuate this need?
7. What groups around you are working toward creating sanctuary?
8. How can you create sanctuary with and for those around you?

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Share an obstacle to creating sanctuary – a holy place or place of safety and refuge – in your own context, and/or an intention to build sanctuary, in the [GroupMe](#), in the [Facebook event](#) or on social #pdsanctuary2021.

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Hear my prayer, God of the stranger. Open my heart, mind, body and spirit to see, relish and share your radical hospitality. Amen. *(Minneola Lutheran Church)*

Conclusion: So What?

As you move out of this intentional space of considering sanctuary and back into life “outside of the sanctuary,” think about how each definition of sanctuary shows up in your everyday life.

Think about, and name, the feelings you have about sanctuary. Focus for a moment on the feelings that are peaceful, warm, comforting... and set an intention to revisit that space in the usual rhythm of your life.

And as you do this for yourself, consider one way you want to connect with others to make sanctuary together, in community – maybe by sharing or amplifying your personal sanctuary with one or two others, by starting a conversation at your congregation (even using elements of this guide!) or joining a group working to build sanctuary in a new way.

In so many ways, we are God’s precious temple! And we build it together each day.

Resources

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Welcome.

Let's kick off this theme with a meditation. Set up your space; get comfortable. Close your eyes if you like. Feel free to write, draw, color, do yoga...

What comes to mind when you think of sanctuary?

Is it a physical space? An image? A memory? A feeling? A person?

Put yourself there / picture it...

How does it sound? Smell? Feel? What does it look like?

Is there anyone with you? Is it physical? Mental? How often do you go there or experience it?

What stories does Sanctuary bring to mind?

Consider why: Why is this the first thing that comes to mind?

What are some characteristics of the place or feeling that make it sanctuary for you?

What other words would you use to talk about sanctuary? Is it shared? Or is it only yours?

Where did it come from? What or who has influenced your concept of sanctuary?

How would you describe your concept to someone else?

Spend as much time in this space as you like, and explore what else comes up for you.

If you like, you can share your expressions, examples or images of sanctuary by following the instructions in the guide.

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[Our Bible App](#)

[The Book of Common Prayer](#)

[Prayers and Blessings - ELCA Resource Repository](#)

[Evangelical Lutheran Worship](#)

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Deuteronomy 10:10-22 (“...you are to love those who are foreigners...”)

Exodus 15:1-6,11-13,17-18 (The Song of Moses and Miriam)

Matthew 1 (Joseph’s ancestors were deported)

Matthew 2:13-23 (Jesus’ family escapes to Egypt and returns)

Matthew 25:35-36 (“...I was a stranger...”)

Luke 1 (Zachariah in the sanctuary talking to God)

John 10:7-16 (“I am the Good Shepherd.”)

Hebrews 9 (“For Christ did not enter a sanctuary made with human hands...”)

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[Sanctuary Denomination](#) (2019)

[Metropolitan New York Synod: "What Have We Done?"](#)

[Social Message on Immigration](#) (updated 2018)

[Caring for Creation: Vision, Hope and Justice](#) (Social Statement, 1993)

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[Transformed Community: Freed and Empowered for Radical Welcome](#) (A joint project of Lutheran Outdoor Ministries, Lutheran Immigration and Refugee Services, and the Evangelical Lutheran Church in America AMMPARO strategy)

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[For All the Bettys and Carloses](#), Bishop Bill Gohl, May 29, 2019

[Creation Care Ministry](#)

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Hiking (see maps on our [website](#))

Labyrinth (next to the caboose in main camp)

Chapel

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[Lutheran Immigration and Refugee Service](#)

[The BIPOC Project](#)

[Al Otro Lado](#)

[U.S. Fish & Wildlife Service](#) (Conserving the Nature of America)

[Lutherans Restoring Creation](#)

[American Sanctuary Association](#)

[Global Federation of Animal Sanctuaries](#)

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[Neighbor: Christian Encounters with “Illegal” Immigration](#), by Ben Daniel

[Teología: An Introduction to Hispanic Theology](#), by Luis G. Pedraja

[Finding Jesus at the Border: Opening Our Hearts to the Stories of Our Immigrant Neighbors](#),

by Julia Lambert Fogg

[One Family Under God: Immigration Politics and Progressive Religion in America](#), by Grace Yukich

[Safe Spaces, Brave Spaces: Diversity and Free Expression in Education](#), by John Palfrey

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[You Welcomed Me](#) (The Dietrich Bonhoeffer Institute)

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[Sanctuary by Andrea Cordoba](#) (2019)

[Hunchback of Notre Dame](#) (1996)

[Mighty Joe Young](#) (1996)

[Rio](#) (2011)

[Madagascar](#) (2005)

[Arrival](#) (2016)

[Good Trouble](#) (2019)

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<https://en.wikipedia.org/wiki/Sanctuary>

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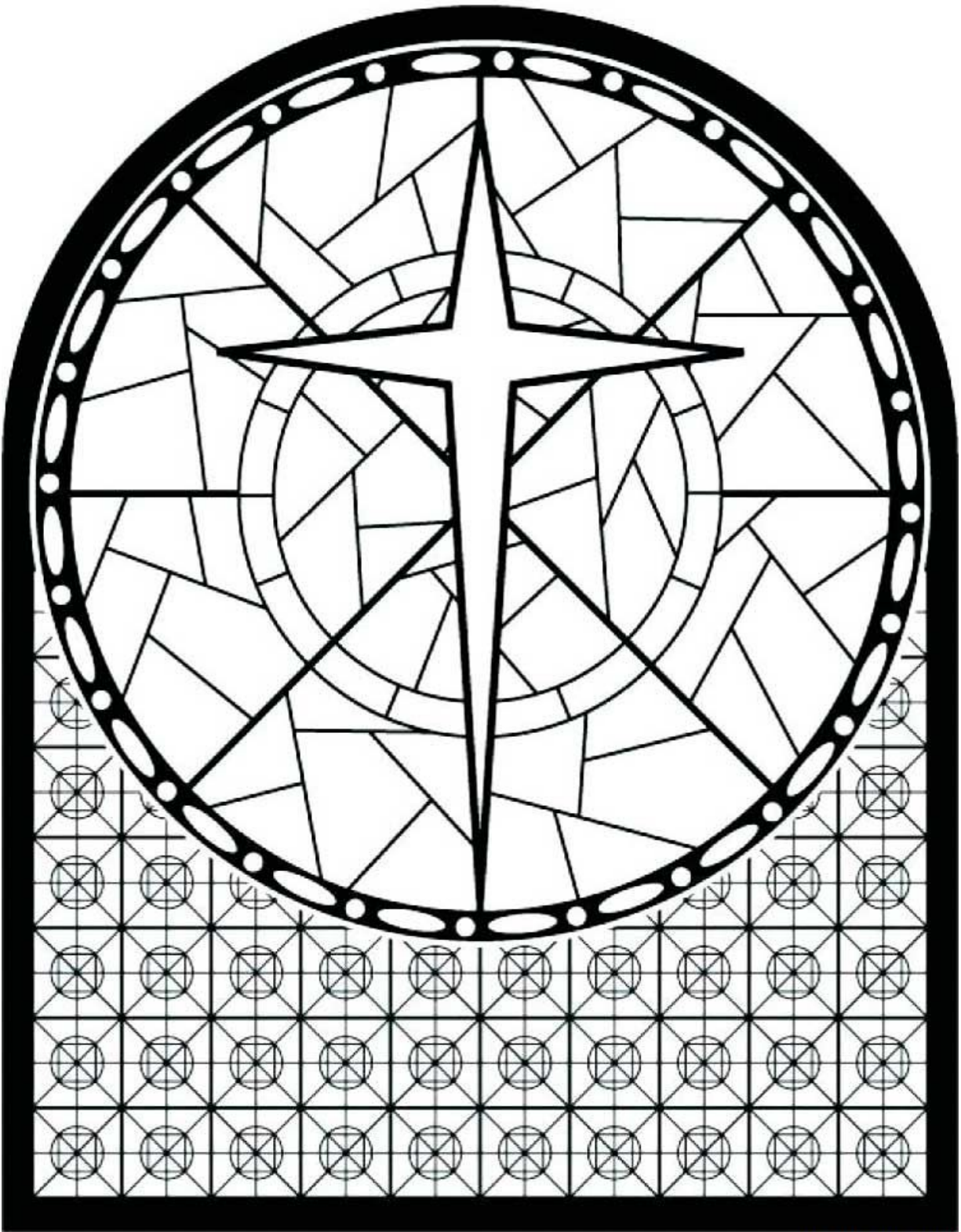
<https://en.wikipedia.org/wiki/Cross-in-square>

https://en.wikipedia.org/wiki/Nature_reserve

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[Minneola Lutheran Church Facebook \(Closing Prayer\)](#)

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