



PREPARING TO BECOME THE
**BELOVED
COMMUNITY**

ADVENT-YEAR B

Preparing to Become the Beloved Community

Year B

Advent 2020, 2023, 2026

Session One: Advent 1 - Telling the Truth about Our Churches and Race

Session Two: Advent 2 - Repairing the Breach in Institutions and Society

Session Three: Advent 3 - Practicing the Way of Love in the Pattern of Jesus

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Session Five: Christmas Eve or Christmas Day – Lighting the Candle

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The Episcopal Church

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Learn more about Becoming the Beloved Community and The Episcopal Church at
www.episcopalchurch.org/reconciliation.

Share reflections and queries by writing to reconciliation@episcopalchurch.org or
on social media using [#belovedcommunity](https://twitter.com/belovedcommunity).

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ABOUT THE ADVENT WREATH LITURGY

The Advent wreath is believed to have originated with a Lutheran pastor working among the poor in Germany in the late 1800s. Tradition states that the children would ask every day if Christmas had arrived, so he arranged candles (four large candles for the weeks and then smaller ones for the days) to help the children mark time and journey with Mary and Joseph to Bethlehem without leaving Germany. The wreath came to appear as it does today through the adoption of the practice by German Catholics, who decreased the wreath to just the candles we use today. Different traditions attribute different meanings to the candles, and even use different colors, but the purpose remains the same: to provide Christians with a way of marking time through the season of anticipation until we reach the birth of Jesus. For some, the wreath is a visual pilgrimage through Advent, similar to the idea behind the recreation of the creche in churches and homes started by St. Francis of Assisi as a way of helping the poor experience holy sites from home. For many, this Advent will be spent at home and lighting the Advent wreath will serve as a method for journeying with Mary and Joseph to Bethlehem. Our liturgy comes from a place of social justice and Becoming Beloved Community.

It is our hope that the prayers throughout this document will help you journey through this time of waiting and anticipation for when Christ is born again in our hearts and in our world. This liturgy is written for a literacy level of 5th grade and up. For smaller children, you can adapt the liturgy by saying the “Reader 1” section and lighting the candles.

WELCOME

*In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God...
Then the glory of the Lord shall be revealed, and all people shall see it together. - Isaiah 40:3, 5*

Advent is a season of preparation: shopping for gifts, decorating our homes and sanctuaries. Advent is also a time to prepare our hearts and communities for the coming of Christ, the Almighty God who came among us poor and homeless, a stranger and a child. There may be no better time to reflect on how we as the Episcopal Church embrace the Holy One who continues to draw near in the neighbor, the stranger, the refugee, or the one who seems most “other” to you. It is the ideal season to commit to becoming Beloved Community and growing loving, liberating, life-giving relationships across the human family of God.

We make the journey not only as individual Christians and congregations, but as a whole church. This spring, Presiding Bishop Michael Curry and President of the House of Deputies Gay Clark Jennings and their supporting officers shared “Becoming Beloved Community,” a new vision document that lays out the Episcopal Church’s long-term commitment to racial healing, reconciliation, and justice. A second resource — “Becoming Beloved Community Where You Are” — details many ways for individuals and congregations to take concrete steps toward change and healing. Both are available at www.episcopalchurch.org/beloved-community, along with a host of resources for faithful reflection and action.

The journey is framed around the labyrinth. Why? In the ministry of racial healing and justice, none of us walks a straight line. We enter the labyrinth wherever God has provided an opening – telling the truth about our church’s story around race; discerning and proclaiming God’s dream of Beloved Community where we are; learning and practicing Jesus’ way of healing and love; and bravely working to transform systemic racial injustice. We keep moving from one quadrant to another and back. No one is ever really finished. That is the way of ongoing spiritual formation.

As you “walk” sections of this labyrinth, gather a group, and together engage the scriptures, reflections, and activities. Designate a facilitator who will carefully preview the session. Set aside at least 45 minutes for each session, and consider these **Conversation Tips**:

Speak from your own experience. Be genuinely curious about what others share. Imagine you can disagree without someone being wrong. Avoid debate and stay with the story. Seek Christ in others and seek to embody his loving, liberating, life-giving way.

You will find printer-friendly online resources and alternative activities for a variety of contexts – at www.episcopalchurch.org/beloved-community. Feel free to also explore daily offerings and ongoing conversation about Becoming Beloved Community on Facebook, Twitter, and Instagram.

Presiding Bishop Michael Curry regularly welcomes us to live not just as the church but as the Episcopal branch of the Jesus Movement: the ongoing community that follows Jesus into loving, liberating, life-giving relationship with God, each other, and creation. May God bless and grow us into vibrant embodiments of the Christ we welcome and follow, this Advent and always.

Prayerfully offered,

The Episcopal Church’s Racial Reconciliation Team
www.episcopalchurch.org/reconciliation - reconciliation@episcopalchurch.org

ADVENT I

Telling the Truth about Our Churches and Race

Pray the Collect for This Sunday

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Read the Scripture Together: Isaiah 64:1-9

64 O that you would tear open the heavens and come down,
so that the mountains would quake at your presence—
² as when fire kindles brushwood
and the fire causes water to boil—
to make your name known to your adversaries,
so that the nations might tremble at your presence!
³ When you did awesome deeds that we did not expect,
you came down, the mountains quaked at your presence.
⁴ From ages past no one has heard,
no ear has perceived,
no eye has seen any God besides you,
who works for those who wait for him.
⁵ You meet those who gladly do right,
those who remember you in your ways.
But you were angry, and we sinned;
because you hid yourself we transgressed.
⁶ We have all become like one who is unclean,
and all our righteous deeds are like a filthy cloth.
We all fade like a leaf,
and our iniquities, like the wind, take us away.
⁷ There is no one who calls on your name,
or attempts to take hold of you;
for you have hidden your face from us,
and have delivered us into the hand of our iniquity.
⁸ Yet, O Lord, you are our Father;
we are the clay, and you are our potter;
we are all the work of your hand.
⁹ Do not be exceedingly angry, O Lord,
and do not remember iniquity forever.
Now consider, we are all your people.

Reflection: Telling the Truth

This reading is a cry of lament. In it, we hear how Isaiah wants the nations to tremble at God's presence. Isaiah is urgently crying out for God to defeat those causing pain. He is calling out for God to fix the injustices that the people are facing. This cry is recognizable today when the injustices faced by God's beloved children can no longer be denied or ignored.

In her prayer, *While the Movement Spirit Still Runs Warm In Our Blood*, Ruby Sales writes, "no lie can live forever." This is such a powerful and accurate statement; no lie can live forever, but if lies are protected, they

will grow and feed on secrecy and denial. These lies will corrupt and distort reality, if they are given power by those defending the fallacies.

As people of faith, part of our moral responsibility is bringing forth the truth. To speak truth means that we must lament pain and suffering and rise above it. Speaking truth means standing on sometimes-shaky ground and being firm in our conviction that the truth will set us free. Just as Isaiah cries out for God, we must cry out and do our part in dismantling the structures built on generations of lies that continue to dehumanize those who differ from us. If we wish to partner with God in becoming a Beloved Community, we must be ready to speak the truth and, most importantly, listen to those prophets among us speaking truth to power.

- The Rev. Nancy Frausto

In the Labyrinth: Telling the Truth about Our Churches and Race

We cannot become what God created us to be unless we also examine who we have been and who we are today. Who are you, as a church community? What groups are included and excluded? What things have you, as a church, done and left undone? What are the prophetic voices among you saying?

Make It Real: Inside/Outside Exercise

Gather in groups, ideally of no more than eight people. Share the **Conversation Tips:**

Speak from your own experience. Be genuinely curious about what others share.

Imagine you can disagree without someone being wrong. Avoid debate and stay with the story. Seek Christ in others and seek to embody his loving, liberating, life-giving way.

Now invite people to pause and recall a particular time and place when you spoke a difficult truth to another person or group. If you have never done that, tell your partner about a time you heard a difficult truth. Pair off and tell the story to a neighbor, for about two minutes each.

Next, recall a particular time and place when you felt your voice was silenced, misinterpreted, or not heard. Share with the same neighbor. Then reflect in the small group. What did it feel like before and after speaking your truth? What did it feel like when you were unheard, silenced, or misinterpreted? What did it feel like to hear your neighbor's story? What did you learn?

Now as a whole group, take a large sheet of paper and draw a circle within a circle.

- What racial, cultural, and ethnic groups experience their voices, stories, and ideas as valued and "truth" in your congregation today? Which groups have shaped your church's story since its founding? Write those groups in the inner circle.
- What racial, cultural, and ethnic groups voices, stories, and ideas are absent, silenced, or misinterpreted from your congregation or community? Write those groups in the wider circle.

How do you feel as you recall and share these realities? What difficult truths might need to be spoken?

Where do you see possibilities for growing into Beloved Community? Name them together and list them on a separate sheet.

Lighting the Candle

Readings can be said by one or two different people depending on the needs of your family or congregation.

All: Light of the world, in grace and beauty,
mirror of God's eternal face,
transparent flame of love's free duty,
You bring salvation to our human race.¹

Reader 1: Sacred Mystery, we light the first candle of Advent for hope and truth.

The first candle is lit.

Reader 2: We kindle it with hope. We long for you to come to our world, to break through and reign with compassion, justice, and peace.

All: Sacred Mystery, break through all that keeps us from you. Help us to see the truth about oppression, as we prepare to become the beloved community. We ask for your mercy and to see your image in one another. This Advent, visit us with your justice, love, and peace. Amen.²

¹ Throughout the liturgy, the prayer said at the beginning is slightly adapted from the Phos Hilaron on page 23 of *Enriching Our Worship 1*, the word "human" was added before "race".

² Throughout the liturgy the prayers said by Reader 2 and at the end have been adapted from the Liturgy for Lighting Advent Candles from the United Church of Christ: https://www.ucc.org/worship_worship-ways_year-a_ace_advent-liturgy-for

ADVENT II

Repairing the Breach in Institutions and Society

Pray the Collect for this Sunday

Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Read the Scripture Together: Mark 1:1-8

1 The beginning of the good news of Jesus Christ, the Son of God.

² As it is written in the prophet Isaiah,
“See, I am sending my messenger ahead of you,
who will prepare your way;

³ the voice of one crying out in the wilderness:
‘Prepare the way of the Lord,
make his paths straight.’”

⁴ John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. ⁵ And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. ⁶ Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. ⁷ He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. ⁸ I have baptized you with water; but he will baptize you with the Holy Spirit.”

Reflection: Repairing the Breach

As people of faith, we should want to fix the brokenness around us. It’s natural to look for someone or something to blame for the brokenness – but we are called to repair, not blame. Broken people, broken spirits, broken communities, or broken systems – if we see something, we are called do something and work to fix that which is broken. Reach out, repair, and restore.

John the Baptizer preached about baptism by the Holy Spirit. Renewal through this holy baptism and the audacity of hope – the audacity to believe that we can repair things in ways far bigger than even we can imagine – is at the heart of Repairing the Breach. How can we identify that which is broken? Can we be faithful to God without trying to fix things we know to be broken? How can we work to be repairers of the breach?

- Shug Goodlow, Candidate for the Priesthood, Diocese of Missouri

In the Labyrinth: Repairing the Breach in Institutions and Society

God came among us in Jesus because of the deep, divine longing to love and repair this world. What social institutions and systems are broken around you? Where do you notice systems and structures that reflect racial injustice? How could we together participate in the repair, restoration, and healing of institutions and systems?

Make It Real: In Solidarity Exercise

The coming of Christ is so close we can sense him. Dwell for a moment with your own longing for Jesus’ coming. After some silence, as a whole group, sing or speak this hymn:

O Come, O Come Emmanuel and ransom captive Israel

That mourns in lowly exile here, until the son of God appear
Rejoice, rejoice, Emmanuel shall come to thee, O Israel

Invite people to pause and silently imagine communities near and far who wait for ransom and relief: refugees, immigrants with or without documentation, prisoners and detainees in the criminal justice system, victims of human trafficking, and many others. What unjust systems and institutions in our society disproportionately target people of color? In a posture of deep prayer, name these systems aloud. Name and capture them.

Once again review the **Conversation Tips**:

Speak from your own experience. Be genuinely curious about what others share. Imagine you can disagree without someone being wrong. Avoid debate and stay with the story. Seek Christ in others and seek to embody his loving, liberating, life-giving way.

Now reflect as a group:

- Which of these systems and institutions most intersects with the life of your church or community? Agree on no more than two.
- What efforts can you identify, as a group that contribute to healing and transforming the systems you have named? Research options on the web in real time.
- How could your church actively participate in repairing one of the systems the group identified? Together, set one concrete, achievable goal for engagement in the year ahead.

Lighting the Candle

Readings can be said by one or two different people depending on the needs of your family or congregation.

The first candle is lit.

All: Light of the world, in grace and beauty,
mirror of God's eternal face,
transparent flame of love's free duty,
You bring salvation to our human race.³

Reader 1: Sacred Mystery, we light the second candle of Advent for faith and healing.

The second candle is lit.

Reader 2: We kindle it with faith. As mighty God and tender infant, you come. Prepare our hearts to be transformed by you.

All: Sacred Mystery, look upon your world. Give us faith and courage so we can repair the breach created through injustice and oppression. Help us to heal your land and your people. This Advent, teach us, like you, to be tender and just. Amen.⁴

³ Throughout the liturgy, the prayer said at the beginning is slightly adapted from the Phos Hilaron on page 23 of *Enriching Our Worship 1*, the word "human" was added before "race".

⁴ Throughout the liturgy the prayers said by Reader 2 and at the end have been adapted from the Liturgy for Lighting Advent Candles from the United Church of Christ: https://www.ucc.org/worship_worship-ways_year-a_ace_advent-liturgy-for

ADVENT III

Practicing the Way of Love in the Pattern of Jesus

Pray the Collect for This Sunday

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, now and for ever. Amen.

Read the Scripture Together: Canticle 15, The Song of Mary; Luke 1:46-55

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior; *
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed: *
the Almighty has done great things for me,
and holy is his Name.
He has mercy on those who fear him *
in every generation.
He has shown the strength of his arm, *
he has scattered the proud in their conceit.
He has cast down the mighty from their thrones, *
and has lifted up the lowly.
He has filled the hungry with good things, *
and the rich he has sent away empty.
He has come to the help of his servant Israel, *
for he has remembered his promise of mercy,
The promise he made to our fathers, *
to Abraham and his children for ever.

Reflection: Practicing the Way of Love

The Good News she carries within her causes Mary to burst forth in fierce joy and holy wisdom. Following the path set out for her when she said “yes” to the Lord could not have been easy, but she found strength in the knowledge of the mighty and radical works of God. When we falter in our practice of the way, we may find reassurance in remembering the wondrous things that God has already done, is doing now, and is inviting us to join in bringing about.

- Nettie Pinell

In the Labyrinth: Practicing the Way of Love in the Pattern of Jesus

Loving our neighbor takes formation, practice, and commitment. How will each of us learn to be reconcilers, healers, and justice-bearers in Jesus’ name? How could we practice sharing stories, growing relationship across dividing walls, and seeking Christ in the “other”?

Make It Real: The Far by Faith Exercise

Gather in circles of no more than 15 people. Review the **Conversation Tips**:

Speak from your own experience. Be genuinely curious about what others share. Imagine you can disagree without someone being wrong. Avoid debate and stay with the story. Seek Christ in others and seek to embody his loving, liberating, life-giving way.

Now reflect on ways your congregation or ministry engages in loving your neighbors, within and outside the church. Make a list of the most significant ministries (no more than three). For each...

- Recall the story of how your church took up this ministry. Who had the idea? Why did others say “yes”?
- Describe the process of beginning the ministry. What was hard? What made it work?
- What (and who) did you not know at the beginning that you know now?
- How has God blessed you and your church through these ministries?

Now consider your conversations over the first two weeks. Think about people groups - racial, ethnic, and cultural, but also socioeconomic, ideological, and theological - with whom your church has experienced separation or even tension. With which of these do you wish your church would develop deeper relationship? Once the circle has decided, reflect together:

- How could the ministry experiences you described before help you to approach the challenge of forming these challenging new relationships? How are those experiences a gift you can offer?
- What new learning and practice would help you to prepare for relationship across difference and division? Book study? Dismantling racism training? Story-telling training? Pilgrimage? Prayer? (For specific information, check www.episcopalchurch.org/reconciliation)

Lighting the Candle

Readings can be said by one or two different people depending on the needs of your family or congregation.

The first and second candles are lit.

All: Light of the world, in grace and beauty,
mirror of God’s eternal face,
transparent flame of love’s free duty,
You bring salvation to our human race.⁵

Reader 1: Sacred Mystery, we light the third candle of Advent for joy and grace.

The third candle is lit.

Reader 2: We kindle it with Joy. We hear the joy in Mary’s song and witness her faith. We recall the times we have struggled to practice your Way of Love and yet said “yes” to continuing on your journey.

All: Sacred Mystery, visit us and fill us with your Spirit. Bring your good news to life within us. Give us courage to walk in the way of the beloved community, that you set before us. Amen.⁶

5 Throughout the liturgy, the prayer said at the beginning is slightly adapted from the Phos Hilaron on page 23 of *Enriching Our Worship 1*, the word “human” was added before “race”.

6 Throughout the liturgy the prayers said by Reader 2 and at the end have been adapted from the Liturgy for Lighting Advent Candles from the United Church of Christ: https://www.ucc.org/worship_worship-ways_year-a_ace_advent-liturgy-for

ADVENT IV

Proclaiming the Dream of Beloved Community

Pray the Collect for This Sunday

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Read the Scripture Together: 2 Samuel 7:1-11,16

7 Now when the king was settled in his house, and the Lord had given him rest from all his enemies around him, ² the king said to the prophet Nathan, “See now, I am living in a house of cedar, but the ark of God stays in a tent.” ³ Nathan said to the king, “Go, do all that you have in mind; for the Lord is with you.”

⁴ But that same night the word of the Lord came to Nathan: ⁵ Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? ⁶ I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. ⁷ Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, “Why have you not built me a house of cedar?” ⁸ Now therefore thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; ⁹ and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. ¹⁰ And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, ¹¹ from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the Lord declares to you that the Lord will make you a house. ¹⁶ Your house and your kingdom shall be made sure forever before me; your throne shall be established forever.

Reflection: Proclaiming the Dream

God’s statement that he never queried any of the tribal leaders of Israel by saying, “Why have you not built me a house of cedar?” could easily be one’s initial focal point when reading this passage in 2 Samuel, often referred to as “God’s Covenant with David”. When we focus on what we perceive as an admonition from God about our failure to provide a suitable house for God, we are expressing our human tendency to think first, and sometimes only, about *our* perspectives and *our* actions, including *our* feelings of guilt for being found lacking. Yet, when we focus on God and God’s acts of love and grace, it becomes clear that the important message in this passage is God’s promise to make a house and kin(g)dom for his followers.

God’s promise is to provide the Beloved Community, a community among whom God’s followers will dwell in the assurance of love, grace, and fellowship forever. Proclaiming the Dream of God requires not only the patience associated with the anticipation and waiting for the coming of Christ in Advent, but also the humility to recognize God as the prime mover in our lives.

- Lelanda Lee

In the Labyrinth: Proclaiming the Dream of Beloved Community

Healing, reconciliation, and justice are big ideas, but they all begin with exploring our stories, shared history, and deepest longings. If you listened closely to your church and your neighbors and civic partners, what might you hear? What experiences have people had around race, ethnicity, and culture? Is there a shared vision of Beloved Community? What collective commitments and behaviors could you all make that would begin to foster Beloved Community?

Make It Real: Listening & Learning Session

Gather in groups of ideally no more than seven people each. Review the **Conversation Tips:**

Speak from your own experience. Be genuinely curious about what others share. Imagine you can disagree without someone being wrong. Avoid debate and stay with the story. Seek Christ in others and seek to embody his loving, liberating, life-giving way.

Ask each participant to tell a story using one of the prompts below. Allow at most two minutes for each story, with a little silence but no discussion between each. Each group should designate a timekeeper who will gently but clearly indicate when each speaker has 30 seconds left, then 10 seconds, and when time is up.

Story Prompts for Group Sharing:

1. When I walk around this neighborhood/town/city/community, I feel...
2. When I look at our neighborhood/town/city/community, I dream of...
3. To me, Beloved Community looks like...
4. I was especially aware of my race when I...
5. I was saddened about race in our neighborhood/town/city/community when...
6. I was grateful for race in our neighborhood/town/city/community when...
7. To foster Beloved Community, I hope to...

Offer everyone the opportunity to share a story. If there is time, go a second round and invite each person to choose a different prompt. Leave 10 minutes to discuss the following questions:

- What surprised you? Did someone's story change the way you view a situation or idea?
- What stories and perspectives do you wish you could hear? How can you humbly invite those voices to the listening & learning process?

Lighting the Candle

Readings can be said by one or two different people depending on the needs of your family or congregation.

The first, second, and third candles are lit.

All: Light of the world, in grace and beauty,
mirror of God's eternal face,
transparent flame of love's free duty,
You bring salvation to our human race.⁷

Reader 1: Sacred Mystery, we light the fourth candle of Advent for peace and promise.

The fourth candle is lit.

Reader 2: We kindle it with peace. We await the coming of Christ, who proclaims your kingdom come.

All: Sacred Mystery, you are the prime mover in our lives. We ask that, in these days of preparation, you inspire us to proclaim, by word and example, the dream of Your beloved community. Amen.⁸

⁷ Throughout the liturgy, the prayer said at the beginning is slightly adapted from the Phos Hilaron on page 23 of *Enriching Our Worship 1*, the word "human" was added before "race".

⁸ Throughout the liturgy the prayers said by Reader 2 and at the end have been adapted from the Liturgy for Lighting Advent Candles from the United Church of Christ: https://www.ucc.org/worship_worship-ways_year-a_ace_advent-liturgy-for

CHRISTMAS EVE OR CHRISTMAS DAY

Lighting the Candle

Readings can be said by one or two different people depending on the needs of your family or congregation.

The first, second, third, and fourth candles are lit.

All: Light of the world, in grace and beauty,
mirror of God's eternal face,
transparent flame of love's free duty,
You bring salvation to our human race.⁹

Reader 1: Rejoice, people of God. The Light has come into the world. Sacred Mystery, we now light the candle of your nativity.

The Christ candle is lit.

Reader 2: With the company of heaven and with sounds of great joy, you come to us. Now is the time of celebration and joy.

All: Blessed Jesus, our Life and Light, thank you for coming this night (day) to us. Fill us with joy at your coming, and make us instruments of your love. Help us to love those you loved, the least, the last, and the lost. Amen.¹⁰

⁹ Throughout the liturgy, the prayer said at the beginning is slightly adapted from the Phos Hilaron on page 23 of *Enriching Our Worship 1*, the word "human" was added before "race".

¹⁰ Throughout the liturgy the prayers said by Reader 2 and at the end have been adapted from the Liturgy for Lighting Advent Candles from the United Church of Christ: https://www.ucc.org/worship_worship-ways_year-a_ace_advent-liturgy-for