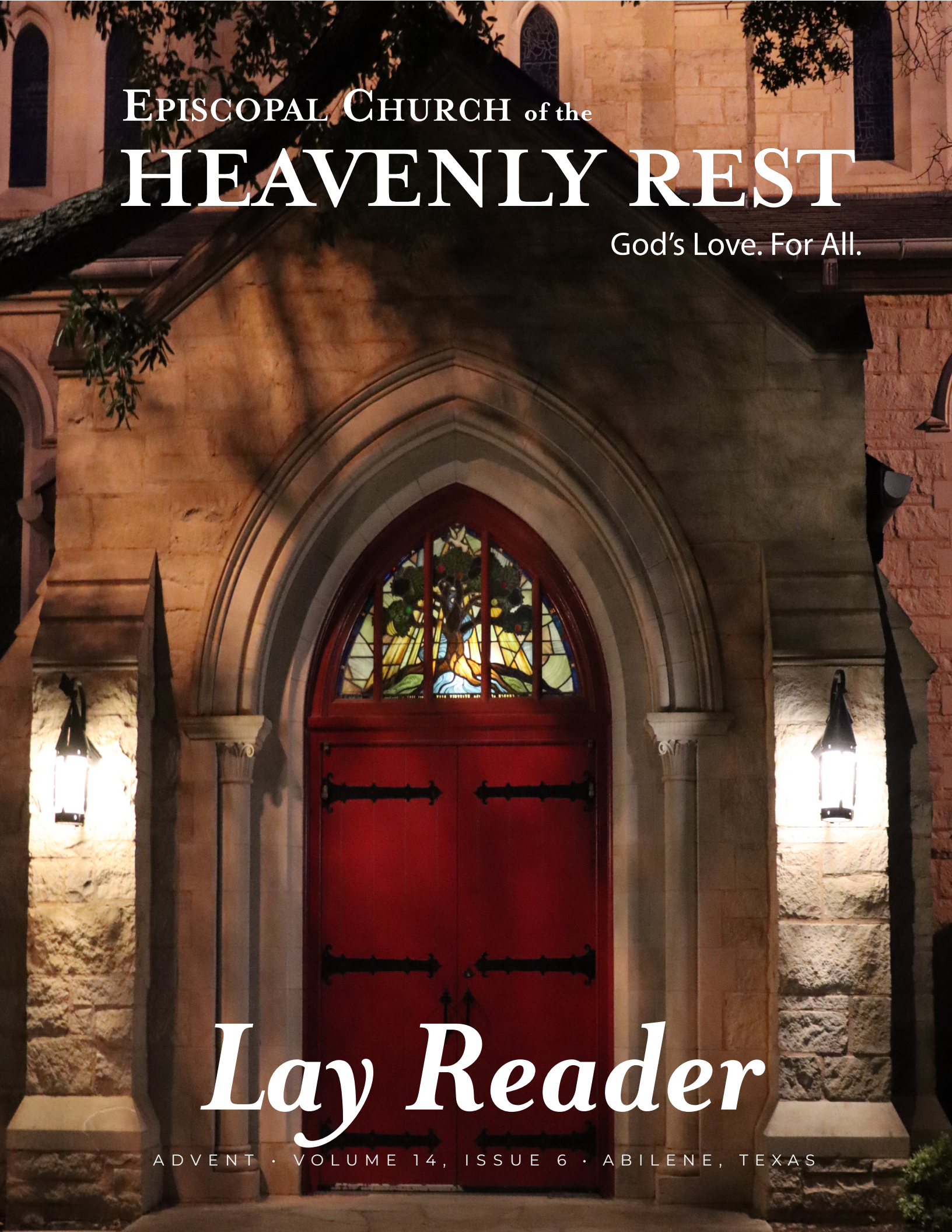


Episcopal Church of the

HEAVENLY REST

God's Love. For All.

Lay Reader

ADVENT · VOLUME 14, ISSUE 6 · ABILENE, TEXAS

From The *Rector*



“It’s All Right to be People”

David Romanik

Several months ago, the writer Annie Dillard died. Throughout her long career, Dillard wrote eloquently about nature, faith, and the human experience. One of the most moving aspects of her writing is the way it glorifies the ordinary. This is particularly evident in this wonderful passage from “Teaching a Stone to Talk,” her memoir and essay collection from 1982:



“It is the second Sunday in Advent. For a year I have been attending Mass at this Catholic Church…Today we were restless… No one, least of all the organist, could find the opening hymn. Then no one knew it. Then no one could sing it anyway. There was no sermon, only announcements. The priest proudly introduced the rascally acolyte who was going to light the two Advent candles. As we all could plainly see, the rascally acolyte had already lighted them… A high school stage play is more polished than this service we have been rehearsing since the year one. In two thousand years, we have not worked out the kinks. We positively glorify them. Week after week we witness the same miracle: that God is so mighty he can stifle his own laughter. Week after week, we witness the same miracle: that God, for reasons unfathomable, refrains from blowing our dancing bear act to smithereens. Week after week Christ washes the disciples’ feet, handles their very toes, and repeats; it is all right — believe it or not — to be people.”

“It is all right, believe it or not, to be people.” One could argue that this is the primary message of the Incarnation. During the course of Advent, we hear about all the ways that we have fallen short of God’s expectations for us. The prophets chastise God’s people for their unfaithfulness, even as they hold out hope for the possibility of redemption. Nevertheless, the sense one gets from the biblical witness is that the human project has been a failure. We have abused our freedom, turned away from God, and failed to honor the image of God in ourselves and others. One could imagine God wanting nothing to do with us. And yet, in the Incarnation, God not only embraced human beings with all our failings, God became a human being in the person of Jesus Christ. God determined that human beings, with all their shortcomings, are worthy of God’s love and attention. As the Collect for the Second Sunday of Christmas puts it, God “wonderfully created, and yet more wonderfully restored the dignity of human nature.” Or, to put it another way: in the Incarnation, God affirmed that it is all right, believe it or not, to be people.

I have been struggling to learn this lesson for most of my life. Years ago, I was presiding at a funeral at the veterans’ cemetery just outside of town. As is my custom, I arrived early, making sure I consulted with the staff at the cemetery and greeted the family. At the appointed hour, everything was in place, except for the fact that the funeral director had not yet arrived with the remains. As the minutes ticked away, I grew more and more frustrated. “How disrespectful,” I thought to myself. “I would never keep people waiting for a funeral.” When the funeral director finally arrived, unrepentant, he sauntered up to the bier with the urn under his arm and a floral wreath over his shoulder. After arranging these items for what seemed like twenty minutes, he walked over to the bereaved to discuss payment. At this point, I was fuming, but I maintained sufficient composure to offer what I felt was a dignified graveside service. As I stepped away to allow the airmen to conduct military honors, I was feeling very pleased with myself. I felt that I had rescued the proceedings from their inauspicious beginning. It was at that moment that my cell phone started ringing. After reaching into my pocket as quickly as I could to silence it, it started ringing again, forcing me to hike up my cassock, pull out the phone, and turn it off. Whatever dignity I had imparted during the service vanished as soon as I started groping around for my phone. After the military honors had concluded, Norm French, a parishioner who always seems to know exactly the right thing to say (one of my favorite examples: “Good to see you, Norm!” “Better to be seen than viewed!”), came up to greet me. “Nice job,” he said amiably. “Oh I don’t think so, Norm. Did you see that my phone rang two separate times? I’m so embarrassed!” Norm looked at me for a beat, then said, “Why? Because you’re human?” In that moment, Norm reminded me that it is all right, believe it or not, to be a person.

As we move through this holy season of the year, this season when we seek to heed the warning of the prophets and forsake our sins, this season when we proclaim the peace and goodwill promised by the birth of Jesus, may we also remember that in the Incarnation, God affirmed that it is all right, believe it or not, to be people.



Quiet Night

Ashley Powers

To Know The Dark - Wendell Berry

To go in the dark with a light is to know the light.
To know the dark, go dark. Go without sight,
and find that the dark, too, blooms and sings,
and is traveled by dark feet and dark wings.

Advent is my favorite church season of the year. It's a stark shift in the church calendar from our longest ordinary time of year, into a beautiful season of preparation and anticipation. Like Lent, Advent calls us to introspection and contemplation. We are invited to practice of prayer and called to worship. We make an account of where we are, and count down to a pivotal and life-altering event in the church and the world. We replace our liturgical hangings and vestments from brighter greens to richer purples and blues. And yet, unlike Lent, here on this hemisphere the natural world follows suit. Lent is when nature is springing forth and warming up. But in Advent, the air grows colder. Plants and animals start their own preparations to survive the winter. The night itself grows longer and longer, ushering all to rest. It's like nature itself enters into our holy new year and joins us for the season.

And as Wendell Berry's poem suggests, this time of year beckons us to remember that neither the darkness of night, nor the darker seasons of life, are devoid of their blooms. The dark is where we learn to appreciate the sparkle of Christmas lights and small glimmers of hope. And the darker seasons, in life and nature, where the light has faded and the quiet has invited herself in, is precisely when we are invited to feel our way to the most sacred places in life. These sacred places are where wonder, vulnerability, grief, exhaustion, loss, memories, and our deepest desires live. Advent and her season of extended darkness is an invitation to unwrap those gifts as well. Advent invites us to prepare ourselves for life to be birthed in the most unlikely of places. It gives us the space to marvel in the complexity of the lives and love God has blessed us with; whether for a lifetime or a brief moment in time. It's also a season where we can invite ourselves to be broken open; to see where God can even make the darkness within us bloom and sing.

Often this time of year isn't easy. We are busy, and our families and minds are spread thin by activities, expectations, and growing tasks. However, it is also a time of rich beauty, growth, faithfulness, joy, and deep calls to stillness that only the dark and Advent can bring.

Whether this is a season of immense joy and celebration, a time of grief and exhaustion, or everything in-between, Advent is calling us all to prepare our lives for the miracle of the incarnation of Christ - our eternal companion in the dark and beacon of light to guide us home.

As you contemplate how you might intentionally spend your time this season, I encourage you to consider attending this year's Quiet Night service on Sunday, December 20th @ 5:30. It will be a service that pays homage to the best and hardest parts of this season as we pray for stillness, acknowledge grief, and gently make space for hope to enter in through lit candles, oil for healing, and ultimately, Holy Eucharist.

May your Advent season be holy and blessed.

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength: By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. Amen. (Prayer for Quiet Confidence)



Angel Tree

Amanda Watson

My favorite quote is from our former Presiding Bishop Michael Curry: “Go, love and change the world.” And that is exactly what we do every Christmas when we participate in the Angel Tree Project. We, The Episcopal Church of the Heavenly Rest, provide gifts, anonymously, for children of incarcerated parents. These children are placed in the care of their caregivers who are usually a grandparent, aunt, uncle, cousin or sometimes a neighbor. Often these caregivers are financially challenged and, yet, they say “Yes” to these children. What we offer to these families are gifts under the tree on Christmas Day -gifts from their parents who would have no opportunity to provide gifts at Christmas.

You will find a beautiful lighted Christmas tree in the cloister covered with white angels. Each angel represents a gift for a child. Each child will receive three gifts, so there are three angels for each child. As each angel is taken, the giver signs up with their name, email and cell phone number on a sign up sheet. The gift or gifts are purchased at a maximum cost of $40, returned to the Angel tree unwrapped with the angel securely attached to the gift. On Wednesday, December 9th we all, both children and adults, will wrap the gifts following our usual Wednesday dinner. Chaos ensues but it is chaos of laughter, joy, excitement. Wrapping presents with a child is the “funnest” time of your life. The gifts will be distributed to families on December 11th and 12th.

The Angel Tree process started well before Advent by calling the caregivers and asking what each child would like for Christmas, preparing the angels, decorating the tree, sorting the gifts as they are returned. Soon we will wrap the gifts and caregivers will take them home. Finally, on Christmas morning, when these children will receive gifts from their parents, we will be nowhere around, but, miraculously the Holy Spirit is present and we truly did, “Go, love and change the world!”

Call the church office or Mtr. Amanda Watson if you have some time to assist as we complete the last steps of this most wondrous gift we offer to our community. Go, love and change the world.



Incarnation

Doug Thomas

They said he was the odd man out,
and didn’t quite fit in;
insisted he be either-or:
like them or unlike them,
one thing or another,
earth or sky,
for them or against them.

They failed to see that someone new
had come to be their friend;
and who he is is something more:
like them and unlike them,
both things and another,
earth and sky,
for them and before them.

Consecration Sunday



Jen Rogers

Thank you for helping make our second Celebration Sunday and our first Mavuno both a success. Our parishioners who worship at the morning services had Consecration Sunday on October 25, where we heard from The Rev. Robert Pace, estimated our giving for 2027 and then shared a communal meal to celebrate the ways that God is at work at Heavenly Rest. On November 15, our parishioners who worship at our afternoon service, had our first Mavuno (Swahili for ingathering) where we heard from The Rev. Joe Biles, estimated our Sadaka (Swahili for offering) for 2027 and celebrated with a reception.

As of Wednesday, November 20, 184 households turned in an estimate of giving cards for a total pledged amount of $956,994.56. Others are turning in cards by mail. From those cards, leadership will create a budget for Heavenly Rest for 2027. We are grateful for everyone who has responded to God's call.

It has been a joy to hear from parishioners from all part of our community about how Heavenly Rest feels like "home" and the reasons they are motivated to support our parish. Thank you for all the ways you contribute to the life of our parish and our community.

We are grateful to everyone who served on the stewardship committee this year, everyone who assisted behind the scenes and everyone who participated. I am excited to see what 2027 has in store for our community. If you missed Consecration Sunday and need an estimate of giving card, please reach Jen (jrogers@heavenlyrestabilene.org) or you can reach out to Brenda (bfisher@heavenlyrestabilene.org) directly to arrange your gift.

Ordination of The Rev. Bikole Mulanda to the Sacred Order of Priests

God willing and the people consenting,
The Right Reverend J. Scott Mayer
Bishop of the Episcopal Diocese of Northwest Texas will ordain
Bikole Mulanda
to the Sacred Order of Priests
in Christ's One Holy Catholic and Apostolic Church

Saturday, the Nineteenth Day of December
Two Thousand Twenty-Six
at Eleven o'clock in the morning
Episcopal Church of the Heavenly Rest

Your prayers and presence are requested.

RECEPTION TO FOLLOW



Celebrating Advent as a Family

Carol Ann Weston

Advent is the time when we prepare to enter the mystery and meaning of Christmas. During Advent, we identify with Old Testament Israel's longing for the promised Messiah. We also rejoice in God's fulfillment of that promise in sending his Son to be born in Bethlehem. Finally, we look forward to Christ's return with longing and hope. It is so easy to get caught up in the rush of planning, shopping, decorating, baking, recitals, parties, and so much more that we can forget to take time to focus on the true meaning of the season. We need those four weeks to prepare our hearts for the coming of Christ.

There are many ways to celebrate. Families might want to start by making an Advent wreath to mark each Sunday in Advent through using the readings and lighting candles - taking a prominent place in the home, it can serve as a visual reminder of the passing of time and the growing light that symbolizes hope. Advent begins November 29th.

Some families have a tradition of attending a Christmas Eve service and then reading this year's new Christmas book together. At the 4:00 service, children can participate by processing with the Christmas banner, carrying the baby to the manger, and more. You will soon hear more about many opportunities at Heavenly Rest during this season and discover ways of spending time together at home. I hope that you will take some time in the next couple of weeks to decide what will be most meaningful for your family.

Whatever you choose, celebrating Advent as a family can be an opportunity to slow down, reflect, and create meaningful memories and traditions while emphasizing and waiting for the coming of Christ.

Advent Prayer Stations

The season of Advent, which comes from the Latin word *adventus* meaning "coming" or "visit," begins four Sundays before Christmas and ends on Christmas Eve. During Advent, we prepare for and anticipate the coming of Christ. However, with so much busyness and activity during December, it can be difficult to make time to stop and prepare our hearts for the gift that God gives us at Christmas. We hope that you will take part in this opportunity to prepare your heart for the coming of the Christ Child. Our Advent Prayer Stations are designed with ALL ages in mind and for those with children to experience as a family. You are welcome to visit anytime the building is open or to stop by the office during the week and a staff member will open it for you.

Included in our Advent Prayer Stations will be two activity stations: making a family Advent Wreath for your home, with children making their own version, making a luminary, and more. Other stations will invite you to pray and respond as you reflect on the light of the world, journeying through Advent, the gift of hope, and the symbols of Christ (Chrismons). There will also be a quiet space for children to explore nativity sets, books, and puzzles.

These stations will be available in Gerhart Hall November 29th - December 22nd. Join us on November 29th if you would like to help with set-up from 9-10:15 and/or make your family Advent wreath.

The Call of Abraham

For the last several years, Heavenly Rest has sent a parish Christmas card featuring an image from one of the church's stained glass windows, along with an excerpt from a Christmas carol. The following article describes the background for this year's Christmas card. Christmas cards will be sent out the first week of December. If you do not receive a card and would like to be on the list, please contact the church office.



Since 1918, King's College in Cambridge has held its annual Festival of Lessons and Carols, a time-honored part of the Christmas season. One of the remarkable elements of this service is how it connects the themes of the Hebrew Bible to the story of Jesus's birth. As the Bidding Prayer frames it, "let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by this holy Child." The service of Lessons and Carols assumes that the story of God's relationship with humanity is one continuous tale. A significant part of that tale is the call of Abraham and the promise that he would be the "father of many nations." This is always the subject of the second lesson at King's College. In many ways, the story of Jesus would not be possible without the story of Abraham. As a matter of fact, in the letter to the Galatians, Paul suggests that Jesus Christ is the "seed of Abraham." As Christians, in other words, we believe that the promise God made to Abraham was fulfilled in the birth of Jesus.

Despite this, there are precious few Christmas carols that mention Abraham. Apart from the Magnificat, which extols "Abraham and his seed," there are virtually no songs that mention Abraham and Jesus in the same text. The only example the musical minds of Heavenly Rest were able to discover is an obscure American carol from the early 19th century entitled "Babe is Born." Written by William Walker, the song includes at least eight verses, one of which makes the connection between Abraham and the Word made flesh explicit. The carol reminds us that when God promised Abraham that he would be the "father of many nations," that meant his family would become the instrument of God's redemption.

This brings us to the image featured in this year's Christmas card. On the south side of the clerestory (the upper level windows in the Nave) is a window that depicts the events of Genesis 18 - when three mysterious visitors visit Abraham and Sarah beneath the oaks at Mamre to inform them that, even in their old age, they will conceive and bear a son. The window includes several charming details: a spray of stars, reminding us that Abraham was promised that his descendants would be like the stars in heaven; Sarah laughing in the background, as we are told she does in Genesis 18:12 and following; and Abraham looking absolutely gobsmacked by the news being shared by the three strangers. One can understand this reaction: not only is Abraham being told that he is about to be a dad in his nineties, he is learning that he and his family will be the instrument of God's purpose in the world. One can only imagine how overwhelmed he would be.

As we prepare for the celebration of Jesus's birth, may we hold in mind the promise made to Abraham, who was faithful to God's promise and became one of the instruments of God's redeeming grace.

To Abraham the promise came, and to his seed for ever,
a light to shine in Isaac's line, by scripture we discover;
Hail, promised morn! The Savior's born, he glorious Mediator
God's blessed word made flesh and blood, assumed the human nature.

The Movement of Advent

In many ways, the season of Advent is characterized by movement. The great prophecy of Isaiah 40 envisions the movement of God's people from their place of exile to the Promised Land. The accounts of John the Baptist's ministry describe the movement of people throughout Judea to the banks of the Jordan River. The story of the Nativity centers on the movement of the Holy Family toward the stable in Bethlehem.

As we enter the season of Advent at Heavenly Rest, we will begin using Eucharistic Prayer B (which begins on page 367 of the Book of Common Prayer) at the 10:30 service. There are several reasons for this change. In the first place, Advent begins the "Incarnation cycle" of the church year, which includes the seasons of Advent and Christmas, as well as Epiphany and the season that follows it. Eucharistic Prayer B is a particularly appropriate text for this cycle, because it makes explicit reference to the Incarnation several times, most notably right after the Sanctus: "We give thanks to you, O God, for the goodness and love which you have made known to us...in the Word made flesh: Jesus, your son."

On a deeper level, however, Eucharistic Prayer B captures the movement at the heart of this season. This is particularly evident just before the words of institution, when the Celebrant says, "In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life." This prayer reminds us that we have been and are called to be transformed, moved from one state to another, because of what God has done in Jesus Christ.

As you participate in worship throughout the Incarnation cycle, think about the ways you can embrace the movement of this season, recognizing how God is calling you "out of" one state and "into" another.

The Saint Francis Memorial Garden

Karen Boyd



In the northwestern part of our campus of Heavenly Rest, nestled behind the columbarium, is the Saint Francis Memorial Garden, where the ashes of our beloved pets can rest beneath the trees. Just over a decade ago, inspired by the lovely pet columbarium at Saint Stephen's in Lubbock, parishioners at Heavenly Rest decided to create a space to honor beloved pets.

Over the years, so many volunteers have contributed to this project, giving their time, love, care, and generosity. But how could a memorial garden for our beloved pets have failed with names like Kitty Thomas and Dixie Bassett serving on the original committee? The plans for the garden were created and generously donated to the committee by Mr. Horace Loving, an architect.

The grounds of the Saint Francis Memorial Garden were consecrated by the curate at the time, Fr. Eric Mancil, during the Blessing of the Animals on October 9, 2016. Over the past ten years, improvements to this memorial garden have continued through the steady, dedicated efforts and generous contributions of many people who love their pets, cherish this garden, and appreciate what it represents. Several years ago, the committee added a bench where visitors can sit, rest, and remember their beloved friends. Permanent signage was also installed. This past summer, the long-awaited statue of Saint Francis was purchased for installation in the center of the garden. Finally, as we celebrate ten years since the garden's consecration, an ornamental wrought-iron fence will be added, bringing this phase of the project to completion.



We have steadfastly cared for our beloved pets throughout their lives. Now, as they are no longer in our sight, we continue to care for and protect their final resting place. The Saint Francis Memorial Garden stands as a lasting expression of the love we hold for these faithful companions and the memories they leave in our hearts.

The stepping stones that wind beneath the trees are made of Lueders limestone, the same stone used to construct Heavenly Rest. These stepping stones may be purchased in memory of a beloved pet. When that pet dies, its name is engraved on the stone, and its ashes may be interred beneath it. Ashes may also be placed in niches surrounding each tree, as well as near the statue of Saint Francis in the center of the garden. Pets' names may also be memorialized on plaques along the fence.

Information regarding purchasing arresting space for your beloved friend can be made by calling the church office.

Christmastide at Heavenly Rest

Thursday, December 24 - Christmas Eve
4:00 pm - Family Holy Eucharist with Choir, Choristers, and Candlelight Carols (Nave)
Choral and Instrumental Prelude begins at 3:45 pm
10:00 pm - Festival Holy Eucharist with Choir and Candlelight Carols (Nave)
Choral and Instrumental Prelude begins at 9:45 pm

Friday, December 25 - Christmas Day
10:30 am - Holy Eucharist with Carols (Nave)
1:00 pm - Holy Eucharist in Swahili (Nave)

Sunday, December 27 - First Sunday after Christmas
8:00 am - Holy Eucharist Rite I (Nave)
10:30 am - Holy Eucharist Rite II (Nave)
1:00 pm - Worship in Swahili (Nave)

Friday, January 1 - Holy Name
12:00 pm - Holy Eucharist (Chapel)

Sunday, January 3 - Second Sunday after Christmas
8:00 am - Holy Eucharist Rite I (Nave)
10:30 am - Holy Eucharist Rite II (Nave)
1:00 pm - Worship in Swahili (Nave)

Tuesday, January 5 - Eve of the Epiphany
5:30 pm - Holy Eucharist with Hymns (Nave)
6:30 pm - Twelfth Night Feaste (Gerhart Hall)
Feaste tickets are available online.

Christmas Pageant and Party: Sunday, December 14, beginning at 4:00

Through Scripture, movement, prayer, and song, our young people enable us to experience anew the coming of Christ in our annual Christmas Pageant. This is also a wonderful opportunity for children and youth to experience and remember the birth of Jesus by becoming immersed in the story. ALL children and youth who would like to participate are welcome, including first-time guests! The youth narrators and a few main characters will prepare in advance. Everyone else will choose their character when they arrive. ALL are welcome!

3:15 pm – Get Ready! All children and youth who would like to take part in the pageant will meet upstairs in the Parish House to choose their characters and costumes, then move to the Nave for a walk-through.

4:00 pm - Christmas Pageant in the Nave

After the pageant, participants will go upstairs to remove their costumes. Families are asked to pick their children up at the bottom of the main stairs in the Parish House.

4:30 pm - Parish Christmas Party - We will gather in Gerhart Hall for some snacks, fellowship, and an opportunity to visit with Santa.

Hear ye, hear ye, come to the celebration of the Eve of the Epiphany

January 5, 2027

Holy Eucharist: 5:30 pm (Nave)

The Feaste: 6:30 pm (Gerhart Hall)

Tickets: $14.00 per person or $30 per family (includes children 12 and under)

Purchase tickets on Planning Center Remember there is limited seating in Gerhart Hall, so purchase tickets early.

For any questions or information please contact Mtr. Amanda Watson.

The Eve of the Epiphany & The Twelfth Night Feaste

Amanda Watson

In medieval and Tudor England, the twelve days of Christmastide came to a festive end with the celebration of Twelfth Night. One tradition at that time was to have a bean and pea hidden inside a Twelfth Night cake. According to one source, “the man who finds the bean in his slice of cake becomes King for the night while the lady who finds a pea in her slice of cake becomes Queen for the night.” All would celebrate by singing Christmas carols and feasting on wassail and special pastries such as king cake.

At Heavenly Rest we will continue this centuries-old tradition on Tuesday, January 5, 2027. We will celebrate the Eve of the Epiphany with the Eucharist in the nave at 5:30 pm followed by the Twelfth Night Feaste at 6:30 pm in Gerhart Hall. Bagpipers will lead us into the beautifully decorated hall, where we will be surrounded by lanterns, Christmas carols and the angelic sounds of Clarissa Tuckers’ string quartet and the trio of Susie Rockett, Kristin Ward, and Harry Hurt. It will be a joyous evening and will be our last chance to sing Christmas carols until next Christmas. Costumes are not required, but encouraged. We will end the evening with the chalking of the doors, an Epiphany tradition that reminds us to honor God in our lives and all who pass through our doors. We hope you will come and celebrate with us!

Advent & Christmas Music

Thomas Pavlechko



O Tidings of Comfort & Joy!

Find comfort and joy during this time of year when the busyness of life can be overwhelming.

Contemplate these hymn texts in the way of prayer:

H 66 Come, thou long-expected Jesus, born to set thy people free; from our fears and sins release us, let us find our rest in thee.

Finding Comfort in Prayer Responses:

H 67 Comfort, comfort ye my people, speak ye peace, thus saith our God; comfort those who sit in darkness mourning 'neath their sorrows' load. Speak ye to Jerusalem of the peace that waits for them; tell her that her sins I cover, and her warfare now is over.

H 87 Mild He lays his glory by, born that we no more may die, born to raise us from the earth, born to give us second birth. Risen with healing in his wings, light and life to all he brings, hail the Sun of Righteousness! hail, the heaven-born Prince of Peace! Hark! the herald angels sing glory to the newborn King!

Understanding how Jesus Understands Us:

H 102 For he is our lifelong pattern; daily, when on earth he grew, he was tempted, scorned, rejected, tears and smiles like us he knew. Thus he feels for all our sadness, and he shares in all our gladness. And our eyes at last shall see him, through his own redeeming love; for that child who seemed so helpless is our Lord in heaven above; and he leads his children on to the place where he is gone.

Dispelling Darkness So We Can Rejoice:

H 68 Rejoice, rejoice, believers, and let your lights appear! The evening is advancing, and darker night is near. The Bridegroom is arising and soon he will draw nigh; Up, watch in expectation! At midnight comes the cry.

H 81 O Flower, whose fragrance tender with sweetness fills the air, dispel in glorious splendor the darkness everywhere; true man, yet very God, from sin and death now save us, and share our every load.

H 56 O come, thou Dayspring from on high, and cheer us by thy drawing nigh; disperse the gloomy clouds of night, and death's dark shadow put to flight. Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!

Tidings of Comfort and Joy!

H 105 God rest you merry, gentlemen, let nothing you dismay; remember Christ our Savior was born on Christmas Day, to save us all from Satan's power when we were gone astray. O tidings of comfort and joy, comfort and joy; O tidings of comfort and joy!

Advent Hymns

This year's Advent hymns are once again based on research regarding those that are most well-known, loved and sung at Heavenly Rest. This season adds a few more based on the scriptures for liturgical year B.

Once he came in blessing (53), Savior of the nations, come! (54), O come, O come, Emmanuel (56), Lo! He comes, with clouds descending (57), Hark! A thrilling voice is sounding (59), "Sleepers, wake!" A voice astounds us (61), Prepare the way, O Zion (65), Come, thou long-expected Jesus (66), Comfort, comfort ye my people (67), Rejoice, rejoice, believers (68), Hark! The glad sound! (72), The King shall come when morning dawns (73), Blest be the King whose coming (74), There's a voice in the wilderness crying (75), On Jordan's bank the Baptist's cry (76), Lo, how a Rose e'er blooming (81), The angel Gabriel (265), Tell out, my soul (438)

The Psalm settings be based on Veni Emmanuel: O Come, O Come, Emmanuel.

THE EPISCOPAL CHURCH

The Most Reverend Sean Rowe, *Presiding Bishop*

THE DIOCESE OF NORTHWEST TEXAS

The Right Reverend J. Scott Mayer, *Bishop*

PARISH STAFF

The Reverend David Romanik, *Rector*
The Reverend Ashley Powers, *Associate Rector*
The Reverend Amanda Watson, *Assistant Rector for Community Life*
The Reverend Karen Boyd, *Assisting Priest*
The Reverend Doug Thomas, *Priest in Residence*
The Reverend Dr. Russell Dickerson, *Deacon*
The Reverend Joe Biles, *Curate and Pastoral Assistant*
The Reverend Bikole Mulanda, *Deacon and Swahili Minister*
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Aislinn Queen, *Music Assistant, Choristers*
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