



EPISCOPAL CHURCH of the
HEAVENLY REST
God's Love. For All.

Lay Reader

ADVENT/CHRISTMAS • VOLUME 13, ISSUE 7 • ABILENE, TEXAS

From The Rector



The Two Christmases

David Romanik

Years ago, I was on the road to Austin when I happened to pass through the little town of Zephyr, Texas. In addition to having a wonderfully romantic name, Zephyr boasts a beautiful brick church situated right along the highway. Whenever I drive through the town, I slow down to admire the church, and also to read its marquee, which always features some pithy or clever phrase. On this particular occasion, which happened to be in mid-December, the sign read, “The X belongs in Texas. Christ belongs in Christmas.”

While this sign made me laugh and was clearly memorable (I am, after all, writing about it more than a decade later), it is predicated on an erroneous assumption: that the convention of abbreviating “Christmas” as “Xmas” is somehow an affront to our Lord, that the “X” is way of obscuring the religious dimensions of the holiday. In fact, the Latin letter “X” (also known as the Greek letter chi) has served as an abbreviation for “Christ” since the earliest days of the Church (*chi* is the first letter of the Greek word “*christos*,” which we generally translate as “Christ”). It is one of the oldest symbols of our faith, predating the cross by a couple of centuries. Thus, there is nothing anti-Christian or sacreligious about “Xmas”; if anything, it is a way of connecting us to the very origins of Christianity.

With that said, the sentiment expressed by that church sign in Zephyr was clearly rooted in an anxiety about how Christmas has become less Christian. Even if you don’t subscribe to the notion that there is a “war on Christmas,” it’s hard to dispute the fact that the religious dimensions of Christmas have eroded over the years. Clergy in particular have long lamented the commercialization of Christmas, as Santa Claus has supplanted the baby in the manger as the central image of the season. “Jesus is the reason for the season,” we have protested, even as our mailboxes were filled with an avalanche of catalogues and every radio station was colonized with schlocky, secular Christmas songs.

This used to be the way I thought about this time of year, but over the course of my ministry my perspective has evolved. This evolution has taken the form of two insights. The first is that there are really two Christmases. One focuses on consumption and social gatherings, claymation specials and Santa Claus, and singing “All I want for Christmas is you” at the top of one’s voice. The other Christmas is about meditating on the great mystery of the Incarnation: trying to live our lives in a way that reflects the fact that God took on human flesh. As people of faith, I think it is fine to observe both Christmases, as long as we remember which one ought to shape our lives.

The second insight has more practical implications, and it comes from the Reverend Frank Wade, who was the rector at St. Alban’s Episcopal Church, which stands in the shadow of the National Cathedral in Washington D.C. When I was in Pennsylvania, Frank spoke at a clergy conference I attended, where he said at one point, “It’s not Christmas that’s been commercialized. It’s Advent that’s been commercialized.” Of course, he’s right. The world stops celebrating Christmas on the evening of December 25th. The Church, however, continues its celebration of Christmas right through the Feast of the Epiphany on January 6th. Long after the Christmas songs have disappeared from the radio and the catalogues have ceased arriving, the Church continues to meditate on the mystery of Emmanuel, God with us. To my mind, this is the way we celebrate that second Christmas, the Christmas that transforms our experience of life and challenges us to see the world in a different way.

Heavenly Rest will celebrate Christmastide with a variety of events over the twelve days of Christmas, including our Twelfth Night Feaste on January 5th. I hope you will join us as we meditate on the great mystery of the Incarnation and celebrate the Christmas that changes lives.





Icons & the Incarnation: God in flesh & color

Ashley Powers

*"And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth."
John 1:14*

For the church, the season of Advent is a time of prayer, reflection, and beginnings. The church calendar signals the start of a new year. Each day, the evenings grow darker and colder, inviting us into a season of stillness in body, mind, and spirit. In the liturgy, we switch our linens from bright green to a rich blue, and in doing so, we turn our thoughts to the mystery of the incarnation and prepare ourselves to be vessels for God in the world as Mary was.

Icons have always been inspired by the ways God has revealed God's self in the world, especially in the Word made flesh in Jesus Christ. God was revealed in burning bushes, in pillars of smoke and fire, and in appearances as an angel of the Lord. But the birth of Jesus Christ into the world, God-enfleshed and born as a baby, was a new kind of revelation and grace bestowed upon us. So while religious imagery has been around for all of human history, Christ's incarnation fed the flames of the creation and use of iconography in the church for the last 2,000 years.

St. John of Damascus, who lived from about 676-749, wrote a book entitled "Three Treatises on the Divine Images" arguing for the use of icons in one of the many times where their purpose was questioned throughout history. He said: "Since the invisible One became visible by taking on flesh, you can fashion the image of him whom you saw. Since he who has neither body nor form nor quantity nor quality, who goes beyond all grandeur by the excellence of his nature, he, being of divine nature, took on the condition of a slave and reduced himself to quantity and quality by clothing himself in human features. Therefore, paint on wood and present for contemplation him who desired to become visible."

For St. John of Damascus, and millions of Christians throughout history, the incarnation of Christ is the foundation for which much of Christian art stands. It points us to the beauty of God and inspires us to worship and prayer, like our very own church building does. Icons, and other art, draw us deeper into both personal and communal devotion to our Creator - the one who first desired to make us out of the earth, to bear his image.

As Advent is a time of preparation I want to encourage us all to seek out images of God. Spend time in prayer, contemplating how God is continuing to break into the world and reveal his presence to us. But also consider if you would want to experience the traditional icon-writing process for yourself. A chance to see how icon-writing connects us to the incarnation when we practice the art of faithfully revealing God's presence in the world.



During Lent, I will offer a Saturday Icon-writing class. The class will meet for 6 Saturdays with each session being 7-8 hours plus a lunch break, and will be limited to 10 participants. The cost of the class will be finalized based on the amount of attendees and the amount of materials needed, so more details are to come.

The icon-writing process is not nearly as intense as I imagine the birth of Christ was, thankfully! But it is an intense process that is as challenging as it is rewarding. So I encourage you to prayerfully consider if this is a journey you would like to join me on! If it is, please contact me by Epiphany (January 6th, 2026).

May your Advent season be filled with rest, prayer, joy, and the assurance of the nearness of God.

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 begin 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.





Abundance of Gratitude

Jen Rogers

Stewardship season looked slightly different this year at Heavenly Rest. Intentionally missing were phone trees about pledging, budget presentations and “pony express”

bags. Instead, we experienced our first Consecration Sunday where Cliff Stewart challenged us to move from a scarcity mindset to a liturgy of abundance, then as an act of worship we filled out estimate of giving cards, and we concluded by celebrating as a parish over a shared meal. More than 114 households turned in an estimate of giving cards on Sunday alone! Others are turning in cards by mail. From those cards, leadership will create a budget for Heavenly Rest for 2026.

One of my favorite moments over the past few weeks, was seeing the estimate of giving cards offered up by our youngest members of the parish. Young handwriting expressing one way that they were committing to be involved in our community over the next year. I am grateful for all the ways each of you help to create the community that is Heavenly Rest.

Over and over again, we have heard from you what a positive experience this was for everyone. 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 2026 has in store for our community. If you missed Consecration Sunday and need an estimate of giving card, please reach out to the church office or Jen Rogers jrogers@heavenlyrestabilene.org.



Mysteries of Advent

Doug Thomas

We dream of what we cannot show.
We speak of what we cannot know.
We hope for what we cannot see.
We trust in whom we cannot be.



Christmastide at Heavenly Rest

Wednesday, December 24 - Christmas Eve

4:00 pm - Family Holy Eucharist with Choir, Choristers, and Candlelight Carols (Nave)
6:00 pm - Lessons and Carols (Nave)
10:00 pm - Festival Holy Eucharist with Choir and Candlelight Carols (Nave)
Choral and Instrumental Prelude begins at 9:45 pm

Thursday, December 25 - Christmas Day

10:30 am - Holy Eucharist with Carols (Nave)
1:00 pm - Holy Eucharist in Swahili (Nave)

Sunday, December 28 - 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)

Thursday, January 1 - Holy Name

12:00 pm - Holy Eucharist (Chapel)

Sunday, January 4 - 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)

Monday, January 5 - Eve of the Epiphany

5:30 pm - Holy Eucharist with Hymns (Nave)
6:30 pm - Twelfth Night Feaste (Gerhart Hall)

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 p.m. – 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 p.m. - 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 p.m. - Parish Christmas Party - We will gather in Gerhart Hall for some snacks, fellowship, and may have a surprise visitor.

Tamasha la wa Afrika

On Sunday, October 26, members of the parish and the Abilene Community gathered at Heavenly Rest for the 5th Annual Tamasha la wa Afrika. As always, it was a joyous and Spirit-filled celebration that showcased the music, cuisine, and culture of East Africa. This year, we welcomed the Right Reverend Francis Omondi, Bishop of the Diocese of Garissa in the Anglican Church in Kenya. Bishop Omondi and his wife Anne offered inspiring words to those gathered at the festival, and offered deep appreciation to Heavenly Rest for our efforts to be a place of welcome and refuge to those fleeing from dangerous circumstances. Our Bishop, the Right Reverend Scott Mayer, was also in attendance. We are already planning next year's Tamasha; we hope you will plan to join us as we celebrate our unity in Christ!





Advent and Christmas for Children and Families

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, beginning on November 30th. 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. Ending Advent by attending a Christmas Eve service then reading this year's new Christmas book together can form a wonderfully meaningful tradition. You will hear 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.

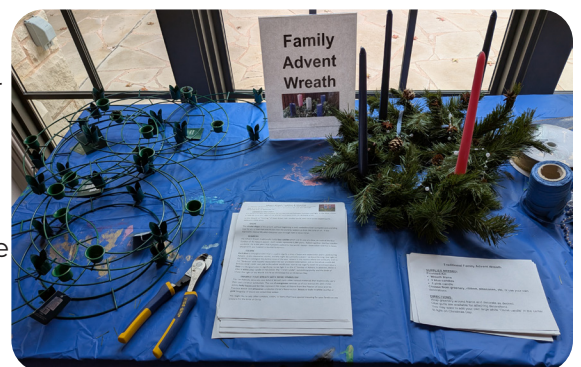


Advent Prayer Stations

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.

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, and making an Advent Paper Chain. Other stations will invite you to pray and respond as you reflect on distractions, gifts, anticipation, waiting, and love during this season. 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 30th through 22nd. (On those Sundays, a class meets there from 9:00 – 10:15.)

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. We hope that you will take part in this opportunity to prepare your heart for the coming of the Christ Child.



The Eve of the Epiphany and The Twelfth Night Feaste

Amanda Watson

Christmas Day is the day we celebrate that God came into our world to live and die as one of us! God became incarnate in the form of a human, Jesus of Nazareth.

Homes and businesses are aglow with colored lights, decorated trees, brightly wrapped gifts, culminating with the celebration of a festival Holy Eucharist. A day preceded by months of planning, preparing filled with great anticipation. What joy!

Such magnificent, all-encompassing joy cannot be expressed in just one day! As Christians we live, wonderfully so, by a different calendar. The Church provides twelve days to celebrate the light which Christ brings into our lives. Twelve days to celebrate the coming of God's only Son, to celebrate life, to celebrate the coming of great joy into the world. Twelve days to celebrate the salvation that God brings into the world. Twelve Days!

Therefore, the Twelfth Day is one last time to celebration of the Christmas Tide. The Twelfth Day of Christmas begins with the celebration of the Holy Eucharist in the nave. The congregation will follow the piper in procession to the Great Hall, Gerhart Hall. Where we will make a joyful noise with song, laughter, good food and chalking of doors.

The chalking of our doors is exactly that. With chalk, the year, 2026, the letters C, M, B separated by a "+" are written above or below the door. The letters represent the three wise men and the crosses represent Jesus. (Trust me, explanation will be provided.) The chalking is an invitation of welcome to all who enter and leave our homes, just as the Holy Family welcomed the Magi into the humble glorious stable. We, too, welcome all.

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

January 6, 2026

Twelfth Night is a celebration of community and a gathering of family.

The liturgy for the Eve of the Epiphany begins at 5:30pm in the Nave.
The liturgy is open to all and childcare is available.

At 6:30pm the Feaste of the Twelfth Night will begin in Gerhart Hall. Tickets for the Feaste are \$12.00 per adult and \$3.00 per chil. Childcare for children under 5 years will be provided, registration required. Tickets may be purchased on-line or calling the Church office or calling Melody Brown, 806-685-8358, or Mtr. Amanda, 325-370-560.

The Tree of Life

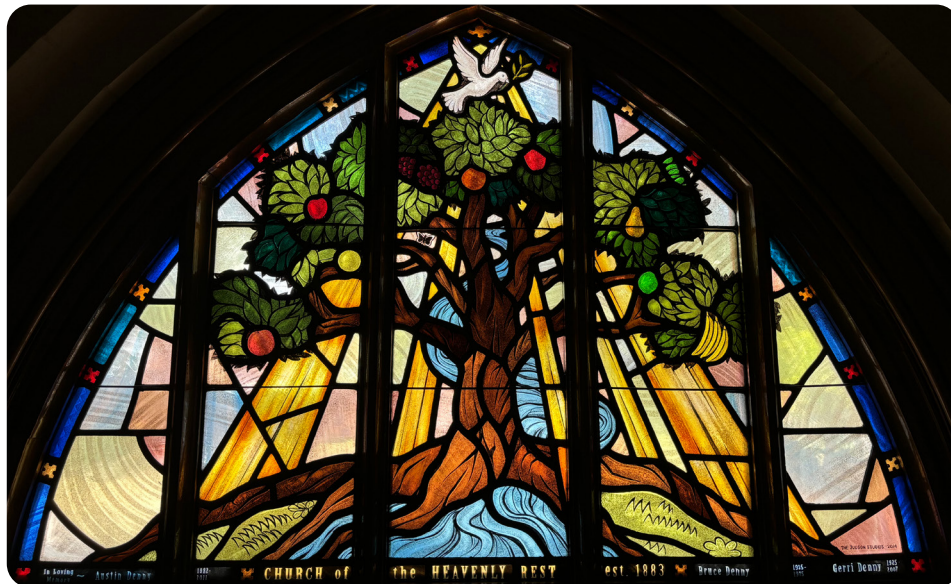
For the last several years, Heavenly Rest has sent a parish Christmas card featuring an image from one of the church's stained glass windows, along with an excerpt from a Christmas carol. The following article describes the background for this year's Christmas card. Christmas cards will be sent out the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

The Tree of Life is one of the most resonant images in Scripture. Interestingly, it appears at both the very beginning and very end of the Bible. The Book of Genesis indicates that the Tree of Life was planted in the Garden of Eden (Genesis 3:22-24), while the Book of Revelation describes the tree of life planted in the New Jerusalem: "On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month, and the leaves of the tree are for the healing of the nations" (Revelation 22:2). The image of the Tree of Life points to God as the source of healing and wholeness, the one who sustains our life and the life of the world.

One of the more interesting Christmas carols in the literature is a text called "Jesus Christ the Apple Tree" written by the Calvinist minister Richard Hutchins in the 18th century. The text describes the poet's longing for the Tree of Life and all its benefits, ultimately concluding that it is Jesus who is the source of that healing and wholeness. It might seem to be an unusual text for a Christmas carol, until one considers the ways the story of the Nativity and the story of the Fall are intertwined. Medieval theology posited that sin entered into the world when Adam and Eve ate from the Tree of the Knowledge of Good and Evil; it stands to reason that sin will be redeemed through another tree, the Tree of Life. One of the most beautiful settings of this text is by the 20th century English composer Elizabeth Poston. Our choir plans to sing Poston's setting of this text on Christmas Eve.

In the narthex (6th Street entrance) of Heavenly Rest, there is a window above the red doors depicting the Tree of Life. Situated as it is alongside a river, the image seems to refer primarily to the Tree of Life in Revelation. If you look closely at the image, you will see a variety of fruits, the most obvious of which are a pear and a bunch of bananas. The window was given in memory of Austin Denny, who died in 2011, as well as Gerri and Bruce Denny, who were longtime members and leaders in this parish.

In a world that can often feel chaotic and uncertain, the image of the Tree of Life reminds us that we are rooted in a faith that sustains us through all the challenges of life. May this reminder comfort us this Christmas, and throughout the coming year.



*The tree of life my soul hath seen, laden with fruit, and always green:
The trees of nature fruitless be compared with Christ the apple tree.*



Be an angel with our Angel Tree!

Amanda Watson

A heartfelt thank you to everyone who took an angel from our Angel Tree! This important ministry supports children with a parent in prison, bringing joy and gifts during the holiday season.

The Angel Tree is a project of the National Prison Fellowship. The incarcerated parent, unable to purchase Christmas gifts, completes a form including limited information about the child and a short personal note to the child as a recommendation for their children to participate in the program. The caregivers of their children are usually family members or friends. These caregivers generously accept these additional children even while being financially challenged themselves. The beauty and wonder of this program is that the members of Heavenly Rest will purchase the gifts, wrap these gifts, and place a note from the parent on each gift tag. We at Heavenly Rest are anonymous. On Christmas morning, these children will open gifts from their parents. What a glorious gift we can give the parent, the caregiver, and the children. It is a gift of family. It is a gift of love.



We have much to do before the caregivers receive our gifts. Please return unwrapped gifts to the tree or church office with the angel firmly attached by December 8th. The Daughters of the King will sort the gifts, verifying that each child will receive three gifts. Then, finally, on Wednesday, December 11th, our Wednesday night program will be a wrapping party beginning with supper at 6:00. The gifts will be distributed to the caregivers the following Friday and Saturday.

Advent is a time of anticipating the coming of love incarnate. What better way to anticipate that love than to imagine the unexpected, absolute joy, that huge smile, those sparkling eyes of those receiving a gift from a parent that perhaps the child thought impossible? Come, Lord Jesus, Come.





The Memory of Music

-Karen Boyd

Remember those Christmases long ago? When the Christmas tree was taller and the lights were somehow brighter? When we were captivated by the wrapped packages under the tree and the empty stocking just waiting to be filled? There was magic in the air! If we let ourselves, we can still smell gingerbread in the oven and hear the strains of silent Night in the December air. Memories such as these are precious as we peel back the layers of time.

For some, these memories still obscured by the dust of years may be all some folks still have. When aging and disease brings a loss of memory, such as what our sweet congregation at Lyndale endure, short-term memory suffers, but long-term memory endures. Music becomes magic as it helps to unlock those places where childhood and Christmases from long ago remain.

Music is stored in areas of the brain that are resistant to dementia. Even those of us with healthy brains have had the experience of hearing a song that we have not heard in many years but we can still sing along. Some people with dementia, who cannot remember their children's names, might still have access to the lyrics of songs that they have known since childhood. Singing and music not only foster and sustain connections in the brain but also also between others in our own community.

Music a bring joy and reduces anxiety. Music and song unlock the memories of happy times and foster a sense of well-being. Music is a gift from God, a gift we in turn magnify as we bring song and joy to others. Christmas carols, those songs we have sung all our lives, have the ability to bring back feelings of warmth, and happiness, and remind us of times in our lives that are precious.

Heavenly Rest will once again join with the good folk at Lyndale Memory Care as we sing songs of comfort and joy. Caroling at Lyndale will take place on Sunday December 21 at 2:00 in the afternoon. it will be a joyous event with jingle bells and Santa hats. All are encouraged to join us in giving the gift of Christmas memories to our friends at Lyndale Memory Care.



O Tidings of Comfort & Joy!

– Thomas Pavlechko



How often do we think about comfort and joy during this time of year? Are we working and decorating and shopping and planning so much that we think we might be experiencing joy? Is it joy or is it stress in need of comfort?

This Advent and Christmas season, as you are surrounded by the hymns and carols of the season, consider using these familiar texts for reflection and prayer.

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.

H 101 Be near me, Lord Jesus; I ask thee to stay close by me forever, and love me I pray. Bless all the dear children in thy tender care, and fit us for heaven to live with thee there.

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 89 Still through the cloven skies they come with peaceful wings unfurled, and still their heavenly music floats o'er all the weary world; above its sad and lowly plains they bend on hovering wing, and ever o'er its Babel-sounds the blessed angels sing.

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 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!

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 107 Good Christian friends, rejoice with heart and soul and voice; now ye hear of endless bliss; Jesus Christ was born for this! He hath opened heaven's door, and we are blest for evermore. Christ was born for this! Christ was born for this!

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!



This Fall
at
Heavenly Rest





Ordination of The Rev. Joe Biles 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
JOE G. BILES
to the Sacred Order of Priests
in Christ's One Holy Catholic and Apostolic Church

Saturday, the Seventeenth Day of January
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





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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, *Deacon and Pastoral Assistant*

Bikole Mulanda, *Swahili Minister*

Thomas Pavlechko, *Organist and Director of Music*

Shelly Reed, *Music Assistant, Choristers*

Laura Dickson, *Music Assistant, Children's Choir*

Carol Ann Weston, *Director of Family Ministries*

Jen Rogers, *Director of Communications and Stewardship*

Lydia Hurt, *Parish Manager*

Brenda Fisher, *Parish Accountant*

Robert Becerra, *Sexton*

Dorothy Guerra, *Housekeeper*

Anne Jones, *Nursery Manager*

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