

# from the Cloister

of Christ the King Church  
Nashville, Tennessee

## A FACE KNOWN TO US

by Marie Livingston Stimson

**T**his past year has been unexpectedly challenging for many of us. In my case, the challenges took the form of children and grandchildren moving to Australia, flooding, ill health, several surgeries and severe pain from arthritis and herniated disks. My first inclination was to wallow in what I considered well-deserved self pity, but eventually that approach provided more boredom than comfort. Friends called to check on me, offering to pick up anything I needed or just to visit for a while in an effort to get me sounding more like my old self. I was having none of it — I would either be self-sufficient or just do without. That would certainly show God how I felt about the way things had been going through no fault of my own, thank you very much! After all, I was the person who comforted and cared for others, looking after their needs and cheering their day in any way possible — most certainly, not the other way around. In my dismay, I wondered if perhaps I should study the Book of Job.

On the other hand, I am not by nature a quitter. Instead, I struggle to come to grips with my difficulties: to find a reason for it, to identify a lesson to be learned from it, to discover a possible solution to it, to derive some positive result from it. In short, I am determined to nimbly surmount the problem (a dog worrying a bone comes to mind).

It was in this frame of mind that I decided

to clear out my junk closet as a way of doing something useful in my misery. As is my habit, these activities provide an excellent opportunity for discussing my woes with God, the gist of which was: “Where is your grace when I need it?” In the midst of this endeavor, I came across a shoebox filled to the brim with address books going back some thirty years or more. With nothing better to do, I began browsing through them from the oldest to the newest. By early afternoon there were tears in my eyes and my conversation with God had changed considerably.

There in those scruffy, falling-apart address books was the answer to the question I had petulantly flung in God’s direction — many times God’s grace appears in our lives wearing a face known to us. In the earlier books, I found Mary McGinnis, the woman who cared for my children while I worked. Alongside her were the names of people who helped me, a single mother, move from poverty into a career in computer programming. There were folks with whom I worked who became extended family. There were church friends who helped sustain us and medical professionals who looked after our ills. In another decade, my books contained

addresses and phone numbers of people in other countries while I worked abroad, and the past decade records my return to Nashville and retirement.

Reading through the pages of those books, I was amazed at how many persons had touched me in life-changing ways. Our interactions left imprints on one another, sometimes for better, sometimes for worse. I was humbled to realize the number of friends who just happened to be there at the right moment through every one of my ups and downs. Happily, most of the interactions were positive, but even the ones that were negative taught me something about myself, about my world and about my faith.

As a result of my address book experience, my ponderings have taken on a fresh perspective. These books joined me in my quiet times with God, just sitting in silence, thoughtfully paging through the names, remembering the people recorded there and the role they had played. Gradually, I realized that I rarely recognized God’s grace in real time, only in retrospect. Although I imagined grace coming like a thunderbolt from Heaven, it always seemed to arrive with a face I knew.

God’s grace led me to discover those discarded address books just then, of that I am certain. I am grateful to have rediscovered those people who were significant in my life, just as I

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# CHANGES IN THE EUCHARIST

by Carolyn Goddard

“How many loaves to you have?” “Seven,” they replied. He ordered the crowd to sit down on the ground. Then, taking the seven loaves, he gave thanks, broke them, and gave them to his disciples to distribute...saying “Feed only those people of our religious tradition who have not committed any serious sins, whose marriages are in good order, and whose political views conform to your teachings.”

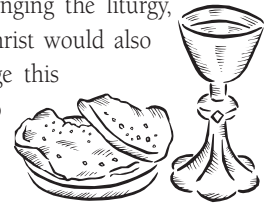
I love being Catholic, but one aspect of our tradition that does not sit well with me is our

closed communion. I have some appreciation of the theological arguments and the historical events that led to the “Catholics only” policy, yet in light of Jesus’ teachings and example, I do not find them convincing.

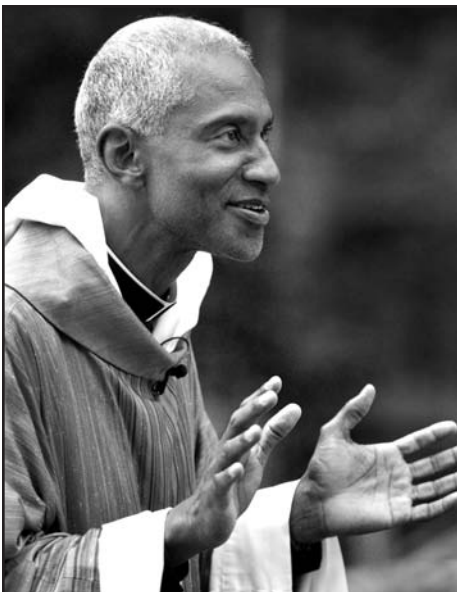
Instead of arguments, I would like to offer images that speak to me of the hospitality and compassion that Jesus made incarnate. When he fed the multitudes, the Gospels mention no distinctions being made among the various peoples gathered on the hillside. Indeed, Jesus

was known for eating with sinners, for telling stories about his *abba’s* prodigal love for all people, for reminding people that they had no business excluding others, no matter what the other’s behavior.

We are changing the liturgy, and I believe Christ would also call us to change this policy and to share with others at table. ☪☪



## FATHER DEXTER RESPONDS



Father Dexter Brewer, Pastor

One of the most difficult and heart-wrenching issues that the Catholic community faces is the question of who is admitted to the table of the Lord. While the Church invites everyone of all faiths and communions to participate in its liturgies and to join the community in prayer – which is the business of all Christians, indeed of all human beings – the Church does not invite everyone to the Eucharistic table. I don’t know enough about the Methodist and Episcopal communions to speak generally about their practice, but I am aware that in some of these communities all are invited to receive during their communion services. Those who are not baptized are generally not invited to the table, though it is

my understanding the Disciples of Christ practice completely open communion.

Some who do not belong to the Catholic community are offended by the Catholic Church’s “closed” communion. Even Catholics, sometimes, have difficulty with the Church’s position on who is to be admitted to the table. To them the Church seems exclusive and patently unchristian. “Why can’t people from other communions share in the meal at our table, a meal which Christ himself offered to all and invited all to partake of?” These sentiments have deep roots and are deeply emotional. The pain from the feeling of exclusion or the pain of watching a loved one feel excluded can be destructive to a person’s spiritual life. It is difficult in an article such as this to address this deeply rooted sense of injustice. It is difficult because the written word cannot hear the pain that one has felt in being excluded or in watching a loved one being excluded from the table. A one-on-one conversation needs to take place.

So why do I write? I write because, in declining to offer an open invitation for everyone to join at the Eucharistic table, the Church does not intend to be exclusive and certainly it does not intend to be unchristian. I write to try to present the Church’s position with regard to who is admitted to the table of the Lord and to clarify some misunderstandings.

First of all, the Catholic Church expends a lot of energy in its ecumenical endeavors. Few other Christian communities delegate as much time and effort into *initiating* dialogue with other communions as does the Catholic

Church. The Church has been or is presently in dialogue with the *Orthodox Churches of Byzantine Tradition*, with the *Oriental Orthodox Churches*, with the *Assyrian Church of the East*, with the *Anglican Communion*, with the *Lutheran World Federation*, with the *World Methodist Council*, with the *World Alliance of Reformed Churches*, with the *Baptist World Alliance*, with the *Christian Church – Disciples of Christ*, with *Pentecostals* and with *Evangelicals*. The brilliant German theologian Walter Cardinal Kasper is the cardinal prefect of the Pontifical Council for Promoting Christian Dialogue. Having heard him speak at an ecumenical gathering of Catholics and Lutherans in Norway a few years ago, I was convinced then and am convinced now that, like John Paul II who appointed him to his position and Benedict XVI, Cardinal Kasper deeply desires and works diligently for full unity among Christian communities.

To this day, the Church mourns the divisions in the Christian communion brought on by the Great Eastern Schism of the eleventh century and the Protestant Reformation of the sixteenth century. Add to this King Henry VIII’s claiming the position of Supreme Head of the Church of England in 1534, and it is evident the Church’s unity has suffered greatly in the past two millennia. These breaks in the Church’s communion resulted from a failure of charity and from a lack of understanding and mutual trust – on both sides of the split. These breaks in the community can only be seen for what they are: wounds in Christ’s body.

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## A FACE KNOWN TO US *continued from page 1*

regret not having the vision to cherish them more in the moment. Reconnecting with some of them has been a blessing that I hope to continue. However, cherishing the faces known to me right now has come sharply into focus. How can we make certain to recognize God at work around us in real time, rather than decades after the fact? Perhaps we can start by living in

the moment, perceiving God's grace poured out to us through others. Our Church, our communities, the family and friends who surround us are conduits for God's grace. The members of my "Why Catholic" faith sharing group come to mind. Our friendship and trust, infused with the Holy Spirit and filled with grace, sustains us as we struggle, question,

learn, grieve, celebrate and grow spiritually in one another's company.

During my quiet times with God, I sometimes include my current address book, thanking him for the grace poured out on me every day, especially for the grace to receive as well as to give and to distinguish the difference between receiving and taking. ☪☩

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## FATHER DEXTER RESPONDS *continued from page 2*

But, as painful as breaks in communion are, people have reasons for separating from one communion or another and for joining one communion or another. They find, in conscience, that there is something about this or that community's search for God, or the community's practices, that doesn't ring true to them, and in good conscience they cannot add their voices to those of that community. Even as it teaches that the Church of Christ is revealed most fully in the Catholic Church, the Church safeguards every person's freedom to seek God according to his or her own conscience.

For many of the communities with roots in the Protestant Reformation of the 16th century, the Catholic understanding of sacrament is unacceptable. The Catholic understanding of priest is unacceptable. To some, but not all, our understanding and belief that the Eucharist is a sacrifice and that the sacred meal is the real body and blood of Jesus is unacceptable. And yet *we* hold that our belief about the sacraments, that our understanding of the nature of the priesthood, and that our belief about the Lord's presence in the consecrated elements on the altar are all essential for our Eucharistic gathering. The Catholic Church finds that many communities rooted in the Reformation have not preserved the proper reality (as the Catholic Church understands that reality) of the Eucharistic mystery in its fullness. Whenever and wherever Catholics gather for Eucharist, we gather in Jerusalem in the upper room with the disciples; we gather at the cross of crucifixion; we gather at the empty tomb. What we do is not merely a symbolic memorial, but a making present *now* the Lord's suffering, death and resurrection.

What, then, is the message the community sends when someone who cannot accept the sacraments, generally, or the nature of our priesthood, or our belief in the Lord's real presence in the Eucharist, is invited to join our family at the Eucharistic table? What does receiving communion in the Catholic Church mean for someone who does not embrace these beliefs? Why would someone who believes otherwise want to receive at this table given these fundamental differences? Those are questions I can't answer.

In the months of catechesis required to prepare our second graders and our catechumens and our candidates to receive the Eucharist, we seek to help them understand that receiving communion for Catholics is about being one with the Catholic community everywhere in the world. It is about being one with a community that celebrates Christ's presence here and now in all the sacraments of the Church. It is about being one with a community which comprises churches of the East and West and for whom Benedict XVI is a sign of unity. Receiving communion, Christ's body and blood, is about being *in communion*. Indeed, it is the last sacrament of initiation, which seals our Catholic identity. It is about saying "yes" to the community's efforts at peace throughout the world, as well as embracing with contrition our lamentable failures in the present time and in times past to make Christ's face known to those around us. We can't be *in communion* without embracing the community's joys and hopes, griefs and anxieties, and without some intention to stay with that sinful community as it works out its salvation in Christ.

All that being said, however, the Eucharistic table is open to some who do not

enjoy full communion with the Catholic Church. This openness follows upon dialogues and studies which recognize these churches have not set aside those things the Church believes essential to its life. The Church permits, for example, members of the Orthodox churches and the Polish National Catholic churches who share an intimate bond with us to receive the Eucharist when they ask for it and when they are properly disposed (*cf. Canon 844*)

And when other Christians who believe what the Catholic Church teaches concerning the Holy Eucharist have no access to a church of their own denomination for a significant period of time, they too may be admitted to Communion in the Catholic Church in exceptional circumstances (*cf. Canon 844 §4*).

But even Catholics – we who belong to the family – do not approach communion without properly preparing ourselves to receive the Lord. We are encouraged to receive communion devoutly. In order to be properly disposed to receive communion, we should not be aware of any grave sin, and, normally, we should have fasted for one hour. If a person is conscious of some grave sin, he or she should first seek sacramental confession before approaching the table. If there is no opportunity for confession, and there is grave reason to receive the Eucharist, we may approach the table, keeping in mind that we must be perfectly contrite for the harm we have done and intend to confess as soon as possible (*canon 916*). ☪☩

# SCHOOL NEWS

**A**t the beginning of a new calendar year, the school year is already half over! The teachers, staff, and students are settled into their routines and are busy taking care of business. Perhaps most, if not all, are looking forward to warmer weather.

This year we have had more than our fair share of cold weather and snow. Fortunately, Christ the King School is in good shape as far as snow days. Dr. Gebhardt has closed school only one day, along with one early dismissal and one delayed opening. CKS will not have to worry about making up for missed days.

In spite of the disruptions in the schedule due to snow, the kindergarten was finally able to celebrate 100 days of school on January 25. Each student brought in 100 of the same item to help illustrate how 100 items can be so different. They also used these items to learn how to count to 100 in different ways. As a special treat, the students were entertained by Mrs. Carter, who is 100 years old. She is a "close relative" of Mrs. Hassell. The kindergartners enjoyed asking Mrs. Carter questions and learning what life was like so long ago, even though some of the children thought she sounded very much like Mrs. Hassell.

With the fall sports behind us, winter sports are in full swing. With 12 basketball teams at CKS, finding practice times and places can be a real headache, but Coach Vance did a wonderful job hunting down practice locations for all the teams, including Sevier Park, Our Lady of Guadalupe, and Belmont United Methodist Church. Thanks to those who graciously offered their facilities for our use. In other sports news, over 15 students from kindergarten through 8th grade are taking part in the diocesan wrestling program, and the 7th and 8th grade cheerleaders are working hard to cheer their teams on. How wonderful it will be to have the new facility (gym and classrooms) ready to use next fall!

No article about CKS would be complete

without a salute to Catholic Schools Week, which was held January 30 through February 4. The theme this year was A+ for America: Catholic Schools, recognizing the contributions that Catholic schools have made to the United States over the years and honoring Christ the King School particularly for over 74 outstanding years of service.

The week-long celebration began on Sunday, January 30 with a focus on our parish. Our students and parents were the greeters and gift bearers during Sunday Masses. Between the Masses alumni and parishioners were honored at a reception, and tours were conducted of the construction site.



The theme on Monday was our nation. Students wore our nation's colors to honor the men and women who serve and protect our country. The scouts led a flag ceremony, and, later, the students listened to LTC Gary Herr from the National Guard discuss the role of faith in his service to our country. Students also collected items and made cards to send to our troops overseas. Charles Walker, a former student who serves in Afghanistan, will distribute the gifts and cards.

On Tuesday the attention was on our students recognizing all the ways they are A+. The day began with Mass followed by several activities. Students either wrote essays on how the mission at CKS is followed each day or devised a list of what makes CKS an A+ school.

by Kathy Reece and Christine Gephart

Eighth grade students provided special lessons to younger students during the day, and lunch was provided by the parents. The day concluded with the traditional Faculty / 8th Grade Basketball Game which was held at Sevier Park Community Center. The faculty managed to eke out a win by one point.

Wednesday's focus was on community. There was an open house from 10:00 a.m. to 1:00 p.m. Selected students attended the Bishop's Mass at the Cathedral. Other activities included making flannel blankets with parent volunteers for RITI guests and serving coffee and doughnuts to the construction workers. Dale Anderson exhibited first class relics (bones, hair pieces, etc) and talked

about the lives of saints. Mr. Anderson spoke to the older students about the canonization process.

Thursday centered on vocations and volunteers, especially our parents. Students wore PJs to school and came together to thank our volunteers and parents. Special guests, including Father Kibby, Father Maxi, Deacon Jim Mckenzie, Dominican nuns Sister

Helena and Sister Sharon Rose, and Mercy nun Sister Louise spoke to the different classes on how Catholic education played a part in their vocations.

Last but certainly not least, Friday was dedicated to celebrating the faculty and staff, some of whom have devoted over thirty years to CKS. Breakfast and lunch was furnished for these wonderful people, and, as a special thank-you, volunteers covered lunch, recess, and dismissal for them. This very special week came ended with Benediction in the church.

One final note – a new fundraising venture was started this week through an online company called Run Daisy. There is no charge to sign up, and you can learn more at [www.rundaisy.com](http://www.rundaisy.com).

# ST. THERESE, LITTLE FLOWER

by Linda Cathey

**T**herese Martin was the youngest of the nine children of Louis and Zelig Martin. Therese's father Louis, before marrying, had been a soldier for a time, and after that, he joined the monks at St. Bernard's Monastery where they trained the famous St. Bernard dogs. After leaving, he found his niche as a watch-maker and jeweler, and Zelig's mother was a successful merchant of fine lace.

As a young child, Therese' intellect was apparent, and she would amaze her father during long walks in the countryside with her observations of nature and of how it reflected God's love. When she went to formal school at the age of eight, the nuns moved her to a class with 14-year-old girls. But growing up as a child, her mother also called her stubborn, and she threw temper tantrums if she didn't get her way. This determination would define her character in life, even if her nanny called her a brat!

She was only eight when she asked to

join the nuns, but she was told she was too young, to come back when she was older. When she was fifteen, she asked again, and her priest also said she was too young, so she went over his head to the bishop. He too said she was too young, and his staff jokingly said, go see the pope. You guessed it! When her father took her on his pilgrimage to Rome, she was told not to bother the pope, but instead she talked and talked, having to be carried out with her religious medal. The good news is that once she returned home, she was admitted to the convent, on her way to becoming a Carmelite nun.

Her sisters said she was a good nun, nothing more. Like a good nun, she cleaned the dining room, and she stirred the laundry in the large pots of boiling water; she wrote poetry and plays, and she painted, but it was her love for Christ that was so dynamic. Her sister Pauline, who became a prioress, insisted that Therese write her autobiography, called "The Story of a Soul." It was published in

1898, one year after her death. In it, she described herself as a tiny wildflower in the forest that had survived and indeed, flourished during times of despair and illness. Like a little flower, she said, she had survived all seasons—the winter times as well as spring and summer. Her believers report seeing a rose or of smelling the distinct fragrance of roses. 🌹



# JOIN THE GARDENING TEAM

by Jim Bryan

## Grass Cutting and Gardening

**S**pring is near! That thought serves as a reminder that it is also time to organize the Christ the King ground crews for the coming year.

As usual, we need new volunteers for our grass cutting teams. Each team has 10-12 members who cut the grass once every four weeks. Assuming we have an adequate number of members show up each week, it takes about 2 1/2 hours to finish the job and we are through by 11:30 a.m. each Saturday. That includes the time necessary to cut the grass, trim and blow off the sidewalks around the campus. If you can afford to donate



approximately 2 1/2 hours per month, please join us.

We will also need additional gardeners. We ask parishioners or a family to adopt 1 of the 19 gardening beds on our campus. If you adopt the bed, you are in charge of planting, weeding, watering, and generally taking care of your bed throughout the year. You work it as is most convenient for you, however and whenever you want to.

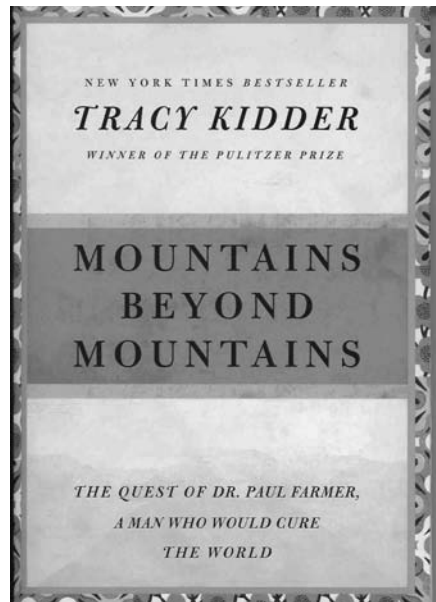
If you would like to volunteer for either project, please contact Jim Bryan (o) 244-5307 or [bryanlaw@aol.com](mailto:bryanlaw@aol.com). 🌱

# MOUNTAINS BEYOND MOUNTAINS BOOK REVIEW

by Sharan Martin

In following our parish's involvement with our Haiti parishes, I have been more aware of news from that country, the devastating earthquake, the cholera outbreak, and the recent return of "Baby Doc" Duvalier. Picking up Tracy Kidder's *Mountains Beyond Mountains* was a natural next step. In the book, we meet Dr. Paul Farmer, a Harvard-educated, infectious disease specialist who co-founded Partners in Health in 1987, originally to support his work among the poor in Haiti's central plateau. His first clinic in Cange, where a vast complex now stands, encompassing a modern hospital, schools, feeding programs, churches, a women's health clinic, and jobs and agricultural initiatives, has expanded to nine sites in Haiti, employing about 3,000 staff members, almost all Haitian.

Kidder tells us about Farmer's work,



describing the desperate situations faced by so many Haitians, and he tells about some of their root causes. Dr. Paul Farmer is the book's protagonist, a doctor who works incessantly to eradicate poverty and provide decent health care to the poor. The antagonist is nothing less than poverty and the inherent epidemics that result from it, but the antagonists also include people who turn their backs on poverty and permit government policies that allow it to flourish.

The religion and spirituality in *Mountains Beyond Mountains* is understated, but it's there. Kidder recounts a conversation he had with Paul Farmer in which he talked about "the long defeat," which he interpreted as fundamentally religious. "You do things as confidently as possible, you try to win your victories, but you're

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## MEET THE DEACONS

by Tessa Lemos Del Pino



Deacon Jim Stanford

### The Diaconate and Dramatic Arts

**W**e have all heard that booming voice coming from the altar during the homily. The first time I heard it, I thought, "he should be a radio announcer." Well, it turns out, Deacon Jim Stanford, has a long career using that dramatic voice. For 32 years, he worked for the city of Nashville beginning when the library originally

owned WPLN. For 7 years, he was a radio announcer and producer, then switched to the radio service for the blind, and became station manager in 1977. When WPLN became a publicly held trust and left the library, the radio service stayed and Stanford continued his work there. In 2002, he retired to devote more time to his ministry after being ordained as a deacon in 1999.

Now that powerful voice is used to convey messages at church as well as in his ministry to the sick. He visits hospitals, nursing homes and offers communion to the home-bound in addition to going anywhere else he may be needed. He also oversees the altar servers and the Eucharistic minister training. In addition to that, he conducted a bible study class at Christ the King from 2004 through 2009. Of his work, he says, "I love this ministry."

He was raised Kentucky Baptist, but converted to Catholicism in 1966 at the age of 20. Initially, he was interested in the priesthood, but decided against it. He revisited that calling in 2002 when he spent a summer at St. Mary's Seminary in discernment. However, that period of prayer and reflection confirmed for him that the diaconate is where he belongs.

Deacon Stanford was born in 1946 in Louisville, Kentucky, and lived there until his family came to Nashville in 1958 when his father accepted a position as a managing editor for a rural electrification magazine. Stanford returned to Louisville for college, where he earned a degree in English and Dramatic Arts from the University of Louisville. There he developed an appreciation for the arts. His love of literature remains, particularly the classics. Tolstoy, Hugo, Melville, Conrad, Shakespeare, Joyce and Shaw are among his favorite authors. He feeds his appreciation for the dramatic arts with classic horror movies from the 1930s and 1940s, as well as the English horror films produced in the 1950s. The original *Frankenstein* is his favorite.

As a student of narrative, it comes as no surprise that Deacon Stanford has an especial love for the season of autumn and the life-transition it represents. "It is that time of the year when we observe things beginning to [change]. [It] always reminds me in some way or another of my own mortality. We associate winter with death, but the other side is we then look forward to the resurrection [when] everything is coming back to life." ❧

# NEWS FROM THE WOMEN'S COUNCIL

by Chris Bontrager

This past fall, the Women's Council had a very successful dinner and silent auction which was held in conjunction with the parish's celebration of the Feast of Christ the King. Tables were beautifully decorated by individual members, with each centerpiece representing a different saint. It was a lovely evening, and the money raised will allow us to make considerable donations to several local charities, as well as awarding our annual scholarship at Christ the King School. We thank all who attended and helped to make this event a success.

On February 26, we hosted a morning retreat for the women of the parish lead by Deacon Bob True. Bob helped us explore the question "How do we come to the Quiet?" On Sunday April 10th, we will hold our annual

Spring Fling following both the 8:30am and 11:00am Masses. Come for baked goods, plants, and jewelry and crafts.

All women of the parish are invited to become involved in the Women's Council. Our meetings are held the third Tuesday of the month at both 10:00 am and 7:00 pm to accommodate varying schedules. If you have any questions regarding the Women's Council, please contact either Mary Ann Wieck — 615-373-0295 wiecktom@bellsouth.net or Ann Wehby — 615-476-2222 ann@annwehby.com. ☺



## MOUNTAINS BEYOND MOUNTAINS BOOK REVIEW *continued from page 6*

making common cause with the losers: the poor, the destitute, the vulnerable. ....inevitably some of your efforts are going to fail, or maybe most of them, or maybe all of them. But you don't quit

because of that; you don't change sides because of that. ....it points back to why you do what you do in the first place, and the answer has [a lot] to do with faith and justice."

In the end, the book's subtitle, "The Quest of Dr. Paul Farmer, A Man Who Would Cure the World," testifies to a noble and saintly pursuit. ☺



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**PARTICIPANTS: NOW THRU JULY 1**

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## Milestones in Faith

### Weddings

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Dennis Lee Fry and Adrienne Leigh Gilliam  
Christopher Sean Dailey and Mary Byrne Pigott  
Alan Michael Mila and Christina Elizabeth Robinson  
Joshua Lynn Weiss and Jessica Nicole Long  
William Randall O'Bryan and Katherine Marie Merzbacher  
Daniel Mark Koehler and Susan Marie Paulson  
James Fielding Blackstock, Jr. and Lena Corinna Bauer

### Baptisms

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Pippa Elizabeth Byrd	Graeme Joseph McGuinness
Mamie Elizabeth Darst	Ruby Cash Meador
Blaise Olivier Ellis	Harper Annalise Mobley
Henry Andrew Wade Fales	Abigail Elizabeth Murphy
Caroline Grace Gawley	Adriana Ines Pena
Colin Michael Gower	Tucker Harvard Reynolds
Donnie Patrick Graham	Sarah Adele Rohling
Amelia Katherine Hall	Sophie Kaye Russell
Sophia Mary Hill	Ethan Lee Stroud
Madeline Mae Kraeger	Catherine Carol Zemba

### New Parishioners

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Tarek and Ghina Absi	Terry and Erin McDonnell
Mike and Diane Allison	Brian and Kate McGuinness
Joelle Hallack and Nabil Azar	Bret and Allison Mobley
Buster Bateman	Mark and Laura Munson
Steve and Christine Bondi	Joe and Kathleen Nebel
Carey and Delaniah Bringle	Dan Nichols
Marguerite Callahan	Kate Nienaber
David and Gabriela Carr	Tom and Philancy Pallen
Robert and Beverly Chen	Fred and Carolyn Pancoast
Jason and Sarah Cook	Matt Parks
David and Heather Corts	Emily Pearson
Lisa Cowley	Richard and Julia Prickett
Betty Crecelius	Arturo and Christine Rendon
Manus and Paula Donahue	Brooks and Monica Rosenquist
John and Carol Dunne	Michele Royer
Sarah Everage	Michael and Maureen Schlacter
Elizabeth Fedorchalk	Jordan Sibling
James and Brooke Formosa	Iva Talley
Thomas and Kristen Forrest	Regina Tyree
William and Michele Gawley	Dick Waddey
Robert and Janet Grace	Anne Westfall
Don and Carrie Graves	Daniel and Kathryn White
Abigail Hale	Lauren White
Anderson and Betty Harris	Steve and Janet Wilgenbusch
Daniel and Heather Hicks	Louisa Willson
Eldon and Julie Honeycutt	Matt and Katherine Windsor
Jim Horton	Tim and Kathy Wirth
Brian Johnson	Jim Wormann
Matthew and Katie King	Chad and Karen Young
Andrew and Davina Kraeger	
Katie Levy	
Shane Mattingly	
Trisha McClanahan	



*From the Cloister*

**Vol. 14, Number 1, Lent 2011**  
Published at Christ the King Church  
3001 Belmont Blvd. Nashville, TN 37212  
Parish Office: (615) 292-2884, Ext 300

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**Designer** Fussell Graphics  
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