



Our Vision

JOURNEYING TOGETHER: LOVING GOD, LOVING OTHERS, LOVING LIFE

The vision of Church of the Savior is based on the words Jesus proclaimed as the two greatest commandments:

1. “**Love the Lord your God** with all your heart, all your soul, all your mind, and all your strength.”
2. “The second is equally important: **Love your neighbor** as yourself.” (Mark 12:29-31).

These two commitments lead us to also embrace “**Loving Life.**” To show love for God and others, we seek to promote and protect fullness of life for others as we do for ourselves.

LOVING GOD

We strive to love God completely, both as individuals and as a church. We long for a deeper experience of God's transforming love. We walk in the light of Scripture, God's written Word, as our highest authority and only certain guide on our journey into his love (Psalm 119:105; Hebrews 4:12).

In order to express our love for God, we commit ourselves to worship, prayer and the other ancient disciplines of the Christian faith as the only sure path toward spiritual transformation (Jeremiah 6:16). Specifically, we worship in the liturgical tradition of the Anglican Book of Common Prayer, which helps us to proclaim the Word of God (Acts 10:42; Titus 1:19) and to share in the sacraments of Communion (Ephesians 6:18; Luke 22:19) and baptism (Mark 16:15-6; Romans 6:1-8; 1 Corinthians 12:13).

LOVING OTHERS

The Bible calls Christians "the body" of Christ (Romans 7:4; 1 Corinthians 10:16, 12:27), and so we believe we are united with Jesus Christ in his suffering, death and resurrection. We are therefore called to a common life of "humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:1-6).

We seek to empower one another to live and proclaim the Good News in our relationships, neighborhoods, and vocations -- especially locally, but also globally (Matthew 28:19-20). We commit ourselves to recognize and respond to those who are suffering and in need through giving, serving, praying, and promoting social justice (Micah 6:8).

LOVING LIFE

We believe that wholehearted love for God and others produces a love for life that is contagious.

Because we love God, we receive with gratitude and celebration the life he gives us. God called his creation good, so we affirm the goodness of his world and seek to enjoy and conserve God's creation (1 Timothy 6:17). We receive every good gift that comes down to us from God (James 1:17). We claim the victory of Christ over sin, so that we might "have life and have it abundantly" (John 10:10). The weekly Sabbath is an important part of our tasting the abundance of life that Jesus offers. (Exodus 20:8; Mark 2:27).



Our Values

No list can capture the heart of our church, but here are a few things we value, in alphabetical order:

ALWAYS WELCOMING

St. Benedict wrote, "Let all guests who arrive be received as Christ, because He will say: 'I was a stranger and you took Me in' (Mt 25:35)." We welcome people from all walks of life, those from diverse cultures and gifts, young and old, and with disabilities of many kinds.

CHILDREN & YOUTH INCLUDED

We take children's spiritual lives seriously. Young people are not just "the church of the future" but "the church of now." They experience God and pray and take in the Word of God. Though our children and youth have special times on their own, they participate fully at Savior—as musicians, acolytes, dancers, Bible dramatists, worshipers, missionaries. As Pastor Mary says, "When we don't find ways to integrate children into the life of the church, the church misses out."

COLLABORATION IN MINISTRY

We encourage each other to recognize and use our God-given gifts. Since God created men and women in his image and poured out his Holy Spirit on both, we welcome leadership and teaching from both men and women. We try to be low on competition and high on collaboration.

COMMUNITY

We are not meant to be alone. Genuine community is always a grace. It is a gift. As Dietrich Bonhoeffer put it: "Because God has bound us together in one body with other Christians in Jesus Christ, long before we entered into common life with them, we enter into that common life not as demanders but as thankful recipients." Christian community becomes real in small steps, relationship by relationship, genuine connection by genuine connection, small group by small group.

EATING TOGETHER

It's true! We really do enjoy sharing meals.

GOODNESS OF GODLY AUTHORITY

We affirm that “Holy Scripture is the supreme authority in the Church, that it is the Word of God written, and contains all things necessary to Salvation” (from the Thirty-Nine Articles, a historical document important to Anglicans). We also embrace the historic pattern of leadership in which churches are led by bishops, priests, and deacons; and we thank God for the wise authority and teaching of our bishop, Todd Hunter, and the Anglican Church in North America.

GRACE

Paul described the grace that we receive from Christ as a free gift. It is not something we can earn. It is not based on merit. We hope that a vivid sense of God’s grace will infuse all our interactions with others.

INWARD JOURNEY & OUTWARD JOURNEY

We believe in inner transformation through prayer, silence, honesty with others, and other Christian practices. This “inward journey” is designed to be balanced with the “outward journey” of loving others. God loves the poor, and the poor in spirit; God loves those who are far from Him, or alienated from the church; God loves every race, every class, every culture. An integral part of our mission is to look outward, confront darkness, and live in faithful witness, service, and care for those in need.

RADICALLY RESISTING BUSYNESS AND HURRY

Modern life requires and rewards busyness and hurry—and even a local church may become frenetic. We try to resist busyness and over-programming, for as Eugene Peterson taught, “Busyness is an illness of spirit.”



6 Questions You May Have about Anglicanism

by Kevin Miller

Q: What do you like about being in an Anglican church? (Or being at Savior?)

1. Now remind me, what exactly is Anglicanism?

2. So are we Protestant, Catholic, both, or neither?

3. What do we believe?

4. And what about baptism and Communion?

5. How do decisions get made?

6. What are our strengths and weaknesses?

4 Ways Christians Have Understood Communion

Transubstantiation

The inner substance of the bread and wine become the body and blood of Christ

Held by
Roman Catholics

Big idea

When priest consecrates, inner substance of bread and wine change into body and blood of Christ

Official quote

"After the consecration of bread and wine, our Lord Jesus Christ, true God and true man, is truly, really, and substantially contained in the august sacrament of the Holy Eucharist under the appearance of those sensible things." (Council of Trent)

Anglican take

Not accepted. "Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." (39 Articles)

Sacramental Union

Christ is present in the bread and wine (but without the bread and wine being changed)

Held by
Lutherans, high-church Anglicans

Big idea

Transubstantiation not sacrament and more philosophical than Scriptural; Jesus said, "This is my body"

Official quote

"The true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are there distributed and received." (The Augsburg Confession)

Anglican take

Accepted. "All the sacraments are Christ's acts, the touch of the hand of Christ upon human lives through visible media." (Michael Ramsey)

Receptionism

Christ is spiritually present in those who receive the bread and wine with faith

Held by
Reformed, low-church Anglicans

Big idea

Since Christ's body in heaven, he is spiritually present—not in bread and wine but in hearts of those who receive with faith

Official quote

"The real presence of Christ's most blessed body and blood is not to be sought for in the sacrament, but in the worthy receiver of the sacrament." (Richard Hooker, early Anglican theologian)

Anglican take

Accepted. "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith." (39 Articles)

Memorialism

The bread and wine are powerful symbols that help us remember Christ's death

Held by
Baptists, nondenominational

Big idea

Christ doesn't give us special grace in Communion; He already gave us grace when we came to him in faith. During Communion we remember that.

Official quote

"The members of the Church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination." (The New Hampshire Confession of Faith)

Anglican take

Not accepted. "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament ... the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ." (39 Articles)

3 Ways Christians Have Understood Baptism

Instrument of Regeneration

When baptism is conferred properly, new spiritual life is begun.

Held by

Roman Catholics, Eastern Orthodox, Lutherans, high-church Anglicans

Big idea

God imparts new life through baptism

Anglican take

Accepted. "... the baptized person is brought into a new relation to Christ and His Body. The response of continual faith is needed for this new relation to grow. Nonetheless, Baptism is the divine act creating the new relationship." (Michael Ramsey)

Rite of Initiation

Baptism does not regenerate. But (where faith is present), it conveys spiritual blessings.

Held by

Reformed, low-church Anglicans, Methodists, Congregationalists

Big idea

Baptism does not regenerate, but confirms faith, increases grace, and grafts you into the church [analogy to OT circumcision]

Anglican take

Accepted. "God's way always has been to build the church by families. Younger members are given welcome until they disqualify themselves." (J. I. Packer)

Symbol of Decision

A public sign of your faith and commitment

Held by

Baptists, Anabaptists, Pentecostals, nondenominational

Big idea

New life is already there. Baptism is public statement of what has happened within

Anglican take

Not taught, but pastorally accommodated at Savior: we bless children at Eucharist who have not been baptized; and we offer "Thanksgiving for the Birth of a Child" rite for parents who prefer not to baptize their child yet

Why do you baptize babies?

Four questions and how those might be answered

1. The Bible says that "he that believeth and is baptized shall be saved," but how can a baby possibly have faith, repent of sins, or make a conscious decision for Christ?
 - That depends what you mean by "faith": loving trust or articulate rationality. In the sense of "loving trust," an infant has daily faith in his or her parents.
 - Several Scriptures support the possibility of infant faith:
 - "Yet Thou art He who didst bring me forth from the womb; Thou didst make me trust when upon my mother's breast" (Psalm 22:9).
 - "And whoever causes one of these little ones who believe to stumble, it would be better for him if with a heavy millstone hung around his neck, he had been cast into the sea" (Mark 9:42).
 - "For behold, when the sound of your [Mary's] greeting reached my [Elizabeth's] ears [Elizabeth], the baby [John the Baptist] leaped in my womb for joy" (Luke 1:44).
2. But doesn't infant baptism inoculate a person against true belief?
 - The fear that someone who's been baptized will then say, "I can live however I want; I don't really need to be converted" is a valid fear. However, no churches that practice infant baptism teach this.
 - Traditions that do not practice infant baptism face the same challenge: someone who's prayed the sinner's prayer at summer camp and then thinks, "Now I can live however I want." So the issue is not infant baptism, but the importance of lifelong discipleship.
3. I don't see a verse in the entire New Testament supporting it.
 - True. But neither does the Bible give an example of a child raised in a Christian household and then baptized as an adult. We don't have evidence either way.
 - The Bible nowhere forbids baptizing children.
4. If the Bible doesn't directly address the issue, why support baptizing children?
 - Children were admitted into the Old Testament people of God by a formal ordinance.
 - The baptism of households is mentioned in the New Testament: Lydia's (Acts 16:15); the Philippian jailer's (Acts 16:33); Stephanas' (1 Cor. 1:16).
 - Jesus' behavior toward children (e.g. Mark 10:13-16), while not directly supporting infant baptism, suggests children are capable of receiving benefit from our Lord; and he was ready to bless them even though they were too young to understand.
 - Infant baptism was uniformly practiced by the early Christians. This continued during and after the Reformation, with infant baptism upheld by Luther, Calvin, John Wesley, and on and on.

Baptism & Christian Growth

2 ways Christians have approached it

Infant baptized; older child or young adult confesses faith and asks for confirmation	Infant dedicated; older child or young adult confesses faith and asks for baptism
Receiving	Understanding
Family of faith	Individual decision
God's action	Our response

How Do Decisions Get Made by Anglicans?

AT THE CHURCH OF THE SAVIOR:



1. Vestry: from 5-15 members, elected for 3-year terms. Led by the Senior Warden and Junior Warden, with meetings chaired by Rector. Make decisions about:
 - Budget & finances
 - Big-picture counsel & direction
 - Select new Rector (with concurrence of bishop)
2. Staff: make decisions about day-to-day ministries of the church
3. Clergy: make decisions about liturgy, pastoral care, church discipline; sit on discernment team for potential ordinands
4. Parish: vote on (a) slate of new vestry members, (b) annual budget, (c) bylaws changes

WITHIN OUR DIOCESE (CHURCHES FOR THE SAKE OF OTHERS):



42 churches in 11 states

1. Bishop: Todd Hunter. Final authority for all matters. Ordains, confirms, disciplines
 - Canon to the ordinary: Kimberley Pfeiler
 - Canon theologian: Scot McKnight
2. Dean: Patrick Wildman in Kansas City; oversees C4SO churches in Midwest (there are 5 other deaneries).
3. Annual diocesan convention: Savior has 3 clergy & 3 lay delegates

WITHIN OUR PROVINCE (ANGLICAN CHURCH IN NORTH AMERICA):



Almost 1,000 congregations in US, Canada, and Mexico

1. The College of Bishops: 50-some bishops in 30 dioceses, led by Archbishop Foley Beach, elected by fellow bishops for 5-year term
2. The Executive Committee, 12 people, meet monthly. Like a Vestry.
3. The Provincial Council / Assembly, meet every 2-3 years to approve changes to bylaws

WITHIN OUR GLOBAL CHURCH (ANGLICAN COMMUNION AND SUBGROUP GAFCON):



1. Archbishop of Canterbury: first among equals
2. Primates' Meeting: heads of 38 autonomous provinces. Every 1-2 yr
3. Lambeth Conference: all global bishops, every 10 years

GAFCON: Primates' Council; and Assembly every 3-5 years

THE ASSEMBLY



250-300 MEMBERS



REPRESENTATION PROPORTIONAL TO DIOCESAN SIZE W/ ADDITIONAL YOUTH DELEGATES



RATIFIES CHANGES TO THE CONSTITUTION AND CANONS



MEETS AT LEAST EVERY 5 YEARS

THE PROVINCIAL COUNCIL



120-140 MEMBERS



4 REPRESENTATIVES PER DIOCESE HALF CLERGY & HALF LAITY



APPROVES THE BUDGET, ELECTS MEMBERS TO THE EXECUTIVE COMMITTEE. RECOMMENDS TO THE ASSEMBLY CHANGES TO THE CONSTITUTION AND CANONS



MEETS EVERY JUNE

THE EXECUTIVE COMMITTEE



12 ELECTED MEMBERS HALF CLERGY & HALF LAITY



PREPARES THE BUDGET AND OVERSEES THE ADMINISTRATION OF THE CHURCH IN BETWEEN PROVINCIAL COUNCIL MEETINGS.



MEETS MONTHLY BY CONFERENCE CALL AND THREE TIMES A YEAR IN PERSON (FEBRUARY, JUNE, AND AUGUST)

THE COLLEGE OF BISHOPS



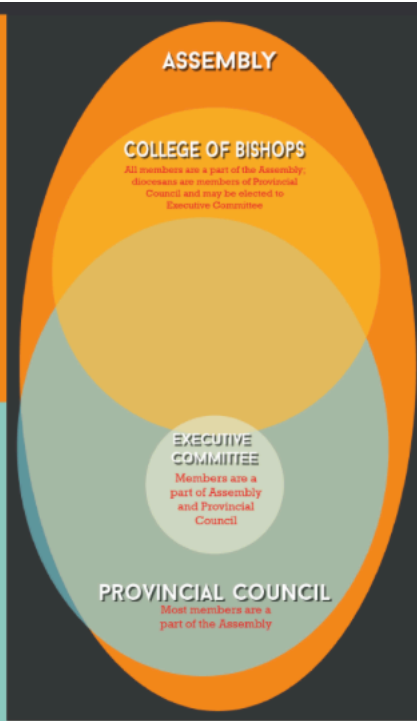
50 MEMBERS



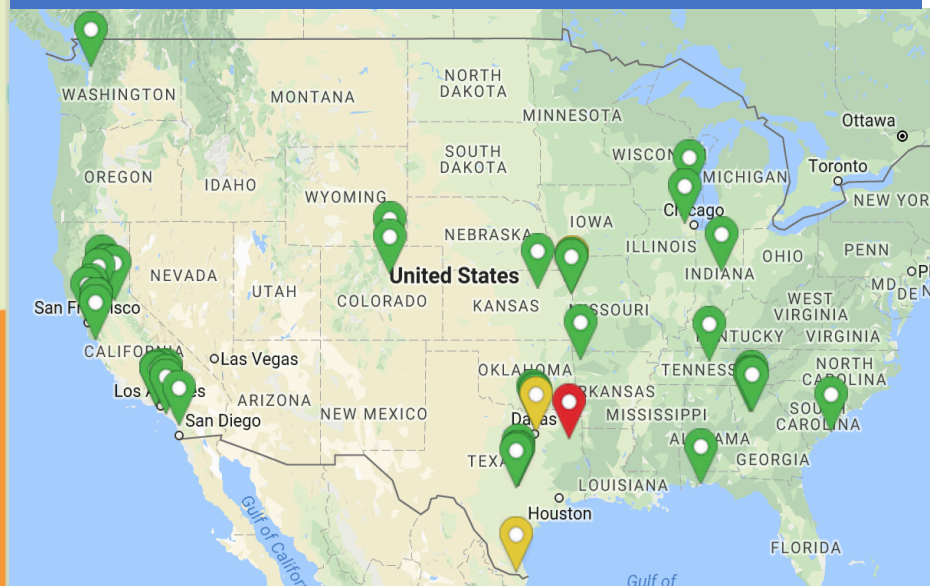
OVERSEES THE AND GUARDS THE WORSHIP AND DOCTRINE OF THE CHURCH



MEETS EVERY JANUARY AND JUNE



Location of churches in C4SO



Authority in Anglicanism

In the documents below, notice:

- (1) Scripture is given primacy
- (2) It is never separated from Tradition, but received as interpreted by the 3 creeds (Apostles, Nicene, Athanasian) and 4 ecumenical councils

Collect from the Book of Common Prayer

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Jerusalem Declaration

of the Global Anglican Future Conference (2008)

2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.

The Theological Statement

of the Anglican Church in North America (2010)

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life.
4. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.
7. We receive the Thirty-Nine Articles of Religion of 1571, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing the fundamental principles of authentic Anglican belief.

The Thirty-Nine Articles of Religion

Given royal assent in 1571 and reaffirmed in 1662

I. Of the Sufficiency of the Holy Scriptures for Salvation. Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church. [lists those] And the other Books [meaning the Deutero-Canonical books] (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following: [lists those] All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. Of the Old Testament. The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the Creeds. The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture. *[1571 added Athanasian.]*

XX. Of the Authority of the Church. The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought not to enforce any thing to be believed for necessity of Salvation.

A Brief Anglican Glossary

Archbishop -- An archbishop is the head of a province. The archbishop is elected by the College of Bishops to serve for a set term (in our province, 5 years). In Anglicanism, an archbishop is more of a moderator, a “first among equals” in the College of Bishops, and not a higher authority. Our current archbishop is Foley Beach.

Bishop – The leader of a diocese (regional group of churches), who ordains and oversees its priests and deacons. In our diocese, C4SO, Todd Hunter is our diocesan bishop; and TJ Johnston is our assisting bishop.

Book of Common Prayer—A book of prayers and liturgies for Anglicans to use in worship. The BCP includes the entire Book of Psalms, daily devotions, and group prayer services, such as Morning Prayer and Evening Prayer. The first BCP, in 1549, was developed by Thomas Cranmer. We currently use an American Book of Common Prayer published in 1979.

Canon -- a person appointed by a bishop for specific duties not connected with a particular parish or congregation. In C4SO, Kimberley Pfeiler is Canon to the Ordinary (something like a COO), and Scot McKnight is Canon Theologian. “Canons” when plural also refers to the bylaws of a diocese or province.

College of Bishops/House of Bishops -- All the bishops in a province meet together regularly to provide leadership for the province.

Deacon – one of the three “orders” or offices in the church. A deacon reads the Gospel and calls the people to confession, among other liturgical duties. A deacon may marry, baptize, and preach, at the direction of the bishop or priest. The deacon is known for service. Some deacons are considered “transitional,” meaning they will serve as deacons primarily as preparation for later ordination to the priesthood; others are considered “vocational,” serving as deacons permanently.

Diocese – A grouping of churches within a province. Each diocese is led by a bishop. Our diocese is C4SO (Churches for the Sake of Others). It is a nationwide diocese with a special calling to plant churches.

Eucharist—another word for Communion. It comes from the Greek word for “giving thanks.”

GAFCON -- a global council of conservative archbishops within the Anglican Communion. Currently, the GAFCON Council includes the Archbishops of

Kenya, Nigeria, Uganda, West Africa, Rwanda, Congo, Southern Cone (South America minus Brazil), and North America (ACNA). They represent the majority of the world's Anglicans.

Parish -- A self-supporting local church, headed by a Rector with a Vestry. It may be composed of several congregations.

Priest -- A person ordained to lead the church through Word (preaching) and Sacrament (celebrating Eucharist and baptizing).

Primate --The “first in charge” of a province, usually an Archbishop or Presiding Bishop. Our primate is Archbishop Foley Beach.

Province -- The largest Anglican structure. Usually based on geography. For example, Anglican Church of Nigeria, Anglican Church of Southeast Asia) or our own church, Anglican Church in North America.

Rector—the senior priest overseeing a parish. Our rector is Kevin Miller and associate rector is Karen Miller.

Vestry—A church board. The Vestry gives the Rector counsel, and oversees the finances and facilities of a church.

Warden—The “president” (senior warden) or “vice-president” (junior warden) of the Vestry.

Significance of the Sign of the Cross

The Meaning Behind the Ancient Gesture

By Bert Ghezzi

Q: When did the sign of the cross originate?

Ghezzi: The sign of the cross is a very ancient practice and prayer. St. Basil in the fourth century said that we learned the sign from the time of the apostles and that it was administered in baptisms. Tertullian said that Christians at all times should mark their foreheads with the sign of the cross.

Q: Beyond the words themselves, what does the sign mean?

Ghezzi: In *Sign of the Cross: Recovering the Power of the Ancient Prayer* (Loyola Press), I describe six meanings:

1. a confession of faith: When you make the sign, you are professing a mini version of the creed -- you are professing your belief in the Father, and in the Son and in the Holy Spirit.

2. a renewal of baptism: when you make it you say again, in effect, "I died with Christ and rose to new life."

3. a mark of discipleship: Jesus says in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The word that the Fathers of the Church used for the sign of the cross is a Greek word that is the same as what a slave owner put on a slave, a shepherd put on a sheep and a general put on a soldier -- it's a declaration that I belong to Christ.

4. an acceptance of suffering: When suffering comes, the sign of the cross is a sign of acceptance. It's remembering that Jesus became a man and suffered for us and that we participate in Christ's suffering. The sign of the cross says, "I am willing to embrace suffering to share in Christ's suffering."

5. a defense against the devil: One of the main teachings of the early Church Fathers is that the sign of the cross is a declaration of defense against the devil. When you sign yourself, you are declaring to the devil, "Hands off. I belong to Christ; he is my protection." It's both an offensive and defensive tool.

6. a victory over self-indulgence -- those big problems we have, the stubborn things we can't get rid of. The Church Fathers say if you are angry, full of lust, fearful, emotional or grappling with

fleshly problems, make the sign when tempted and it will help dispel the problem.

Q: Why should Christians learn more about this prayer?

Ghezzi: Martin Luther recommends making the sign of the cross at bedtime and first thing in the morning.

I think that it's not something to be taken casually. When people make the sign of the cross casually, I pray that they will recognize how serious it is -- that they are declaring that they belong to Christ, they want to obey him and accept suffering. It's not a good-luck charm.

--excerpted from www.catholic.org/featured/headline.php?ID=1542&page=1

OTHER QUESTIONS ABOUT MOTIONS IN WORSHIP

Q: Why do we bow our heads at certain times?

During the service, we honor symbols of Christ:

- The cross, during the procession and recession, reminds us that Christ is coming into our midst; and going with us
- The Gospel Book, during the procession of the Gospel Book, reminds us that Christ is the Living Word and speaks to us through His Word
- The bread and wine, following the prayers of consecration, remind us that Christ gives us his Body and Blood; you'll see the clergy bow their heads after the final Amen.

Q: Why do we stand for the Gospel reading?

Francis de Sales (1567-1622) explains, "This is clear testimony that we intend to obey the holy will of God as revealed in the gospel of Jesus Christ."

Q: Why two hands to receive the bread?

Cyril of Jerusalem (313-386) early bishop, in his lectures to new converts, advises, "When you approach, do not advance with open palms and fingers apart, but make your left hand like a throne for your right, which is about to receive the King. And, having supped your palm, receive the Body of Christ, saying, Amen."