



ST. GREGORY'S EPISCOPAL CHURCH

radiates God's grace, equipping all people to change the world.

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Eighth Sunday after Pentecost **July 23, 2023 | 9:30am**



St. Gregory's Episcopal Church
815 Wilmot Rd, Deerfield, IL 60015

www.StGsChurch.org

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Welcome to St. Gregory's

If you are visiting, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. **All are invited to speak the bolded text aloud.** Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions "manual acts," which are listed as follows throughout the bulletin:

(v) Bowing one's head at Jesus' name reminds us that Jesus is the King of Kings, ruling from a place of humility.

(+) There are several points during the liturgy, where many people cross themselves by touching their head, chest, and each shoulder (left then right) to remind themselves that God is in their head, heart, and in all of their actions in the world.

(+++) At the declaration of the Gospel, many people make the sign of the cross with their thumb on their forehead, lips, and heart as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts.

Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters most to God.

A note about the usage of Morning Prayer for this Sunday

In the absence of an available priest or deacon this week, we have decided to worship together in Morning Prayer. Across religious traditions and cultures, people have been pausing to pray at particular times throughout the day for thousands of years. You may be familiar with the phrase 'praying the hours' - the idea that communities of faith stop at set times of day to remember that God is walking with us. When Thomas Cranmer revised the Daily office for the first English Prayer Book in 1549, he reduced the number of services to two - one for morning, and one for evening.

Morning Prayer was once the chief Sunday service in most Anglican churches on three out of four Sundays (the First Sunday usually reserved for a celebration of Holy Communion). It is a rich resource, which can be used by individuals daily at home, or as the chief liturgy on a Sunday. It may be led by lay members or clergy.

If you enjoy this service, you may consider joining StGs online on Wednesday mornings for 8am Morning Prayer on Zoom, led by members of the congregation.



MORNING PRAYER

We begin our worship by observing a period of quiet (begun and ended with the ringing of a bell) to slow ourselves and rest in God's presence.

The people stand, as they are able.

We begin our worship by acknowledging our participation together in the Body of Christ.

CALL TO WORSHIP

Send out your light and your truth, that they may lead me,
and bring me to your holy hill and to your dwelling.

OPENING HYMN

Unison or harmony

1 Morn-ing has bro - ken like the first morn - ing,
 2 Sweet the rain's new fall sun - lit from hea - ven,
 3 Mine is the sun - light! Mine is the morn - ing

black-bird has spo - ken like the first bird. _____
 like the first dew - fall on the first grass. _____
 born of the one light E - den saw play! _____

Praise for the sing - ing! Praise for the morn - ing!
 Praise for the sweet - ness of the wet gar - den,
 Praise with e - la - tion, praise ev - ery morn - ing,

Praise for them, spring - ing fresh from the Word! _____
 sprung in com - plete - ness where his feet pass. _____
 God's re - cre - a - tion of the new day! _____



In the confession we admit the ways we have not lived as we were created to live, both individually, and corporately, and ask for forgiveness. In the absence of a priest to offer absolution, the lay leader asks for God's mercy and forgiveness on behalf of the congregation.

CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor.

The people kneel as they are able. Silence will be kept.

God of all mercy, we confess that we have sinned against you, opposing your will in our lives.

We have denied your goodness in each other, in ourselves, and in the world you have created.

We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf.

Forgive, restore, and strengthen us through our Savior Jesus Christ, (v) that we may abide in your love and serve only your will. Amen.

The people stand as they are able.

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, (v) strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

The people sit.

INVITATORY & PSALTER

O God, let our mouth proclaim your praise.

And your glory all the day long.

Praise to the holy and undivided Trinity, one God: as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

JUBILATE

Be joyful in God, all you lands;
serve God with gladness
and come before God's presence with a song.
Know this: it is Yahweh that is God;
it is God who has made us, and we are God's;
we are their people and the sheep of their pasture.
Enter their gates with thanksgiving;
go into their courts with praise;
give thanks to God and call upon their Name.
For God is good; God's mercy is everlasting;
and God's faithfulness endures from age to age.

The Holy One is in our midst:

O come let us worship.

An invitatory psalm invites the congregation to prayer, giving emphasis to the season or the day. The Jubilate ("shout for joy" in Latin) is based on Psalm 100.



The Psalm is a hymn or poem. The psalms cover the whole range of the relationship between God and God's people. The Book of Psalms, while a "book" of the Bible, consists of 150 hymns intended to be sung.

PSALM 139

First cantor, then all

God, the dark - ness is not dark to you, and the night is bright as day.

God, you have searched me out and know me; you know my sitting down and my rising up; You discern my thoughts from afar. You trace my journeys and are acquainted with all my ways. Indeed, there is not a word on my lips, but you, O God, know it altogether.

You press upon me behind and before and lay your hand upon me.

God, the darkness is not dark to you, and the night is bright as day.

Such knowledge is so high that I cannot attain it. Where can I go then from your Spirit?

If I climb up to heaven, you are there; if I make the grave my bed, you are there also.

If I dwell in the uttermost parts of the sea, even there your right hand holds me fast.

If I say, "Surely the darkness will cover me," darkness and light to you are both alike.

God, the darkness is not dark to you, and the night is bright as day.

Search me out, O God, and know my heart; try me and know my restless thoughts.

Look well whether there be any wickedness in me and lead me in the way that is everlasting.

God, the darkness is not dark to you, and the night is bright as day.

**Praise to the holy and undivided Trinity, one God:
as it was in the beginning, is now, and will be for ever. Amen. Alleluia.**

We follow a three-year cycle of readings called a Lectionary. These are lessons being heard in congregations from many denominations throughout the world on this day. The first reading is from the Hebrew Scriptures, which tell us the story of God's love and faithfulness to God's people from the beginning of time to just before Christ.

THE FIRST READING

GENESIS 28:10-19

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

The Word of the Lord.

Thanks be to God.

The people stand, as they are able.



The canticles (based on the Latin canticum, a "little song") are non-metrical praise songs that are intended to be either sung or spoken.

CANTICLE OF PRAISE

Glo-ry to you, Lord God of our fa-thers; you are wor-thy of praise;
 glo-ry to you. Glo-ry to you for the ra-di-ance of your ho-ly Name; we will
 praise you and high-ly ex-alt you for ev-er. Glo-ry to you in the splendor of your
 tem-ple; on the throne of your ma-jes-ty, glo-ry to you. Glo-ry to you,
 seat-ed be-tween the che-ru-bim; we will praise you and high-ly ex-alt you for-ev-er.
 Glo-ry to you, be-hold-ing the depths; in the
 Glo-ry to you, be-hold-ing the depths; in the high vault of heav-en,
 high vault of heav-en. Glo-ry to you, Fa-ther, Son, and
 glo-ry to you. Glo-ry to you, Fa-ther, Son, and Ho-ly
 Ho-ly Spi-rit; we will high-ly ex-alt you, glo-ry to you!
 Spi-rit; we will praise you and high-ly ex-alt you for ev-er.

The people sit.

The second reading is usually from one of the New Testament Epistles (or letters), though occasionally from the Acts of the Apostles or the Book of Revelation. They teach us about the formation of the church and instruct us on how to live into our role as followers of Christ.

THE SECOND READING

ROMANS 8:12-25

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh-- for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ-- if, in fact, we suffer with him so that we may also be glorified with him.



I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

The Word of the Lord.

Thanks be to God.

Canticle 21 is based on Zechariah's hymn of thanksgiving at the circumcision of his son, John the Baptist. The hymn blesses God "who has come to his people and set them free," and celebrates the prophetic ministry that John the Baptist will have as forerunner of the Messiah.

CANTICLE 21: THE SONG OF ZECHARIAH

Blessed are you, Lord, the God of Israel,
you have come to your people and set them free.

**You have raised up for us a mighty Savior,
born of the house of your servant David.**

Through your holy prophets you promised of old to save us from our enemies,
from the hands of all who hate us,

**To show mercy to our forebears,
and to remember your holy covenant.**

This was the oath you swore to our father Abraham,
to set us free from the hands of our enemies,

**Free to worship you without fear,
holy and righteous before you, all the days of our life.**

And you, child, shall be called the prophet of the Most High,
for you will go before the Lord to prepare the way,

**To give God's people knowledge of salvation
by the forgiveness of their sins.**

In the tender compassion of our God
the dawn from on high shall break upon us,

**To shine on those who dwell in darkness and the shadow of death,
and to guide our feet into the way of peace.**

SERMON

Kathryn Duncan, Music & Engagement Minister

A note about today's sermon: the Episcopal Church website offers excellent resources to congregations temporarily without a priest or a deacon. "Sermons That Work" is a collection of sermons with universal qualities that reference each week's lectionary readings. So today, Kathryn is given the sermon written for this week's readings by The Rev. Canon Whitney Rice, an Episcopal priest who serves as the Canon for Evangelism & Discipleship Development for the Diocese of Missouri.

Immediately following the sermon Kirstie will play a short organ interlude, during which all are invited to silently pray or meditate.

At the end of the interlude, the people may stand as they are able.



In the Apostles' Creed, we respond to the proclamation of God's Word by affirming the historic faith of the Church. We "believe" (from the Latin credere, literally "to put one's heart into") because we offer our trust in the story of God's creating, redeeming, and remaining with the world. Also note that when it is not capitalized, the word "catholic" is defined as universal or inclusive.

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray.

The suffrages are responsive prayers of petition which are usually concluded with a collect. These are, in a way, like the Prayers of the People in miniature. We pray for mercy and salvation, for our earthly governors and church ministers, for all Christians, for peace, the needy, and for sanctification.

During the season after Pentecost, the collects cover the wide variety of human longing and responsibilities of the church and humanity.

APOSTLES' CREED

I believe in God, the Father almighty, creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit, born of the Virgin Mary,
suffered under Pontius Pilate, was crucified, died, and was buried;
he descended to the dead. On the third day he rose again;
he ascended into heaven, he is seated at the right hand of the Father,
and he will come again to judge the living and the dead.
I believe in the Holy Spirit, the holy catholic Church, the communion of saints,
the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE PRAYERS

The Lord be with you.
And also with you.
Let us pray.

Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

SUFFRAGES

Help us, O God our Savior;
Deliver us and forgive us our sins.
Look upon your congregation;
Give to your people the blessing of peace.
Declare your glory among the nations;
And your wonders among all peoples.
Do not let the oppressed be shamed and turned away;
Never forget the lives of your poor.
Continue your loving-kindness to those who know you;
And your favor to those who are true of heart.
Satisfy us by your loving-kindness in the morning;
So shall we rejoice and be glad all the days of our life.

COLLECT OF THE DAY

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, (v) who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.



The Offertory is when we bring our gifts of bread, wine, money, and our very selves to present to the Lord as our initial act of thanksgiving. This collection is a visible reminder that our whole lives are God's, and a part of what God has given us we give back in thanksgiving for all that we have and all that we are. You can use this QR code to give to StGs online.



OFFERTORY

"Veni Creator Spiritus"
arr. M.J. Trotta

*Veni Creator Spiritus, mentes tuorum visita,
(Come, Creator Spirit, visit your souls)
Imple superna gratia, quae tu creasti pectora.
(Fill with heavenly grace the hearts you have created)
Veni, Sancte Spiritus, reple tuorum corda fidelium,
(Come, Holy Spirit, fill the hearts of your faithful)
Et tui amoris in eis ignem accende.
(And ignite them with your love)
Emitte Spiritum tuum et creabuntur.
(Send out your Spirit and they will be created)
Et renovabis faciem terrae.
(And you will renew the face of the earth).*

The people stand, as they are able.

PRAYER FOR OFFERING

The Lord be with you.
And also with you.
Let us pray.

Generous and loving God, we come to you in thanksgiving, knowing that all we are and all that we have is a gift from you. You call us to be stewards of your abundance, the caretakers of all you have entrusted to us. Help us always to use your gifts wisely and teach us to share them generously. Send the Holy Spirit to work through us, bringing your message to those we serve, that our faithful stewardship may be a witness to the love of Jesus Christ in our lives. We pray with grateful hearts, **Amen.**

PRAYERS OF THE PEOPLE

Creator God, by the mercies of your son our Lord, compel us to turn our hearts to his way of love, that we might follow him together as your faithful people. We pause, listen, and respond in prayer, saying Jesus, guide us in your way.

Jesus, your life, death, resurrection, and ascension inspire the church to continue in the apostles' teaching and fellowship. Guide your people to learn your Word, that we might see God's story unfolding in our midst. Let us respond to God and to one another in compassion, that we might live in unity and peace. We pray together,
Jesus, guide us in your way.

Light of the World, you taught us to worship in spirit and in truth. Lead us to joyfully lift our voices in thanks for the gifts we have been given, that the whole world might be united in the abundance of your love (prayers of gratitude). We pray together,
Jesus, guide us in your way.

The Prayers of the People are always responsive, because everyone gives voice to the supplications. We include prayers for others throughout the world, in our diocese, and those connected to our congregation. This is the part of the liturgy where it is most evident that we would be noticeably less without the contributions of each person present. We voice prayers from our parish prayer list, as well as requests from the onsite and online worshippers.



Savior, you came into our midst that we might know life. Embolden us to go among those who are weary, burdened, sick, or imprisoned, that we might live like you, crossing the boundaries that divide rich from poor, sick from well, and sinner from saint. Empower us with your spirit of generosity, compassion, and selfless action that we may transform ourselves and the people in our midst (prayers of intercession). We pray together,

Jesus, guide us in your way.

Lamb of God, in your death you destroyed death and taught us the way to eternal life. Compel us to daily die to self and rest in your grace. May all who have died rest in peace and rise in glory (prayers for the dead). We pray together,

Jesus, guide us in your way.

Lord Jesus Christ, who gave your life for the life of all, we commit our lives to following you. Continually guide us in your way and draw us in to live as your beloved community in this age and in ages to come; for you live and reign with the Father and the Holy Spirit, one God, now and forever. **Amen.**

The people sit.

PRAYERS FOR BIRTHDAYS, ANNIVERSARIES, AND TRAVELS

The people stand, as they are able.

THE GENERAL THANKSGIVING

**Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness to us and to all whom you have made.
We bless you for our creation, preservation, and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ; (v)
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you in holiness and righteousness all our days;
through Jesus Christ our Lord, (v) to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.**

PRAYER OF ST. CHRYSOSTOM

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **Amen.**

The people sit.

The traditional prayer of General Thanksgiving was composed by Edward Reynolds, Bishop of Norwich. It was possibly inspired by a private prayer of Queen Elizabeth that was issued in 1596. It is recommended at all Daily Offices when the Eucharist is not offered.

St. Chrysostom was a monk recognized as an excellent preacher who placed great emphasis on the eucharist. Shortly after his death he was given the name Chrysostom, which means "golden-mouthed."



ANNOUNCEMENTS

BENEDICTION

The people stand, as they are able.

What we choose changes us. Who we love transforms us.
How we create remakes us. Where we live reshapes us.
So in all our choosing, O God, make us wise; in all our loving, O Christ, make us bold;
In all our creating, O Spirit, give us courage; in all our living, may we become whole.
The grace of our Lord Jesus Christ, and the love of God,
and the fellowship of the Holy Ghost (+), be with us all evermore. **Amen.**

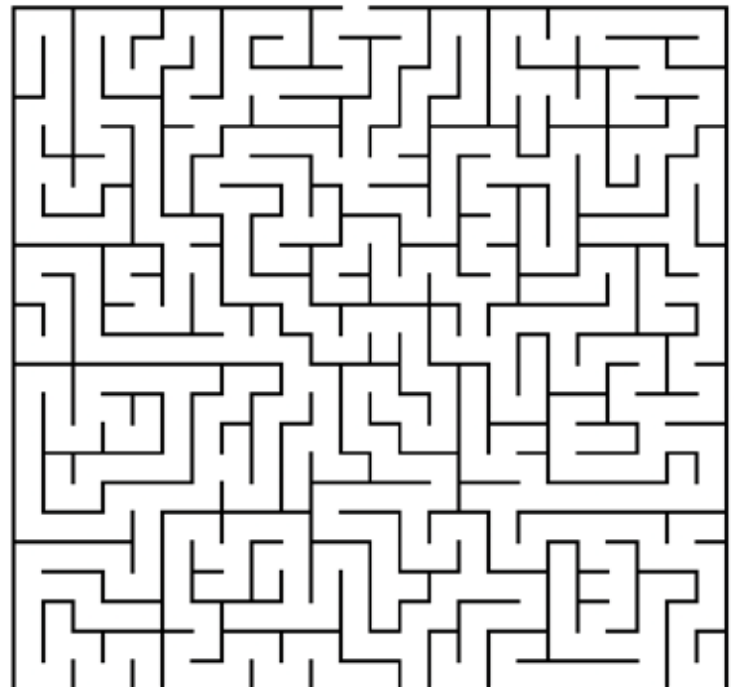
EXIT HYMN

O Love of God, how strong and true, e - ter - nal and yet ev - er
O wide - em - brac - ing, won - drous Love, we read thee in the sky a -
We read thy power to bless and save e'en in the dark - ness of the
new; un - com - pre - hend - ed and un - bought, be - yond all know - ledge and all thought.
bove; we read thee in the earth be - low, in seas that swell and streams that flow.
grave; still more in re - sur - rec - tion light we read the full - ness of thy might.

Let us bless the Lord.
Thanks be to God!

The final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all he had commanded. And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

I G E X J C U U O J G M Q O T
W A B K J F Q W Z W A I W D G
Z X C B P D M E D E Y C G W E
N X B A N G E L S R L O O J C
H O G Y H W Q U H G E N I B H
X L O R D M O P F Y J A A V L
P H E R H H W Y A K H D M M A
A W O K E E L W D G A S C F N
J E F X H E R B P E N L Q H D
G A W W D I G I H Z N E F I H
O R N E A P I K G Q R E D P E
J T L T Z P V G V Z Z P E N A
T H S H A F E A F O U R O S V
K H H U R C E T P H P T Y V E
H P X B K F R E C L S W W T N



GIVE	ANGELS	DREAM	STAIRWAY	LORD
STONE	LAND	EARTH	HEAVEN	HEAD
SLEEP	HOUSE	JACOB	AWOKE	GATE



THANK YOU!

Thank you SO much to everyone who has spent countless hours over the last few months in preparation for Bishop Paula's visitation last week! Your efforts paid off - it was an incredible Sunday. The new AC was working great, the church looked beautiful, the service was lovely (Paula was absolutely tickled by the pom-poms!), and Founder's Hall was so welcoming with an amazing spread of delicious food! There were also a million things that happened behind the scenes to make this happen - and that work is just as appreciated. StGs showed our Bishop what this wonderful congregation is all about, and it's because of YOU. Now let's remember her inspirational words, and use them to lean into our essential mission of radiating God's grace, equipping all people to change the world!

Community Meals - TODAY!

This afternoon we will once again have the opportunity to serve our neighbors in Waukegan. Hunger does not take a vacation in the summer and we have actually seen an increase in the number of people counting on us for food. We need volunteers to help prepare and pack the sandwiches and sides and pack the non-perishables, hand out the meals, and set-up and clean-up. Please contact Barb Schaper at 847-948-8989 if you are able to help.



Better Together Wednesday Get-Together

Put Wednesday, July 26 on your calendar! We'll gather at 6:30pm with our Better Together partners at Everts Park in Highwood (111 North Avenue) for their Wednesday Gourmet Market. Bring a lawn chair and come enjoy the live music and conversation. There are food trucks and tents from local restaurants—the best of Highwood. No need to RSVP... just show up!

By the way... what exactly is "Better Together"?

The Better Together partnership consists of four congregations in the Diocese of Chicago - St. Elisabeth's, St. Gregory's, St. Lawrence, and Trinity Episcopal Churches. This collaboration works together to expand our understanding of congregation and community by exploring innovative ways to do church in the world. We collaborate on worship and pastoral care, play and pray together, jointly support a refugee ministry and other outreach programs, and are creating new models for formation and leadership development.

So anytime you hear StGs use "Better Together," it means that we're doing this particular activity/worship service/formation/etc. in conjunction with our partner parishes!