

GOOD FRIDAY

The Celebration of the Lord's Passion



April 18, 2025

Noon

The congregation gathers in silence. Please stand as you are able at the entrance of the ministers. You are then invited to kneel in silent prayer.

THE COLLECT OF THE DAY

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE FIRST READING

Isaiah 52:13-53:12

A reading from the Prophet Isaiah

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him - so marred was his appearance, beyond human semblance, and his form beyond that of mortals - so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord.

Thanks be to God.

PSALM 22:1-11 *Deus, Deus meus*

Plainsong

- ¹ My God, my God, why have you forsaken me?
and are so far from my cry and from the words of my distress?
- ² O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.
- ³ Yet you are the Holy One,
enthroned upon the praises of Israel.
- ⁴ Our forefathers put their trust in you;
they trusted, and you delivered them.
- ⁵ They cried out to you and were delivered;
they trusted in you and were not put to shame.
- ⁶ But as for me, I am a worm and no man,
scorned by all and despised by the people.
- ⁷ All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,
- ⁸ “He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him.”
- ⁹ Yet you are he who took me out of the womb,
and kept me safe upon my mother’s breast.
- ¹⁰ I have been entrusted to you ever since I was born;
you were my God when I was still in my mother’s womb.
- ¹¹ Be not far from me, for trouble is near,
and there is none to help.

A reading from the letter to the Hebrews

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord.

Thanks be to God.

THE PASSION GOSPEL

The purpose for proclaiming the Passion narrative at length is to enable the assembly to experience the love of Christ offered to all people, despite our sins. It is a love that even death could not vanquish. The tragic crimes committed during the Passion of Christ cannot be attributed indiscriminately to all Jews of that time, nor to Jews today, and we should beware of reading these scriptures as polemic against Jews. We are mindful that Jesus, his mother Mary, and the apostles all were Jewish. We claim that Christ's death and resurrection, and the grace and love of God we interpret as gifts offered through them, are offered to all people of all times.

Please remain seated for the singing of the Passion Gospel. When Jesus arrives at Golgotha, please stand as you are able.

The Passion of Our Lord Jesus Christ according to John

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfil the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying,

"Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

Please stand as you are able.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfil what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Please kneel, as you are able, for a moment of silent prayer.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

THE SERMON

The Rev. Dr. Terry Shields Dirbas

THE SOLEMN INTERCESSION

Dear people of God, our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved, that all who believe in him might be delivered from the power of sin and death and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world: for its unity in witness and service, for all bishops and other ministers and the people whom they serve, for John our Archbishop, and all the people of this diocese, for all Christians in this community, for those about to be baptized, that God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Saviour Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them: for Charles our King and all the Royal Family, for Mark the Prime Minister and for the government of this country, for David the premier of this province and the members of the legislature, for Ken the mayor of this municipality, and all who serve the common good, that by God's help they may seek justice and truth, and live in peace and concord.

Silence

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth, that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind: for the hungry and homeless, the destitute and the oppressed; for the sick, the wounded, and the handicapped; for those in loneliness, fear, and anguish; for those who face temptation, doubt, and despair; for the sorrowful and bereaved; for prisoners and captives, and those in mortal danger; that God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the gospel of Christ; for all who have never heard the word of salvation, for those who have lost their faith, for those hardened by sin or indifference, for the contemptuous and the scornful, for those who are enemies of the cross of Christ and persecutors of his disciples, for those who in the name of Christ have persecuted others, that God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Merciful God, Creator of the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light: Look favourably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

THE VENERATION OF THE CROSS

A wooden cross is brought into the church. The procession pauses three times to sing,

Behold the wood of the cross, on which hung the Saviour of / the world.
O come, let us wor- / ship.

The veneration of the cross is an ancient rite observed on this solemn day. The clergy and assisting ministers venerate the cross, after which the congregation is invited to come forward. You may approach and bow or genuflect; you may touch or kiss the cross; or you may remain seated for silent meditation.

*O, my people, what have I done to you?
How have I offended you? Answer me.*

*Agios, O Theos. Holy God.
Agios Ischyros. Holy and strong.
Agios Athanatos, eleison hymas. Holy and immortal, have mercy upon us.*

I led you out of Egypt, from slavery to freedom,
but you led your Saviour to die on the cross.

For forty years I led you safely through the desert.
I fed you with manna from Heaven, and brought you to a land of plenty;
but you led your Saviour to die on the cross.

What more could I have done for you?
I planted you as my fairest vine,
but you yielded only bitterness.
When I was thirsty you gave me only vinegar to drink,
and you pierced your Saviour's side with a lance.

For your sake I scourged your captors and their first born sons,
but you brought your scourges down on me.

I led you from slavery to freedom, and drowned your captors in the sea,
but you handed me over to your high priests.

I opened the sea before you,
but you opened my side with a spear.

I led you on your way in a pillar of fire,
but you led me into Pilate's court.

I bore you up with manna in the desert,
but you struck me down and scourged me.

I gave you saving water from the rock,
but you gave me gall and vinegar to drink.

For you I struck down the Kings of Canaan,
but you struck my head with a reed.

I gave you a royal sceptre,
but you gave me a crown of thorns.

I raised you in the height of majesty,
but you have raised me high on a cross.

Following the veneration, the following hymns are sung in alternation as the Blessed Sacrament is brought from the Altar of Repose. The Choir sings the verses. The congregation is invited to join in singing the refrains.

R. Faith - ful Cross! a - bove all oth - er one and on - ly no - ble tree!

None in fo - liage, none in blossom, none in fruit thy peer may be;

R. sweet-est wood, and sweetest i-ron! sweetest weight is hung on thee.

Faithful Cross above all other, one and only noble tree! None in foliage, none in blossom; none in fruit thy peer may be.

Sweetest wood and sweetest iron; sweetest weight is hung on thee.

Sing, my tongue, the glorious battle, Sing the ending of the fray, O'er the Cross, the victor's trophy, Sound the loud triumphant lay: Tell how Christ, the world's Redeemer, As a Victim won the day. **Faithful Cross . . .**

God in pity saw man fallen, Shamed and sunk in misery, When he fell on death by tasting Fruit of the forbidden tree: Then another tree was chosen Which the world from death should free. **Sweetest wood . . .**

Therefore when the appointed fullness Of the holy time was come, He
was sent who maketh all things Forth from God's eternal home: Thus he
came to earth, incarnate, Offspring of a maiden's womb.

Faithful Cross . . .

Thirty years among us dwelling, Now at length his hour fulfilled, Born for
this, he meets his Passion, For that this he freely willed, On the Cross the
Lamb is lifted, Where his life-blood shall be spilled. **Sweetest wood . . .**

Bend thy boughs, O Tree of Glory, Thy too rigid sinews bend; For awhile
the ancient rigour That thy birth bestowed, suspend, And the King of
heavenly beauty On thy bosom gently tend. **Faithful Cross . . .**

Thou alone wast counted worthy This world's Ransom to sustain, That a
shipwrecked race might ever Thus a port of refuge gain, With the sacred
blood anointed From the Lamb for sinners slain. **Sweetest wood . . .**

He endured the nails, the spitting, Vinegar and spear and reed; From that
holy Body pierced Blood and water forth proceed: Earth and stars and sky
and ocean By that flood from stain are freed. **Faithful Cross . . .**

To the Trinity be glory, To the Father and the Son, With the co-eternal
Spirit, Ever Three and ever One, One in love and one in splendour, While
unending ages run. Amen. **Sweetest wood . . .**

THE LORD'S PRAYER

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, the power, and the
glory, for ever and ever. Amen.

THE INVITATION TO HOLY COMMUNION

Jesus is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

We invite all baptized Christians to receive the sacrament of Holy Communion. Gluten-free wafers are available upon request. If you prefer to receive a blessing instead of the bread and wine, you may indicate that desire by crossing your arms over your chest. If you are unable to come forward, please ask a sidesperson to have Communion brought to you.

ANTHEMS AT THE COMMUNION

Throned upon the awful tree

tune: Nicht So Traurig
music: Johann Sebastian Bach (1685–1750)
words: John Ellerton (1826–1893)

Throned upon the awful tree, King of grief, I watch with thee; darkness
veils thine anguished face; none its lines of woe can trace; none can tell
what pangs unknown hold thee silent and alone:

silent through those three dread hours, wrestling with the evil powers, left
alone with human sin, gloom around thee and within, till the appointed
time is nigh, till the Lamb of God may die.

Hark, that cry that peals aloud upward through the whelming cloud!
'Thou, the Father's only Son, thou his own anointed one, thou dost ask
him— can it be?— 'Why hast thou forsaken me?'

Lord, should fear and anguish roll darkly o'er my sinful soul, thou, who
once wast thus bereft that thine own might ne'er be left, teach me by that
bitter cry in the gloom to know thee nigh.

Adoramus Te

Quirino Gasparini (1721-1778)

*Adoramus te, Christe, et benedicimus tibi: quia per sanctam crucem tuam redemisti
mundum.*

We adore thee, O Christ, and we bless thee: because by thy holy cross
thou hast redeemed the world.

Jesu, grant me this I pray

music: Orlando Gibbons (1583–1625)

words: Symphonia Sirenum Selectarum, 1695

translated by Henry Williams Baker (1821–1877)

Jesu, grant me this I pray, ever in thy heart to stay; let me evermore abide
hidden in thy wounded side.

If the evil one prepare, or the world, a tempting snare, I am safe when I
abide in thy heart and wounded side.

If the flesh, more dangerous still, tempt my soul to deeds of ill, naught I
fear when I abide in thy heart and wounded side.

Death will come one day to me; Jesu, cast me not from thee; dying, let me
still abide in thy heart and wounded side.

THE PRAYER AFTER COMMUNION

Lord Jesus Christ, Son of the living God,
we pray you to set your passion, cross, and death
between your judgement and our souls,
now and in the hour of our death.
Give mercy and grace to the living,
pardon and rest to the dead,
to your holy Church peace and concord,
and to us sinners everlasting life and glory;
for with the Father and the Holy Spirit, you live and reign,
one God, now and for ever. **Amen.**

Please depart in silence.

ST. JOHN'S, SHAUGHNESSY STAFF AND LEADERSHIP

Please contact the parish office if you would like to be added to our mailing list, so that we may let you know about upcoming events.

Clergy and Staff

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