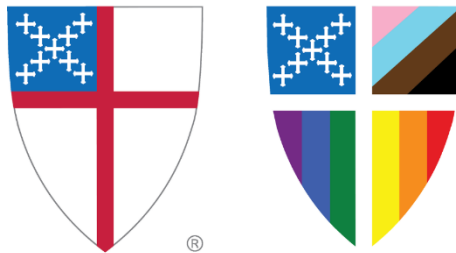


Episcopal Church of Reconciliation



church of reconciliation

All are welcome



Good Friday
April 18, 2025
Noon

Our Mission

We seek and experience God through worship and discovery as we welcome, embrace, and serve one another and our neighbors, respecting all of Creation and living on Earth in the assurance that by God's love all things have their being.

Our Vision

Living out the Radical and Reconciling Love of Christ, we are catalysts and connectors unleashing God's abundance to bless and transform ourselves, our neighborhood and our world.



church of reconciliation

YOU ARE WELCOME HERE

We welcome you if you can sing like Andrea Bocelli or like our pastor who can't carry a note in a bucket. You're welcome here if you're "just browsing," just woke up, or just got out of jail. We don't care if you're more Catholic than the Pope, or haven't been in church since little Joey's Baptism. We extend a special welcome to those who are over 60 but not grown up yet, and to teenagers who are growing up too fast. We welcome soccer moms, NASCAR dads, starving artists, latte-sippers, vegetarians, hunters, junk-food eaters. We welcome those who are in recovery or still addicted. We welcome you if you're having problems or you're down in the dumps or if you don't like "organized religion;" we've been there too. If you blew all your offering money at the dirt track, you're welcome here. We offer a special welcome to those who think the earth is flat, work too hard, don't work, can't spell, or came because grandma is in town and wanted to go to church. We welcome those who are inked, pierced, or both. We offer a special welcome to those who could use a prayer right now, had religion shoved down your throat as a kid, or got lost in traffic and wound up here by mistake. We welcome tourists, seekers and doubters, bleeding hearts ... and you! Assisted listening devices and large-print bulletins are available in the church narthexes (Latin for 'entrance').

WELCOME CARDS

If you are visiting today, please fill out one of the Welcome Cards in your pew or use this QR code, and put it in the offering plate or hand it to an Usher or the priest. Rev. Reagan would like to phone you and offer a personal greeting. If you provide your email address, we will add you to our weekly newsletter distribution. We're glad you are here!



CHILDREN IN WORSHIP

To parents and guardians of children....May we suggest...RELAX!
God put the wiggle in children. Don't feel you have to suppress it in God's house. All are welcome! Feel free to sit towards the front where it is easier for your little ones to see and hear what is going on at the altar. They tire of seeing the backs of others! Children learn about worship by being in worship. If you have to leave the service with your child, feel free to do so, but please come back. As Jesus said, "Let the children come to me..." Remember that the way we welcome children in church directly affects the way they respond to the church, to God, and one another.
To members of our parish: The presence of children is a gift to the church and a reminder that our parish is growing. Please welcome our children and give a smile of encouragement to their parents.

GOT QUESTIONS?

We LOVE questions! Rev. Reagan would be more than happy to talk to you about your questions. You can call the office, email her, or put yourself on her calendar through Calendly. Use this QR code to make an appointment. And, once again, Welcome!



On this day the ministers enter in silence.

All kneel as able for silent prayer.

Celebrant: Blessed be our God.

People: **Forever and ever. Amen.**

Celebrant: Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was handed over, 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 Lesson

Lector: A reading from Isaiah.

Isaiah 52:13-53:12
Read by Lauren Cate

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;

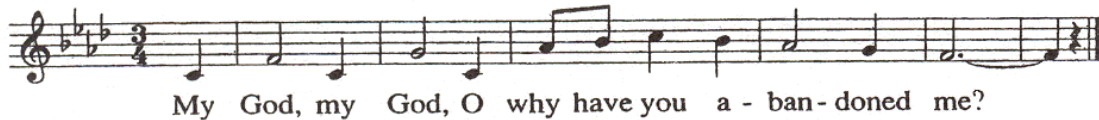
yet he bore the sin of many,

and made intercession for the transgressors.

Lector: The Word of the Lord.

All: Thanks be to God.

Psalm 22:1-11



Verses

1. All who see me laugh at me, they mock me and they shake their heads:
"He relied on the Lord, let the Lord be his refuge."
2. As dogs around me, they circle me about.
Wounded me and pierced me, I can number all my bones.
3. My clothing they divided, for my garments casting lots,
O Lord, do not desert me, but hasten to my aid.
4. I will praise you to my people, and proclaim you in their midst,
O fear the Lord, my people, give glory to God's name.

Text: Psalm 22:8-9, 17-18; 19-20; 23-24; Marty Haugen, © 1983, GIA Publications, Inc.; refrain trans. © 1969, ICEL
Music: Marty Haugen, © 1983, GIA Publications, Inc.

The Second Lesson

Lector: A reading from the book of Ephesians.

Ephesians 1:3–10
Read by Jude Castillo

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ* before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.

Lector: The Word of the Lord.

All: Thanks be to God.

The Gospel

John 18:1-19:42

Officiant: The Holy Gospel of our Savior 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 fulfill 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 Judean 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 Judean leadership 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 Judeans 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 Judeans replied, "We are not permitted to put anyone to death." (This was to fulfill 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 Judeans?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Judean, 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 Judeans.

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 Judeans 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 Judeans?” 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 Judeans!” 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 Judeans 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 Judeans 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 Judeans, “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.

The congregation stands for the remainder of the Gospel reading.

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 Judeans.” Many of the Judeans 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 Judeans said to Pilate, “Do not write, ‘The King of the Judeans,’ but, ‘This man said, I am King of the Judeans.’” 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 fulfill 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 fulfill 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.

Since it was the day of Preparation, the Judeans 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 Judean authorities, 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.

Sermon

The Rev. Reagan Gonzalez
Rector

The Solemn Collects

Intercessors: The Rev. Reagan Gonzalez and Pat Patterson

Officiant:

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.

The People kneel as able.

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 David and Angela, our Bishops, and all the people of this diocese
For all Christians in this community
For those about to be baptized, especially Ruby Elizabeth Ribb.
That God will confirm God's 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 Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;
For the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For 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 the Jewish people who possess an eternal covenant with the Lord, who delivered them from bondage to freedom;
For continued faithfulness to God's covenant with them;
For their flourishing in peace as witnesses to God's sustaining love;
For safety from all malice and harm;
For the fullness of redemption for the sake of God's Name.
That unity and concord may exist between Jews and Christians in obedience to God's will.

Silence

God of Abraham, you planted your people Israel as the root and grafted Gentiles as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. So bless the children of your covenant that we together may attain the fullness of your blessing for the world. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind;
For those who are hungry and homeless, destitute and oppressed
For those who are ill or disabled, in body, mind, or spirit
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For those who are sorrowful and bereaved
For those who are persecuted for the sake of Christ

For prisoners, refugees, and captives
For victims of war, genocide, and trafficking, and all 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 those who have not embraced God's redemptive love;
For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin and indifference
For the contemptuous and the scornful
For those who are 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, the source of life and fountain of mercy, let the Gospel of your Son Jesus Christ be preached with grace and love; turn the hearts of the followers of Jesus who have harmed others in his name; lead all to repentance and amendment of life; and sustain by your loving grace all who lift their eyes to you. **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 favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility 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.**

A wooden cross is now be brought into the church and placed in the sight of the people.

Anthem 1

We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

*Let your ways be known upon earth,
your saving health among all nations.*

Let the peoples praise you, O God;
let all the peoples praise you.

*We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

Veneration of the Cross

The people may venerate the cross.

Congregational Hymn

Were You There?

1. Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?
2. Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?
3. Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

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,**

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

Officiant

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment 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.**

*A bell will toll 33 times.
After the tolling of the bell the People depart in silence.*

Ministers of the Service

April 18, 2025

Officiant and Preacher: The Rev. Reagan Gonzalez

Vergers: Ron Graham

Livestream: Hugo Chaidez-Watkins

Lectors: Jude Castillo and Laureen Cate

Solemn Collects: Pat Patterson

Altar Guild: All Teams

Ushers: Pat Patterson and Robert Carington

Vestry Counter: Hugo Chaidez-Watkins

HOLY WEEK & EASTER TIMETABLE

CHURCH OF RECONCILIATION

APRIL 13TH-APRIL 27TH

April 12th

9am-12pm Palm Cross Workshop

Palm Sunday

8am Palm Procession and Service

8:45am Breakfast Together

9:15am Holy Week Boxes and Gallery Walk

9am to 10am Pictures with the donkey

10:15am Palm Procession with the donkey

11:45am Youth After Church

Holy Wednesday

5:30pm Family Art Night

The Tie Dye Triduum Tradition

Maundy Thursday

5:30pm Agape Dinner

7pm Maundy Thursday Service with Foot

Washing and Stripping of the Altar

8pm to 8am Prayer Vigil in the Sanctuary

Good Friday

12pm Good Friday Service

2pm The Artist's Way of the Cross:

A Stations of the Cross Experience

Holy Saturday

10:30am Youth Sidewalk Art

7pm Candle Light Easter Vigil

Easter Sunday

7am Sunrise Service on The Labyrinth

8:45am Breakfast Together

10am Easter Egg Hunt

10:30am Holy Eucharist Rite II

Sunday after Easter

Children and Youth Sunday

Wear Triduum Tie Dye!

CHURCH OF RECONCILIATION

AN EPISCOPAL FAITH COMMUNITY

8900 STARCREST DRIVE
SAN ANTONIO, TEXAS 78217
WWW.COR-SATX.ORG

THE
Episcopal
CHURCH



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The Episcopal Church of Reconciliation

8900 Starcrest Drive, San Antonio, TX 78217

Phone: (210) 655-2731

www.cor-satx.org

Church Office Hours:

Tuesday – Friday, 9:00am – 3:00pm

Have questions? Email us at:

info@cor-satx.org

Reconciliation Vestry and Officers

Through 2025

Bryna Nation, *Junior Steward*

Roderick “Pat” Patterson

Sam Gilliam

April Toman, *Senior Steward*

Through 2026

Teresa Gray

Sonia Suire

Through 2027

Hugo Chaidez-Watkins

Vanessa Gill, *Clerk*

Christine Hausser

Brad Teahl

Suzanne Scott, *Treasurer*

Mike Moneer, *Assistant Treasurer*

Reconciliation Staff

The Rev. Reagan Gonzalez, Rector

Erica Valle, Parish Administrator

Rusty Wilson, Administrative Assistant

Tamara Talasek, Director of Family Ministries

Christina Denton, Interim Music Director

Mary Hitt, Financial Administrator

Bill Swann, Finance and Facilities Manager

Richard Davila, Handyman/Sexton

Idalia Davila, Caretaker