

About a decade ago, I was the pastor of a very small church in the South Bay, and we started linking arms with other pastors and congregations like CPC that had a big heart for vulnerable children and families in the Bay Area.

What started with one little church in the South Bay is today almost 400 churches that have linked arms, not just in the Bay Area, but beyond. Together, we're raising up foster families, we're raising up support teams for foster families, and we're committed to keep going until there is more than enough to meet the need. We have this collective vision that one day there will be a waiting list of families rather than a waiting list of children in need of a home, and that churches like CPC would be on the front lines of helping to make that happen. That is the vision and movement of Foster the City.

When I first started this back in 2015, for a few days, I thought we were pioneers. I thought we had created something that had never been done before. I thought we were innovators. And then I went on Google and realized there were movements like Foster the City springing up all over the country. Churches are coming together and moving towards the vulnerable in places like Oregon, Colorado, Georgia, and Arkansas, and the list goes on and on.

That did a couple of things to me. It humbled me a little bit. I realized I'm not quite as creative as I thought I was. But it also lit me up because I realized that over the last 10 or 15 years, the Holy Spirit has awakened the American Church for the vulnerable again. The Holy Spirit is reawakening the hearts of God's people for children and families that matter so much to the heart of God. How cool is it that we get to be a part of that greater movement. We get to be like one piece of the puzzle.

That said, there is a pioneer named Bishop Aaron Blake. In the early 2000s, Bishop Blake was the pastor of a small congregation in Brownwood, Texas, Brown County. Bishop Blake was bi-vocational, so he was also the at-risk counselor at the local high school. Bishop Blake was the counselor who would have kids coming in and out of his office all throughout the day, just needing to talk.

One of those kids was a boy named Melvin Johnson. Melvin Johnson was on the football team. He was also in the foster care system. One day, Melvin walked into Bishop Blake's office with tears streaming down his face. He began to pour out his heart and tell Bishop Blake that he had yet another failed placement, which meant he was losing another foster home. Bishop Blake

had no clue about the foster care system and didn't really know what to say.

So, he said, "Ah, Melvin, I'm so sorry. This is hard. You're such a great kid. Anybody would be lucky to take care of you. Man, I wish I could help you. I wish I could take you in." Melvin said, "Wait. You would help a kid like me?" Bishop Blake said, "Of course. Oh, I'm so sorry, Melvin." So, Melvin wiped the tears from his eyes and went on with his day. It wasn't long after that that Bishop Blake got a phone call. It was a social worker who said, "I'm here with a boy named Melvin Johnson, and he said that he could come home with you." He said, "I'm going to need to talk to my wife about that." So, he goes home, and he talks to his wife, Mary, who blurts out, "Oh, Aaron, I sure hope you told them yes."

So they brought Melvin home. It wasn't long after that, though, that the tight end from the football team had a failed placement and needed a home, and Melvin said, "Oh, it's okay. You can come with the Blakes and me." And so, they brought the tight end home. But then the fullback needed a placement, and then the other fullback needed a placement, and then the defensive back needed a placement. All told, they ended up with six teenage boys from the football team as a part of the Blake family.

Bishop Blake has become a friend of Foster the City over the years. When he told us this story, he said that before these boys would come into their house, he would stand out with them on the sidewalk and say, "Listen, when you walk through that door, you are being grafted into my family." That was the phrase he used. In other words, "I'm going to provide for you; I'm going to protect you; I'm going to care for you; I'm going to love you as if you were my own flesh and blood. You're being grafted into my family." Then those boys would walk through the door. That wasn't just some sweet sentiment, that was tried and tested.

One night one of the boys, in the middle of the night, was up in his room playing with matches and accidentally set his curtains on fire. Within a matter of minutes, the entire Blake family was standing out on the sidewalk watching their house burn to the ground. Bishop Blake said that when he was standing there next to his wife, all he could think about as their house was burning to the ground was what must be going through Mary's mind. Did she regret saying yes to this? Look at all that this has cost her. But when all was said and done, and the firetrucks had driven off, Mary turned to Aaron and the rest of the kids and said,

"Well, we'd better get to the store. We have to get some school supplies."

The next day, the boys didn't go to class. They cut class because they were so sure that social workers would show up at their school and tell them they had another failed placement. Surely, they crossed a line. They burned the house down. Bishop Blake found the boys hiding in the gym and brought them back into the hotel room. He said, "Guys, I told you that you are grafted into our family, and nothing is going to change that." That night, they held an adoption ceremony in their hotel room.

The story doesn't stop there. Blake had come face-to-face with the reality that there were boys like this coming into the foster care system, who needed love and stability and continued support even when things got hard. So one Sunday morning, he stood in front of his church and told his congregation that there were more kids coming into the foster care system in Brown County than there were families ready to help them, and it shouldn't be this way.

He asked his congregation, "Who would stand with them for these children?" A woman stood up and said, "I will, Bishop." And then another woman stood up, and another. All told, this tiny little congregation ended up with 15 new foster families. Thirty-nine kids from foster care joined the congregation over the coming months.

Churches and pastors in the area began to hear what was happening in this congregation and wanted in. Together, they worked over the next several years until they reached a point where there was a waiting list of families rather than a waiting list of children in need of a home.

Blake was the pioneer. Those are the footsteps that we're following in. I love this story because this is meant to be our story. Bishop Blake saw Melvin Johnson, and his heart broke for him. That led him to action. It moved him to open-handed hospitality. What was birthed in his spirit was this gospel-shaped vision for the house of God.

Here at CPC, we've been in a series walking together through the Gospel of John as we try to better understand who Jesus is and all that he has done. Here's how I'm categorizing it: Wet eyes, open hands, and a gospel-shaped vision. Those are the three categories we'll discuss today. Because in John 2, we see this.

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. To those who sold doves he said, "Get these out of here! Stop turning my Father's house into a market!" His disciples remembered that it is written: "Zeal for your house will consume me."

The Jews then responded to him, "What sign can you show us to prove your authority to do all this?" Jesus answered them, "Destroy this temple, and I will raise it again in three days." They replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken. Now while he was in Jerusalem at the Passover Festival, many people saw the signs he was performing and believed in his name. But Jesus would not entrust himself to them, for he knew all people. He did not need any testimony about mankind, for he knew what was in each person. John 2:13-25

There's so much in these 12 or 13 verses. We're going to pull out just three things that we see from this greater story—wet eyes, open hands, and a gospel vision. Before we do that, I want to get ahead of any potential confusion or controversy about this specific story. In John's gospel, Jesus clears out the temple right at the beginning of his public ministry. This happens right after he changed the water into wine, which we know is the first official sign that launched him into public ministry.

What's interesting is that the other gospel writers, Matthew, Mark, and Luke, all tell this story at the end of his public ministry. It's the week leading up to the cross. So, the question that has divided scholars over the years is whether Jesus cleared the temple once or twice? There are some very smart people on both sides of that question. Some people say that he did it twice. He wanted to bookend his ministry. He wanted to do it once in the beginning and then once at the end.

Personally, I'm inclined to believe that he did it once, and John simply moved this story to the beginning of the narrative. You have to remember that ancient biographers were not as concerned with day-to-day, sequential timelines as you and I are. It's a different literature. Ancient biographers were more concerned with taking certain events and stories and piecing them together to form a theological vision of who Jesus was and what he accomplished.

Pastor Tim Keller, before he passed, pastored in New York City. He liked to point out that these two stories, Jesus turning water into wine and clearing the temple, help to remind us that Jesus is Lord of the wine and Lord of the whip. So sometimes life with God means that he lovingly and graciously blesses us and adds to our life as he did with the wine, and sometimes life with God means that he lovingly and graciously removes things from our life, as he did with the whip.

Here's the deal. We don't need to argue. We don't need to debate whether or not he did it once or twice. But we will bounce around a bit to the other gospels in telling this story to help us better understand Jesus' motivation. What was the why? What

was the purpose behind this? Because my goodness, at first glance, doesn't this seem out of character for the Jesus that we know and love? What would compel Jesus to make a scene like this? In a world that expected the Messiah to come in and celebrate and bask in what was happening in the temple, Jesus does the opposite.

He sees the exploitation, corruption, and perversion of what the house of God was meant to be. In that day, the temple had a massive courtyard that was dedicated for the Gentiles, for the non-Jews. It was a place where the outsider, the foreigner, could come in and have an experience, could come into the presence of God in prayer. Instead, they had set up all of these stalls where they would sell animals for sacrifice, and stalls set aside for exchanging currency. There's nothing wrong with that. They needed animals for sacrifice, and they didn't like to use the Roman currency because it had Caesar on it. They didn't like to give that to the Lord, so they used Jewish currency.

There was nothing wrong with exchanging currency. The problem was that they gouged prices. Then the currency rates were poor, so they were essentially exploiting foreigners. They were exploiting the outsider. Even more fundamentally wrong than that was that commercialization was crowding out the outsider. These good things that the church was about were crowding out the outsider, the marginalized, and the foreigner, and this was breaking the heart of God.

It broke God's heart that those on the outside could not come in and experience God's love and healing. So much so that, in Luke's account, as Jesus was initially making his way towards Jerusalem, he stopped at an overlook to the city and began to weep. His heart was broken. He wept over the city of Jerusalem because of how broken and how far they were from God. And it's from this place of weeping that he then goes in and clears the temple.

Here's my point to all of this: what drives the action in the temple is love, not anger. Or at least not an unrighteous anger. What drives the action in the temple is love. Someone once said, "Some things can only be seen through tears." Some things can only be seen with wet eyes, and as followers of Jesus, we are called to that broken-heartedness over the things that break the heart of God. When was the last time something broke your heart? Maybe it was something beautiful that brought you to tears. Maybe it was something broken. When was the last time that you were in proximity to something or someone where tears were the only appropriate response?

John Tyson is a pastor and author in New York. He recently shared about a survey that he did while he was researching for a book. He asked, "What are the biggest issues that men struggle with in the world today?" And he got all kinds of answers coming back in. A lot of the answers you'd probably expect—identity, loneliness, and lust. But he got this flood of answers that he was not

expecting, and you could categorize it as emotional numbness. He said that men wrote in and noted in themselves an inability to feel. Women would talk about this deadness in men's hearts. Guys, does that resonate at all? He went on to write,

Life can grind a man's heart out. It can cause it to weaken, callus, form a wound, and become numb. We can just go through the motions so often that slowly our hearts shrivel and atrophy. But we can also choose to position our hearts at the places that they come alive, the places of beauty and brokenness, sorrow and joy. John Tyson

We live in a world that is designed to distract and numb us, and it is so easy for us to hold hard things at arm's length. When was the last time you allowed yourself to be in proximity to someone or something that was truly broken that might break your heart? Paul tells us we are to intentionally rejoice with those who rejoice and weep with those who weep. We have to choose to enter into places and relationships where tears are the only appropriate response.

The philosopher Albert Camus wrote, "A life worth living is a life lived to the point of tears." If we do this, if we move towards tears, this is where we find Jesus. Jesus wept with those who are grieving. He wept over death. He wept for the outsider and the marginalized. He wept over a broken city, as we just read in Luke 19. He wept over a corrupt temple. He wept for those who were not being welcomed into the presence of God. It breaks his heart.

John Tyson goes on to write, "Jesus wept is the shortest verse in the Bible. It may also be the most profound, for here is a God with sacred tears on his cheeks. Being a disciple includes asking Jesus to teach us the way of tears." Please hear me. Push back on the trivial distractions that rob you of your capacity to love. May God have mercy on our dry eyes. May rivers of tears flow again. Our world does not need people with more charisma or confidence. Our world does not need people with bigger bank accounts or talents. Our world does not need people with more swagger. We need people with tears in their eyes. Our world needs people who care.

My oldest son was seven at the time we started our foster care journey. He told me it was at that point that he started to see me cry. He'd never seen me cry before. I cry all the time now. I had kept a lot of the hard things at arm's length. I kept my distance. A lot of that began to change when my wife and I started our foster care training classes. I began to hear stories about things that were happening in my backyard, in my neighborhood. Stories I still think about a decade later. I heard stories of children being neglected and abused. What if we stop holding stories like that at arm's length? That's happening in our backyard, folks.

I heard a story just recently about a 12-year-old girl here in the Bay Area. A social worker reached out to us. She said this girl's

family had abandoned her and that this girl has done what she's had to do to survive. Do you know what that means? She's 12. The reason why the social worker was reaching out to us was that they literally couldn't find any family that would take in this precious, beloved girl.

These stories should make us squirm a little bit. They should cause a visceral response within our bodies. It should bring tears to our eyes. We cannot call normal or become ambivalent to that which God is weeping over. May God have mercy on our dry eyes. We have to care, CPC. May rivers of tears flow. Jackie Pullinger, a missionary in China, said, "God wants us to have soft hearts and hard feet. The trouble with so many of us is that we have hard hearts and soft feet."

The first thing we see here is wet eyes. That's what motivated Jesus to go into the temple and clean house. He was looking over the city of Jerusalem, and his heart broke for those who were far from God. His heart broke for those who were not able to experience the love, healing, and hope of God. The next thing we see is open hands. Of course, I'm referring to this biblical vision of hospitality. I love how much we've talked about open hands already today. I love that it's all out in your lobby. This is a church that cares deeply about being hospitable to the world around us.

In Matthew's account of this story, we are told that the very first thing Jesus does after clearing the temple is bring in the blind and lame. I love that because the blind and lame, up until that point, weren't welcome in the temple. But the first thing Jesus does is clean house. Then he brings the blind and the lame into the temple and heals them.

New Testament scholar Joshua Jipp said, "The entire ministry of Jesus is appropriately captured in the phrase 'Divine hospitality to the stranger and sinner.' That's the ministry of Jesus, hospitality to the stranger and the sinner. One of the best books that I've read over the last couple of years is written by Will Guidara called *Unreasonable Hospitality*. I recommend it.

Will was the general manager at Eleven Madison Park. It was a pretty good restaurant in New York City. Will tells the story about how Eleven Madison Park went from being a pretty good restaurant in New York to becoming a three-Michelin-starred number one restaurant in the world. As you can imagine, even just from the title of the book, it wasn't just because it was great food. It was also because it was over-the-top intentional, thoughtful, radical hospitality to every guest that came through the door.

They would get to know their guests before they came in. They created this curated, unbelievable experience for each guest. He said it all started one day as he was on the restaurant floor bussing a table. He overheard a conversation happening behind him. It was a table full of a bunch of guys that had come into New York City just for a fine dining trip, and they were just about to leave. They had their packed bags with them. He overheard one

of the guys say, "Man, there was just one thing I didn't get to try. I just wish I had the opportunity to have grabbed one of those famous New York City street hot dogs."

So Will slipped out of the restaurant. He ran down to the corner and bought a \$2 New York City street hot dog. He brought it back to his world-famous chef, and he said, "Would you please plate this?" He cut it up all fancy, drizzled mustard over it all, and he brought it back out to the man and slipped it in front of him. He said, "We would hate for you to leave New York City without a complete culinary experience." The guy was blown away. He said that out of all of the thousands and thousands of dollars that they spent in New York City and all the great places they visited, that \$2.00 moment was the best moment of his trip.

This caused Will to realize the power of truly seeing, hearing, and caring about the people in front of him, and actually working to meet their needs and desires. He started his book like this. "Most of the chefs on the 50 Best list had made their impact by focusing on innovation and what needed to change. But as I thought about the impact that I wanted to make, I focused on the one thing that wouldn't." Fads fade, and cycle, but the human desire to be taken care of never goes away.

Dr. Curt Thompson, one of the leading voices and minds around attachment theory, wrote, "We all were born into this world looking for someone to look back at us, and we remain in this mode of searching for the rest of our lives." We are all looking for someone to see us and care about us. Someone who knows us and works to meet our needs and desires.

Jesus shows us here in John 2, and in the Gospels in general, that it goes so much deeper than that. Because the reality is, the hospitality at 11 Madison Park is for the wealthy. You pay thousands of dollars to have a once-in-a-lifetime experience. Jesus says it goes much deeper than that. This is what he has to say about hospitality: "When you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed."

Now, Jesus is not saying you can never have a banquet with your buddies. He had dinner parties all the time with his friends. But what he's saying is it can't stop there. Hospitality goes so much further than that. In fact, the word hospitality comes from the Greek word *philoxenia*. That's a compound word. You got *philo*, and you got *xenia*. Philo means friend, xenia means foreigner. So hospitality literally means friend to the foreigner. Friend to the outsider. Friend to the marginalized. I know that hospitality is a key value here at CPC. That's what it means, being a friend to the outsider. This is what we're called to do.

Jason Johnson is a foster dad, a pastor, and an author. He said, "We cannot rightly raise our hands in worship of a God that steps towards us in our hard and broken and then use those same hands to push the hard and broken of others away." To whom is

God leading you to open your hands and heart? How might you share your time, resources, and life with those around you?

Maybe God's already putting somebody on your heart and mind. You might be thinking to yourself, but at what cost? What if I move towards the outsider and the marginalized? What might that cost me? How will it impact my time, money, sense of safety, and my sense of stability? And the answer is that it will. The reality is, every time we see a need in front of us, we all do a cost analysis in our minds. How will this impact me?

Wet eyes and open hands are costly. But listen, please hear me. Surely your life, surely my life was meant to be more than just about getting to the finish line as safely and comfortably as possible. Our lives are meant to tell so much of a better story than that. Let me share with you a family that lives with open hands.

Mom: When I found out I was pregnant with Loyal, I was in Florida. My first thought was probably not the best one, but it was, "Why now?" Out of any time in my life that I could've gotten pregnant, why this time, when I have nothing to give this baby? Using [drugs] was my life. I used my whole pregnancy, up to the day before I had Loyal.

I was thinking Loyal's dad was going to come and be with the family. He got out of jail and never came to see me. When that happened, it threw me. I was already losing it, starting to see things a little bit, but then after that happened, I really started seeing things, and I thought there was stuff in my legs, in my skin, and then I started seeing things on Loyal's skin, and that's when I ended up calling for the ambulance. The police officer made me give him to CPS.

Foster Parent: We got the call for our first placement. She said, "Hi, Alicia. I'm a social worker, and are you able to take in an eight-month-old boy?" And I remember saying, "Yes, of course we can." So she said, "All I can tell you is he's been cleared from the hospital, and he's in good health. His name is Loyal."

We had the most surreal night of someone's little boy being in our home, and we don't know anything about him. We're going to jump in and take care of him. I remember he was lying on our rug his first night doing tummy time, and I was wondering, like, "What did we do?"

We started doing visits with his mom. On the third or fourth visit, I dropped Loyal off and left for an hour, and when I came back, she came out walking down the hallway to me. I just remember telling her, "Hey, I want you to know I am not trying to steal him from you. I'm here to help him and you."

Mom: I had this worry in my brain because I don't have him all the time. I just worried about this bond that they were creating, and that was really hard for me. While I was in recovery, I met this girl named Nikki. She had a close relationship with her foster family, and at first, I thought that was so weird. I didn't know how she could do it. One day, she broke it down. She's like, "They

can be your best advocate." I just didn't believe it until I really started seeing it with her.

One day, her kids were sick, and the foster parent immediately brought over some medicine for her and the baby. It wasn't just about the baby. It was about them both, and it made me look at it differently. Like, yes, he's part of their family, but he's also my family, too. You know? And, like, it just had me look at things differently.

Foster Mom: All of a sudden, I could tell that she was looking at me differently, and she was talking to me more. She started sharing more about her personal life and opening up more. It just filled me with hope of what this could be. This could be something so beautiful, because now she's opening herself up to me. Now we can work together to see Loyal flourish and feel so loved as he transitions back to being with Mom.

Two nights before Loyal was going back to his mom, we invited our community of people to come to the house to pray over Loyal. We told them to bring their kids because they've been a part of the process, and they loved Loyal. Over the last year and a half, these people were with us through the ups and downs. And all of our kids prayed over him, for his future and his mom. Then the adults sat around a table, and we prayed scripture over him. We prayed that we would continue to be a part of his life, and we prayed for his mom, that their bond would grow, and that there would be healing there.

I was crying and couldn't pray. But my support team prayed for me. I had friends around who prayed for me on behalf of Loyal. It's something I look back on and know that I could not have done it without them.

Mom: On February 28, I got him back. That was great.

Foster Mom: I told her that I would not reach out to her. I would leave it up to her to contact me, but we would love to still be a part of her life and Loyal's life.

Mom: Three weeks after I got full custody of Loyal, I could see that he missed them, and he wanted to see them, which I'm not going to lie, that was a little hard for me because I was all in my loving mood. But I reached out to Alicia [foster mom] and asked if we could FaceTime?

Foster Mom: She asked if we wanted to be Loyal's godparents. I jumped at any opportunity to continue to be a part of both of their lives.

Mom: They've raised him so well while they had him, and he was so happy. He could've come back any way, but he came back perfect. Why wouldn't I want to keep that side of him still in his life?

Foster Mom: So as God was shifting our hearts from wanting to adopt him. God was showing us how to love this other family and welcome them into ours. It was God continually showing

me the gospel in my own life, how much I needed it. It was this act of him teaching me how to take the stranger and love them into family.

That is my favorite line from that video at the end when the foster mom says to take the stranger and love them into the family. I can't think of a better definition of open hands than that. Wet eyes, open hands, and a gospel-shaped vision.

The Jews then responded to him, "What sign can you show us to prove your authority to do all this?" Jesus answered them, "Destroy this temple, and I will raise it again in three days." John 2:18-19

In a bit of a cryptic way, he says, "If you just knew what I was about to do for you. I'm going to lay down my life. Nobody's going to take my life from me. I'm going to lay it down of my own accord. I'm going to lay down my life for your sins. And after three days, I'll take it back up again. Victory is won."

The more that we get the gospel penetrating our hearts and minds, the more that it changes everything, including our lives of hospitality and compassion for the vulnerable. Let me give you just one more example of that. Let me tell you about a guy named Charles Brace, who was born in the 1800s in the north-eastern part of the US. He grew up in a Christian home.

When Charles was a teenager, he was sitting in church on a Sunday morning just like you are today, and he was listening to a message from his pastor. The pastor said something that shifted the trajectory of Charles's life. I'm going to paraphrase it, but basically the pastor said that when we stop to remember the gospel, when we stop to remember all that God has done for us in our time of need, when we see others in need around us now, it's impossible for us to believe we don't have some responsibility to do something.

That made a lot of sense to Charles. So a few years later, he decided to go to seminary. He was going to become a pastor. One day, when he was in New York, in seminary, he walked through the streets, and he found himself in this neighborhood he'd never been in before. It's called Five Points. At the time, it was a neighborhood known for its crime, prostitution, poverty, and gang violence.

He said that when he walked into that neighborhood, his heart broke because what he saw in front of him were hundreds of children living in these broken, unhealthy environments, and his mind went back to what his pastor had said those years before. In light of all that God has done for me when I was in need, I have to do something with what I'm seeing in front of me. So he got some of his buddies together, they were in their mid-20s

at the time, and they started what they called the Children's Aid Society. You can look them up. They're still going today, 150 years later.

The Children's Aid Society started all kinds of programs that dealt, at a root level, with what they were seeing in front of them in Five Points. They started the first-ever free school lunch program. They started schools for kids who were disabled. They started the first free dental clinic for kids in the area. They started the first-ever parent-teacher association. Has anybody ever been a part of the PTA? You can blame Charles for that. They started, most notably, with foster care.

They would help these kids who were living in unhealthy environments find a stable home to live in while their biological families took the steps to get healthy again, and then they would be reunited. What morphed and evolved from there, with the Children's Aid Society, is now the modern foster care system. I want to make sure you're tracking with me. Foster care was started by a pastor. Foster care was started by a Christian motivated by the gospel.

In light of all that God has done for us, now we get to live our lives for the vulnerable. Isn't that beautiful? That's our legacy, and we get the opportunity to pick up that same torch and carry that on into our generation. We love because he first loved us.

Mr. Rogers said it well at a graduation ceremony. "From the time you were very little, you have had people who have smiled you into smiling. Who has talked you into talking, sung you into singing, loved you into loving."

At the deepest core of who we are as followers of Jesus, that is true about us. God has loved us into loving. Maybe God is calling you to love as he has loved you. How might he be inviting you and shaping you into a person of love?

This manuscript represents the bulk of what was preached at CPC. For further detail, please refer to the audio recording of this sermon.

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Catalog No.1502-4FC