

Services

Sunday

8:00 am Eucharist with hymns

9:00 am Fellowship

9:15 am Forum

10:00 am Sunday School

10:15 am Sung Eucharist

11:15 am Fellowship

Wednesday

10:00 am Eucharist (Chapel)

Daily

7:30 am Morning Prayer (Chapel)

8:00 am Friday Morning Prayer (Chapel)

(no Saturday service)

Music Rehearsals

St Thomas Singers

Thursdays, 7:30 pm

Sundays, 9:15 am

Youth Ensemble

Most Sundays, 11:30 am

St Thomas Choristers

Most Sundays, 11:30 am

Calendar

Wednesdays • March 3, 10, 17, 24

A Lenten Walk with St. Francis

5:30 pm, Evensong, *Chapel*

6:00 pm, Soup & Bread, *Great Hall*

6:30 pm, Program, *Great Hall*

March 6

Safeguarding God's Children

10:00 am – 2:00 pm, *Great Hall*

March 28

Palm Sunday

Holy Eucharist 8:00 and 10:15 am

No Forum

March 29

Reconciliation

With Fr. Lex 2:00 – 4:00 pm, *Chapel*

With Fr. Steve 7:00 – 9:00 pm, *Chapel*

March 30

Reconciliation

With Deacon Kathryn

7:00 – 9:00 pm, *Chapel*

March 31

Tenebrae, 7:00 pm, *Church*

Maundy Thursday & following

See page 3

THE

COLLECT

March 2010

St Thomas Episcopal Church • P. O. Box 124 • Medina, WA 98039

425.454.9541 • www.stthomasmedina.org

From the Rector: Opening to God's Transforming Grace

by *The Reverend Lex Breckinridge*

We're in the midst of Lent, that blessed season of self-reflection and discernment. We're also focusing in this issue of *The Collect* on the fascinating biblical character, Satan, the one whom poet John Milton claimed was the most interesting in the Bible. In Lent, we're invited to consider Satan in his role as "tempter." The temptations that Satan serves up to Jesus in the wilderness are all about the human needs for power and control, affirmation and esteem, safety and security. When we succumb to behaviors that satisfy these temptations, we invariably block the power of the Holy Spirit to transform us into the true selves that God desires each of us to be. So often, in the pain and struggle and conflict of life, we succumb to the temptation to fight, to act out our needs for power and control. Or we succumb to ennui, boredom, depression. These very human responses to suffering and conflict are exactly where Satan would invite us to locate ourselves. They are certainly hard to resist. But they will block transformation.

So how do we open ourselves up to the transforming grace of the Holy Spirit in the midst of the painful struggles of life? First, we should know that great suffering is always an opportunity for great transformation. That's sure been my own experience, both personally and as a pastor. Emotional and spiritual pain and suffering arise as we find our wills thwarted in some way, as we experience what we

perceive to be injustice and unfairness and arbitrariness in matters large and small. The question is always whether we will fight against the situation or open ourselves up to transformation in the midst of the painful situation. God knows how hard that is to do, but God also knows that if we don't allow our pain to be transformed, we will transmit it. That will happen on a totally subconscious level. But it will happen. Pain that is not transformed will always be transmitted.

How will our pain be transformed instead of transmitted? One way to do this is by acknowledging our own internal contradictions and shortcomings, acknowledging our own need for mercy, and then passing the mercy we long for and experience along to others. As we recognize our own need for mercy in all things, we can give mercy to others. We're then transmitting mercy rather than transmitting our pain. I know how hard it is for me to acknowledge my need for mercy. My kids laugh at me and say, "Dad's always right . . . ha-ha," which is to say, "Dad always *thinks* he's right." I hate to hear it because I know it's true! My need to be "right" is really about my need to be powerful and in control. It's a huge part of my false self, a part that feels pain when my power needs are thwarted, pain that I will all too often pass along to others. I am deeply aware, in my contemplative life, what a pull I have to power and control. I am in need of mercy.

Continued on page 2

From the Rector (continued from page 1)

Every human has her or his own version of this. Part of our spiritual journey is to locate those needs, acknowledge them, and offer them up to God **in God's mercy. Seeking God's mercy** we shall surely find it.

Lent is an ideal time to reflect on ways we succumb to the Satanic temptation to transmit our pain. Lent is an ideal time to face our own internal contradictions and failures that cause us so much confusion and frustration and grief, which we too often project onto others. Lent is an ideal time to begin to transmit mercy instead.

Faithfully,

Naomi Tutu to Speak in Seattle

On March 13, Dr. Nontombi Naomi Tutu, daughter of Nobel Peace prize winner Archbishop Desmond Tutu, will speak at the Mt. Baker Community Club about her experiences in **championing "dignity for all."** The challenges of growing up black and female in apartheid South Africa led Dr. Tutu to her work as an activist **for human rights.** "What Will Their Stories Be?" is the title of her talk to be given in support of the work of the Mentee Educational Foundation, which is dedicated to improving the lives of impoverished children. The event begins at 6:00 pm with a social hour and dinner at 7:00 pm.

The Mt. Baker Community Club is located at 2811 Mt. Rainier Drive South in Seattle. For more information and to buy tickets, visit www.menteeeducation.org or call 425-242-0890.

Wednesdays in Lent

March 3, 10, 17, 24

5:30 pm Evensong (*Chapel*)
6:00 pm Soup & Salad Supper
(*Great Hall*)
6:30 pm Three Class Options
(see below) *Childcare available*

A Walk with St. Francis

Led by Lex Breckinridge, Steve Best, Kathryn Ballinger and others, this weekly presentation and discussion will explore various themes from the life of this great medieval saint: simplicity, love of creation, solidarity with the marginalized, peacemaking, and joyful living. Discussions will focus on practical ways to strengthen **one's own spiritual life.**

Journey into the Sacred Text

This group began a year ago during Lent and has continued ever since. No pre-registration is necessary. We use the African Bible study method to delve into scripture, bringing our own life experiences to intersect with **God's word.** Among the questions we consider each week are: What word or phrase in this passage jumps out at me? How does this passage touch my life today? In light of hearing this passage of Scripture, what is God calling me to do or be this week? Is God calling me to change in any way?

Godly Play: The Faces of Easter

Join Josh Hosler and others in the Conference Room for playful work and serious play, especially appropriate for kids ages 4-9. (Childcare is available for younger children.) **Together we'll tell the stories of the life, death, and resurrection of Jesus** and reflect on them through play and artwork. Each session will finish promptly at 7:30 in order to honor bedtimes.

Holy Week

Palm Sunday

March 28: Holy Eucharist at 8:00 and 10:15 am

At 10:15, join us outside the doors of the church as we begin a joyful procession proclaiming Jesus as King. Then participate in the great unraveling that propels us into Holy Week.

Monday and Tuesday in Holy Week

March 29 and 30: Reconciliation
We may not have confessional booths, but Episcopalians do offer confession as a pathway to healing and reconciliation. **This year, we're** offering special opportunities for this sacrament, either by appointment or on a drop-in basis. Come by the Chapel to meet with a clergy person one on one. Lay down the burden of **your sins and celebrate Jesus' gift of resurrection** this Easter.

- ◆ Monday, 2:00-4:00 pm with the Rev. Lex Breckinridge
- ◆ Monday, 7:00-9:00 pm with the Rev. Steve Best
- ◆ Tuesday, 7:00-9:00 pm with the Rev. Kathryn Ballinger

Wednesday in Holy Week

March 31: Tenebrae (Shadows) at 7:00 pm

A St. Thomas chamber choir will provide music tonight in the church, including the Thomas Tallis setting of the *Lamentations of Jeremiah*.

This ancient liturgy creates a slow transition from light to darkness as we hear music and readings of Holy Week and witness the **apparent victory of the forces of evil. But that's** not the whole story.

THE TRIDUUM: three days

Our annual participation in the death and resurrection of Christ is actually one long liturgy, taking place over three consecutive evenings. To miss one of the services is to miss a chapter of the saga. We are Christians. This is our story. Help us tell the story.

Maunder Thursday

April 1: Agape Eucharist
with Footwashing at 6:30 pm

Bring a gift of canned food or money for the poor.

On the night of his arrest, Jesus gave us parting instructions. Tonight, we join the apostles to hear and carry out those instructions again. Our primary service takes place during the course of a community dinner in the Great Hall, followed by the washing of each other's feet and a procession into the church for the stripping of the altar, followed by...

Watch of Prayer in the Garden

Just before his arrest, Jesus asked his disciples, "Could you not stay awake with me one hour?" We convert our Chapel into a garden and spend the entire night praying together in shifts of one or more hours. Sign up for a shift on the board in the Great Hall.

Good Friday

April 2: Four worship opportunities

- ◆ 8:00 am Morning Prayer (*Chapel*)
- ◆ 11:00 am Stations of the Cross (*Gather in the Church*)
- ◆ 12:00 noon Devotions at the Foot of the Cross (*Church*)
- ◆ 7:00 pm Solemn Liturgy with Choir (*Church*)

Our annual remembrance of the death of Jesus focuses on the Cross as an icon of redemptive suffering, tempered by our faith that even death is no obstacle to God.

The Great Vigil of Easter

Saturday, April 3
at 9:00 p.m.

Bring a bell, drum, or noisemaker to use at the time of the proclamation of Easter.

This is the night.

Sure, you could show up on Easter morning and hear the good news. We'll be here joyfully celebrating. But we'd rather invite you to join us in the tomb on Saturday night, where you can experience the Resurrection firsthand. Color ... sound ... light ... water ... oil ... bread ... wine ... Jesus ... this is the crown of the year. *If you don't believe but want to ... if you do believe but want to experience ... if you have experienced and want to share ...* bring the whole family. Bring kids and little ones in pajamas. Bring parents. Bring friends. Bring anyone and everyone who is in need of Good News.



Fire: We light the new Paschal flame.

Story: By candlelight, we hear the ancient tales of God's works of salvation.

Water: We baptize new Christians in the name of the Holy Trinity.

PASCHAL TRIDUUM

Refreshment: We come to the water ourselves to reaffirm our own baptismal vows.

Feast: We proclaim Easter. And then we are all invited to the table, old and young, dead and living, to share in the eternal meal of the Risen Christ.

A late-night party will follow in the Great Hall ... with champagne and chocolate.

Easter Sunday

April 4

"Why do you look for the living among the dead?"
Luke 24:5

7:30 am Holy Eucharist *with Hymns*

9:00 am Festal Eucharist *with St. Thomas Singers and Brass*

11:00 am Festal Eucharist *with St. Thomas Singers and Brass*

12:15 pm Easter Egg Hunt *at the St. Thomas School
Playground, for kids up to age 11. Bring a basket!*

Parish Life

Two Sensational Young Singers in Concert

On Sunday, March 14 at 4:00 pm, two sensational young singers will perform at St. Thomas Church. Marcus Shelton, tenor and a New Year's Eve sensation, and Joshua Jeremiah, baritone and Grammy Award nominee for best Opera performance 2009-2010, will present a concert.

If you remember the thrilling sound of Marcus on New Year's Eve, or if you missed it, you will want to hear this program. A free-will offering will be accepted to help defray the expenses.

Arts Umbrella: Of Beauty, Ritual, and "Thin Places"

by Laurie Anderson, Arts Umbrella chair

Artists, poets, and performers probably have all felt the "thin places" Tom Cashman spoke of in a recent forum on Celtic spirituality. In these places, we feel close to God, the veil of our earthly life so seemingly gossamer that we can feel the presence of the Holy Spirit. Father Lex says this is when we are vulnerable. Certainly the beauty of art, ritual, and place help make this experience possible.

Join us as we create movement, art, and poetry in preparing for a Stations of the Cross walk at St. Thomas during Holy Week. Poets: consider using the Chapel cross to inspire your next poem. Performers: help us define our "walk" sites around the church and our reading and singing. Artists: contemplate the traditional and contemporary Stations of the Cross images we're collecting and see if it inspires your art (to be exhibited then or later). Reading poems, walking the ritual Stations, and contemplating art during Holy Week is just the beginning. We'll be expanding our arts program at St. Thomas throughout the year. All artists, ages (especially kids), and skill levels – from accomplished to beginners – are welcomed. Call Laurie Anderson at 425 868-1783 for more information or to be put on the email list. Or, email me at Landersonconsult@aol.com.

Communications Team

Alice Reid and Shirley Deffenbaugh will be working on communications at St. Thomas. What's working? What isn't? How can we be more effective? They invite your input as the process begins. Contact: Alice Reid, seattlealice@gmail.com or 425-898-7500; Shirley Deffenbaugh, sedeffenbaugh@comcast.net or 425-455-4817.

Service Opportunity

The library needs a spring cleaning. If you, like Brother Lawrence, find ordinary tasks extraordinarily sacred, you might be interested in volunteering to help dust and straighten the book shelves. For more information, contact Librarian Joan Reid: joanreid@msn.com or 425-455-2079.



Baptismal Prep for Parents & Godparents

March 27 & April 3
10:00–11:30 am

This two-part class prepares parents and godparents for their child's baptism. Upcoming baptism opportunities include the Easter Vigil on the evening of April 3 and Easter morning, April 4, at the 11:00 service. Contact: the Rev. Steve Best stevebest@stthomasmedina.org

Sunday Forums

March 7
Commission on Ministry Update
Dwight Russell

March 14
Many Forms of Prayer I
The Rev. Lex Breckinridge

March 21
Project Outreach Easter Offering
Bill McSherry

March 28
Palm Sunday
No forum

Project Outreach

An Overview

by Tom Casey, Project Outreach member

Over the last 35 years, St. Thomas has generously given through Project Outreach more than \$1 million to charities and worthwhile organizations in the Puget Sound area and around the world. As Easter and springtime approach, we are reminded of our own abundance. This is an excellent time to consider those less fortunate and help with a donation (designate “Project Outreach” on your check). St. Thomas dedicates the Christmas and Easter offerings to Project Outreach, which provides the bulk of the money that is used for outreach grants. Other donations are received throughout the year.

Project Outreach Endowment Fund

One important source of money is from the Project Outreach endowment fund. The interest from this fund is added annually to Project Outreach efforts. The endowment was established in 1992 and currently has about \$68,000. The idea is to create a perpetual income stream for this important work.

You can help build the nest egg. An excellent way to celebrate or commemorate an important person or event in your life is to donate to the Project Outreach endowment fund to honor birthdays, anniversaries, graduations, other special occasions, or the life of a loved one. Your gift will keep giving, generating interest in the years to come. If you donate to the endowment fund, be sure to indicate that on your check.

Grant Requests

The Project Outreach board represents you as they consider potential grant recipients. If you have a particular charity or cause that is close to your heart, you may submit it for consideration in two ways. First, you or the organization may go directly to

the Project Outreach page on the St. Thomas web site to download a grant request. Second, you may contact a member of the Project Outreach board to assist you with the grant request.

Once the completed request has been received, one or more members of the board will follow up with a phone call or a visit to investigate the organization. The board member will report back to Project Outreach, answering the following guiding questions: Is the project inspired by principles of faith? Does it offer opportunities for parishioners to become personally involved? Is there a big bang for the buck? Does the committee feel passionate about the cause or organization? And does the organization teach people to fish? Then, grants are made to the selected organizations.

Become a Member of the Board

If you would like to be considered as a member of Project Outreach, contact a member of the current board to place your name on the list for the next election. Board members are elected at the annual parish meeting. The board meets monthly and investigates grant requests as they come in. Grant meetings are held two to three times per year as the money allows.

Haiti Disaster Relief

by Curt Young, Project Outreach member

The first 2010 meeting of the Project Outreach Committee took place two days after the 7.0 magnitude earthquake that devastated Haiti on January 12. The enormity of the cost in human life and suffering was alarming, even in the early days before a reasonable assessment of the actual toll was possible.

While a number of worthy grant requests were pending at that meeting, it became clear to every committee member that the balance of the 2009

undistributed grant money, amounting to \$8,000, needed to be dedicated to an extreme life and death cause. As of this writing, additional donations being received bring the total amount for Haiti Disaster Relief from St. Thomas to more than \$17,000.

The organization used by Project Outreach to most effectively deploy the funds is Episcopal Relief & Development (ERD), the international relief and development agency of the Episcopal Church of the United States. ERD has been working closely with both the Episcopal Diocese of Haiti and the Episcopal Diocese of the Dominican Republic to get shipments of food, water, and other critical resources to Port-au-Prince and other parts of the country.

By collaborating with diocesan staff to secure vehicles and create channels through which they can help those most impacted by the disaster, ERD is establishing a long-term response mechanism that can continue to operate efficiently as the recovery process gets underway in the coming weeks and months. In addition to assisting with daily supply shipments, ERD is working to stabilize communications through the provision of satellite phones and solar power chargers, which enable communications with responders as they serve the thousands of survivors who have congregated in tent camps in Port-au-Prince.

Kirsten Muth, ERD’s senior program director, states that “the infrastructure of the church, even where damaged and wounded, represents an amazing network of people, skills and resources. It is important that we continue to support the people of Haiti as they take the lead in the nation’s recovery.”

In addition to much-needed financial support, now, more than ever, the people of Haiti also need our prayers.

St. Thomas Episcopal Church

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Deadline: For the April issue, March 8.
Please submit copy to Shirley Deffenbaugh,
sedeffenbaugh@comcast.net or leave in the
drawer marked "Collect" at the church. All
articles will be edited. Questions? Please call
Shirley at 425-455-4817.

Christian Formation

A Wasp in the Room

by Josh Hosler, *Associate for Christian Formation*

At the beginning of my junior year in college, I moved into a house on campus with several other students. I soon discovered two unhelpful things about my room: one, there was a gaping crack between my window and the sill. And two, there was a wasp nest just outside my window.

I spent the first night swatting wasps with a phone book. (Those were the days when we still used phone books for something other than swatting wasps.) Then I stuffed newspaper into the crack to try to keep any others out. Still, for all my efforts, I woke up in the night with a start to find a wasp crawling on my arm! I never got stung, but it was a long, long night. I couldn't wait for the student maintenance crew to show up and fix the window.

This story is relevant, believe it or not. You see, I think Satan is like a wasp in the room.



Satan is one of the great characters of the Bible. I mean, let's be honest: don't we all need a villain? Someone we love to hate? Satan is a compelling figure because he's dramatic, and we love the drama ... that is, as long as we're just watching, and it's not really about us. Aye, there's the rub! I often say that the Bible is only useful to the degree that it *is* about us. And if that's the case, then we have to deal with Satan.

We Episcopalians are such reasonable, well-mannered people that we don't like to talk about Satan much. Many of us think there's something superstitious about believing in the devil at all. And that's true – if we're looking for a red, corporeal being with horns, a pitchfork, and a unibrow who acts as God's hangman. But there's nothing superstitious about believing in evil. Evil is very real, and we've all committed evil acts, not just mildly offensive acts. Denying that the wasp is there doesn't make us any safer.

My biggest temptation is to be a control freak. That may sound relatively minor, but let's look for a moment at the story of Satan tempting Jesus in the desert. He invites Jesus to turn stones into bread, to call angels to catch him from a fall, and to rule all the nations of the world. In short, he tempts Jesus to seize control in three different ways. It may be that all the evil things we ever do stem from an urge to control that which rightly belongs to God.

I can't tell you how much I want to control my destiny. I want never to be hungry, always to be safe, and to gain power so I can do good things with it. But I don't know best ... God does. And ultimately, there's nothing I can do to avoid hunger, fear, or powerlessness. To experience these things is to be human. Food, safety, and power are temporary gifts from God. At our best, we can use them well and then await God's next gifts with hope and trust.

There's another superstition about Satan that's all too common: that he is a being who is as powerful as God is, and the two are locked in an eternal struggle, leaving us in suspense about who will win out in the end. Many Christians believe this to be the case. But within the Gospel story is the crucial assertion that the war is over, and that Satan is a defeated rebel who never had a chance from the beginning.

So as we move through Lent together, don't believe for a minute that Satan has any power over you – at least, not ultimately. If you can see the wasp in the room, you probably don't need to worry too much about it. Whatever Satan is, and whatever he's up to, God has a gigantic phone book.

The Quiet Corner

Clare, Bright Light

by Kathryn Ballinger, Deacon, Associate for Spiritual Direction & Parish Visitor

“Franciscan spirituality” is the theme of our Lenten series at St. Thomas this year, but to consider Franciscan life without reflecting on Clare of Assisi is like having a one-sided coin, a song without music, a rainbow without sunshine.

Saint Clare was born into nobility at Assisi in 1194. As a child, she was known to be sensitive, gentle, prayerful, and kind. She would hide food from her plate and give it to the poor. In this, and in all her pious actions, she was greatly influenced by her mother, who also cared for the poor.

Young women of that day had few options in life. They were expected to marry well and increase the family wealth, or their dowries could buy them and their servants a place in a monastery. But Clare forged a new path. During Lent of the year 1212, when she was eighteen years old, she heard St Francis preach a Lenten course in the church of San Giorgio at Assisi and was so affected by his inspired words that she afterwards decided to live in a radical gospel way. She, like Francis, wished to renounce her position as nobility and all her possessions, and embrace poverty, humility, and charity in order to live like Jesus, who came into the world poor and died poor on the cross.

On the night of Palm Sunday, March 20 of that same year, Clare silently let herself out the back door of her father’s house and, with only a torch for light, made her way through the olive groves to meet Francis and his friars at the small chapel of the Portiuncula outside the city. There she gave up her rich clothing and put on a rough tunic. Francis, himself, cut her long, blond hair, and she received the tonsure. In this way, Clare vowed herself to the service of Jesus Christ.

At that time, St. Francis and his followers were rebuilding the run-down church of San Damiano located about a mile outside of Assisi. When the church was done, he placed Clare there, and in time, many other women of nobility, as well as her own mother and sisters, joined her. The church became the convent for the Order of the Poor Ladies, later to be known as the Poor Clares. Saint Clare and her “sisters” rose early each morning and prayed the Divine Office. They worked in their garden and wove cloth and lived on what the friars begged for them. While Francis traveled and preached, the Poor Ladies lived a cloistered life of prayer for the community of Assisi. Many cures and miracles are attributed to their prayers and holy living.

Clare’s name means “light.” She was the bright, shining one who reflected God’s love into the world. Clare is also referred to as the “little plant” of Francis. As Christ is a mirror of God, Francis was a mirror of Christ. And Clare was a mirror of Francis: she caught what he taught and sent it into the world through her prayers, her writing, and the Order she established.

Few of us are called to give away all our possessions, but God has entrusted us with care and responsibility for others by other means. Surely we can devote our lives to following Jesus as Francis and Clare did, in ways adapted to the times in which we live: you and I can become mirrors of Jesus in our own ways.

Come to the Quiet

Sunday, March 7

Following the 10:15 Eucharist, we meet in the Chapel to explore time-honored pathways of prayer and ritual that deepen our relationship with God.

Contact: Deacon Kathryn Ballinger at kathryneballinger@msn.com.



She was the first flower in Francis’ garden, and she shone like a radiant star, fragrant as a flower blossoming white and pure in springtime.

—Saint Bonaventure

The Esoterics

In celebration of Samuel Barber's 100th birthday, Seattle's most innovative choir presents Barber's entire choral oeuvre on Saturday, March 6 at 8:00 pm here at St. Thomas. With repertoire ranging over four decades, from his early part-songs setting American poetry, to his rarely heard *Motetto* (written at age 20!), and the sublime choral rendering of his *Adagio for Strings*, Barber's choral music is timelessly profound and offers something for everyone. Purchase tickets at www.theesoterics.org.

Practicing the Hospitality of God

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