



# WILLING TO BE

# UNCOMFORTABLE

The **CHALLENGES** and **BLESSINGS**  
of a **MULTIETHNIC** congregation

PHOTOS BY GREG SCHNEIDER



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## IRDS OF A FEATHER FLOCK TOGETHER, SO THEY SAY.

No surprise—it’s always easier to hang with people who look like you, talk like you, live like you. It’s comfortable. ¶ But might we be missing out if we always stick with what’s comfortable? Might people who aren’t quite like us add deeper dimensions to our lives? Richer glimpses of what it’ll be like in heaven, when a great multitude “from every nation, tribe, people and language” will be crying out to God in praise of His salvation? (Revelation 7:9,10). ¶ Our world likes to divide us into opposing camps; in fact, our sin nature compels us to create divisions. So of course it’s painful to break down the dividing walls of misunderstanding and outright hostility (Ephesians 2:14). But it’s part of God’s calling on our lives as individuals and as churches. ¶ For that reason, the EFCA has committed itself over and over again to its mission: *glorifying God by multiplying healthy churches among all people.*

“All people” encompasses every aspect of our lives: our skin color, our gender, our physical abilities or inabilities, even our economic station in life. The EFCA’s dream is that its churches would be welcoming places for all people. This is true *multiculturalism*.

Within that desire, the EFCA also places special emphasis on *multiethnicism*. Multiethnic churches make a visible statement to a world too often divided by its ethnicities.

“It’s not politically correct; it’s not something novel,” says David Myles, assistant/associate pastor of Brooklyn Park (Minn.) EFC. “It reflects the heart of God.”

To that end, the EFCA’s goal is that 20 percent of its churches would be either ethnic or multiethnic in congregational makeup. We’re not there yet, but we’re on our way. And that 20 percent matters, because research indicates that when any group reaches that level, the consciousness of the organization changes<sup>1</sup>.

“When you understand that it’s laid out in Scripture and it has gripped your heart, you won’t be able to sleep,” warns Danté Upshaw,

EFCA director of African American Ministries.

Danté might be a black man, but his warning goes beyond skin color. “This is going to force our hand if we’re truly committed to this ‘all-people reconciliation’ thing. Because, generationally, we’ve forgotten some groups. And if we’re convinced that this is God’s heart, then we can’t think He has a secondary place in His heart for our sisters either.”

Yet a truly healthy multicultural church won’t be focused on reconciliation between ethnicities or ages, genders or socioeconomic groups. No, the focus will be on reconciling men and women to God through faith in Jesus Christ<sup>2</sup>. May we never forget that, even as we live out God’s kingdom right here on earth. However uncomfortable it might be at times. ■

<sup>1</sup>United by Faith, by Curtiss Paul DeYoung, Michael O. Emerson, George Yancey and Karen Chai Kim, Oxford University Press, 2004. <sup>2</sup>Mark DeYmaz, from the InnovateChurch Conference, May 2009 ([innovatechurch.us](http://innovatechurch.us)).

# FAMILY FEUD OR FAMILY REUNION?

The biblical foundation of reconciliation BY DR. ALVIN SANDERS

## THE ONLY WAY THAT RECONCILIATION—

whether racial or any other type—will become a priority within a church is if it is viewed as a mark of the gospel. Oftentimes, churches resist stressing reconciliation, offering up the explanation that they are focused on fulfilling the Great Commission.

My response is that it is impossible to fulfill the Great Commission without fulfilling the first and second greatest commandments, which together are a call to reconciliation. Reconciling brokenness in any form serves as a witness to the power of the gospel.

To understand reconciliation from a biblical point of view, we must see how it operates throughout Scripture—from the very beginning (Genesis), through the ebb and flow of sin

and division, to the end. We must see how reconciliation is God's idea.

For starters, we can think of the people of the world as one giant family—large, colorful, diverse . . . and dysfunctional. The Bible then depicts a world of smaller, competing families, known as nations. The links that form these families are ethnic cultural groups whose members share language, values, attitudes and beliefs.

Throughout history as well as today, we see a theme of struggle, discrimination and conflict among these families: one story after another of individuals and cultural groups trying to advance their own interests over others.

If we are not careful, as we follow the biblical story we might mistakenly think that other people are the enemy—"other people" being nonbelievers in God. Yet in reality, we face a powerful spiritual army of evil beings whose goal is to frustrate God's efforts toward a united, inclusive family:

"For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12).

When we watch news stories of "ethnic cleansing" or of women being sold as sex slaves, or when we remember how the U.S. government allowed the enslavement of people based on their African heritage, we cannot forget that the root of these events is spiritual. Therefore, the primary way to address these and other evils should be rooted in spiritual practice as well.

When it comes to reconciliation, the first step of the Church in a deeply broken world is not strategy but prayer. Joseph Cardinal Bernardin wrote in *The Gift of Peace* that prayer was "closing the gap between

what I am and what God wants of me." We will not be successful unless we develop a vibrant, strong prayer life to close the gap.

The gap exists because as sinners we are all in some degree of rebellion against God. Let's take a look at the root of the rebellion.

In Genesis 2 we see God's plan for unity in the Garden of Eden: Relationships were perfect between people and God, between people themselves, and with the environment. It was truly a state of *shalom*, or completeness.

Then, the familiar story of Genesis 3 tells of the moment when that *shalom* unraveled, beginning the dysfunctional mess of a family we have today. In essence, we see barriers go up between Adam and Eve and between both of them and God. And along with the barriers come hostility.

In Genesis 3:15, God speaks to the evil being who started it all: "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

This verse foretells how our world will be in a continual conflict between humans and representatives of evil. The battle lines have been formed, and the world from now until Christ's return will struggle in a messy conflict.

Yet with Christ's death and resurrection, and the gift of the Holy Spirit, God reveals the power for unity—with God and with each other. God has given to the church the gift of reconciliation, in reliance upon that power (2 Corinthians 5:18).

In a world where conflict reigns supreme, only God can cause a family reunion of all people—regardless of race, gender, age, economic status or physical ability (Galatians 3:26-29). It is God's initiative and God's work. The reunited family called the Church then becomes a witness to a world marred by conflict. As we do this, the people around us will know where to look for God.

If the EFCA is truly going to fulfill its mission statement of *glorifying God by multiplying healthy churches among all people*, we must become multiethnic. Otherwise, we communicate, by our separate ethnic gatherings, that God's unity only goes so far; that His Spirit cannot bridge the gap created by our differences.

No, the power of the gospel is sufficient to restore our relationships, to set the stage for an enormous family reunion not simply in heaven, but also here on earth. ■

*Adapted from* Reconciliation 101: A handbook for ministry leaders, by Alvin Sanders. Copyright 2009 by Alvin Sanders and the Evangelical Free Church of America. To order a copy, contact NextStep Resources [www.nsresources.com](http://www.nsresources.com) or 800-444-BOOK.

Alvin Sanders is the EFCA's executive director of reconciliation.



Ambassador Church and Learning to Life Fellowship (pages 10-11) are only two of the numerous congregations in Southern California—and across the EFCA—where ethnic diversity is a high value. Pastor Ray Chang (above left) leads the approximately 200-member Ambassador Church, with two congregations. The Brea (Orange County) congregation is about 70-percent Asian, while the newer Montrose (Los Angeles County) congregation is still about 90-percent Asian. “Our children are quick to see that loving Jesus and loving your neighbor means to love all people regardless of what they look like,” says outreach pastor Ethan Hedberg, whose blond daughter, Charis (above), is almost inseparable from friends Michelle, center, and Charis (yes, they share the same name).

## BEAUTIFUL HAVOC AND PRECIOUS BLESSINGS BY KRISTEN KIMMEL

Five years ago, New Hope Church in northwest Minneapolis embarked on an intentional journey to become a Christ-centered community for all people. While Pastor Steve Goold will say that the journey—“with all its beautiful havoc and precious blessings”—has been worth it, it’s not been without challenges.

The journey began when Steve and other church leaders recognized that their surrounding region was rapidly changing demographically. “We are called to be ambassadors for Christ and His kingdom,” Steve says. “And that can be done so much more effectively when the church reflects the entire body of Christ.”

Through a nine-week sermon series and multiple Q&A sessions, the leadership team shared with the 3,500-member congregation—then 99-percent Caucasian—the biblical calling and kingdom opportunity to see the diversity of the community represented within the church.

“Jesus Christ is the author of radical change,” Steve says. “Salvation, repentance, transformation, sanctification all describe that radical change. And becoming a multiethnic congregation also means radical change.”

Therefore, Steve warns that the journey of becoming a multiethnic church is not for the faint-hearted. Leaders must pursue it with their eyes open as wide as their arms.

“This sort of thing is uniquely, viciously and persistently opposed by Satan,” he explains, “because to the degree that Satan can keep people divided and isolated, the work of the kingdom of Christ will remain impaired.”

New Hope’s leaders kept their eyes fixed on God’s promise to use all things, even opposition, to accomplish His purpose. “Some folks said, ‘We didn’t sign on for this, and we are leaving,’” Steve remembers. “So we said, ‘OK, you leave with our blessing.’ Others ac-

tively opposed it, and then we had to remain unwavering and trust God’s sovereignty.”

New Hope Church now includes nearly 150 non-Caucasian family units. Steve advises others who undertake the same journey: “You will probably experience times of discord, of discouragement, of division, desertion and deception.

“There will be repeated moments when you have to go back to the beginning and ask, ‘Why is it again that we are doing this?’”

Still, Steve says, “becoming a Christ-centered, multiethnic congregation is a God-exalting purpose, and therefore nothing can ultimately triumph over it.”

“Whatever the adversity or costs,” Steve says, “they have all been wonderfully worth it.” ■

Kristen Kimmel is a writer and project manager with Journey Group, in Charlottesville, Va.



Ambassador Church's Brea congregation, pictured here, is about 70-percent Asian and is a young church, with mostly married couples in their 30s. Here (upper left), Jean Do leads the 4- and 5-year-olds in their Sunday school class. The worship team is a mix not only of ethnicity but also of age and occupation. For example, Chris Whetsell (on bass, above right) is a college student, and Sam Cho (on drums) is a dentist. The team's visible diversity encourages attendees of all backgrounds to feel comfortable and welcome.

# OUR JOURNEY THUS FAR

God, what does Your kingdom look like? BY REV. TIM ISAACSON

**FOR THE PAST FIVE YEARS,** Open Table Community EFC (in Chamblee, Ga.) and I have been on a multiethnic journey. I say “journey” because I’m not sure it’s something you “arrive” at, even though, statistically, some might say that Open Table has.

The more I talk with others across the EFCA, the more I realize that for every church and ministry that’s committed to multiethnicity, it started with someone’s personal journey—wrestling with God over what He says matters in His Church. That’s true for me as well.

My journey started with a realization that the

church I was leading was drifting deeper and deeper into irrelevance. I was sitting in a beautiful, cathedral-like building with million-dollar homes all around, and the closest we got to anyone in the neighborhood was when they used our driveway for a turnaround.

Together, our church leaders fasted and prayed in 2004. But rather than things getting better, they seemed to get worse. It was at this point that I prayed, *OK, Father, show me Your kingdom again; I’ve lost something here.* It was a dangerous prayer.

As I searched the Scriptures, asking what God’s priorities were for our church, many things stood out to me: God’s incarnation (John 1:14), whom God seeks (Luke 4:18, 19:10), our mission (Matthew 28, Mark 1:17), our power source and purpose (John 17:20-26, Colossians 1:28),

and the wonderful end result (Revelation 7:9).

As I considered that last verse especially, and its glorious picture of believers from every nation, tribe, people and language, I was struck by the huge disconnect: Our church was 99-percent middle-class Caucasian Republican. We were not a church of “all nations,” as I increasingly longed to be. And I had no idea how to get there, so I asked God to bring the people who had the pieces to this puzzle. God started answering those prayers.

Just to be clear: This is not a linear “have a plan and execute it” process. It’s more like groping around in a dark room, hitting your shins and making changes. The good news is that you can have greater confidence in God’s ability to get you where He wants you, than in your ability to “figure it out.”

As I write this, we have just moved for the third time in five years to be closer to the immigrant/refugee communities God has called us to love and learn from. Now, half our elder board is non-Caucasian, and the same holds true for more than 30 percent of our congregation.

My opinion is that God is real serious about making His churches reflect the diversity of His kingdom. While the first step of the gospel is reconciliation with God, it doesn’t stop there. It also involves reconciliation with others, which is an ongoing process of initiating, loving, repenting.

Multiethnic church is not something I “do”; instead, it’s a head-on collision about how much I truly love God and love others.

Living this out has come with some dramatic highs and lows for me.

The highs? The encouragement that comes from living life surrounded by men and women from other backgrounds, cultures and nations who know parts of Jesus and the Christian life that I would never know without them. As a result, I’m getting to know a Jesus who is even bigger and more amazing than I ever imagined.

The lows? With the new, diverse relationships come stories of pain, alienation and heartbreak. I have the privilege and burden to be part of helping the church (which includes me) repent of contributing to hurtful division—whether by outright hostility, callous indifference or the more common silence.

At my church, people have not only shared their experiences of racial prejudice, but they’ve also been honest about when *I’ve* been an unwitting bearer of that prejudice.

Listening, repenting and figuring out how to move forward can bring out disquieting, heavy feelings in me. But it’s nothing compared to the crushing weight that my friends have to deal with every day—a

weight of distrust, division and unequal treatment that Jesus says has no part in His Church.

I’m glad to know I’m not on this journey alone. More and more EFCA leaders are sharing their stories with me. When Shane Stacey—national director of EFCA ReachStudents\*—first processed the biblical texts tied to a multiethnic body of Christ, he thought, *Oh my goodness, this isn’t just a nice idea; this isn’t optional. It’s critical to the mission of the church.*

Bambi Encarnacion is a leader at First EFC of Fullerton (Calif.) whose own experience as a minority has shaped her and is shaping First EFC’s multiethnic journey. “I’ve become more active in boldly calling out acts of prejudice, be it racism, sexism or ageism,” she says, “because of the change I’ve seen in me when I’ve been called out—as well as the change I’ve seen in others when they understand the offensiveness of their actions.”

The truth is, it’s more comfortable and personally affirming to not do multiethnic church. Or to do it in such a way that we have lots of different people in the same room, but none are honestly talking about real unity, real pain and real partnership. I don’t think that is Jesus’ way.

Rather, Jesus has provided a compass for our journey—all of the “one-another” and “no privilege allowed” Scriptures (such as 1 Corinthians 12, Galatians 2, Ephesians 4, James 2).

When things get rough, I also go to the back of the book. Starting with the praise and worship of the Book of Revelation, I am reminded of what God says His Church looks like. And I can continue making changes to keep headed in that direction.

You as a leader might recognize elements of my personal journey, but the changes your church makes will likely look different from ours at Open Table. There’s no template. Don’t worry about arriving—just follow God as He shows you what His kingdom looks like. ■

*\*As of December 2009, ReachStudents is the new name for EFCA Student Ministries (see page 4).*

Tim Isaacson is pastor of Open Table Community EFC in Chamblee, Ga. In addition to conversations within his congregation, he values two other annual gatherings that help him process where he is on the multiethnic journey: the EFCA Southeast District’s Samaritan Way meeting with Alvin Sanders, executive director of reconciliation ([www.efca.org/samaritanway](http://www.efca.org/samaritanway)); and the Christian Community Development Conference ([www.cdda.org](http://www.cdda.org)).

**“This isn’t just a nice idea;  
this isn’t optional.  
It’s critical to  
the mission of the church.”**

# INTENTIONAL STEPS

Whatever it takes to better represent God's colorful body

BY DIANE J. MCDOUGALL

**W**HEN MICHAEL MARTIN LEFT the corporate world of human resources in 1995, he was comfortable living as a black man in a multiethnic world. So when he sensed God's calling to plant a church in Southern California, he expected that it would be a multiethnic one.

As soon as he and his family of four started on their adventure, good things began to happen. God answered prayer. People came to faith.

So how was it that, 10 years later, Learning to Live Fellowship was a 100-member, mostly black church with an all-black pastoral staff and an all-black worship experi-

ence? What had happened to his multiethnic dream?

As with many churches, the answer involved changing demographics. In its early years, Learning to Live was offered a church building for a reasonable price, in a neighboring community. The move took them out of multiethnic Westchester and across La Cienega Boulevard into the black and Hispanic community of Inglewood. Soon, they were an all-black congregation.

Fast-forward to 2008. The original calling—to be a church of multiple ethnic groups—kept nagging at Pastor Michael and others. So after much consideration, Learning to Live put its church building up for sale and moved into the multiethnic neighborhood of Marina Del Rey, holding its first services on Easter 2009.

Pastor Michael estimates that Learning to Live lost 15-20 percent of its congregation as a result of all the changes. Those who stayed are

battling two different emotions: *excitement*—already, 20 percent of their church family is now from other ethnic groups; and *fatigue*—many original church members spend all week being the minority in their work setting, and they were accustomed to the church being their *comfortable* place.

Yet as Pastor Michael puts it: “In order to be multiethnic, we have to be intentionally comfortable being uncomfortable.”

## BEING UNCOMFORTABLE

The idea of embracing discomfort isn't limited to any one ethnic group. EFCA leader Ryan Kwon recalls a church he planted in 1997 that soon became 90-percent Asian and couldn't seem to get past the like-attracts-like. Ryan eventually left that church because he, too, believed in a multiethnic expression of the body of Christ.

“There's an institutional force in all of our churches today called comfort,” he says, “even though the gospel speaks against such things and Jesus is our prime example.”

“Although we had in our documents that being a multiethnic church was a preferred value, I wasn't clear enough in my own vision, nor were we ruthless enough in our mission to push back against the institutional force that was overtaking it.”

Ryan recently planted Resonate (EFCA) in Fremont, Calif., with a core team that's 30-percent Asian, 40-percent Caucasian and 30-percent other ethnicities. From 1997 to 2010 he had served at another multiethnic church—Bridges Community Church, outside San Francisco.

Ryan is clear about his primary lesson learned: Pursuing a healthy multiethnic church requires persistent intentionality on the part of church leadership.



Michael Martin (upper left) pastors Learning to Live Fellowship, in Marina Del Rey, Calif. He deliberately moved his primarily black congregation into an ethnically mixed community because of his passion to grow into a multiethnic church. “Why aren’t we more embarrassed,” he asks, “that our worship centers are the most homogeneous institutions and gathering places in any of our communities?”

In the Midwest, Gerald Stigall and his church are at the front end of this journey toward multiethnicity: More than 95 percent of Grace EFC (Fridley, Minn.) is still Caucasian, but the church is on the move.

In their worship, they’re deliberately representing ethnicities that might not even be represented in their congregation yet, with the intent of being a welcoming spirit for everyone as the community around them continues to change. And last fall, Grace EFC leaders also invited Dr. Alvin Sanders, the EFCA’s executive director of reconciliation, to facilitate their learning on the biblical emphasis on reconciliation.<sup>1</sup>

“We’ve got miles to go before we sleep,” Gerald says. “We understand that we are on a journey.”

## LANGUAGE AND CULTURE

Cultural differences create their own challenges in a church. But when the surrounding community speaks a different language as well, then *uncomfortable* becomes a daily reality as the languages combine within one church building.

Back in the late 1990s, the face of rural Willmar, Minn., began changing as more Spanish speakers moved in to work in the poultry-processing plants. Willmar EFC, however, remained thoroughly Scandinavian in its makeup. Until 2006. That’s when Willmar EFC’s senior pastor, Mike Gibbons, and bilingual church planter Ben Green began talking about reaching their changing community.

In 2009, Samuel Rodriguez joined their staff, and together they pursue a model known across the EFCA as “Church in a Church.”<sup>2</sup> In this model, youth and adults share space whenever possible but usually separate for language-specific worship and teaching.

At Willmar EFC, the children from both congregations meet

“In order to be multiethnic, we have to be intentionally comfortable being uncomfortable.”

— PASTOR MICHAEL MARTIN



In December 2009, Learning to Live Fellowship reached out to the homeless community of nearby Venice Beach—offering food, blankets, toiletries, a welcome smile, and an invitation to talk or pray together. “You walk away feeling like you’ve been with Jesus,” says Gail Martin, Pastor Michael’s wife (at upper left) about the experience. “Because He’s the one who said, ‘Whenever you did one of these things to someone overlooked or ignored, that was Me—you did it to Me.’”

together, since the Spanish-speaking children are learning English quickly, in the schools. Both congregations share finances as well.

Both blessings and challenges are many. “There was pushback,” Mike admits. “There still continues to be at times. I’ve had people complain that ‘those people’ are in our church and this isn’t their place.”

“The challenge is hard for both sides,” Samuel adds. “But when the Holy Spirit is an important part, He breaks through. Even though there are clashes, we’ve had high moments where we have seen the tangible, visible expression of our unity. And then the people know, *The Lord is here.*”

Some other EFCA congregations that started with the Church in a Church model have now combined even their worship services—on their way to completely merging into one body. Hearing songs and prayers in two languages isn’t easy for those who aren’t bilingual, but those at Bensenville (Ill.) Bible Church, for example, are committed to trying: “I learned we could feel the prayers of others, even if we did not know what they were saying,” says lay leader Marion Bell.

## BATTLES ON THE JOURNEY

Refereeing complaints about language differences or outright losing church members (and their financial giving) are just some of the challenges involved in pursuing multiethnicity. Other leaders must daily slog through a slow, persistent resistance. Undeniably, it’s a spiritual battle (see “Beautiful Havoc and Precious Blessings” on page 13).

Simply put, no one likes being uncomfortable, and change can be uncomfortable. “But we can’t become diverse and remain the same,” warns Glen Kehrein, director of Circle Urban Ministries, an arm of the Rock of Our Salvation EFC, in Chicago.

“We won’t change our doctrine, but the cultural expression of it

will change. It becomes, in my opinion, much more glorifying to God; it changes for the better with its richness.”

Back at Michael Martin’s church, Learning to Live Fellowship, the adventure of rich change is well underway. The church’s next intentional step in its new home—a rented movie theater in Marina Del Rey—is to build a multiethnic leadership team.

Pastor Martin realizes that his story is not everyone else’s story. The pursuit of multiethnicity is a different journey for each church. Yet even those churches in ethnically homogenous communities can link arms with a nearby church of a different ethnic mix, he says—reaching across the divide to learn from each other and to better reflect God’s heart of reconciliation.

As Learning to Live Fellowship member Vanessa Punché puts it: “My best guess is that heaven doesn’t have little sections of worshippers based on your ethnicity.”

Step by step, EFCA leaders across the country are intentionally embracing discomfort and engaging in spiritual battle—all for the beautiful goal of a congregation that reflects the heart of God and His call to unity. ■

<sup>1</sup>To learn about facilitating a Good Samaritan Retreat at your church, contact Alvin Sanders ([samaritanway@efca.org](mailto:samaritanway@efca.org)) or call Paula Pust at (952) 853-8492. <sup>2</sup>To learn more about the Church in a Church model, contact George Klippenes ([george.klippenes@efca.org](mailto:george.klippenes@efca.org)) or Dr. Alex Mandes ([alex.mandes@efca.org](mailto:alex.mandes@efca.org), 612-296-5232).

**GO TO THE WEB** // // //

To learn about the challenges and necessity of forming a multiethnic leadership team in your church, read the fall 2006 article “Accomplishing More Together” ([www.efcatoday.org](http://www.efcatoday.org)).

# POWERFUL PRINCIPLES OF MULTIETHNIC CHURCHES

HEALTHY MULTIETHNIC CHURCHES DON'T SIMPLY HAPPEN. RATHER, THEY ARISE OUT OF SEVERAL DELIBERATE COMMITMENTS:

**INCLUSIVE WORSHIP»** A worship style (far more than the music alone) that includes the cultural elements of more than one racial group.

**DIVERSE LEADERSHIP»** Pastoral and/or lay leadership who reflect the desired makeup of the congregation.

**OVERARCHING GOAL»** A nonracial goal (such as evangelism or community service) that is easier to meet if the congregation becomes multiracial.

**INTENTIONALITY»** Deliberate, thoughtful efforts on the part of leaders and members to create and/or maintain an integrated congregation.

**LOCATION»** Meeting in a racially diverse area, so that you can attract and reflect your community.

**ADAPTABILITY»** The flexibility to anticipate new challenges and adapt to unanticipated issues.

**PERSONAL SKILLS»** A decision to emphasize specific qualities that can too often be undervalued: sensitivity, patience, the empowering of others and the ability to relate to people who are different.



**GO TO THE WEB** Adapted from *One Body, One Spirit: Principles of successful multiracial churches*, by George Yancey, InterVarsity Press, 2003. To order from NextStep Resources, visit [www.nsresources.com](http://www.nsresources.com) or call (800) 444-BOOK.

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