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### The Origin of Veterans Day

In 1921, an unknown World War I American soldier was buried in Arlington National Cemetery. This site, on a hillside overlooking the Potomac River and the city of Washington, D.C., became the focal point of reverence for America's veterans. Similar ceremonies occurred earlier in England and France, where an unknown soldier was buried in each nation's highest place of honor (in England, Westminster Abbey; in France, the Arc de Triomphe).

These memorial gestures all took place on November 11, giving universal recognition to the celebrated ending of World War I fighting at 11 a.m., November 11, 1918 (the 11th hour of the 11th day of the 11th month). The day became known as "Armistice Day."

Armistice Day officially received its name in America in 1926 through a Congressional resolution. It became a national holiday 12 years later by similar Congressional action. If the idealistic hope had been realized that World War I was "the War to end all wars," November 11 might still be called Armistice Day. But only a few years after the holiday was proclaimed, war broke out in Europe. Sixteen and one-half million Americans took part. Four hundred seven thousand of them died in service, more than 292,000 in battle.

### Armistice Day Changed To Honor All Veterans

The first celebration using the term Veterans Day occurred in Birmingham, Alabama, in 1947. Raymond Weeks, a World War II veteran, organized "National Veterans Day," which included a parade and other festivities, to honor all veterans. The event was held on November 11, then designated Armistice Day. Later, U.S. Representative Edward Rees of Kansas proposed a bill that would change Armistice Day to Veterans Day. In 1954, Congress passed the bill that President Eisenhower signed proclaiming November 11 as Veterans Day. Raymond Weeks received the Presidential Citizens Medal from President Reagan in November 1982. Weeks' local parade and ceremonies are now an annual event celebrated nationwide.

On Memorial Day 1958, two more unidentified American war dead were brought from overseas and interred in the plaza beside the unknown soldier of World War I. One was killed in World War II, the other in the Korean War. In 1984, an unknown serviceman from the Vietnam War was placed alongside the others. The remains from Vietnam were exhumed May 14, 1998, identified as Air Force 1st Lt. Michael Joseph Blassie, and removed for burial. To honor

these men, symbolic of all Americans who gave their lives in all wars, an Army honor guard, the 3rd U.S. Infantry (The Old Guard), keeps day and night vigil.

A law passed in 1968 changed the national commemoration of Veterans Day to the fourth Monday in October. It soon became apparent, however, that November 11 was a date of historic significance to many Americans. Therefore, in 1978 Congress returned the observance to its traditional date.

### National Ceremonies Held at Arlington National Cemetery

The focal point for official, national ceremonies for Veterans Day continues to be the memorial amphitheater built around the Tomb of the Unknowns. At 11 a.m. on November 11, a combined color guard representing all military services executes "Present Arms" at the tomb. The nation's tribute to its war dead is symbolized by the laying of a presidential wreath. The bugler plays "taps." The rest of the ceremony takes place in the amphitheater.

Veterans Day ceremonies at Arlington and elsewhere are coordinated by the President's Veterans Day National Committee. Chaired by the Secretary of Veterans Affairs, the committee represents national veterans organizations.

Governors of many states and U.S. territories appoint Veterans Day chairpersons who, in cooperation with the National Committee and the Department of Defense, arrange and promote local ceremonies.

### Additional Information

Additional information on the history of Veterans Day, the Veterans Day National Committee, the national ceremony, a gallery of Veterans Day posters from 1978 to the present and a colorful and informative Veterans Day Teacher's Resource Guide can be found on the internet at <http://www.va.gov/vetsday/>

<p>The five stars represent Army, Navy, Air Force, Marines, Coast Guard.</p> <p>The flags represent the span of America's history from 13 colonies to present 50 states.</p>		<p>The eagle holds the cord to perpetuate the memory of all slain Americans and their sacrifices</p> <p>The golden cord symbolizes those who have fallen in defense of this country.</p>
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### **"War,"** by Dr. James R. Wining, President/Bishop Acts Ministry Inc.

Matthew 24:6 Jesus predicts times of war, rumors of war, chaos, violence and unrest. However, these words of distress are followed by Matthew 24:9 where Jesus predicts that all the nations of the world will hate Jewish people living in Israel and believers of Jesus the messiah. When does this happen? It happens during Tribulation.

Israel is attacked in a merciless barbaric and heinous means against its ' children, babies and defenselessly weak elderly and female populations, Yet the one world organization of accepted humanity of righteous judgment, the United Nations fails to condemn Israel's attackers, offer physical defense assistance to them or pursue legal means of accountability. Today we see American Educational Institutions of higher education in essence echoing the same response to Israel via its student population but including a large overt element of Jewish hatred and violence.

Recent surveys and there are many, show a significant percentage of Americas who do not believe there was a Holocaust. They reject the numeric facts of 66% of the European Jewish people were gassed or executed by Nazi Germany which amount to over 6 million people. In fact, the denying of these acts of genocide have resulted in a strange celebration of the Nazi symbol the swastika. Protests of unrest in America now show the swastika as their rallying call for action against Israel. Maybe this message Jesus knew would happen when he spoke these words recounted in Luke 23:34, "Father, forgive them for they do not know what they are doing."

We seek answers and resolutions from governments, political leadership, political parties and military might. Even when evils such as Nazism, Communism, Socialism and Anarchy are thwarted by war their festering discord appears and reappears in a different means for the same purpose to destroy the messages of Jesus Christ. After over 2000 years do we understand the Jesus' answer to our lives of war, rumors of war, chaos, violence and unrest.

Jesus spells it out clearly what we must do and what God will do in John 17. We must come in unity as "One Body in Christ," not Catholic, Methodist, Baptist, Lutheran, Latter Day Saint and so on. Then it's very clear God's protection and or the reign of Christ will

protect us. Respect the teachings of Jesus, trust in his words and spread the love of Jesus around so that as many as possible may abide in "In Unity, in Christ through The Holy Spirit," in eternal love and protection from God the Father, God the Son and God The Holy Spirit."

## **JOHN 17** **(Continued from Last Publication)**

Regardless of what attitude or defense, our objective is to reach every man and woman, every boy and girl, giving each an opportunity to make an intelligent choice to accept or refuse Jesus Christ. Well, what will do it?

If that is the objective, what is the strategy? How does God plan to accomplish this? He has not given us the objective and left the strategy up to us. No, it is here too. Look at the divine strategy, as Jesus declares it in Verse 21: **21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.**

Look again at Verse 23: **23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.**

There it is, **"that they may be made perfect in one."** That is the strategy by which God intends to accomplish his objective.

There are those who tell us that this prayer of Jesus concerning the church, "that they may be made perfect in one," must now begin to be answered, that it is now time to answer this prayer after twenty-one centuries of it remaining unfulfilled, that we must now forget all the differences and distinctions that have separated us into various denominations and sectarian groups through the centuries and join together in one great organization or union.

But let us first raise the question, "Is this prayer really unanswered today?"

Can it be possible for twenty-one centuries to roll by before God the Father begins to fulfill this last request of Jesus?

Is it possible that the World Council of Churches will succeed where God the Father has failed?

No, this prayer has been answered ever since the Day of Pentecost. This strategy is not of human making. This business of making all Christians one does not depend upon us, it depends upon the Spirit of God. He came for that purpose.

Paul's great chapter on the Holy Spirit in First Corinthians clearly establishes the fact that in His coming He accomplished what Jesus prayed for. This is the divine strategy by which the world may be led to believe. All Christians are one, not in union, as is being suggested today, but in UNITY.

There is a difference. Union is an outward agreement, an alliance, formed by the submerging of differences for sake of merging. There is much of it going on today. Almost every month the papers carry a report of denominational groups that are considering merging together, then you have the various religious organizations that think you can merge different religions like Christianity and Islam. But this artificial union, this joining together in an organization, is this the answer to Jesus' prayer here, "that they may all be one"?

The test, of course, is, "Does it accomplish what Jesus says will be accomplished when the church is one? Does it, in other words, cause worldlings to believe that Jesus is the authentic voice of God?"

In observing the world scene today, there is little evidence that this is the case. My observation is that when churches or denominations join together (though there may be good in much of this, do not misunderstand me, I certainly not speaking against everything that is involved in this), it creates a vast, monolithic power structure which, I find, causes men and women of the world to fear the church as a threat to their own power structures, as a rival force in world politics and world affairs.

Nor does this union create oneness. I had an amazing client once who was a missionary, whose entire family had been missionaries which is why she was born in China, and she took me to a couple of missionary conferences, and there I was tremendously impressed by the remarkable oneness among the American missionaries, despite their denominational differences. At these missionary conferences, all the missionaries gather together for a fellowship time. The denominations represented span the entire spectrum of Christian life today, from the Mennonites to the more liberal churches and denominations. But the thing that impressed me was that, as they gathered together, there is a wonderful sense of oneness, of

unity in the Lord, a glorious, heavenly atmosphere. Now that remarkable unity which exists above and beyond the denominational differences is being threatened, and do you know what is threatening it? The attempt of the World Council of Churches and other organizations to move in and get everyone to join. That type of union is threatening unity, a unity that has existed apart from any efforts of men or any of the divisions or restrictions of men. Union is one thing; unity is quite another.

Unity, as indicated here, is the sharing of a life. Look at Verse 21a again: **That they all may be one; as thou, Father, art in me, and I in thee,** This is not alliance, nor merger, nor agreement; this is the sharing of life. And in Verse 23: **I in them, and thou in me, that they may be made perfect in one;**

That is quite different, is it not? Let me put it in other words. The divine strategy by which the Lord intends to bring the world to an awareness of Jesus Christ is to create in the midst of the world a family, a family life, a shared life, so that men and women all over the earth, becoming by new birth members of that life, enter into a family circle which is so unmistakable and so filled with joy and warmth that worldlings observing it will envy it and, like homeless orphans with their noses pressed up against the window, will long to join the warmth and the fellowship of the family circle. The remarkable thing is that when the church is like this there is no more potent evangelistic thrust.

I went to a couples retreat some years past with Bill. Most of us were from a particular church in Stockton, but not all. There was one man who, as the weekend went on, evidenced that he was not yet a Christian. As far as I know he was the only one. He told us that he was embittered against the church. He was suspicious of the Scriptures. He was committed in his life to bad habits which he recognized were not acceptable in Christian circles. He came with all his defenses up, with barriers erected, but it was evident, as the weekend went on, that he could not resist the warmth of the Christian fellowship. He openly admired the relaxed informality of Christian love expressed among the people that were present, and it was not surprising that, before the weekend closed, he too joined the family circle of God. He could not stay away. All his defenses melted in the presence of Christian oneness.

There is the divine strategy -- to make all Christians share one life in one great family and so make the world, starving for meaningful personal relationships, simply drool with desire. That is God's strategy.

But unity is hard to see. The life of Jesus Christ in the Body of Christ is an invisible thing. Something must make it visible. What is that? When we put our finger on that we come to the divine tactics by which God intends to implement his strategy. What is it? Jesus tells us in Verse 22: **And the glory which thou gavest me I have given them; that they may be one...:**

This is what makes them one. The world will believe when they see the church is one and this is what makes them one, **"the glory which thou gavest me I have given them."**

Verse 24: **"Father, I will that they also, whom thou hast given me, be with me where I am;** [and that is not a reference to glory "some day"; it is a reference to what Paul says in Ephesians 2, "we are now seated in heavenly places," sharing what He is] **that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world.**

Here is a glory, a flaming glory in the church which makes the unity of believers visible. What is it? Jesus is very specific:

Verse 26: **And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.**

The glory which is love! In other words, the unity of the church is visible when Christians love one another. Here is the whole secret!

In saying that, we put our finger squarely on the reason for the failure of the church to reach the world in our day. Why are we seeing this remarkable upsurge of blatant, open attacks against Christian faith?

Why, in this day of ours, is there widespread apathy to Biblical authority, this indifferent unconcern of the world at large to hear the voice of the church? Is it only coincidence that the decades before this were preeminently characterized by church conflict, that during those years the world saw Christians hurling invectives at one another, and splitting theological hairs with ecclesiastical razor blades then splitting over the splits, publishing newspapers and magazines devoted to name calling and heresy-hounding and devoting their energies to fighting one another, rather than to proclaiming the gospel of Jesus Christ?

Is it any wonder that the world has turned a deaf ear to the church? Charles Spurgeon spoke of those who habitually go about with a theological revolver in their ecclesiastical trousers. We still have them with us today. This is why Jesus, gathering here with his disciples in the Upper Room, in one final word said, "**A new commandment I give unto you, that you love one another,**" (John 13:34 KJV). That is the key, that you love one another. There is where world evangelization must start! These are the tactics by which the divine strategy is implemented to reach the great objective "that the world may believe that thou hast sent me." This is why Jesus said in John 13:35: **By this shall all men know that ye are my disciples, if ye have love one to another.,**

More than that, 1 John 5:2 says, **By this we know that we love the children of God, when we love God, and keep his commandments.**

It all begins there.

**Do you suppose this [absence of love] is a clue to our lack of effectiveness in making Christ known in our world? The supply of love within the family of God has run low and, as a consequence, the church has presented its face to the world as just another of those impersonal institutions of our day, this one majoring in morality and public worship rather than in merchandise or finance, instead of presenting itself as a family where the members know one another, accept one another, pray with one another, laugh and weep with one another, and all because they genuinely love one another.**

Now this love is not to be mere sentiment. It is not some pious religious gush. Sentiment has been described as "that warm feeling about the heart that you can't scratch." It is not that; it is not something used to disguise a dagger of dislike. The Scripture says in Romans 12, Verse 9, **Let love be without dissimulation;** that is, let it be genuine.

There are three essential qualities to genuine Christian love.

The first one is mutual contact. It is simply hogwash to speak of loving another Christian to whom you will not speak. There must be contact, the willingness to talk, no aloofness, no withdrawal from each other. Now there are specific and clearly described circumstances involving discipline where Christians are to withdraw temporarily from one another, but those are very specific and only under unusual circumstances. But we

are to love each other simply because we are Christians, and we are not to be selective about it. It isn't "our kind" of Christian, our specific group that we are to love, the ones that we feel something in common with. That kind of love is what the world employs. Jesus said in Matthew 5:47, **And if ye salute your brethren only, what do ye more than others? do not even the publicans so?,** No, we are to love all simply because they are Christians, whether they are stupid, or wrong, or irritating or stubborn. Contact is first.

Second, genuine, unfeigned love involves mutual concern, and by that I do not mean some superficial greeting in passing, "How are you getting along these days?" but a willingness to listen to the answer. Every contact is to be marked by a readiness to help, to share, to listen, to pray, a willingness to bear one another's burdens in the Lord and so fulfill the law of Christ.

And third, all true Christian love is marked by a mutual sense of contribution. That means a recognition that we need each other, that we are not condescending when we give ourselves to another Christian; we need each other. You have what another one needs and he has what you need, and we minister to one another alike, even though they be older Christians with younger Christians. I confess that some of the most helpful lessons I have ever learned have come to me from new babes in Christ with whom I have fellowshiped. They have taught me much. We need one another.

Do you know, the most remarkable and significant fact is that every great awakening, large or small, throughout the whole course of Christian history, has invariably begun by a breaking down of barriers between Christians first of all. When long-standing feuds have been resolved, apologies have been made, and pardons have been sought, confessions have been uttered and a breaking down of dislikes and disagreements, it is invariably followed by the world around sitting up and beginning to take notice of the Christian message. Now that is love: contact, concern, contribution.

Let me add one thing more, because this love, as we recognize so clearly from the Scriptures, is not something we work up. It is something that is given to us. It is in us by the very virtue of the fact that Jesus Christ is in us, but it does require our consent. The Lord is ready to love another through us anytime we are ready to let ourselves be the channel of that love. That is the whole position of Scripture. When we are

ready to consent to love, He is quite ready to love. The thing that makes this whole thing practical, and keeps us from sabotaging the work of the Holy Spirit in His efforts to reach the blinded, confused world outside, is that we give willing, gladly consenting to love any Christian, any time, for Jesus' sake.

I have resolved that there is at least one heart in the world which is ready to love every person, without exception, in whom I sense a love for Jesus Christ, the Son of God, regardless of his denominational label, or lack of it, and despite any theological differences of viewpoint. I am ready, God in me and helping me, to give myself in love to any Christian, anywhere, whom I may chance to meet and in whom I sense a fellowship of love for Jesus Christ. That is the basis for Christian unity.

Are you willing to join in that?

Are you ready to say, in order to reach the world around about us, "Lord, teach me to give up my prejudices, these separations, this withdrawal, these sub-Christian attitudes toward my fellow brethren in Christ, and make me willing to love them and to show it, for Christ's sake?"

What I want to explore is what scripture teaches us about the dynamics of a healthy family, because, after all, that's what the church of Jesus Christ is, or ought to be – a family of faith, brothers and sisters in Christ working together for the common good.

The first passage comes from the Apostle Paul in his Letter to the Ephesians. He says, "I don't cease to give thanks for you.... (and I pray that) the Father of glory may give to you a spirit of wisdom and revelation in the knowledge of (Christ Jesus).... He raised Him from the dead, and made him to sit at his right hand in the heavenly places.... He put all things in subjection under his feet, and gave him to be head over all things for the (church), which is his body, the fullness of him who fills all in all" (Ephesians 1:15-22)

When it comes to unity in Christ, this is Rule Number One: Jesus Christ is the head of the body, not you or me or anybody else. He alone is head of the household. When the pastor or individual members of the church violate this rule, you can be sure conflict is on its way.

Truth to tell, most conflict in the church has to do with power struggles and the basic question of who's going to call the shots.

Jesus Christ is head of the church. Never forget that. When it comes to maintaining unity in the body of Christ, it's Rule Number One.

Rule Number Two is this: Every member of the body of Christ is important to the well-being of the whole. Each has a vital role to play. In a healthy church, there are no peons, and there are no VIPs. Here's how Paul described it:

"For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit." (1 Corinthians 12:12-13)

He goes on to say,

"If the foot would say, 'Because I'm not the hand, I'm not part of the body,' it is not therefore not part of the body.... If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? (1 Corinthians 12:15-17)

He says:

"The eye can't tell the hand, 'I have no need for you,' or again the head to the feet, 'I have no need for you.' No, much rather, those members of the body which seem to be weaker are necessary. Those parts of the body which we think to be less honorable, on those we bestow more abundant honor" (1 Corinthians 12:21-23)

In a healthy church every member counts. Every member is valued and loved and treated with respect and given a job to do within the range of his or her ability. No one is overlooked or taken for granted.

An economics professor greeted his new crop of MBA hopefuls with an announcement. He said, "We shall begin with a short examination." With that he wrote one question on the board, "What is the cleaning lady's name?"

The students snickered. "You've got to be kidding." Then he said, "If you hope to manage a large corporation one day, first gain the respect of the people who make it successful. Your success will depend on them more than you will ever know." It was a lesson they never forgot.

In the church of Jesus Christ, every member is essential to the well-being of the whole.

Here's Rule Number Three: Conflict is inevitable. It's the natural result of two or more healthy egos working together: You see it one way, I see another. Unless you've got a church full of doormats, you can expect to have a certain amount of conflict. We will not always agree on all things. Duh!

The good news is that conflict is not the root of division. Division occurs when conflict goes unresolved or when it's resolved in a way that's hurtful. Jesus said, **"If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift"** (Matthew 5:23-24)

Did you notice who's supposed to make the first move? Listen again: If your brother has something against you, you take the initiative. Don't wait for him to come to you.

And take note of this: As far as Jesus is concerned, reconciliation trumps worship. Leave your gift and go find your brother. Talk it over. Find a way to resolve your differences. Then go back and make your offering.

There's also the Matthew 18 approach. It goes like this: **"If your brother sins against you, go, show him his fault between you and him alone.... If he listens to you, you have gained back your brother. But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established. If he refuses to listen to them, tell it to the (church). If he refuses to hear the (church) also, let him be to you as a Gentile or a tax collector"** (Matthew 18:15-17).

So often, when there's conflict in the church, the one who's upset tells everyone but the one with whom he or she is upset. As Dr. Phil would say, "And how is that working for you?"

When you've hurt somebody's feelings – or when somebody hurts your feelings – the hardest thing in the world is to face them, one on one. You want to avoid them like the plague. And, make no mistake about it, they want to avoid you, too, as if the less said, the better.

It doesn't work that way. Unresolved conflict never goes away. It just sinks to a deeper level, and if you don't do something about it, it'll fester and grow and lead to even worse conflicts in the future.

Conflict is inevitable. What's important is how you resolve it. Ironically, conflict can bring you closer to the other person when you go about resolving it in the right way. It can actually help you get to know each other more intimately and take each other more seriously.

And, if conflict is inevitable, so is anger. That leads to Rule Number Four: It comes from Paul's Letter to the Ephesians, where he says, **"Be angry and don't sin. Don't let the sun go down on your wrath."** (Ephesians 4:26)

Listen: Anger is an emotion, nothing more, nothing less. It can be an intense and powerful emotion – even overwhelming, at times – but it's still only an emotion.

Like conflict, it's not anger that's the problem, but what you do with it. To hurt someone intentionally because you're angry is a sin. To channel your anger in a positive and constructive way is a virtue.

Candy Lightner's daughter, Cari, was killed by a drunk driver in 1980. She was thirteen years old. Candy's anger was off the charts. She was livid beyond words. But instead of attacking the driver who'd had killed her daughter, she attacked the problem of drunk driving.

Well, you know the story. She founded the organization called MADD – Mothers Against Drunk Driving. She didn't stop drunk driving, but she made a dent in the problem. And because of her efforts, Cari did not die in vain. Her death served as the catalyst for change.

Be angry, but do not sin. That's the first part of the rule, and the second part is just as important: Don't let the sun go down on your anger. We're all guilty of nursing wounds and holding on to grudges, as if we think it's a way of punishing those who've hurt us. That's counter-productive. When you hold on to your hurt or anger, you only punish yourself.

The best thing you can do is to get it out of your system – go to the gym and work out, hit a bag of balls on the driving range, chop firewood, clean the house,

weed the flower beds, give the dog a bath – whatever works for you – get it out of your system and let it go. Unresolved anger is a poison that kills everything in its path.

Let's wrap it up. Before leaving this earth, Jesus prayed for the unity of the church that would bear his name. And for good reason:

- When we live and work together in the name of Jesus Christ, we present a clear witness of faith to the world around us. Others catch a glimpse of the kingdom of God by the way we love and respect each other, and by how we're able to confront and forgive each other, speaking the truth in love. As a result, they're drawn closer to the throne of God's grace, and the church prospers and grows.
- Just be aware: The opposite is also true: When we're divided and at odds with each other, our witness is lost, and the world fails to take our message seriously.

Christian unity is as important as what we profess to believe, the programs we offer, and the good deeds we do for others.

What's the key? Four basic rules:

- Rule Number One: Jesus Christ is the head of the church.
- Rule Number Two: Each member is essential to the well-being of the whole.
- Rule Number Three: Conflict is inevitable. What's important is how you resolve it.
- Rule Number Four: Be angry, but don't take your anger out on others; and don't hold on to it overnight.

Rule Number Five: When in doubt, refer to Rule Number One—Jesus Christ is the head of the church.



## **Acts Television Network**

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### **WEDNESDAY PROGRAMMING**

#### **A CUP OF SONRISE**

8:00 a.m. (CST) Wednesday with Pastor Joe Inman and Stada Inman

#### **CHANGING TIMES**

9:00 a.m.(CST) with Lynn Morris and Dawn Blackard

#### **HIGH OCTANE**

10:00 a.m. (CST) with Dr. Cyndi Flowers

#### **TRIALS AND TRIUMPHS**

11:00 a.m. (CST) with Pastor Ladena Bough

#### **VETERANS CHURCH**

Every 2nd Sunday at 2:00 p.m. (CST) with Pastor Kevin Kilmurray

#### **BLACK ROBED PATRIOTS**

Every MONDAY at 9:00 a.m. (CST) with Pastor Ladena Bough and Dr. Cyndi Flowers

#### **THE CHAPEL OF THE HOLY SPIRIT**

(Formerly First Acts Church)

Home Church with Dr. Paul Collins by Invitation Only / Other Services Will Be Announced by Dr.  
Paul Collins

### **ON DEMAND**

#### **PAINTING OUTSIDE THE LINES**

#### **NEW DISCOVERIES IN AUTISM**

With Author Joyce Jones and husband, Tom Jones

#### **EDUCATION AND AUTISM**

With Elizabeth Obrey, Vice-President of STARS for Autism

#### **LIVING THE LIFE WITH AUTISM**

With Keith Allyman, Branson Performer with Personal Experience With Autism

#### **THE LITTLE BOY THAT COULD**

With Author Joyce Jones and husband, Tom Jones