

# The Barnabas Letter

a newsletter from  
The Barnabas Center,  
a nonprofit counseling,  
teaching and training ministry  
in Charlotte, NC

Volume 17, Issue 3

Fall 2006

# aging gracefully



## **Contents**

<b>Aging Gracefully</b>	<i>Linda Bondy</i>	<i>Page 2</i>
<b>Groaning Inwardly, Waiting Eagerly</b>	<i>Roger Edwards</i>	<i>Page 3</i>
<b>Property, Parenting, and Peace of Mind</b>	<i>Matt Joyner</i>	<i>Page 5</i>

# Aging Gracefully

By Linda Bondy  
Linda is the wife of  
Pete, a homemaker,  
and an avid horse lover.

**A**ging gracefully. What an idea. There has always been a certain appeal to the thought that I might *someday* (a long time in the future) be a wise, gracious, grandmother figure who is respected and admired by family and friends. This mature imaginary woman is cheerful, kind, patient, loving, and above all, wise. There are no details in my image which pertain to aching limbs, low energy, forgetfulness, poor health, or discouragement.

I've always been a competent woman. It is how I've made my world work. Any problem attacked with enough energy and intelligence can be solved, right? In my 20's and 30's that indeed seemed to be the case. I was successful in college and graduate school. I married the man of my dreams. I had a career until I decided to become a stay at home mom. We had 5 beautiful, bright, (mostly) well-behaved children and everything was right with the world.

Sometime in my early forties things began to change in my world. My older children reached rough patches in their teenage years. My husband left the safe, financially secure, corporate world to begin a new career. My mother died. My husband and I both felt that there was something missing in our marriage. All of these things are fairly common life events. All conspired to rob me of the serene complacency of my youth.

*"As I began to recognize the theme behind God's messages I realized that He is trying to grow me into a different person.*

Physical changes intruded as well. Restful sleep became more elusive, my energy level varied widely, my ability to accomplish tasks diminished, my memory dulled, my eyes refused to focus on normal sized print, and a few gray hairs had the audacity to appear. The competent, energetic, can-do person I had always been no longer returned my gaze in the mirror.

My initial reaction to these changes was filled with disappointment and frustration. If I couldn't DO the things I'd always been so good at, what was I worth to myself or others? But God, in His graciousness, had another, different message for me. As I became less confident and competent God sent messages to me. His message was that that I was becoming softer, kinder, less demanding, and easier to be around. These messages were delivered by my husband, my children, and my friends. Sometimes they were overt and explicit; sometimes they were whispered between the lines.

As I began to recognize the theme behind God's messages I realized that He is trying to grow me into a different person. For many years now He has been sending me difficult life situations to show me that I need Him, and that I need other people. I am only recently, in my early 50's, beginning to take that to heart.

So what does that look like? For the uptight, together,

organized, competent me, it translates to taking myself less seriously. It means that I can (at least sometimes) actually laugh at my mistakes. It means that I demand less of myself and of my family in the way of performance. It means that I know that the performance standards I once used to measure my worth were artificial constructs designed by me.

A simple example of how I find myself trying to cope with new limitations is illustrated by something that happened at church one recent Sunday morning. After the worship service ended I drifted out of the sanctuary visiting with various friends. As I walked through the lobby someone I had known for several years greeted me. She and I have not been close friends, but we've been in the same adult Sunday School class and we certainly know at least a little bit of each other's stories. As she asked me about each of the kids I realized that I had NO IDEA of what her name was. Yes, I could remember her story; yes, I could picture her husband's face in my mind. But I didn't have a clue about her name. I scrambled inside, trying to remember, but it just would not come. I finally gave up my battle and relaxed into the conversation. I didn't need to call her by name, and I didn't tell her that I had forgotten. I tried to engage in the conversation and be present to her in the moment.

So, do I like it when I can't remember someone's name, or when I start a sentence and then forget the idea I wanted to communicate? No. Do I enjoy being tired during the day after a night of restlessness? No. Am I comfortable that my body is experiencing many of the physical symptoms of menopause? No, no, no! But I am convinced that God is leading me through these events for His purposes. I am convinced that He has a better me in His mind's eye.

The road to maturity leads me along a path of aging. While I would love to have the muscles and stamina of a 25 year old, I wouldn't for the world trade places with the person I was then. Calm and settled are not words that would have been used to describe me then. But I like to think that you could begin to use them to describe me now.

So what do I hope for as I continue to age? I really would like to resemble that wise, gracious, grandmother figure. I now know that in becoming that person many things in my life will probably decrease. Hearing will dull, eyesight will deteriorate, my bones will lose density, and muscles won't be as strong. But the opportunity for my character has never been greater.

Am I afraid? On some days, yes. I *could* develop Alzheimer's disease like my mother. I *could* be widowed. I *might* have a child die. Aging *might* bring me painful health problems. The operative words in those sentences are *could* and *might*. What WILL happen is that God will be present in my world, inviting me to trust Him. I know that He has changed me from the person I used to be, to the person I am now. I know that there is still so much more that I can become. I trust that he will continue to transform me.

# Groaning Inwardly Waiting Eagerly

by Roger Edwards:  
a counselor and teacher at  
The Barnabas Center.

**Aging** is a troublesome reality. For starters, it's progressive. And for finishers, it's terminal. We don't like that the fact that aging is coming and we sure don't like where it is going.

So the whole notion of 'aging gracefully' seems like an oxymoron. The word 'gracefully' carries the connotation of life and redemption. But the word 'aging' carries the connotation of death and decay. Age gracefully? Just how do you dance lightly through life if your partner is a corpse?

Aging means degeneration. We all face the effects, which range from the comic to the tragic. Smooth, wavy hair forsakes the natural habitat of the crown only to appear unceremoniously and crookedly at the edge of an ear or the tip of the nose. This comic problem, however, can be partially remedied by comic solutions; daily diligence, electric hair tools, and in extreme crisis - the comb-over.

But the tragic aging problems are not so readily reversed. In fact, 'nonreversible' is the definition of those problems. The more you age, the more 'nonreversible' the losses become, mounting in middle age and increasing with the years. You lose agility, acuity, opportunity and velocity. But most of all, you lose people; your parents and your friends. There is a reason why seniors habitually read the obituaries. You read to see if a name of someone you know might be there. Then you read, with increasing curiosity and relief, to see that your own name is not there.

Non-reversible losses exact a cumulative toll. Your 'potential', which once seemed so limitless, slips behind you like the wake of a boat. Then your 'prime' glides by. People say things like, "I bet you used to be a good ballplayer, *in your day*." Or, "*In her day*, she was a real talent." You hear that phrase, and you realize that it isn't your '*day*' anymore. No longer 'potential', no longer 'prime', you are more and more 'post'. Jokes are made about your age. You make them yourself. Some are quite funny. But in the back of your mind, you grieve.

This is the trouble with aging. It is terminal. It is relentlessly progressive. You can slow it, mask it with clothes or makeup, but you cannot stop it.

## Headlong or Cautious?

As a young boy, I heard adults talk of these things. It seemed they were always talking about the aches and ills that were happening to their bodies. But I tuned it out. It all felt unreal to me and it seemed so very far away.

My whole attitude about aging was totally different. I thought that growing up was a good thing. It meant being faster, stronger. It meant that you could reach the cereal boxes. Aging was what I wanted and I wanted it fast. I wanted time to fly. I wanted it to be Christmas, then my birthday, then baseball season. The experience of moments flying past was exhilarating, like sticking your head out of the window of a car. With the whoosh of minutes and days and months, it felt like you finally getting somewhere.

Aging didn't feel at all like life was running down. It felt to me like life was ramping up. It felt like advancement; getting the training wheels off, promotion to the next grade, obtaining a driver's license. Life was a steady, ascending adventure. So I plunged into it much like a child rushes across the beach and into the oncoming waves. There was so much of it. There was the sense that something good was about to happen.

So I ran headlong into my world. I ran to the breakfast table, I ran into the school building and then out again. I ran after my dog. On one occasion, while playing back yard football, I ran into a pine tree.

Now I am 50 and I don't rush so much anymore. I'm OK if it takes a while before the next birthday or doctor's appointment. I look at a free Saturday morning and I just want it to linger. Instead of always forging ahead, I dig in my heels to slow life down. There's not so much life as I first thought. So I am more careful.

There are pros and cons to this change. On the one hand, I make better decisions; spending money on things that last, or saying 'no' in healthier ways

*Now I am 50. I don't rush so much anymore. I'm OK if it takes a while before the next birthday or doctor's appointment. I look at a free Saturday morning and I want it to linger.*

and I don't break as many things. I can't even remember the last time I ran into a pine tree. I'm more compassionate with the suffering of others. I'm not as naïve. I know that death is not like what you see on TV. I've been touched by its cold hand a time or two. But I know, in my heart, that I have lost something in my transition from headlong boy to cautious man.

Somewhere along the way, I mislaid joy.

I wonder if there is a way to get it back. I cannot forget that I am aging. There are too many reminders of that. I go to the gym, but I know that I am postponing not preventing the process. So is there any way to resolve this terrible predicament that I am in? I am really dying, I know this. But even so, is there a way that I can really live?

### The 'Rumor' of the Gospel

I've heard there is a way. At least, I heard that a way has been made. I will give it to you in an analogy.

Picture your life like a train traveling a long railway. Your life flashes past fields and forests, through storms and deserts, and sometimes through a tunnel. At the end, the rails turn and drop into one last tunnel. But this

*"...the future redemption travels backward along the tracks of time and mixes with the 'groaning' of the present pain. The future good comes near us, comforting and giving reason to persevere."*

final tunnel is different than the others. It has no outlet. The work was never finished and the tunnel ends abruptly as a stone wall.

We all know about this eventuality. We don't know how long it will be or around which bend it will come. We just know that it will come. And we dread it. The anticipation of that crashing end creeps backwards like vibrations along the rails. It affects and colors everything in your life. You try not to think about it. You pretend it is not there. You vow to live life to fullest while you can. But as the miles stack up, you dread it more and more. You want to stop the train, but you cannot.

But what if the picture were different? Suppose that somewhere along the way, you hear a rumor that someone has made a way through. The final tunnel isn't final anymore. It has been cleared, track has been laid. Now there is a way through that black tunnel and into the light again. How would this news affect you?

If you believed it, possibilities arise. The 'end' is not 'the end' after all. You would feel relief. You would enjoy the scenery a bit more. The deserts wouldn't seem so terrible. You might even learn something from the storms. The news that there is a way through would be the largest news of your life and would effect everything.

The 'rumor' that I am speaking of is, of course, the Christian gospel. Christ has reversed the nonreversible, defeating death for our sake. God raised Christ from the dead, making a way for us to follow Him through and then out of dark death. The message changes everything. It changes your death, of course, but it also alters your life. The 'rumor' gives you an entirely new stance toward life.

### Groan Inwardly....Wait Eagerly

In Romans 8, the Apostle Paul describes this new stance. He says that, "*we ourselves ... groan inwardly as we wait eagerly for ... the redemption of our bodies.*" What an odd combination of words. *Groaning inwardly ...waiting eagerly.* Yet this is the stance offered to those who believe the gospel.

This paradoxical phrase is almost a riddle. Who groans while waiting eagerly? It is the woman in childbirth, of course. Paul specifically chose this illustration to teach us how to live in response to the resurrection. The woman in labor has intense pain, but the pain isn't the only reality she is aware of. She knows that there a redemptive end coming. New life will result. The knowledge doesn't make her pain less, but brings something alongside her pain. Somehow the future redemption travels backward along the tracks of time and mixes with the 'groaning' of the present pain. The future good comes near us, comforting and giving reason to persevere.

At first the combination seems odd. Groaning and hope together? They seem mutually exclusive. But if you can hold them together, they form a way through life. *Groaning* tells the truth about this present world. *Eagerness* tells the truth about the world to come. Together they tell the stunning truth of the gospel.

Yes, there are losses. But they are not final anymore. God has acted. He has made a way through death and decay. 'The end' is now 'only the beginning'. My 'day' isn't over after all; it hasn't even begun.

### Aging Gracefully

So if '*groaning and waiting eagerly*' can fit together, then '*aging gracefully*' isn't an oxymoron after all.

*'Groaning inwardly as you wait eagerly'* is how you age gracefully. It enables you to grieve honestly over losses while at the same time embracing hope without pretending.

Despite your tears, your countenance can bear the sense that something good is about to happen. God will redeem your body. He who graciously gave life at first, will also graciously give life at last. In that day, you will run again. You will plunge into His life like a child playing in the ocean. There is so much. And any joy you have lost will return, and it will stay.

# Property, Parenting and Peace of Mind

## *Estate Planning and the Art of Aging Gracefully*

By Matt Joyner

*"If anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever." 1 Tim. 5:8*

Approaching the finish line of his own earthly race, Saint Paul passes on to his spiritual son Timothy this stark admonition. Not only are we as believers called to provide for our families, but failure to do so is equivalent to apostasy and makes us "worse than an unbeliever." Sobering words indeed.

Contemplating this passage from Holy Scripture in the context of contemporary aging and end of life issues, one wonders "Who am I supposed to provide for?" "What am I supposed to provide?" and "How am I supposed to provide it?" When we hear the words "estate planning" we immediately assume we're talking about the transfer of assets upon death from an older generation to a younger generation. While this is certainly a common scenario and a large part of the estate planning process, it is only one piece of a larger, more holistic picture. Taking a more comprehensive view, I believe that we Christians are called to provide to our loved ones property, parenting and peace of mind as we age gracefully, and that estate planning is the way to do it.

### 1. Planning to Provide Property

Clearly one of the central functions of estate planning is to distribute one's property upon one's death to people and institutions of ones' own choosing. Proverbs 14:22a says, "A good man leaves an inheritance to his children's children." The traditional means by which this is accomplished is a will. It is important to have a will even if you do not have what you consider to be substantial assets, if for no other reason than to make sure that whatever you do have winds up where you want it to go.

First and foremost, a will is your instruction for the distribution of your property upon death. If you don't provide these instructions for yourself, the State of North Carolina will provide them for you with consequences you might not imagine or desire. For instance, it is probably fair to say that the majority of people want upon their death for all of their assets to go to their spouses first, and, if by chance their spouse has predeceased them, then to their children in equal shares at an age when the children are old enough to handle the assets responsibly. This is the typical "simple will" scenario. If you die without a

will ("intestate") in North Carolina however, this is not necessarily what happens. Under the North Carolina Intestate Succession Act a widow typically takes only a portion of the estate and the remainder goes to surviving children, grandchildren, and, sometimes, parents of the deceased.

When one takes into account that the State considers an individual capable of managing their own affairs when they reach 18 years of age, it is not hard to imagine scenarios in which an adult dies without a will in North Carolina, the surviving spouse is left with **only** a fractional interest in the estate and the surviving 19 year old college sophomore child gets thousands of dollars dropped in their lap and heads for Las Vegas -- the parable of the Prodigal Son repeating itself.

To the extent the North Carolina Intestate Succession Act rejects a "widow take all" approach it may actually be characterized as containing a faint echo of the Mosaic Law's approach of "widow take nothing." In the Old Testament a widow was entitled to take none of her deceased husband's property because, frankly, she *was* her deceased husband's property. The case of Zelophehad's daughters in Numbers 27:1-11 established that Israelite daughters could inherit from their fathers, but *only if* they had no brothers:

"The Lord said to [Moses]...Say to the Israelites, 'If a man dies and leaves no son, turn his inheritance over to his daughter. If he has no daughter, give his inheritance to his brothers. If he has no brothers, give his inheritance to his father's brothers. If his father had no brothers, give his inheritance to the nearest relative of his clan, that he may possess it. This is to be a legal requirement for the Israelites as the Lord commanded Moses.'" (NIV)

For the surviving widow, however, nothing.

Widows in ancient Israel were to be supported by their children, particularly by their eldest sons (who inherited a double portion of their father's property probably for that very reason). Consequently a woman's infertility in Biblical times was not just an emotional disaster, but an economic one as well. Failure to produce children was a recipe for a woman's destitution later in life, if not an outright death sentence. Hence the recurring dramatic tension in the Old Testament arising from the "barrenness," of Sarai, Rebekah, Rachel, Hannah and others. Hence the story of widows Naomi and Ruth latching onto "kinsman redeemer" Boaz for support. Hence the Lord's applause for the widow who gave her two coins at the Temple out of her poverty. And hence the recurring scriptural injunctions to take care of widows and orphans, who without economic independence were the most vulner-

#### **Editor's Note:**

*You may find this article to be a bit different than the standard Barnabas Letter fare. It is an attempt to tackle a very pragmatic and detailed issue that faces everyone.*

*Also, this article was condensed and you will find the larger version with more informational detail available on our website.*

(Continued from page 5)

able members of Israelite society.

Which brings us back to St. Paul's letter to Timothy. St. Paul's general admonition about providing for those of one's household actually arises in the context of his discussion of the treatment of widows in the Church and the necessity for children and grandchildren to support the widows in their own families, so that the widows who are alone and "truly in need" may be supported better by the Church and enrolled on its "list of widows". Then as now, Christians are called to plan to provide property for the members of their own household, both for the benefit of the recipients themselves and for the larger societal benefit of preventing the recipients from being a burden to others in the community. The way this is done in contemporary society is through a will.

## **2. Planning to Provide Parenting**

Over and above providing for their children's material needs, Christian parents are called to provide nurture, guidance and discipline to their children, activities now conveniently wrapped up in the omnibus phrase "parenting."

If a child's parents die, however, who will provide that critical parenting to the orphan? In addition to providing for the material needs of the surviving children, estate planning is the appropriate vehicle to provide the parenting Christians are called to give their children, in the untimely absence of the parents. Specifically, parents can provide parenting to their minor children through the recommendation of guardians for minor children in the parents' wills. For parents of minor children this is ample reason to have a will regardless of the monetary value of their material assets.

North Carolina General Statutes Section 35A-1225 specifically provides for the recommendation of guardians for minor children in their parents' wills. It starts off with a now somewhat startling admission by government that "Parents are presumed to know the best interest of their children" and proceeds:

"...Any parent may by last will and testament recommend a guardian for any of his or her minor children, ... In the absence of a surviving parent, such recommendation shall be a strong guide for the clerk in appointing a guardian, but the clerk is not bound by the recommendation if the clerk finds that a different appointment is in the minor's best interest."

Note that the statute provides that parents "recommend" guardians; they do not "appoint" them. Ultimately the appointment is left to the county's Clerk of Superior Court who receives the parents' recommendation as a "strong guide." As a practical matter a clerk will be hard pressed to reject the recommendations contained in the parents' wills unless there is some showing of unfitness on the part of the person(s) rec-

ommended.

If you don't plan to provide parenting for your children through a will, what happens? As with the disposition of your property, the State of North Carolina provides a default mechanism for the disposition of your children as well. North Carolina General Statutes Section 35A-1221 provides that "Any person or corporation, including any State or local human services agency... may make application for the appointment of a guardian ... for any minor who has no natural guardian by filing an application with the clerk."

"Any person" – that's a big category that allows all sorts of volunteers with all sorts of motives to crawl out of the woodwork. Every parent can immediately think of some otherwise close family members they would *not* want their children raised by, and some less obvious family or friends they would gladly entrust with the job. Unless the parents speak up, however the clerk of court has no means or reason to know the difference. The will is the way for you to give "strong guidance" to the system, before it places your children, their nurture, guidance and discipline in the hands of "any person."

## **3. Planning to Provide Peace of Mind**

Jesus said, "Blessed are the peacemakers, for they will be called the sons of God." The end stages of a life bring with them lots of choices – moving out of a home, how to spend limited money, nursing care, hospitalization, various forms or levels of medical treatment, all the way up to disposition of bodily remains. Each one of these many emotionally charged choices can provide an opportunity for confusion, ill will and outright fighting among family members.

In the estate planning process you have the opportunity to be a peacemaker within your family by preempting these opportunities for discord through the use of instruments called "advance directives" and powers of attorney – legal instruments designed to express your desires in advance and to place decision making authority in the hands you prefer, while you are still competent to make those choices. The advance directives and powers typically included in an estate planning "package" are the Declaration of a Desire for a Natural Death (a/k/a the "Living Will"), the Durable General Power of Attorney, the Health Care Power of Attorney and, more recently, the HIPAA Authorization.

### **a. Declaration of Desire for a Natural Death ( the "Living Will")**

The Declaration of Desire for a Natural Death (better known as the "Living Will") is the means provided by North Carolina statute by which you may authorize in advance the withholding or withdrawal of extraordinary means of medical treatment (including artificial hydration and nutrition) in the event you subsequently become terminally ill or suffer a "persistent vegetative state." As a concept the Living Will represents the deli-

(Continued on page 7)

(Continued from page 6)

cate and imperfect balance we have struck in our society between the ever increasing ability of medical technology to maintain a physical body's functions indefinitely, the right of an informed adult to say "no, thanks" and the need of the medical professionals involved in the patient's care to not get sued or prosecuted for following the patient's expressed desire to forego the available technology. (A medical professional following a properly executed Living Will by statute may not be prosecuted for the crime of assisting a suicide.)

Most importantly, a Living Will allows you to express your own desires while you are still able to do so, thus hopefully short circuiting uninformed family speculation (and litigation) over "What Mama/Daddy would have wanted." If Terri Schiavo had had a Living Will when she collapsed at home on February 25, 1990, she, her husband, her parents, the State of Florida, and the entire nation would have been spared 15 years of tragedy and turmoil.

#### b. Durable General Power of Attorney

A General Power of Attorney is a broad legal power you give to someone of your own choosing, designated as your "Attorney-in-Fact" or "Agent," empowering them to act on your behalf in the management of your business and personal affairs. In essence your Agent is empowered to do anything on your behalf that you could otherwise do for yourself: collect and pay debts, buy and sell property, manage bank accounts and investment portfolios, borrow and lend money, etc. While it can be revoked by you at any time, clearly this sort of broad authority is something you grant only to someone in whom you have complete trust.

A General Power of Attorney is deemed "Durable" when it survives the incompetency of the maker. The Durable General Power of Attorney thus provides the peace of mind to yourself and your family that someone of your choosing will be able to act on your behalf in the management of your affairs after you become unable to do so for yourself, without the necessity of expensive and cumbersome incompetency and guardianship legal proceedings.

#### c. Health Care Power of Attorney

The Health Care Power of Attorney is a special type of Power of Attorney that designates a Health Care Agent to make decisions about your health care and medical treatment when you are no longer able to do so for yourself. In fact, unlike the Durable General Power of Attorney the Health Care Power of Attorney does not become effective until a doctor designated by you makes a determination that you are not capable to make health care decisions for yourself.

The Health Care Power of Attorney can be seen as filling in the space between the Durable General Power of Attorney and the Living Will. Typically the Durable

General Power of Attorney and the Health Care Power of Attorney are drafted such that the Health Care Agent's decisions with regard to one's medical care take precedence over the Attorney-in-Fact's decisions with regard to one's finances. Also, the Health Care Agent typically is specifically authorized to make the same decisions with regard to end of life care as would be covered by a Living Will, in the event you have not executed a Living Will (and likewise prohibited from making those types of decisions in the event you have executed a Living Will). Consequently the advance directives and powers of attorney work together to cover the spectrum of needs of those aging and approaching the end of life.

#### d. HIPAA Authorization

Few things upset an elderly church goer and their family as much as being hospitalized for any length of time and not receiving a visit from the preacher. For this reason until relatively recently Charlotte area hospitals routinely solicited a patient's church affiliation in the intake process and proactively informed (warned?) local clergy when a member of their congregation was hospitalized. This practice ended a few years ago with the passage of the Health Insurance Portability and Accountability Act ("HIPAA") which made it a federal criminal offense for a health care provider (like a hospital) to disclose an individual's personal health information (like their mere presence in the hospital) to a third party without the individual's prior authorization. Consequently you now see periodic reminders in church bulletins requesting church members and their families to contact clergy in the event of hospitalization because hospitals will no longer do so.

One way to deal with this red tape is to execute a HIPAA Authorization in advance and give it to your health providers for inclusion in your patient files. The HIPAA Authorization is a relatively simple form that specifically designates the individuals to whom your personal health information may be communicated and for what purpose(s). Christians will want to include their pastor either by name or by title in their HIPAA Authorization (along with family members, attorneys, et al.) so that the health care provider's staff will be willing to communicate appropriately with those people when they call to inquire about one's presence or condition in the hospital.

#### Conclusion

Estate planning is the process by which believers can fulfill their duties to provide for their own, especially those of their own households, as St. Paul instructed Timothy. Using the array of wills, advance directives, powers of attorney and authorizations discussed above, Christians can plan to provide property, parenting and peace of mind for their loved ones and, in so doing, age gracefully.

*Matt Joyner is an attorney in Charlotte.  
He may be contacted by telephone at 704.295.0226  
or by email at [mjoyner@counselplus.biz](mailto:mjoyner@counselplus.biz).*

# The Barnabas Center

413-B South Sharon Amity Rd.  
Charlotte, NC 28211  
Tel: (704) 365-4545

Non-Profit  
Organization  
U.S. Postage  
PAID  
Charlotte, NC  
Permit #1498

Our Web Address: [www.thebarnabascenter.org](http://www.thebarnabascenter.org)



## Upcoming Opportunities and Current Events

<b>Weeknights</b> Groups are on-going	<b>Barnabas Adolescent Counseling Groups</b> – small groups of up to 6 teens, providing a confidential place for comfort and connection. Both male/ female groups (co-led w/ a female volunteer).	<i>Kevin Wimbish</i>
<b>Begins September 5th</b> 4:30-7:pm Or 6-8:30pm	<b>Honor's Program – A Group for Men ( 15 week program)</b> – a ministry to sexually addicted men seeking a context to pursue healing, encouragement, and health in recovery.	<i>Barnabas Staff</i>
<b>Begins September 7th</b> 4:30-7:00pm	<b>Honors Program Women's Group (15 week program)</b> – a ministry for women in relationship with men who struggle with sexual compulsivity or women recovering from sexual betrayal.	<i>Barnabas Staff</i>
<b>Begins September</b> Evening & lunchtime groups available	<b>Barnabas Training Level 2 (12 week program)</b> - Built on the Biblical Model taught in Barnabas Training Basic and Level 1, this small group training will focus on application of the model with others, as participants learn to listen, ask questions, and observe with a keener, more discerning mind and heart.	<i>Barnabas Staff</i>
<b>Begins September</b> 6 biweekly sm. groups	<b>Barnabas Training Level 4-</b> for graduates of Barnabas Training Level 2, this small group assists 4-6 individuals to grow in confidence as they explore how they care for others. Participants receive feedback from peers and a Barnabas Staff.	<i>Barnabas Staff</i>
<b>September 30th</b>	<b>Love Your Kids Like God Loves You</b> – a parenting seminar to help you develop the heart of God toward your children and God's heart in them. Learn to answer the 2 questions that all children ask. Hosted by Church at Charlotte.	<i>Roger Edwards</i>
<b>October 2nd</b>	<b>2006 Barnabas Golf Classic</b> – an annual fundraising event for The Barnabas Center. Carmel Country Club. Call Rachelle to sign up! 704-365-4545 x303.	<i>Barnabas Staff</i>
<b>October 20-22</b> <b>Durham</b>	<b>Heart to Heart Marriage Weekend</b> –This weekend teaches Biblical principles of marriage along with practical ways to insert them into your relationship. Includes a series of guided confidential personal conversations. Blacknall Presbyterian	<i>Palmer Trice Roger Edwards</i>
<b>Oct 27 –29</b> includes follow-up group	<b>The Quest</b> –a men's adventure weekend in Linville Gorge. Come if you are hungry for a deeper relationship with God and other men. Includes adventure, backpacking, conversation, study, and reflection.	<i>Pete Bondy</i>
<b>November 3–4</b>	<b>Barnabas Training Basic Weekend</b> – a weekend seminar (Friday night and Saturday) designed to provide participants with greater confidence and capacity to love those around them. Includes teaching on a Biblical model of people and an interactive small group experience. Location TBD.	<i>Barnabas Staff</i>
<b>November 10-12</b> <b>Charlotte</b>	<b>Heart to Heart Marriage Weekend</b> –This weekend teaches Biblical principles of marriage along with practical ways to insert them into your relationship. Includes a series of guided confidential personal conversations. Christ Episcopal Church	<i>Palmer Trice Roger Edwards</i>
<b>February 9-11</b>	<b>Heart to Heart II Charleston</b> – for couples who have attended a Heart to Heart marriage weekend. This get-away is designed to take your marriage further into mutual giving out of dependence on God. Limited to 28 couples.	<i>Palmer Trice Roger Edwards</i>