
The Barnabas Letter

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

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it's about
God
horizontal relationships
are dependent on **vertical relationship**

Love Comes from God

Roger Edwards *Page 2*

Freed to be an Imperfect Mother

Bentley Ball *Page 4*

Marriage is About God

Palmer Trice *Page 6*

Love Comes From God

four words that start a war

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

“He is everything we desire; He is everything we dread. God is Love, which is to us like water is to a panting deer. But God is also King, which threatens our claim to autonomy.”

“Love comes from God.” They seem harmless, those four short words, found tucked away in the Apostle John’s 1st epistle. But they are not.

No, they start a war; a violent tug-of-war between titans. They stretch you like a rope between the soul’s two most powerful forces. Pulling from one side is your God-created desire for love. Heaving from the other side, is your insatiable lust for control. You could be torn apart.

The four words activate the core human problem. They teach; ‘if you want love - you must go to God’. Therein is our problem, for we are deeply conflicted about God. On the one hand, He is everything we desire; on the other, He is everything we dread. God is Love, which is to us like water to a panting deer. But God is also King, which threatens our claim to autonomy. To withdraw from God means the loss of love. To be drawn in... means the loss of control.

C.S. Lewis illustrates this fundamental human ambivalence in The Silver Chair of the series, The Chronicles of Narnia. When a young girl named Jill goes to Narnia for the first time, she finds herself alone and lost in a strange wood. The day is hot and the journey exhausting. The babbling of a brook awakens her desperate thirst. So she searches for the running water only to find a great lion lying beside the stream, blocking her way. The Lion is Aslan – who represents Christ. Jill, represents all of us. Listen to the conflict of the untrusting heart.

“Are you not thirsty?” said the Lion.

“I’m dying of thirst,” said Jill

“Then drink,” said the Lion.

“May I –could I– would you mind going away while I do?” said Jill.

The Lion answered this only by a look and a very low growl. And as Jill stared at its motionless bulk, she realized that she might as well have asked the whole mountain to move aside for her convenience.

The delicious rippling noise of the stream was driving her nearly frantic.

“Will you promise not to—do anything to me, if I do come? said Jill.

“I will make no promise,” said the Lion.

Jill was so thirsty now that, without noticing it, she had come a step nearer.

“Do you eat girls?” she said.

“I have swallowed up girls and boys, women and men, kings and emperors, cities and realms,” said the Lion. It didn’t say this as if it were a boast, nor as if it were sorry, nor as if it were angry. It just said it.

“I daren’t come and drink,” said Jill.

“Then you will die of thirst,” said the Lion.

“Oh dear!” said Jill, coming a step nearer.

“I suppose I must go and look for another stream then.”

“There is no other stream,” said the Lion.

We are all like Jill. Our heart aches for love as surely as a parched throat aches for water. Our entire lives are spent searching for the well-spring. We seek it everywhere; in jobs, in toys, even in people. We squeeze them, we deplete them. But nothing is big enough, nothing is real enough.

Eventually, life brings you to a critical intersection. There, you ache for something you do not have. You begin to see that your desire is so immense, so eternal that it could never be satisfied by temporal things. And then, perhaps for the first time, perhaps for the hundredth time, you hear the truth: *‘Love comes from God’*. And you realize... the Lion was right. *‘There is no other stream’*. If you want love, you must go to *Him*. Nothing else will do. What you desire, what you have always desired - is God.

It is possible that some people surrender right then and there. But most do not. Instead, the inner conflict intensifies. The guerilla warfare, which has been waging in your semi-conscious, now breaks out into your felt experience. Fear, then hope, then confusion roll through you in alternating waves. One moment, you resolve to stand your ground, “Thirst? What thirst?” and, “Why should I lower my guard?” The next mo-

(Continued on page 3)

ment you want to give over, as you think, "Oh, where else can I go?"

You are torn. You cannot walk away from the stream; you are terrified to approach. And so there you stand like Jill, edging to and fro, negotiating, hedging - frantic to find a another way to accept a drink without being required to trust. You face an awful choice: either let your heart die for want of love or lay down your independence. Such is the human condition. Such is our deep ambivalence toward God. We hang between our desire for and our dread of Holy Love.

It is a painful place. Even desolate. But it is exactly where God wants us. Some would even say that He orchestrates events to bring us to such a crossroads. For God knows that we will do anything to avoid the tension of the choice, even if it means believing a lie. He knows we will convince ourselves that we don't have to choose. We will try 'to have our cake and eat it too' by looking for love outside of Him- a 'love' that we think we can control.

This is nothing new, of course. The pursuit of love and meaning outside of God was the serpent's original lie, 'Take the fruit, and you will be like God. (*you won't need Him*).' Idolatry began here. Subsequent idolatries are mere variations of the original. They all promise a method to self-generate love.

So God waits. Then eventually, He ambushes us with an invitation to desire. In reverse temptation, God offers eternal love; strong, wild and free. So strong, it entices; so wild, it frightens. And so free, that it offends. For to accept love as a gift is to admit dependence on the giver.

A Flirtatious Woman & Self-generated Love

Consider the example of the flirtatious woman. Like everyone, she wants love. And like everyone, she seeks it in ways that avoid dependence on God.

At one level, of course, her flirting 'works'. When a man notices her, it brushes a receptor for love placed in the soul by God. It feels right. Perhaps deep down, she knows that the attention gained through flirting isn't real love. But it seems a close approximation. In any case, it is better than being ignored and alone. So she practices and perfects her technique hoping it will make her feel complete.

But note this. Her choice to self-generate love isn't because real love is unavailable. No, flirting appeals to her because it offers control.

If she can fabricate attention, then she doesn't have to wait for it. She can 'make it happen'. So it is with all techniques of self-generated love; whether people-pleasing, bullying, boasting, or impurity. All are designed to guarantee a flow of love while minimizing the need to trust. All are attempts to have 'love' while remaining in control.

Of course, the idea of 'a love that we control' is a contradiction. The woman who flirts isn't getting the free gift of love. She is buying it; a quick wink in exchange for a turn of the head. Indeed, all our get-love-quick schemes are this way. The braggart trades a big story for a small impression. The driven man cashes a year's achievement for a moment's approval. The needy mother spends herself to feel needed. The sex addict uses a plastic card to purchase plastic intimacy. The truth is; we don't want to be given real love- we prefer to buy false love.

But our idolatry produces diminishing returns and ultimately fails us altogether. The flirtatious woman's heart cannot be sustained on imitations. She will forever ache for real love. As she ages, the pressure to keep it up will yield yet another idolatry or give way to despair. God will take her to place, God will take us all to a place where we face a universal truth. It can be summarized in four short sentences. 1. Love comes from God. 2. We cannot self-generate it. 3. There is only one way to get love. 4. It must be given to you.

Love is a Gift

If you know God, you know this already. You know that love is a gift. John defines it; "*This is love: not that we loved God, but that He loved us and sent is Son as an atoning sacrifice for our sins.*" Divine love originates in God's nature - not in our worthiness or effort. God loves, not because we love Him, but because He is Love.

Love comes from God. It always comes as a gift, never as a traded commodity. You cannot buy it with niceness, beautiful teeth, or good works. You cannot convince Him to love you, or guilt Him into affection, or maneuver Him to need you. All the tricks and games that we play with each other don't work with God.

If you want God's love (and you do), then there is only one thing to do. You must walk straight into His ambush, as it were. He waits there with His incredible offer, "Come and drink." You must face your ambivalence. First, by admitting your thirst. Second, by admitting

(Continued on page 7)

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freed to be... An Imperfect Mother!

by understanding the gospel

by **Bentley Ball:**
*The mother of three and
wife of Ray Ball*

The quality of our relationship with God, whom we cannot see, is made visible by the quality of our day to day interactions with people. Everyday then, we are given many opportunities to see how we are with God by how we perceive, feel and act towards the families we came from, our spouses, our children, our friends and strangers. Every interaction reveals what we are doing with God and what we expect He is doing with us. Every interaction has the potential to lead us back to God, to the heart of His offer to us.

This takes my breath away. Sometimes it makes me wonder if we know God at all and at other times it causes me to see the gift of the gospel more clearly. Maybe my story about becoming a mother will help you understand what I mean.

Before 26 years of age, I couldn't imagine getting married. Although I had offers, I couldn't imagine a man whose lost rib was the shape of my side. But at 27, I met a man who fit, for better and for worse. In one of our dating discussions about our dreams for our future, this potential husband spoke of his desire for children. At the time, I could not imagine myself having children. Not that I didn't think it was a good idea and not that I was one of those women who knew for sure they didn't want children. I just wasn't sure of it in a -'drive with your foot on the brake' sort of way. Ray's response was to lightly say "Well, they'll have the same choices you have." These words have proved to be seeds of profound hope in the birth of our four children as well as my ongoing relationship with them.

It took a couple of years to acknowledge I was terrified to have children. I was convinced I would fail them, disappoint them, hurt them, not be enough for them. I didn't want to bear the weight of my own imperfection imprinted on someone else. So much so, that when we were

expecting our first child, I dreamed that she would literally be born an alien, something grotesque and unrecognizable. I feared whatever came from my body, my innermost parts, could not be beautiful and desirable. But when I first saw my daughter in my husband's arms I was overwhelmed by her beauty, her small but infinitely recognizable face, hands and feet. My first words, "Welcome to the world Annie Pearl", celebrated her arrival by spontaneously naming her.

Then came the next wave of emotion. As I lay there holding her on the bean bag at the birthing center, I sobbed for bringing her into this world where she would experience moments of feeling unwanted as well as wanted, experiences of having her beauty used as well as celebrated, the guarantee of deep pain as well as pleasure. Knowing I could not protect her from hurt in the world or even from me, my next words through tears were "I'm so sorry". These first few moments of Annie's life captured my ambivalence about bringing children into this world and in fact my ambivalence about God himself.

To know the potential for harm in this life, from accidents, from people who are determined to do harm, and the harm I can do with my own thoughts, words and actions intentionally and unintentionally, and still bring a vulnerable child into this world is a risk. A risk based on the hope that it is better to have life with all the experiences of good and evil, dark and light, good and bad choices than retreat from creating in fear of loss for you or your child. The question is; 'Will we create in the face of potential or guaranteed loss based on the hope of future redemption?'

A son and twin daughters later, I still can't bear the thought of failing my children, disappointing my children, not being who they need

(Continued on page 5)

"Every interaction reveals what we are doing with God and what we expect He is doing with us. Every interaction has the potential to lead us back to God, to the heart of His offer to us."

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me to be for them in the moment and over time, or worse yet hurting my children, denting them with my sin, leaving unnecessary soulful scars which they don't deserve. The thought that my children may struggle with the out-working of my sin, the legacy of my unfinished business, the weeds of seeds I have planted or even just my physical, financial or any other limitations is from time to time overwhelming. I know no greater pain. I thought the pain of my parent's failure toward me was hard, but it pales in comparison to the pain of thinking of the harm I may cause them. Yet I fail them in one way or another daily.

The most painful process is to see with greater clarity our own failure. As Saint Therese of Lisieux says "If you are willing to serenely bear the trial of being displeasing to yourself, then you will be for Jesus a pleasant place of shelter." To me the most painful place to feel this displeasure is in regards to my children. Other adults have the ability to be separate and know your failure to love is your own. But children, I assume because of their dependence, take in your failure and figure they somehow deserve it or don't deserve better. I did it with my parents and I assume mine will do it with me.

If I ever wanted to be stronger, wiser, more patient, more decisive, more tender, it is as a parent and more specifically as a mother. I wish I could be God for them. Then I could interact with them with the perfect combination of tenderness and strength, spontaneity and discipline, freedom and requirement. Then I could be that perfect example and consistently communicate how life is to be lived with no gaps between my words and my behavior.

But I am not. I am not God. I am not perfect. In fact, I am a sinner. I am capable of all sin known to woman. I am not above or beyond any variety of sin. I am not consistently able to do the good I want to do or the good I tell my children to do. In fact sometimes I require them to handle their disappointment better than I do mine. There is no one perfect, not even one. Whew! I am so relieved. I was born to sinners. I am a sinner. And I have given birth to sinners. There is no way to be in this world without sin and the effects of it.

Unless of course you choose not to be in it or someone chooses not to give you the chance to choose. But while alive in this world, we all have choices, to come to terms with being sinners knowing that trying harder not to be, or hiding our darkness, will not get us to where we want to be. Only acknowledging the truth of who we are before God and receiving his response of forgiveness will free us to love our sinful children, our sinful spouse, sinful parents... with forgiveness-energized abandon, and even that imperfectly!

I am not the parent I want to be, but now because of Ray's understanding of the gospel, we have four children who will have the choice to trust God's love in the face of their mom and dad's consistent imperfection.

So now, as Jewel sings, what I want to tell my children is "we are all going to be ok". We are all sinners, we are all at fault, we are all to blame and it is OK only because God has taken care of our problem. We needed forgiveness and we have been granted it before we even knew we needed it.

Therefore, the risk of having children has taken me into further understanding of the gospel; to understand that all relationships, and that all personal connectedness can only continue based on forgiveness. It has helped me see that every interaction can lead me back into the core of the gospel. In the gospel I can bear where I am displeasing to myself, and simultaneously receive freedom - the realization of forgiveness in that most vulnerable, most tender and shameful place. And that forgiveness has been initiated by God, He made the first move towards us, He absorbed our hatred and still pursued us, not to rebuke us for who we are, but to enable us to lift our eyes in gratitude and know that we are all going to be OK. Because God has forgiven me, I am free to be an imperfect mother!!!!

*"Speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!"
James 2:12 and 13*

"Only acknowledging the truth of who we are before God and receiving his response of forgiveness will free us to love our sinful children, our sinful spouse, sinful parents... with forgiveness-energized abandon, and even that imperfectly!"

"...the risk of having children has taken me into further understanding of the gospel, to understand all relationships, all personal connectedness can only continue based on forgiveness."

Marriage

IS ABOUT GOD

by Palmer Trice:
The director and a
counselor and
teacher at
The Barnabas
Center.

Lynne and I were in the middle of a fight. At least it felt like that to conflict-adverse me. She was upset with me and was telling me so. I was upset with her and trying not to say anything – afraid I might get into more trouble or do more damage. My silence drove her crazy and made her more upset. The more angry she got with me, the more I had to try not to get angry at her.

The temperature in the room was going up. I was getting hot. I had stayed in there long enough (probably 3-5 minutes) and so I turned to leave. If I didn't, I was going to get mad. If I didn't leave, I might say something that would hurt her. If I didn't get out of there, I might find that I am not such a nice Christian man. So I left the room.

I tell that story at *Heart to Heart*, the marriage weekend we have offered for 15 years. In those weekends, forty to sixty couples invest in their marriage. They ponder and pray, share and pursue one another. They are trying to build something. They are trying to build a better marriage. Roger Edwards, my partner, and I share from our own marriages and share the truths of God's Word.

We have been doing this for 15 years. That's a lot of marriages. On Sunday we ask "*What did you learn or gain from the weekend?*" I was always eager to hear the profound and precise lessons that had been learned. And I have been very surprised with the one answer that has stood out: "*I really hadn't thought so clearly about my marriage in terms of my relationship with God!*"

"Love is to be the mark of relationships. But what is it? It is wanting and pursuing the best for another. It is sacrificial and it is other-centered."

I want to answer three questions in this article:

- What does it mean to think about my marriage in terms of my relationship with God? How can that be? Is it the same as having a Christian marriage?
- Why don't we think of marriage that way?
- What do we do when we are not? How do we get on track?

Marriage in terms of relationship with God

My marriage with my spouse is a window into and a reflection of my relationship with God. If I am willing to look honestly at my marriage and who I am in my marriage, I can learn a great deal about my relationship with Christ. Who I am in this most valued, difficult, and intimate relationship reveals my heart of hearts. And it was Jesus who set that up.

When asked, 'what is the greatest command-

ment?' Jesus replied "*Love the Lord your God with all of your heart, soul, mind, and strength. And the second is like unto it: Love your neighbor as yourself. On these two hang all the Law and the Prophets.*"

Rather than answering with one command, Jesus tied the two together. In doing so He gives us great insight into the Christian life. The love that we have vertically with God is tied to the horizontal love we have for others, specifically our spouses. In I John 4:20 John writes: "*If some one says 'I love God' and hates his brother, he is a liar; for the one who does not love his brother whom he has seen cannot love God whom he has not seen.*" The two are tied together.

What is love? Jesus said "Greater love has no man than this: that a man lay down his life for his friend." Love is to be the mark of relationships. But what is it? It is wanting and pursuing the best for another. It is sacrificial and it is other-centered. God calls me to want and pursue the best for my wife, when she is loving me and loving "works", and when she is not. The "not" times are sure harder. When she is mad at me or disappointed in me, when she has caught me in some wrong, I don't want to think of what is best for her. I want to think of what is best for me. And at that point, I am failing to love her and in that, failing to love God.

Why don't we think of marriage this way?

We don't think of marriage this way because we are inclined to think first about how we can make it work for me. I want something from Lynne. Actually I want a great deal. So when my marriage does not seem to be "working" for me, my mind goes first to how to improve things – for me. The first natural rule of life is to take care of myself.

The deceptive thing in marriage is that often caring for you works for me. When I give Lynne flowers, she feels warmly toward me. When I remember the significant events of her day and am interested accordingly, she can be nicer to me. These are some of the "Christian principles" of marriage. Being kind evokes kindness.

That is not when this issue with God becomes evident. The time when my heart is exposed, the time when my self-centeredness is most apparent is when the principles are not working for me. When Lynne disappoints me, I don't want to be

(Continued on page 7)

(Continued from page 6)

kind. When I am irritable, I don't want to admit it. I go into self-protective mode. My goal is not love. It is to take care of me. And that makes common sense in a natural kind of way.

But God calls me to a higher plane – to love Him and in that to love her, even when life is not working as I want it to work.

In my earlier story, when Lynne was angry at me, my natural bent was to protect myself. I didn't care what that did to her. The fact that my silence or my niceness drove her crazy didn't matter to me. I just knew that the best way to take care of me was to be silent.

Can you see my motive? It wasn't love. I didn't care what God thought. I didn't care what it did to Lynne. I only cared about what would best take care of me. And that is a violation of the law of love.

What do we do?

So what do I do with that? Nothing, unless I want God to be first in my life. If I do want that,

(Continued from page 3)

your lust for control. Now the third step. You must move toward the Lion. Drop your demand to control love, your insistence to earn it. Come empty-handed. God's love is a gift. And there is only one way to accept a gift. You must trust the giver. Those are God's terms.

His terms. They are both a horror and a relief. A horror - because for your whole life, you have thought you could do or be something to make people love you. It is now frightening to realize that this is a lie. In reality, you cannot make anyone want to love you. Listen to the sobering truth. *You do not have control over that which you need most.* For all your many schemes, you are dependent.

But His terms are also a relief. Deep down, you know it is futile to self-generate love. That kind of love is false to begin with. And such toil to keep record of who owes you love, such pressure to manufacture more false love. But if love is a gift? Then you can lay all that down.

The Secret of Relationship

Here is the great secret of relationship. *Live like love is a gift.* If you keep believing that you can control love, you will never experience it. Your relationships will operate as if love is a commodity. You will 'love' others so that they will 'love' you back. A few might enter the

then my self-centeredness with Lynne becomes a problem with Him as well as with her. And what makes it worse is that this kind of behavior, this kind of thinking is natural. It is intuitive. It is second nature. I am committed to taking care of me first.

That is why I need a Savior. My problem with God is not cosmetic. It is deep-seated. I need His forgiveness. I need Lynne's forgiveness. And somehow, I need a new heart. And the first step toward that new heart is the recognition that I need it. That recognition is not a one time event. In fact, it is in the supernatural reminders He gives us of our self-centeredness that we are drawn back to His wonderful love through His amazing grace.

God means more to me in my failure. And it is there that He changes my heart to be more like His.

Growth is slow. But God sure means more to me today than He did ten years ago. I am grateful.

transaction with you. But it won't be real love, just merely be an exchange of manipulation and fears. Don't let your love be a ledger sheet, let it be a gift.

Remember the four words for they are the beginning of freedom. Love comes from God. He is the wellspring you are searching for. Live in this truth and it will be to you like a spring of living water - secure and everlasting. Those with God's inner wellspring don't have to bargain, weasel, hoard or manipulate. They are rich in love. They can even afford to give it away.

This is why our horizontal relationships are dependent on our vertical relationship. You learn from God that love is a gift. When you learn to trust, you are free to receive. You can laugh, "there is so much!" What you receive, you pass on, imitating Him and demonstrating to others what the unseen God is like.

It is great circle. His love breeds and expands your love for others. And loving others expands your understanding and faith of His love for you. The gift of love humbles you, opening you to receive even more of His inexhaustible supply. Loving God and loving others go hand in hand. They grow each other. But is all starts by walking into the ambush of the four short words: 'Love comes from God'.

“My problem with God is not cosmetic. It is deep-seated. I need His forgiveness. I need Lynne’s forgiveness. And somehow, I need a new heart.”

“You must move toward the Lion. Drop your demand to control love, your insistence to earn it. Come empty-handed. God’s love is a gift. And there is only one way to accept a gift. You must trust the giver. Those are God’s terms”

Author's Note:

Ambivalence (the simultaneous desire and dread of God) is not experienced just initially in the Christian life, but perpetually. Autonomy runs deep, therefore learning to trust God is repetitive. We will experience the tearing sensation of ambivalence many times in our lives. Trust grows by going through ambivalence, not by going around it.

The Barnabas Center

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Our Web Address: www.thebarnabascenter.org

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are dependent on the

Weeknights Groups are on-going	Barnabas Adolescent Counseling Groups – 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>
Begins September 5th 4:30-7:pm Or 6:-8:30pm	Honor's Program– A Group for Men (15 week program) – a ministry to sexually addicted men seeking a context to pursue healing, encouragement, and health in recovery.	<i>Barnabas Staff</i>
Begins September 7th 4:30-7:00pm	Honors Program Women's Group (15 week program) – a ministry for women in relationship with men who struggle with sexual compulsivity or women recovering from sexual betrayal.	<i>Barnabas Staff</i>
Begins September 13th 6:30- 8:30pm	Healing Hearts: A Group for Women (14 week program) - a biblically based, professionally led, confidential group where women can receive support, find their hearts again, and wrestle with the difficult realities of being harmed by emotional, physical or sexual childhood abuse.	<i>Lisa Godman</i>
September 15-17 Small group follows	Honors for Couples (Weekend plus 6 small group meetings) - a program for couples who have participated in Barnabas Honors Program and desire further restoration and intimacy in their marriage.	<i>John Pierce Annie Schleyer</i>
Begins September Evening & lunchtime groups available	Barnabas Training Level 2 (12 week program) - 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>
Begins September 6 biweekly sm. groups	Barnabas Training Level 4- for graduates of Barnabas Training Level 2, this small group assists 4-6 individuals grow in confidence as they explore how they care for others. Participants receive feedback from peers and a Barnabas Staff.	<i>Barnabas Staff</i>
Sept 22-24/Oct 27-29 incl follow-up group	The Quest –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>
September 30th	Love Your Kids Like God Loves You – a parenting seminar to develop the heart of God toward your children and to develop God's heart in them. Learn to answer the 2 questions that all children ask. Hosted by Church at Charlotte.	<i>Roger Edwards</i>
October 2nd	2006 Barnabas Golf Classic – an annual fundraising event for Barnabas. Carmel Country Club. Call Rachele to sign up! 704-365-4545 x303.	<i>Barnabas Staff</i>
October 20-22 Durham	Heart to Heart Marriage Weekend –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>
November 3–4	Barnabas Training Basic Weekend – 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>
November 10-12 Charlotte	Heart to Heart Marriage Weekend –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>
February 9-11	Heart to Heart II Charleston – for couples who has 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>