

SUNDAY WORSHIP AT CENTER GLOBAL METHODIST CHURCH

Please join us for Sunday School at 9am & Worship Every Sunday at 10 am.

You Tube Live Worship Service at [Center GMC-Yadkinville NC](#)

Member(s) of the Week: Lee Groce, 433 East Hemlock Street, Yadkinville, NC 27055

Prayer Needs: Jacob Shore; Kent Mathis; Audrey Sink; Jerry Motsinger; Gale Redding; Brenda Brown; Jennifer Pruitt; Wayne & Tracey Denny; Judy Davis; Shane Stewart; Doc Lynch; Jimmy Collins; Tim Harrison; Sarah Williams; David Crook; Ricky Spicer; Chris Buelin; Peggy Brown; Mike Lawson; Emmett Winslow; Margie Sizemore; Jean Lumley; Kyle Bumgardner; Tim Eads; Linda Church; Jerry & Hilda Carlton; Jayden Adams; Dee Jones; Drew Harris; JJ Graves; Tommie Gambill; Jim Chatman; Ryan, Maria & Cali Shumate; Chris Turner; Cindy Luxe; Larry Aimes; Jim Long; Dan Kibbler; Kelly Shumate; Banks Marion; Lori Evans; Betty Wiles; Penny Knowles; Azanette Cyprian; Rita Poplin; Bridget Kimmer; Halee Boggs; Jeff Payne; Shelly Logan; Taylor Kiger; Danny Athan; Chris & Megan Hampton; Tommy Brown; Gray Hauser; Penny Rice, Sam & Mona Childress; Avery Davis; Mary Stowe; Benjamin Pruitt; Pam Gilesbe; Larry & Kay Chun; George Crossman; Brandon Nichols; Ronald & Tammy Drye; Randy Holcomb & Tammy Morris.

Pray For Our Shut-ins: Sara Vestal; Evelyn Weatherman; Nina & Lee Groce; Mary Lou Ring; Mary Ann Hill; Peggy Casstevens; Kathy Whitaker Johnson.

Pray For The Family Of:

Center Global Methodist Church

1400 Center Road, Yadkinville, NC 27055

Office Hours: Friday 1:30 pm -5:30 pm

Office Phone: (336) 679-8247

Email: admin@centergmc.org.

Church Website: centergmc.org.

Pastor: Rev. Justin Douglass- Ph# 704-657-0557

Email: pastorjustin@centergmc.org

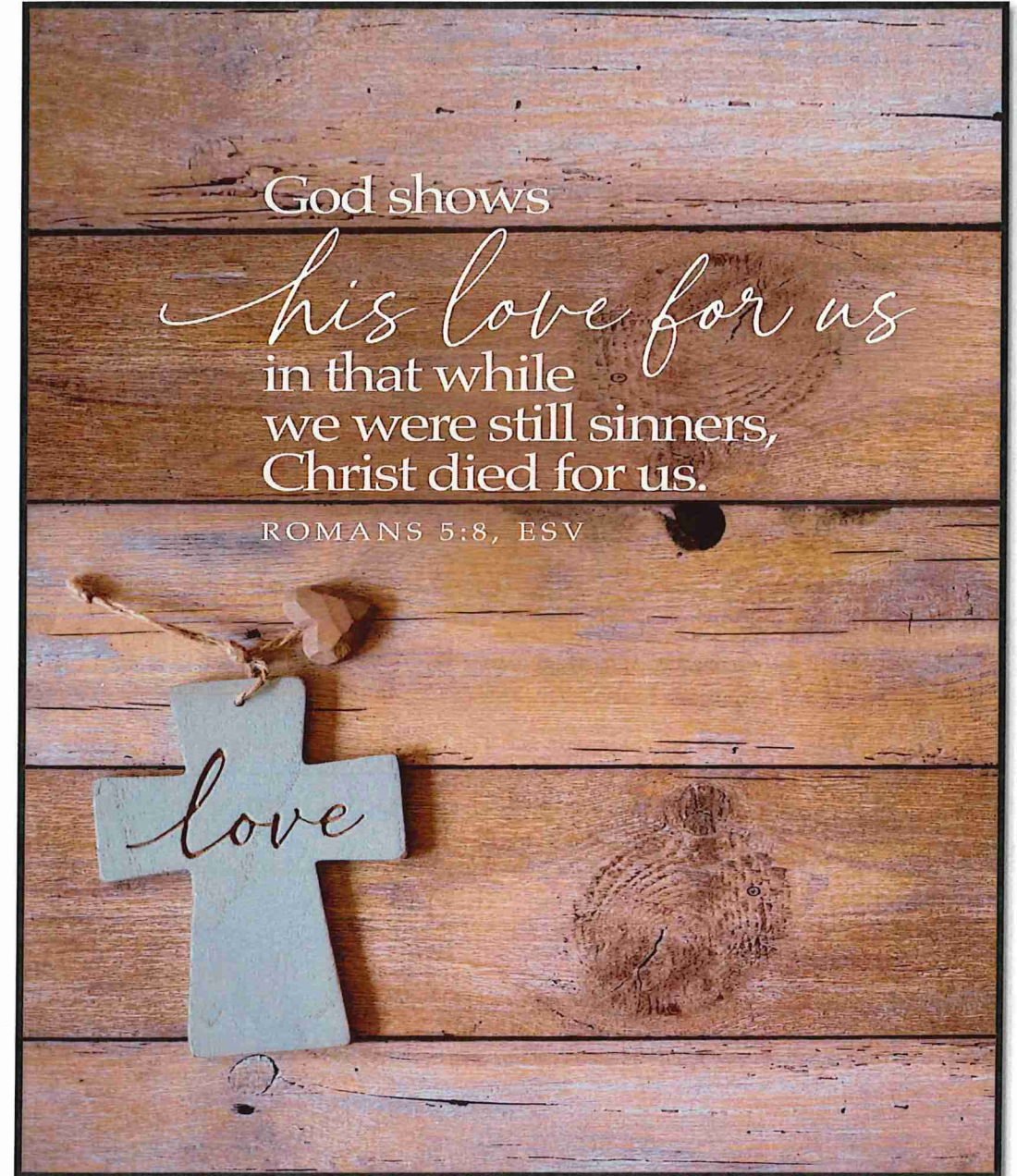
Office Manager: Crystal Sprague

Head Ushers: David Sloop

Pianist: Penny Spernoga

Welcome to Center Global Methodist Church

May 3, 2026



CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✝ OPENING PRAYER SEE SCREEN

✝ OPENING SONG "CROWN HIM WITH MANY CROWNS" SEE SCREEN

BRINGING IN THE LIGHT OF CHRIST

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY

CENTERING OUR LIVES FOR WORSHIP

MESSAGE "THE TABLE OF GRACE" 1 CORINTHIANS 11:23-26(NIV)

HOLY COMMUNION

✝ CLOSING SONG "JESUS KEEP ME NEAR THE CROSS" SEE SCREEN

✝ BENEDICTION

✝ *Please stand (as you can)*



No Children's Church Today – May 3rd

Children's Church Next Sunday – May 10th – Anna Owens & Beth Woodruff

Acolyte Ministry Schedule May: Bradley Owens, Evelyn Owens, Jacob Shore & Max Woodruff

*Backpack Program Delivery Schedule for Yadkinville Elementary School – **Week of May 7th** – **Justin & Jackie Douglass.** Deliveries will need to be made on **Thursday, anytime from 9:00 -11:00 am.***



Calendar of Events

Sun	May 10 th	Mother's Day Breakfast – NFH at 9 am – Everyone is Welcome! See insert for details
Tues	May 12 th	Bible Study – NFH (Morning Class at 10 am & Evening Class at 7 pm) Children/Youth Night – 6:35 pm – Youth Room
Sat	May 16 th	Nerf Day (Children/Youth) 1-2 pm – New Fellowship Hall (See insert for more details)
Wed	May 20 th	SWC Meeting – NFH – 7 pm
Sun	May 31 st	5 th Sunday Breakfast – 9 am -New Fellowship Hall (Alpha & Omega Class) Bible Study Following Worship – (NFH – Men) (OFH – Women)

Worship Team

<u>Date</u>	<u>Multimedia</u>	<u>Nursery</u>	<u>Ushers</u>	<u>Greeter(s)</u>
5/3	Camren D.	Paul Woodruff / April Shore	David Sudderth/Rebecca H.	Anna Owens
5/10	Jamie W.	Randy Cranfill/Beth Woodruff	Rebecca H./Brad S.	Sharron Sloop
5/17	Shawna P.	Crystal S/Cheryl Parker	Ronald/Tammy Drye	Ronald/Tammy Drye
5/24	Jamie W.	Rodney Owens/Renae Hall	Rebecca H/David Nance	Jamie Williard

Please be sure to drop your 2026 Center GMC Survey in the basket located in the narthex anytime through May 10th. Your feedback and perspective matters to us and it helps us serve you better by knowing your thoughts, concerns, and to ensure our church is aligned with God's mission! Remember the survey is anonymous

Designated Giving To Center GMC

<u>In Memory Of:</u>	<u>Given By:</u>	<u>Fund:</u>
Patty Harrison	Kim & Gale Matthews	BackPack
Patty Harrison	Rebecca & Craig Harris	General
Audrey Hutchins	Rebecca & Craig Harris	General
EC Elledge	Kim & Gale Matthews	BackPack
Audrey Hutchins	Kenneth & Donna Reavis	Nurture
Audrey Hutchins	Kim & Gale Matthews	BackPack



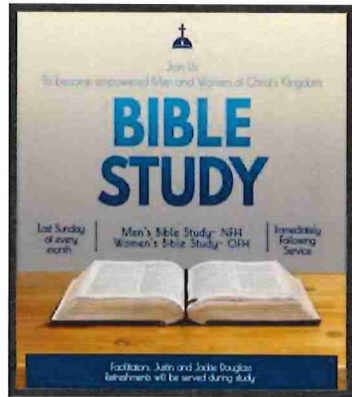
June 17 - June 20, 2026
Benton Convention Center

May Certified
Lay Ministry
Classes
Begin May 3



Please see Pastor
Justin for more
details if you are interested.





We hope you will make plans to join us for our Men's & Women's Bible Study Classes that will be held the last Sunday of every month! These Bible Study classes will be held immediately following worship service and snacks will be available as well. Pastor Justin Douglass will lead our Men's Bible Study and Jackie Douglass will lead our Women's Bible Study. Schedule for the next few months is listed below, so be sure to mark your calendars!

May 31st
June 28th
July 26th

Please help us continue to fill the shelves at Yadkin Christian Ministries this year! If you would like to donate, we currently have boxes for donations located in the narthex and by the church mailboxes. Please be sure your donation's are in a bag for easy drop off for our volunteers at the ministry.

Current Needs: Peanut Butter, Spaghetti Noodles, Sweet & Salty Snacks, Vegetable Oil, Mayonnaise, Pork & Beans.



Thank you all for your support of this ministry!

Spring Bible Study

Our Final Spring Bible Study Class will be held on May 12th, we hope you can all join us!

Our Morning Class will be held at 10 am & our Evening Class will be held at 7 pm in our New Fellowship Hall.

Worship Notes:

1. Holy Communion makes Jesus' promise in Matthew 28:20, "I am with you always," a _____.
2. The _____ is wide, the _____ is free, and the guest list is _____.
3. One bread, one cup, one _____ for all.
4. In Scripture, to "_____ " is to make a past event a present reality.
5. The cross reveals the full work of redemption, where _____ peace with God enables _____ Christlike love.
6. John Wesley taught how, through the Holy Spirit, the simple elements of bread and juice become a _____, an outward sign of an inward reality.
7. The Table is a _____ into heaven and a _____ for the soul.

Viaticum – “provisions for the journey.” First, describe how Holy Communion foreshadows the Wedding Supper of the Lamb. Second, how does Communion help you look forward in your Christian life? Third, in what ways does Communion provide provision for your journey?

The biblical concept of remembering (Hebrew: *zachar*, Greek: *anamnesis*) is far more than a mental recollection of the past; it is an active participation that makes a past redemptive event a present reality. In Scripture, to remember means to act on behalf of a covenant relationship in light of past actions. When God “remembers” His people, it doesn’t mean God forgot (if He did, God wouldn’t be omniscient); instead, God acts to save and deliver. When God commands His people to remember, He is inviting them to step into the reality of His salvation history and experience it in the present. First, how does the biblical definition of “remembering” differ from our standard definition of nostalgia or mental recall? Second, why do you think physical symbols (like Passover, the Sabbath, or Communion) are so important in helping us remember God’s actions? Third, what is one area of your life where you need to “remember” God’s past deliverance in order to experience His presence today? Lastly, the next time you receive Communion, view the elements as a way to bring the reality of Christ’s sacrifice into your current struggles.

In the Old Covenant, people could only approach God through the priests and the sacrificial system. The wine, or cup, represents the New Covenant, where Jesus’ death on the cross ushered in a new agreement between God and us, in which we can personally approach God with a relationship based on forgiveness and grace through faith. The Israelites first entered into this agreement after their Exodus from Egypt (Ex. 24), and it was designed to point to the day when Jesus would come. This means the New Covenant completes, not just replaces, the Old Covenant, by fulfilling everything the Old Covenant looked forward to (Jer. 31:31-34). First, what is the significance of the New Covenant? Second, how does it differ from the Old Covenant? Third, how does it affect your personal relationship with God? Lastly, how can incorporating Communion impact your daily life outside of a Sunday morning church service?

For further study & encouragement see: Exodus 12:13-14; Psalm 78:23-25; Jeremiah 31:31-34; Matthew 26:26-29; 1 Thessalonians 1:10; Titus 2:13-14 Hebrews 9:15; 10:19-22

Something To Consider:

Some denominations practice a Closed Table for Holy Communion, where they restrict participation to those who are saved, baptized, and hold current fellowship within their denomination/local church. The Methodist Church practices an Open Table for Holy Communion, a radical expression of Christian hospitality that underscores the transformative power of God’s grace, leading to conversion and renewal. Christ is the Host of an Open Table and welcomes all to partake of the bread and the cup, regardless of denominational affiliation, church membership, or baptismal status. God’s grace cannot be restricted or earned, and just as Jesus regularly shared meals with sinners, outcasts, and tax collectors, Holy Communion is a tangible demonstration of God’s love to the poor, weary, unchurched, and those seeking repentance through faith. John Wesley viewed Holy Communion not only as a *converting* ordinance – a means through which God offers grace to those who do not yet believe – but also as a *confirming* ordinance for believers. While the Lord’s Table is open, participants are encouraged to examine their hearts and, as in the Wesleyan tradition, seek to live in peace and repent of their sins. First, how would you describe the difference between an “Open Table” and a “Closed Table?” Second, which approach more closely aligns with your belief? Third, how does viewing Jesus as the host change your perspective on who is welcome? Fourth, how does Holy Communion teach both redemption and discipleship?

3 Terms describe Holy Communion: The Lord’s Supper, Holy Communion, and Eucharist. While they all point to the same central event, each term highlights a different dimension of the meal: its origin, its relational focus, and its theological meaning. The **Lord’s Supper** is a term from the apostle Paul (1 Cor. 11:20) that points back to the Passover Meal in the Upper Room. It emphasizes remembrance and anticipation as it looks back at Christ’s sacrifice, but also forward to Christ’s banquet. **Holy Communion** is derived from the Latin *communio* (sharing in common), translating the Greek *koinonia* used in 1 Cor. 10:16. It emphasizes relational unity and participation, speaking not only to our vertical relationship with God, but to our horizontal relationship with each other. We are made “common” and united as one body through one loaf. **Eucharist** comes from the Greek word *eucharisteō*, meaning “to give thanks” (Luke 22:19). It highlights the attitude of the participant, highlighting a sacrifice of praise and thanksgiving, by recognizing how we cannot earn the gift; we can only respond and receive with a heart of gratitude. In your own words, how would you describe each of these three terms? How does each term point to the central event of Christ’s redemption?

John Wesley, the founder of Methodism, placed significant emphasis on the means of grace as essential tools for spiritual growth, sanctification, and maintaining a vital relationship with God. These practices are not a way to earn salvation, but rather channels through which God’s free grace is communicated to believers. Wesley defined the means of grace as “outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby He might convey to humankind preventing, justifying, or sanctifying grace,” and he categorized these practices into two primary types: Works of Piety and Works of Mercy. **Works of piety** are actions that foster a direct, personal connection with God to strengthen one’s faith, such as prayer, fasting, attending worship, participating in the Sacraments, searching the Scriptures, and Christian conferencing. **Works of mercy** are actions that show love to others, reflecting God’s love, such as feeding the hungry, visiting the sick, class meetings (small groups), seeking justice, and Covenant Renewal Services. First, in your own words, describe the means of grace. Second, how does Wesley’s definition of the means of grace challenge or reshape our modern understanding of spiritual disciplines? Third, why did Wesley argue that these means are not works of merit, but rather channels of grace? Fourth, how can you ensure your spiritual practices will draw you closer to God rather than become a rigid, empty routine?

The cross of Christ has two distinct dimensions: the vertical beam and the horizontal beam. Together, they represent the intersection between God’s relationship with humanity and human relationships with each other. The **vertical beam**, or the Godward dimension, signifies the bridge between a holy, transcendent God and a fallen, sinful humanity (Colossians 1:19-20). Pointing upward, the vertical beam represents the ultimate sacrifice that satisfies the righteousness and holiness of God. It shows Christ’s obedience to the Father’s will, even unto death (Philippians 2:8), establishing a pathway of salvation and access to the Father for humanity. The **Horizontal beam**, or human interconnection, represents the expansion of grace outward across the earth. It represents the breaking down of the “dividing wall of hostility” (Eph. 2:14-16) between Jews and Gentiles, and by extension, all social, cultural, and ethnic boundaries, signifying God’s forgiveness horizontally, calling believers to live in peace and unity. Together, these beams mirror the expression of the two Greatest commandments: Love God (vertical) and love your neighbor as yourself (horizontal).

Aspect	Theological Focus	Biblical Symbolism
Vertical Beam	Divine righteousness, holiness, and vertical reconciliation with God.	The love of God (John~3:16)
Horizontal Beam	Human unity, love for neighbors, and horizontal reconciliation.	The love of neighbor (Mark~12:31)
Intersection	The focal point of the sacrifice of Jesus Christ.	Redemption (1~John~4:10)

First, after looking at the intersection of the two beams, where do you find it more challenging to maintain focus: on your upward relationship with God, or your outward relationships with others? Why? Second, how does viewing the cross as both vertical (Godward) and horizontal (people-ward) change your perspective on the purpose of the church community?

Communion is not just a look backward to the cross, or a look inward at our hearts; it is also a look forward. Matthew 22:1-14 and Revelation 19:6-9 describe a great banquet at the end of time – a wedding feast where every tear is wiped away, and every hunger is satisfied. Thus, every time we partake of Holy Communion, we are practicing or rehearsing for this dinner in the Kingdom of Heaven. This is a “foretaste of glory divine,” reminding us that no matter how heavy your burdens, the story ends with a feast, not a funeral. This means that Communion ends with a sending. We eat so we have the spiritual energy to proclaim Christ to a hungry world. In the early church, they called this the