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: Peggy Brown, P.O. Box 898, Boonville, NC 27011

Prayer Needs: Jacob Shore; Kent Mathis; Jerry Motsinger; Gale Redding; Wayne & Tracey Denny; Tim Harrison; Peggy Brown; Chris Turner; Sharon Payne; Barbara Wollet; Robert Steelman; Beth & Darrell Angell; Darry Groce; Beth Robertson; Jerry & Hilda Carlton; Justin Hausman; Phyllis Hausman; Mike Whitaker; Liva Wagoner; Jay Plowman; Barbara Gentry; Kristin Gautt; Wana Busque; Jan Williard; Eskalene "Skee" Monroe; Martha Byrd; Randy Dimmette; Steven Evans; Jeaniene Colegrove; Lee Hicks; Doug Underwood; Fern Longworth; Rita Poplin; Jaycee Greene; Martin Critchlow; Tommy Brown; Judy Baldwin; Warren Mosteller; Shiloh Bryant; George Krossman.

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: Ray Vaughn; Jan Baldwin

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.

Please Scan Our QR Code To Be Directed To Our Online Giving Tab

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

Center Global Methodist Church
November 15, 2026





CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✞ OPENING PRAYER

✞ OPENING SONG "O WORSHIP THE KING, ALL GLORIOUS ABOVE" UMH #73
(VERSES 1,2 & 5)

BRINGING IN THE LIGHT OF CHRIST

SPECIAL MUSIC CENTER CHOIR

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY

CENTERING OUR LIVES FOR WORSHIP

MESSAGE "DISRUPTIVE FAITH" MARK 2:1-12 (NIV)

✞ CLOSING SONG "JESUS, KEEP ME NEAR THE CROSS" UMH #301 (VERSES 1,2 & 4)

✞ BENEDICTION

✞ *Please stand (as you can)*

Children's CHURCH

No Children's Church Today – Sun, November 15th

Children's Church Next Sunday – November 22nd – Jackie Douglass/Deborah Gentry

Acolyte Ministry Schedule November: Sam Woodruff, Camren Douglass, Chase Spernoga, Cole Spernoga & Zachary Drye

Scan the QR Code to give directly to our church. Thank you for financially supporting our church!

Worship Team

Date	Multimedia	Nursery	Ushers	Greeter(s)
11/15	Shawna P.	Crystal Sprague/Cheryl Parker	Ronald/Tammy Drye	Ronald/Tammy Drye
11/22	Jamie W.	Crystal Sprague/Rodney Owens	David Nance/Rebecca Harris	Sharron Sloop
11/29	Shawna P.	Scott Poindexter/Ginger Carlton	David Sudderth/David Nance	Jamie Williard
12/6	Jamie W.	April Shore/Stephanie Drye	Rebecca Harris/David Nance	Sandy/Tammy D.
12/13	Jamie W.	Bobbie Gardner/Deborah Gentry	Rebecca H/David Sudderth	Vicki Krossman

Calendar Of Events

Mon November 16th Church Council Meeting – 7 pm – Old Fellowship Hall

Wed November 18th Susanna Wesley Circle Meeting – 7 pm – New Fellowship Hall

Thur November 26th Thanksgiving Day! We Are So Blessed!

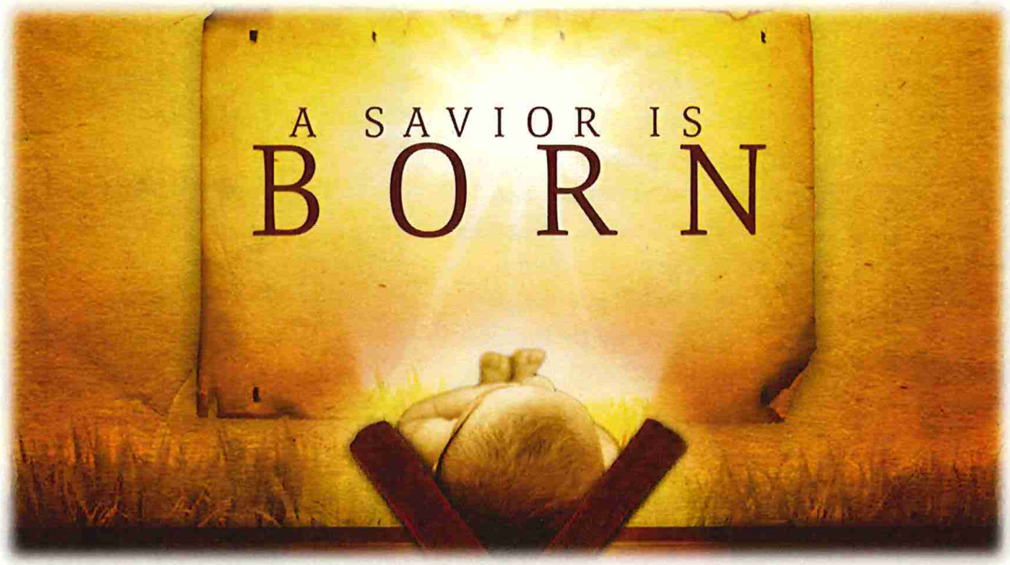
Sun November 29th 5th Sunday Breakfast – New Fellowship Hall – 9am
Hosted By the Global Methodist Men

Sun December 6th Men's Breakfast & Meeting at 8 am in our New Fellowship Hall

Sun December 20th Center GMC Christmas Play – A Savior Is Born: Nativity Play – 6 pm
Presented by: Center GMC Children & Youth
Christmas Play begins at 6 pm, directly after everyone is invited to the New Fellowship Hall for Fellowship, Food, & A Special Visitor for Our Children & Youth!
(Please bring an appetizer or dessert to share with everyone, thank you!)

BACKPACK FOOD PROGRAM

Backpack Program Delivery Schedule for Yadkinville Elementary School for the week of November 19th will be by Yadkinville United Methodist Church. Deliveries will need to be made on Thursday anytime between 9:00 -11:00 am.

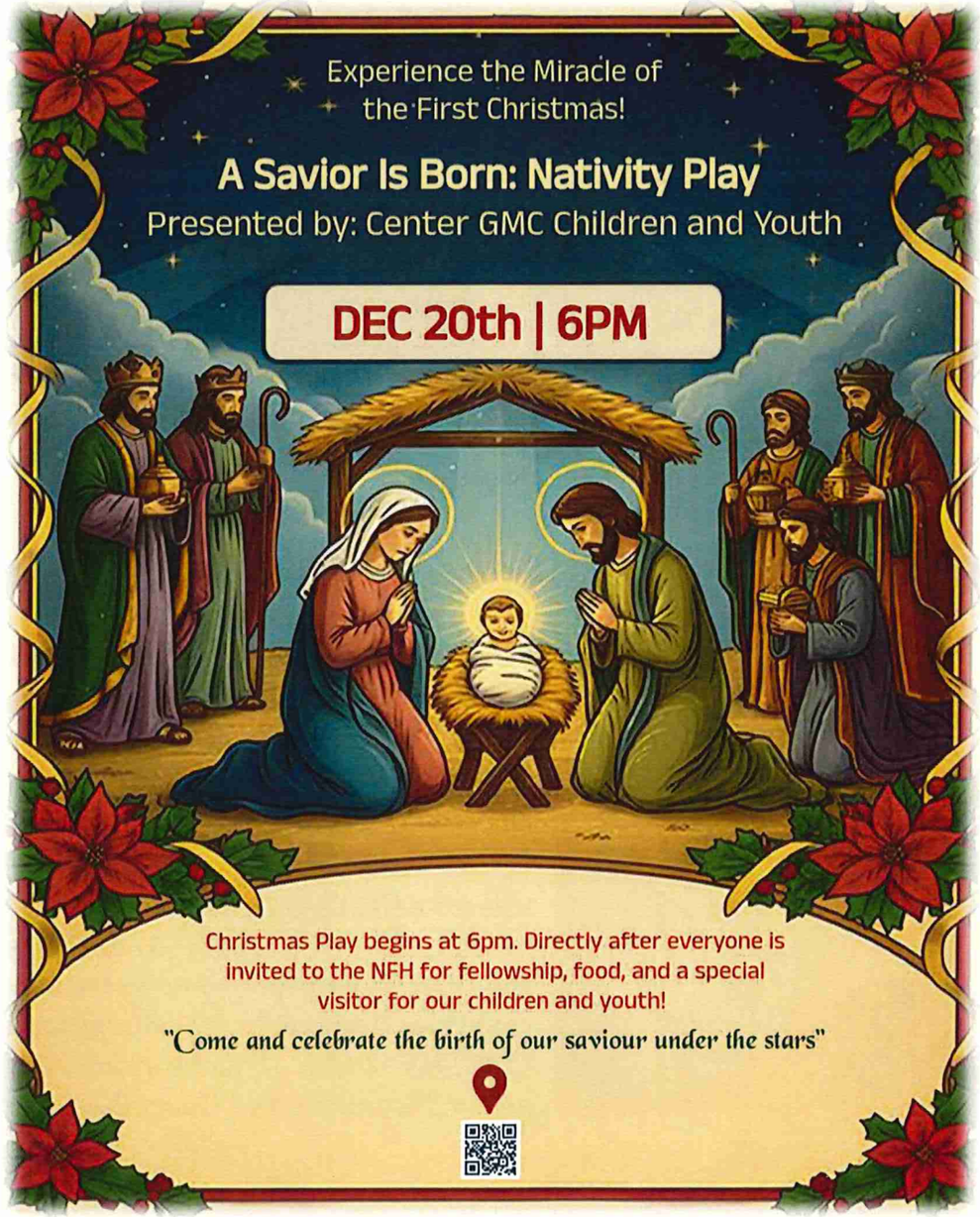


Christmas Play Practices: Sunday During Service

Nov 15th
Nov 29th
Dec 13th

***Parents plan to arrive on Dec 20th @ 5 pm! The children will have a brief play practice before starting the play and dress in their costumes. ***

Thank you, Jackie Douglass, Children and Youth Director



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: **Canned Pinto Beans, Sweet & Salty Snacks, Mayonnaise, Spaghetti Noodles & Canned Pasta with Meat.**

Thank you all for your support of this ministry!

Seniors Day

Seniors, please join us for lunch and a celebration of the holiday season on SUNDAY, NOVEMBER 29th, 2026 FOLLOWING OUR WORSHIP SERVICE. We will be eating at The Depot Restaurant at Cody Creek, 112 Old Depot Ln, Dobson, NC (336)386-8222. We will leave the church at 11:30 am and will take the church van or carpool as needed. Please let Martha Abbott know if you plan on eating with us so we can confirm a head count by calling her at (336)407-2424. This luncheon will serve as our November and December outing.

Hey Church Family, have you ever wanted to be a part of the worship ministry but prefer to stay behind the scenes? We are looking for a few awesome volunteers to join our Audio and Sound Team! Our sound team plays a huge role in creating an environment where people can focus on worship without distractions. Whether you love technology or have never touched a soundboard in your life, we would love to have you! Please contact Crystal Sprague or Pastor Justin Douglass if you are able to help! Thank you!





Worship Notes:

1. The heaviest _____ in life are rarely carried on our shoulders; they are carried in our _____.

2. _____ are never barriers to true faith; they are simply the stage where desperate _____ goes to work.

3. Jesus did not come merely to make broken lives _____; He came to make dead souls _____.

4. Our deepest problem is never our _____ circumstances; our deepest problem is _____ from God.

5. Religion inspects the _____, but real faith recognizes the _____.

6. When God commands a step of _____, He always supplies the _____ to take it.

7. First, stop trying to _____ what Christ has already _____.

8. Second, _____ your mat.

9. Third, start _____ the mats for others.

10. _____ up your mat, _____ in His freedom, and use your story to _____ others to the Savior.

Something To Consider:

First-century Capernaum was a thriving fishing village along the Sea of Galilee. The architecture centered around an *insula* – a cluster of small, single-story basalt stone rooms arranged around a shared central courtyard. Because the inner rooms were small and dark, daily life, cooking, and social gatherings took place outdoors in the central courtyard or on the flat roofs. Galilean flat roofs were working spaces used for sleeping in hot weather, drying food, and storage. Construction involved laying heavy wooden ceiling beams across the stone walls, layering cross-branches, reeds, or thatch over the beams, and covering the assembly with a thick layer of packed clay or mud. Digging through (v. 4) meant peeling back clay, pulling aside brush, and removing thatch, which would have created a shower of debris on those inside. History records that the home in Mark 2:1-12 belonged to the apostle Peter. Interestingly, there is no record of anger or a demand for compensation due to the ruined roof. Why? Because the miracle and the presence of Jesus completely eclipsed the property grievance. Thus, human restoration and radical faith become central, bypassing any property damage. First, how does understanding the architectural construction of a Galilean *insula* roof change your perception of the physical effort, noise, and destruction caused by the four friends? Second, what would the scene inside the packed home have been like (dust, mud debris falling, noise, daylight breaking through) while Jesus was teaching, and how does this heighten the dramatic tension of the moment? Third, dismantling a roof meant causing significant structural damage. What does the friends' willingness to risk property damage, financial restitution, and public embarrassment reveal about their priorities? Lastly, why do you think Jesus never addressed the property damage?

For the church, tearing through roofs means aggressively dismantling the comfortable structural and cultural barriers that prevent broken, sinful people from reaching Jesus. The church can translate disruptive, radical, messy faith into active ministry by removing any barriers that keep people from hearing God's Word. The four friends made a massive scene, interrupted a sermon, and created a mess, showing us how churches must be willing to sacrifice a perfectly ordered service to accommodate people who don't know the traditional "rules" of church behavior. Any church that values its building, finances, or traditions over crying babies, restless teenagers, or individuals struggling with visible sins is prioritizing the roof over the person under it. First, what are some of the barriers we might unconsciously hold that prevent others from feeling welcome in our church? Second, in what ways do we sometimes prioritize the "roof" over the actual people sitting under it? Lastly, how does the concept of "tearing through roofs" change the way you view the purpose of the church building and weekly gatherings?



For decades, the standard church growth model has been passive invitation: "We built a beautiful building, we have great music, powerful preaching, and our doors are open – now come to us." But the paralyzed man in Mark 2 could not walk through an open door, no matter how welcoming the people inside claimed to be. He was utterly dependent on others to move him. Ripping off the roof requires a shift from passive invitation ("You are welcome to come") to aggressive advocacy ("We will do what it takes to bring you here"). Aggressive advocacy means the church must stop waiting for the community to show up. We must actively go out to carry the heavy, messy burdens of the sinful, lonely, marginalized, and the suffering. It means identifying the people in our community who are spiritually or socially paralyzed, and physically moving toward them in Christlike love. The four friends didn't simply send a text or point their friend in the right direction. They took on physical exhaustion, social embarrassment, and potential financial liability. Aggressive advocacy means a congregation values a person's salvation over their own convenience. First, what is the difference between passive invitation and aggressive advocacy? Second, what are some of the things a church may hold onto so tightly that they are unwilling to damage it for the sake of someone's salvation? Third, do you act as an advocate who clears the way for others, or are you part of the crowd blocking the doorway? Lastly, if a messy, sinful person disrupted your perfect Sunday morning tradition, would your first reaction be frustration or compassion?

True biblical faith is rarely quiet, polite, or orderly; it's disruptive. In Mark 2, Jesus didn't just hear a declaration of belief; the text says that He "saw their faith." So, what did that faith look like? It looked like property damage, an interrupted sermon, a rain of dust, and a gaping hole in the ceiling. Too often, the modern church culture equates deep faith with staying quiet, following the rules, and keeping things neat. But the four friends prove that saving faith is inherently disruptive. It refuses to let decorum stand in the way of deliverance. Faith is not a passive mental agreement; it is forceful belief that leads to action. The friends didn't stand at the back of the crowded room complaining about the lack of seating or wait for a better opportunity. They took action! Their belief in Jesus' power was so absolute that it drove them to scale a house, haul a paralyzed man onto a roof, and manually tear the building apart. If our faith doesn't cause us to change our schedules, alter our budgets, or step out of line, we must ask if it is really faith at all. First, faith is rarely quiet, polite, or orderly. How does this contrast with how modern culture typically defines a strong faith? Second, Jesus saw their faith through their disruptive actions. What are some practical ways your faith is visibly seen by others? Lastly, disruptive faith costs something – schedules, budgets, comfort, or even physical effort. If you evaluate your current routine, what is your faith actively costing you right now? Disruptive faith dismantles barriers. The crowd inside the house had formed a human wall around Jesus, blocking the very people who needed him most. The religious leaders were packed tightly into the room, content with their proximity to the Teacher, and yet entirely oblivious to the dying world sitting just outside the threshold. When the four friends encountered this barrier, they didn't turn around and go home. They bypassed the system entirely by tearing open a new way in. Visibly disruptive faith recognizes when religious traditions, social cliques, or unspoken church rules are blocking broken people from reaching the Savior, and it's bold enough to dismantle those barriers – even if it makes the insiders deeply uncomfortable. First, what does it mean for faith to be "disruptive" in a modern church environment? Second, in what ways can religious traditions, social cliques, or unspoken rules accidentally form a "system" that blocks others from reaching Jesus? Third, if you examine your life, church, or small group, what unspoken rules or social barriers might be making it difficult for others to get close to Jesus? Lastly, why might dismantling these barriers make "insiders" deeply uncomfortable, and why is that discomfort sometimes necessary?

Disruptive faith also identifies human walls. The barrier in Mark 2 wasn't the house itself; it was the people inside the house. The crowd was so focused on listening to a sermon that they became an accidental barricade to a miracle. For the church, barriers are rarely signposts saying "Keep Out." Instead, they are the human walls we build: tight-knit social circles that never look outward, insider vocabulary that confuses seekers, or political and cultural litmus tests that a person must pass before they are deemed "ready" for Jesus. A human wall is formed whenever a church community prioritizes the preferences of the "found" over the desperation of the "lost." Whenever a church cares more about itself than those stranded on a mat outside, that church has become the crowd blocking the doorway. That's why dismantling barriers begins with the realization that our comfort zone may be someone else's roadblock. First, the crowd was so focused on the sermon that they became an accidental barricade to a miracle. How can good church activities (e.g., listening to a sermon, serving, or fellowship) accidentally block someone from experiencing Jesus? Second, in what ways might your desire for comfort and routine act as a roadblock for someone else's breakthrough? Lastly, a human wall forms when a church prioritizes the preferences of the "found" over the desperation of the "lost." What does it look like when a church flips this script and prioritizes the lost?

The tragedy of the crowd and the "teachers of the law" in Capernaum was that they didn't even realize they were the problem. They likely thought their desire to hear Jesus preach was a sign of great spiritual maturity. But a desire for truth that ignores human suffering or sinners seeking salvation is legalism, not Christlike love. As such, the "teachers of the law" didn't hate the paralyzed man; they were simply indifferent to him and resented Jesus for claiming the divine power to forgive sins. But once Jesus forgave and healed the once-paralyzed man, something changed. Verse 12 says everyone became "amazed," and while the teachers of the law may have been amazed by Jesus' healing power, they remained angry at Christ's claim to forgive sin (v. 7). Jesus preaching "the Word" (v. 2) didn't anger the scribes; it was the forgiveness of sin. They saw Christ and knew the theology, but they didn't understand Christ or desire a relationship with Him. For some (even today), there is a difference between hearing God's Word and seeing God's Word in action. People can agree with Scripture (like the scribes), but once Scripture is acted upon, a variety of feelings can originate – both good and bad (the crowd praising God vs. the scribes calling it blasphemy). Some people become angry when grace and forgiveness are acted upon, while others rejoice and are glad. When people become angered, they leave and reveal their lack of faith, but when people rejoice, their faith strengthens and they praise God. This is what Jesus reveals in Mark 2:1-12. Jesus points out how anyone can claim forgiveness because it's invisible, but once the invisible becomes visible, we are called to make a choice – believe God and follow Christ (who alone can forgive sin), or ruin what faith we had to follow ourselves. This Scripture is a great example of why some people leave the church. They believe on paper, but once paper becomes tangible, visible action, their faith is disruptive, leading to either reverence (the crowd) or revenge (the scribes). Ultimately, everyone inside the church was once a spiritually paralyzed outsider. By remembering our own "mat," we will change how we view those still waiting on the outside – even if they are inside the building. Remember, Jesus "saw their (and ours) faith" (v. 5). First, how can a genuine desire for biblical truth turn into legalism if we ignore human suffering and sin? Second, faith is disruptive. It disrupted the crowd who praised God, and it disrupted the scribes who called it blasphemy. Why does real, radical, disruptive faith sometimes feel threatening to long-time believers? Third, in Mark 2:1-12, some praised God while others grew resentful. What do your reactions to God's grace in other people's lives reveal about the state of your own faith? Fourth, every "inside" believer was once an "outside" lost soul. Take a moment to reflect on your own "mat." What did your life look like before you experienced Christ's forgiveness? How does remembering where Jesus brought you from change the way you look at people who are still on the outside? Lastly, why do you think it is easier for people to agree with Scripture "on paper" than to embrace it when grace is put into visible action?

"Transformed from spiritually paralyzed to completely redeemed, believers live out a disruptive faith: no longer defined by what used to confine us, we pick up our mats, carry our testimonies, and bring others to the Savior's feet." – Rev. Justin

For further study & encouragement see: 1 Samuel 16:7; Psalm 103:2-3, 12; 139:1-2; Isaiah 43:25; Daniel 7:13-14; 9:9; John 5:26-27; Galatians 6:2; Ephesians 1:7