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 Casstevens, Trinity Elms Health & Rehab, 7449 Fair Oaks Drive, Clemmons, NC 27012 – Room #706

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; Jeff Matthews; Alma Vestal; W.G. Kimmer; Beverly Long & 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.

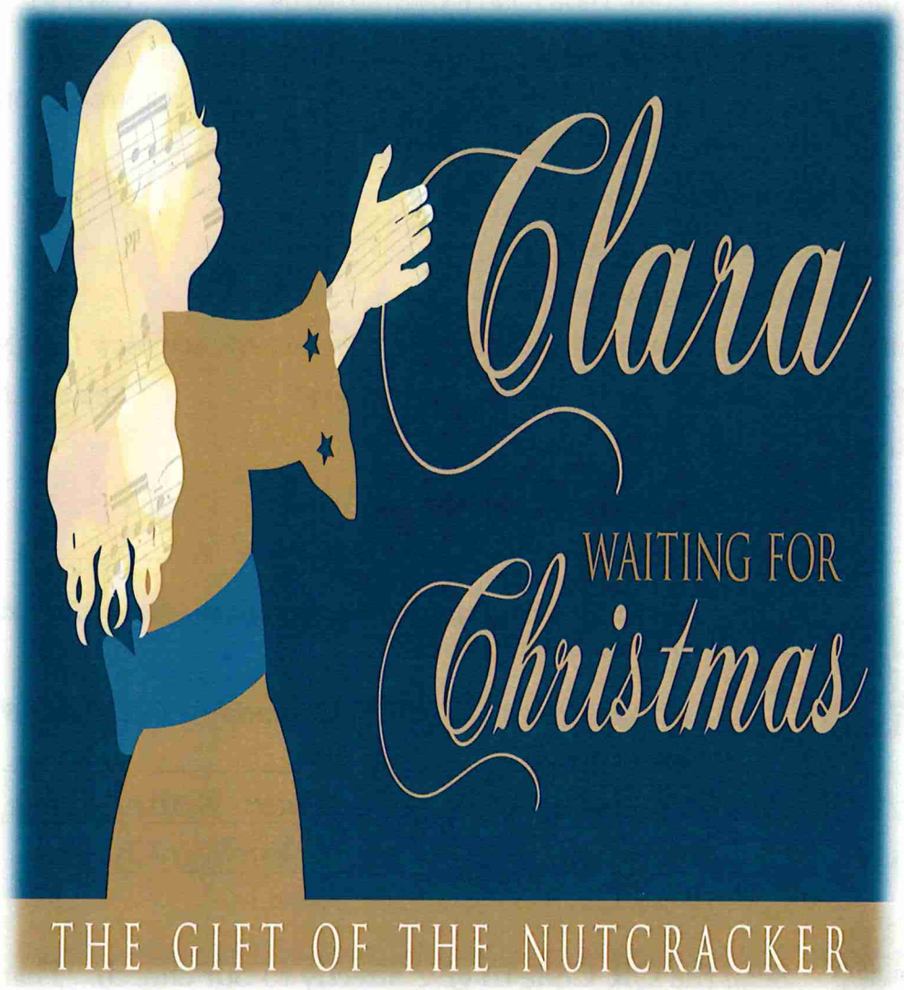
Pray For The Family Of:

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 29, 2026



CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✝ OPENING PRAYER — ADVENT CANDLE LIGHTING

✝ OPENING SONG — "COME THOU LONG EXPECTED JESUS" — UMH #196

BRINGING IN THE LIGHT OF CHRIST

SPECIAL MUSIC — CENTER CHOIR

CHILDREN'S CHURCH/PLAY PRACTICE DISMISSAL

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY

CENTERING OUR LIVES FOR WORSHIP

MESSAGE — "CLARA: WAITING FOR CHRISTMAS" PSALM 39:7; MATTHEW 1:23 (NIV)

✝ CLOSING SONG — "SHINE, JESUS SHINE" — SEE SCREEN

✝ BENEDICTION

✝ *Please stand (as you can)*

Children's CHURCH

Children's Christmas Play Practice – November 29th with Jackie Douglass

No Children's Church Next Sunday – December 6th

Acolyte Ministry Schedule December: Kohen Drye, Eli Carter, Ian Carter, Bradley Owens & Evelyn Owens

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

Worship Team

Date	Audio	Nursery	Ushers	Greeter(s)
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
12/20	Shawna P.	Kenneth Reavis/Martha Abbott	Ronald/Tammy Drye	Ronald/Tammy Drye
12/27	Jamie W.	Anna Owens/Sharron Sloop	David Nance/Rebecca Harris	Larry Long

Calendar of Events

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 December 3rd will be by David & Robin Nance. Deliveries will need to be made on Thursday anytime between 9:00 -11:00 am.

Just a reminder: Our Susanna Wesley Circle Christmas Poinsettia forms and money are due back to Cathy Recchio next Sunday, December 6th. Thank you!



Worship Notes:

1. _____ on God is never wasted time when He is _____ your heart for what He has already prepared you for.

2. The _____ is not a story we outgrow; it is a _____ we grow into.**3.** God often meets us right at the _____ between who we _____ to be and who He is _____ us to become.

4. When you feel frustrated by how far you still have to go, remember that even Jesus grew into His calling _____.

5. Faith matures beyond _____ expectations without losing our _____ awe.

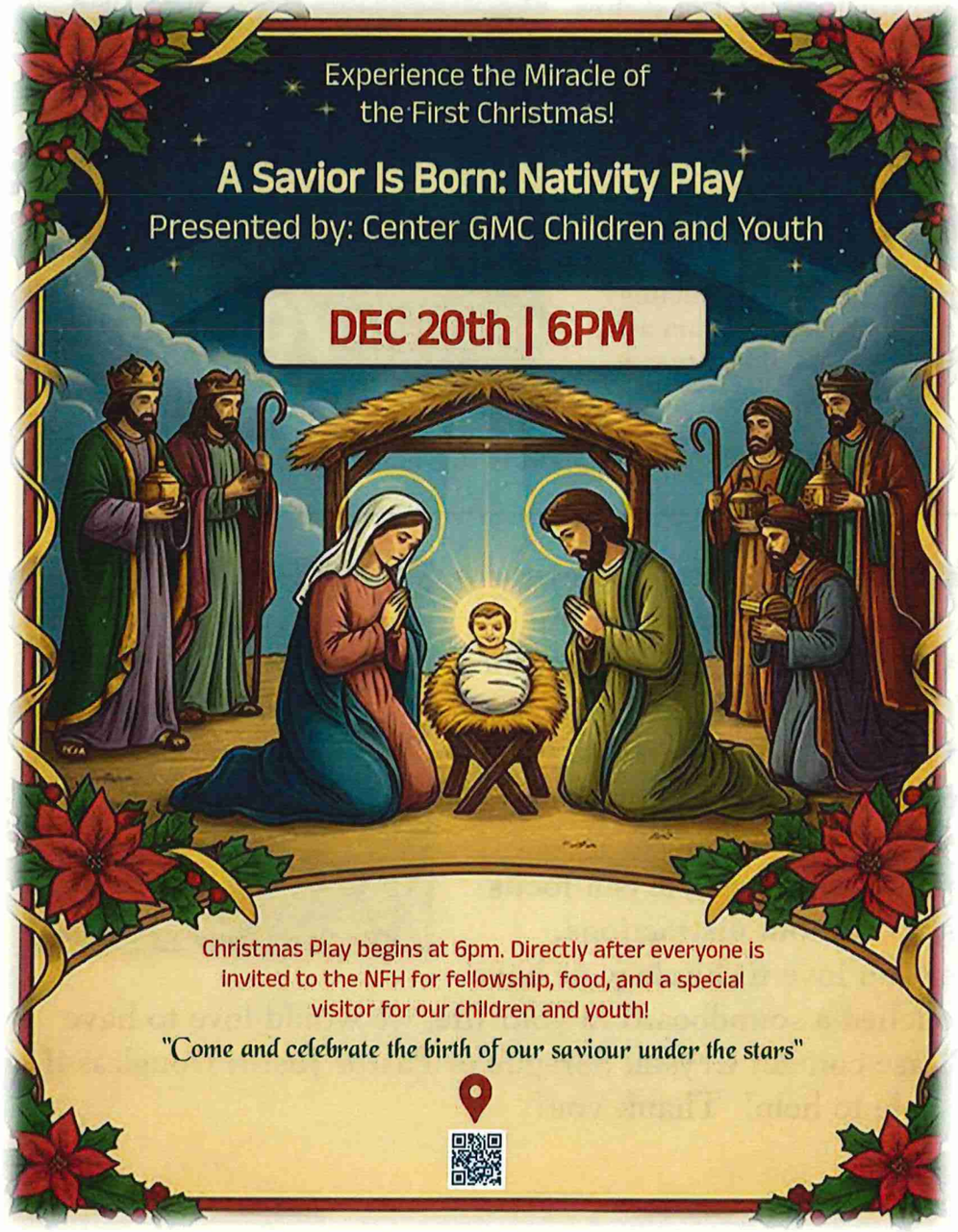
6. God does not ask you to split your life into _____ and _____; He calls you to plant both feet in His _____ wherever you stand.

7. Sometimes God interrupts our _____ to remind us whose _____ we actually belong to.

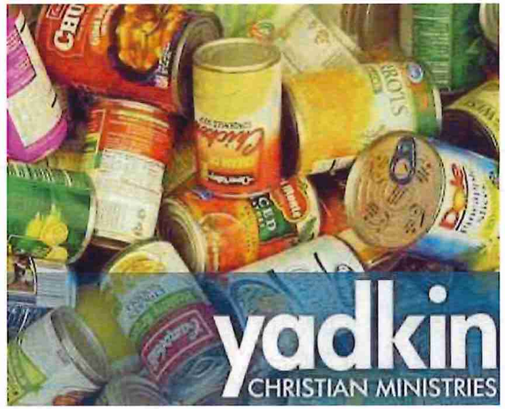
8. A broken _____ can never ruin Christmas when your joy is anchored in the _____ rather than the gift.

9. There is humility in knowing where the _____ belongs.

10. A faith that has no room for _____ has no room for _____.



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.

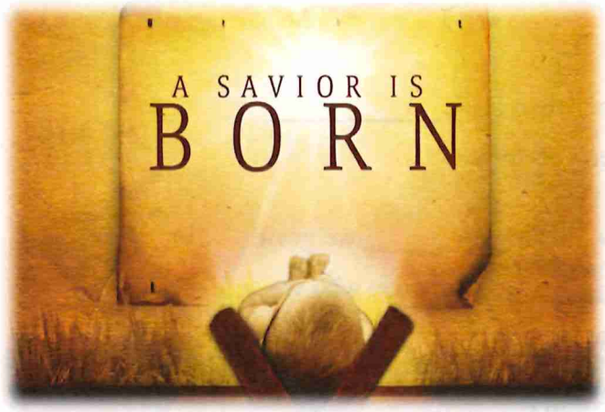


Current Needs: **Canned Tomatoes, Sweet & Salty Snacks, Mayonnaise, Cooking Oil, Canned Potatoes & Ketchup.**

Thank you all for your support of this ministry!

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!





Christmas Play Practices:

Sunday During Service

Today - 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



this be?" (Luke 1:34), explain why honest questioning is a doorway to deeper wonder rather than a sign of failing faith. How does humility keep you from assuming God only works inside your own circle?

In the final scene of The Nutcracker, Clara wakes up on Christmas morning in the exact same living room. To anyone walking past, nothing has changed – the giant tree is back to its normal size, the toys are back in their boxes, and the morning looks like any other ordinary day. Yet everything has changed because Clara has changed. Having seen wonder break into her world, she can no longer look at an ordinary room with ordinary eyes. This transformation bridges the Scriptural gap of Advent: the move from the Psalmist's longing in Psalm 39:7 ("And now, O Lord, for what do I wait? My hope is in You") to the Gospel's declaration in Matthew 1:23 ("Look, the virgin shall conceive and bear a son, and they shall name Him Eanuel, which means, 'God is with us'"). In Psalm 39, David stands amid the brevity of life, realizing that earthly treasures and circumstances cannot carry the weight of his hope; his only anchor is the Lord Himself. Matthew 1:23 reveals how God answers that cry – not by lifting us out of our frail humanity, but by stepping directly into it. In the Incarnation, "The Word became flesh and dwelt [literally 'pitched His tent'] among us" (John 1:14). By taking on human flesh, Christ permanently dismantled the boundary between sacred sanctuary space and ordinary daily life. In Wesleyan terms, sanctifying grace renews our spiritual vision, so we begin to see all of creation – and every neighbor – as touched by the presence of Emmanuel. We don't have to stay inside the church walls to remain in God's presence, nor do we have to escape our real lives to encounter His grace. Because Jesus stepped into our humanity, His divinity now carries through our ordinary lives. This launches us into missional living: when we leave worship and return to our normal routines, we carry the peace of Christ (John 14:27) outward. First, read Psalm 39:7 and Matthew 1:23. How does knowing that Jesus is Emmanuel answer the deep human longing expressed by the Psalmist? Second, read John 1:14. What does it mean to you that Jesus "pitched His tent" directly inside your everyday life? Third, on Christmas morning, Clara's living room hadn't changed, yet Clara had changed. How does Christ's presence transform the way you view a job, relationship, or responsibility that hasn't outwardly changed? Fourth, read John 14:27 and Colossians 3:17. How can you carry the peace and worship of Sunday morning outward without leaving God behind at the church doors? Lastly, as you step back into your regular routine this week, what is one specific place, task, or conversation where you want to intentionally wake up with "Clara's eyes" and look for Emmanuel at work?

"Advent invites us to step into the holy waiting with childlike wonder and quiet trust, knowing that even through broken expectations, midnight doubts, and ordinary days, Emmanuel – the Giver greater than any gift and the source of true peace – is already with us and at work." – Rev. Justin

For further study & encouragement see: Genesis 49:18; Psalm 38:15; 130:5-6; Isaiah 7:14; Romans 15:13; 2 Corinthians 5:19; Galatians 4:4-5; 1 Timothy 3:16; Hebrews 6:19; Revelation 21:3

Something To Consider:

Our earliest memories of Christmas often revolve around wish lists – carefully written inventories of toys we hoped to find beneath the tree. Yet even as children, we instinctively left our deepest, most cherished constants off those lists. We didn't write down a request for holiday music to play, for the tree lights to glow, or for loved ones to gather around the table, because we already trusted those things were guaranteed. In biblical terms: Faith begins where our wish lists end. Theologically, Advent invites us to move from a "*wish-list spirituality*" – which treats God like a cosmic vending machine for temporary wants – to *covenant certainty* anchored in the faithful character of God. Throughout Scripture, God's people fuel their present hope through *anamnesis* (active, sacred remembrance). When Jeremiah declares, "This I call to mind, and therefore I have hope: The steadfast love of the Lord never ceases; His mercies never come to an end" (Lamentations 3:21-22), he reminds us that Christian waiting is built on what God has already proven Himself to be. Before we ask God for a single thing this Advent, let's celebrate the unshakable promises we never have to beg for: God's presence, God's mercy, and Christ's return. First, when you were a child, what was something you never bothered putting on your Christmas list because you already trusted it would happen? Second, faith begins where our wish lists end. What is the difference between hoping God will give us a specific outcome versus trusting in His covenant certainty? Third, read Lamentations 3:21-24. Jeremiah is writing in the middle of deep grief and national ruin, yet he intentionally calls God's steadfast love to mind. How does active, sacred remembrance (anamnesis) change the way you wait on God during hard seasons? Lastly, before bringing requests to God this week, what would it look like to spend the first few minutes of your prayer time simply thanking Him for the promises you never have to beg for?

Advent places the Church squarely inside the defining tension of Christian eschatology – living between the "already" of Christ's first coming and the "not yet" of His final return. In the Incarnation, the Kingdom of God broke decisively into human history; sin's dominion was shattered at the cross, and death was defeated at the empty tomb. Yet we still inhabit a world groaning under brokenness, grief, and injustice (Romans 8:22-23). Advent refuses to let us ignore either reality. It trains us to celebrate the grace already secured in Bethlehem while waiting for the day Christ returns in glory to make all things new. Because the hypostatic union affirms that Jesus is fully divine and fully human – two complete natures united in one Person without confusion or division – Jesus united heaven and earth in His own flesh, freeing believers from a false sacred-secular divide of living within the "already, but not yet." First, Advent places us between the "already" of Bethlehem and the "not yet" of Christ's return. What happens to your faith if you celebrate the first coming while ignoring the world's ongoing brokenness- or conversely, if you focus only on present grief and forget the victory already won at the cross and empty tomb? Second, read Romans 8:18-25. How does Paul connect the groaning of creation with the believer's eager expectation of Christ's return? Lastly, Advent trains us to live in the middle of the "already, but not yet." How does the Church's practice of Advent reshape your expectations differently than the surrounding holiday culture?

Modern culture treats waiting as wasted time – an irritating delay between what we want and when we get it. However, Psalm 39:7 paints a radically different picture through the Hebrew words "wait" and "hope." The Hebrew word for "wait," *qavah* (מַה־קִּוִּיתִי), means to bind together by twisting (like making a strong rope). It is not passive sitting around; it is an intense, strained expectation. The Hebrew word for "hope," *tochalti* (תּוֹחַלְתִּי), is derived from *yachal* (to wait, tarry, or trust) and represents settled, enduring anticipation. Taken together, while *qavah* stresses the tension of waiting, *tochalti* emphasizes the confident rest of knowing the outcome belongs to God. Thus, believers can hold fast to God's unchanging covenant faithfulness even when circumstances remain unresolved. No matter what each day brings, Psalm 39:7 teaches that by placing our hope "in you (God)," the Lord is both the object and the reward of our waiting. That way, when earthly expectations become fragile wish lists, biblical hope (*qavah* and *tochalti*) binds the soul directly to God's unchanging character and sovereign promises. First, where in your life right now do you feel most tempted to view waiting as an irritating delay? Second, after reading the definition of *qavah*, how does viewing waiting as "active binding" change the way you pray or endure difficult seasons? Third, while *qavah* stresses the tension of waiting, *tochalti* ("hope") emphasizes settled, enduring anticipation and confident rest because the outcome belongs to God. How do you personally experience the balance between the *tension* of waiting and the *rest* of trusting God? Lastly, the Lord is both the *object* and the *reward* of our waiting. What is the difference between hoping *for* a specific blessing from God versus hoping *in* God Himself?

In The Nutcracker, before Clara is allowed to enter the Christmas party, she stands behind a door, peeking through a keyhole and anticipating what presents are beneath the tree. A keyhole view is frustrating only until you remember Who holds the key. This holy anticipation is sparked by prevenient grace – the grace that "goes before" us, awakening our spiritual senses and drawing our hearts toward God long before we even know to look for Him. In Wesleyan theology, human curiosity about the divine is never self-generated; it is our response to the Holy Spirit already knocking at the door of our hearts, illuminating our darkness, and stirring a sacred longing for redemption. Like young Clara peeking through the keyhole to hear the music behind the closed door, our spiritual curiosity is simply our soul catching the sound of a celebration God has already begun. First, have you ever had to wait outside a closed door – literally or figuratively – catching small glimpses of something wonderful happening on the other side? How did that limited view affect your excitement or impatience? Second, read Revelation 3:7-8, 20. How does knowing Jesus holds the key – and is actively knocking – shift the way you view seasons of spiritual waiting or partial understanding? Third, read John 6:44 and 1 John 4:19 on how prevenient grace is the grace that "goes before." Looking back at your life, what are some early moments where you now realize God was stirring your curiosity or drawing your heart toward Him before you fully knew Him? Lastly, since the Holy Spirit is already knocking on the heart of people around us before they even step inside a church, how should that shape the way you pray for and talk with others?

In Psalm 39, David stands face-to-face with the brevity of human life (vv. 4-6). When every earthly security is stripped away, he arrives at the decisive pivot of biblical faith: "But now, Lord, what do I look for? My hope is in You" (v. 7). Advent performs this exact same purifying work on our desires. Left unexamined, our prayers easily shrink into fragile human wish lists – demanding comfort, predictable timelines, or immediate relief from hard circumstances. When we anchor our hearts to specific outcomes rather than to God Himself, any delay feels like abandonment, and disillusionment quickly follows. This shift from wish lists to Kingdom promises exposes the subtle difference between using God to get what we want and trusting God for who He is. A Kingdom promise rests on God's unchanging covenant character (*hesed*), sealed in the Incarnation and cross of Christ (2 Corinthians 1:20). God rarely guarantees the removal of every storm in this present age, yet He binds Himself to us by oath. Advent calls us to surrender our demand for immediate explanations and rest in the unshakeable certainty of His sustaining presence in the dark, His redeeming mercy over our sins, and His guaranteed triumph at the end of history. Moving from wish lists to Kingdom promises doesn't mean suppressing honest requests (Philippians 4:6). Rather, Advent reorders our desires. Waiting ceases to be a test of whether God will meet our terms and becomes a grace-filled space where the Lord reshapes our hearts to want what He wants. First, read Psalm 39:4-7. Why did confronting the fragility and brevity of life compel David to shift from looking for earthly outcomes to declaring, "My hope is in You"? Second, read 2 Corinthians 1:20. How does Jesus' birth, death, and resurrection prove that God's Kingdom promises are far more reliable than our best-laid earthly plans? Lastly, what happens to our faith when we anchor our hearts to specific, immediate outcomes rather than to God Himself?

Advent refuses to offer sentimental escapism; it meets us directly where cherished traditions crack and expectations shatter. Just as Fritz wrestles away and breaks Clara's Nutcracker, Mary and Joseph experienced the gut-punch of broken expectations when 12-year-old Jesus stayed behind in Jerusalem for three days (Luke 2:41-50). When Jesus replied, "I must be in My Father's house," He revealed that divine interruptions are often designed to realign our priorities around God's Kingdom rather than our own comfort. Biblical peace (shalom) – the gift of the first Advent candle – is never the mere absence of conflict or broken pieces; it is wholeness found in the presence of the Creator who mends what is shattered and anchors our joy in the Giver rather than the gift. This spiritual realism extends into the sleepless nights of faith. Before Mary and Joseph ever reached Bethlehem, Mary faced social disgrace, rejection, and an uncertain future. Yet Mary responded with radical kenosis (self-emptying surrender): "Let it be with me according to Your Word" (Luke 1:38). As with Mary, Joseph, and Clara, you don't need to see the whole room to step toward the light. When Mary, Joseph, and Clara stepped out of the spotlight so Christ would remain center stage, true discipleship surrenders control, brings honest questions (Luke 1:34) into the light, and discovers that the Defender was standing guard the whole time. First, when a cherished tradition, plan, or expectation breaks, what reveals whether your joy was anchored in the gift or the Giver? Second, read Luke 2:48-50. When Jesus stayed behind in the Temple, His obedience disrupted Mary and Joseph's plans. How can you discern when an unexpected disruption in your life is actually God re-centering us on His Father's business? Third, compare Mary's response in Luke 1:38 with Jesus' teaching on worry in Matthew 6:34. What does faithful surrender look like when tomorrow feels heavy? Lastly, when Mary asked Gabriel, "How can