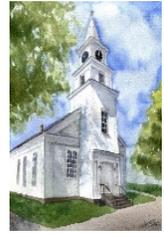




Church on the Cape Newsletter



February 2023

BIBLE/BOOK STUDY

Mystery without Magic: Finding Faith in a Secular World 2nd ed., Revised and Expanded

Do any of these questions interest you? 1.) How can we justify belief in God in this age of modern science and secularism, when many people expect proof for any claim that is made? 2.) How can we distinguish faith from arbitrary belief in a time when other people seem to believe ANYTHING, however absurd, that they find on the Internet or hear from some TV personality? 3.) What specific CONCEPT of God makes most sense in this scientific age? 4.) What implications does our understanding of God have for our lives on the personal and social levels? If any of these questions pique your interest, maybe you will want to participate in a study of the new edition of this book. When Sammie and I were here three years ago, we studied the old edition, while I was preparing the new version and seeking help on how to improve it. My thanks, to those who participated, for all their helpful suggestions. The new edition includes many revisions and two new chapters to replace one that is quite out of date.

In chapters 1-3, I discuss the nature of religious language in an attempt to discover what such language actually asks (and does not ask) us to believe. In order to do this, I compare it to other "languages"—those of science and poetry, for example. In chapters 4-6, I try to show how ordinary, everyday experiences point us toward belief in God. In chapters 7-9, I draw on those everyday experiences to make a case for belief in God and then propose a concept of God that I hope is compatible with what we know through science and contemporary experience.

This book is written from a Christian perspective, and although it is not exclusively a Bible study it draws heavily on biblical passages and themes. However, much of what I say can apply to other religions as well, and along the way I make use of insights from Judaism, Buddhism, Taoism, and Native American spirituality.

IF YOU WOULD LIKE TO PARTICIPATE IN THIS STUDY, GET A COPY OF THE BOOK FROM PASTOR SAMMIE.

ALL CLASSES ARE ON THURSDAY AND BEGIN AT 10:00.

—Russ Pregeant

READING ASSIGNMENTS (Study questions for each chapter are found at the end of the book.)

SESSION 1: Thursday, February 16 [36 pages]

Chapter One: Standing at the Bridge: The Shape of a Dilemma

Pay particular attention to Study Questions 11-14.

Chapter Two: Re-Thinking Religious Language: Imagination, Mystery, and Reason

Pay particular attention to Study Questions 1, 2, and 8.

SESSION 2: Thursday, February 23 [28 pages]

Chapter Three: Understanding Religious Tradition: Putting Words in Perspective

Pay particular attention to Study Questions 1, 2, and 4.

Chapter Four: Seekers-Finders: On Journeys and Destinations

Pay particular attention to Study Questions 2, 4, and 8.

SESSION 3: Thursday, Feb March 2 [29) pages]

Chapter Five: The Heights and the Depths: Joy and Sorrow, Life and Death—Part 1

Pay particular attention to Study Questions 1, 2, and 4.

Chapter Six: The Heights and the Depths: Joy and Sorrow, Life and Death—Part 2

Pay particular attention to Study Questions 1, 2, 3, 5 and 6.

SESSION 4: Thursday March 9 [33 pages]

Chapter Seven: Feeling, Faith, Belief, and Knowledge

Pay particular attention to Study Questions 2, 4, 6, and 8.

Chapter 8: Tinkering with Traditions: Beyond Outmoded Models

Pay particular attention to Study Questions 2, 3, 5, 6, 7, and 8.

Chapter 9: Thinking it Through: A Vision of the Whole

Pay particular attention to Study Questions 1, 2, 6, 7, and 16.

SESSION 5: Thursday March 16 [29 pages]

Chapter 10: Becoming Who You Are: Reidentifying the Self

Pay particular attention to Study Questions 2, 4, 5, 7, 9, and 10.

Chapter 11: The Self and the Wider World: The Economy and the Earth

Pay particular attention to Study Questions 1, 8, 9, 10, and 11.

SESSION 6: Thursday March 23[17 pages]

Chapter 12: Barriers or Bridges: When Some Are Considered "Other"

Pay particular attention to Study Questions 1, 2, 6, 8, 10, 12, and 13.

SESSION 7: Thursday March 30 [25 pages]

Chapter 13: Visions in the Night: On Keeping on Keeping On

Pay particular attention to Study Questions 4, 5, 7, 9, 10, and 12.

Epilogue

Pay particular attention to Study Questions 2, 3, 4, and 5



Feb. 5
 Fifth Sunday after Epiphany
Holy Communion
 Scripture: Matthew 5:13-20
 Sermon- "You Are Salt and Light"

Feb. 12
 Sixth Sunday of Epiphany
 Scripture: Matthew 5:21-37
 Sermon- "A Double Standard"

Feb. 19
 Transfiguration
 Sunday Scripture: Mathew 12 1-9
 Sermon- "Look Beyond – Look Deep"

Feb. 22
 Ash Wednesday
 Scripture: Matthew 1-6, 16-21
 Sermon- "Life's Limitations: Dust We Are"

Feb 26
 First Sunday of Lent
 Scripture Matthew 4:1-11
 Sermon- "Desert Struggles: A Way Out of Temptation"

Robert Cole
January 3, 2023

Debbi Lord
January 12, 2023

FROM THE FINANCIAL SECRETARY
 If you would want to receive a statement of your financial gifts to Church on the Cape for year 2022 please contact Jim Lennon at finance@churchonthecape.org. or at 207-502-7278. Sincerely, Jim

ALTERNATIVE FAIR 2022	
RECIPIENT	DONATION
Bon Appetit	\$1000.
Caring Unlimited	\$850.
COS	\$500.
Grace Street Ministry	\$100.
CS3	\$250.
Habitat of Humanity	
York County Chapter	\$400.
Kennebunkport Fuel	\$600.
Partners in Development	\$250.
Ruth Merriam Fund	\$110.
Seeds of Hope	\$250.
York County Shelter Program	\$500.
<u>WIONN</u>	<u>\$500.</u>
TOTAL	\$5310.

Many thanks to Priscilla Campbell-Wyman and the Outreach/Missions Committee.

Reflection from Arlene

Dear Siblings in Christ,

Years ago my brother-in-law convinced me to go halvesies with him on a sailboat he found at a yard sale. It was a small flat-hulled boat, very similar to a Sunfish. I'd never sailed before, but I had a pretty good idea about how to work the sail and rudder to steer the boat.

There was a saltwater pond across the street from where my parents lived at the time, so I put the boat in the water for my first attempt at sailing. It wasn't a *very* windy day, but there was enough of a breeze to make it fun. I started out sailing downwind, with the breeze directly behind me. The wind filled the sail and off I went, gliding quickly in a straight line. It didn't take long to get to the far end of the pond and I thought, "Hey, I'm pretty good at this sailing thing." But then I had to turn around and get back – which meant I'd be heading *into* the wind.

The thing about sailboats is that it's physically impossible to sail directly into the wind. You have to tack back and forth, zigzagging at about a 45 degree angle to the direction of the wind. If you don't get the angle right, the sail will flap around like a bedsheet on a clothesline. You have to keep turning back and forth across the wind, which requires you to swing the sail from one side of the boat to the other, while ducking the boom so it doesn't knock you overboard.

I was unpleasantly surprised by how much work that return trip was. Sailing downwind was a piece of cake. But sailing upwind took far longer; I had to work much harder, and I got soaking wet from the splashing water. It was still the same distance from point A to point B, but sailing upwind took a lot more time and effort.

It seems to me that sailing is a pretty good metaphor for the contrast in the lived experience of white people vs. people of color – for how people of color are always sailing upwind while white people generally have the wind at their backs. It really doesn't take that

much effort to find evidence that there's an advantage to being white in America, and a disadvantage to being a person of color, regardless of occupation, education, honesty, work ethic, or anything else. Just take a look at national statistics in education, wealth, social mobility, infant mortality, incarceration – they all show people of color at a disadvantage.

My "white privilege" doesn't mean that, as a white person, I don't struggle. What it *does* mean is that my struggles aren't related to the color of my skin. It means that nearly everything in my life is easier for me than it is for a person of color – easier for me to get a job, buy a home, find access to healthcare, get car insurance, or go shopping without anyone suspecting I'm going to shoplift. I won't be questioned for driving an expensive car, entering a nice house, or walking through a wealthy neighborhood. That's because I'm white. I didn't *ask* to be a recipient of that privilege, but I certainly do benefit from it. And if you're white, you do too. The wind of white privilege is at our backs whether or not we're aware of it.

"In everything, do to others as you would have them do to you," said Jesus, "for this is the law and the prophets." (Mt 7:12) By the grace of God, may those of us who are beneficiaries of white privilege refuse to accept or allow things to happen to our siblings of color that we wouldn't want to happen to us. May we obey Jesus' instruction to love our neighbors – *all* our neighbors – as we love ourselves. May we commit to learning more about racism and how to become an anti-racist.* And may we pray, and learn, and stand up, and speak out, and not rest until *every* child of God is sailing with the wind at their back

Grace and Peace



Article by Rev. Arlene Tully, Superintendent of the Many Waters District

29 WAYS YOU CAN PARTICIPATE IN BLACK HISTORY MONTH

No matter your heritage, culture, or racial background, Black history is EVERYONE's story. Here are 29 ways you, your family, and your congregation can celebrate and participate in Black History Month (February).

1. Patronize a local or online Black-owned business.
2. Attend church, Bible study, or worship at a historically Black church and experience the Gospel from another vantage point.
3. Sing hymns or songs during worship by a composer from the African diaspora. Include the history of the song or hymn in the church bulletin or on your website.
4. Attend or co-host a Black history or Black culture event in your community, in partnership with a Black congregation.
5. Take a church family field trip to a Black history site or museum in your area.
6. Learn more about "Black Harry" Hosier (c. 1750-1806), an African-American Methodist preacher and evangelist.
7. Research other Black United Methodist leaders from our church's heritage.
8. Fearlessly learn more about how racism has and still affects Black people around the world and start confronting racism.
9. Donate to a Black nonprofit or empowerment organization in your community.
10. Watch a film by and about the heritage and lives of Black people. Titles to consider: "Antwone Fisher," "Malcolm X," "If Beale Street Could Talk," "Hidden Figures," "The Hate U Give," and "One Night in Miami.").
11. Watch and discuss documentaries one about the Civil Rights movement and other series on the challenges and triumphs of Black people. Suggestions: "Eyes on the Prize," and Henry Louis Gates' recent series, "The Black Church: This Is Our Story. This Is Our Song."
12. Visit a landmark about the lives of local Black heroes in your area.
13. Read a contemporary book by a Black author.
14. Read a story featuring a Black hero to your children, grandchildren, or to a local school class.
15. Seek out and talk with a Black elder (75 or older) about their experience in your community.
16. Study one of the 54 nations on the continent of Africa, including the language, culture, current events.
17. Donate to one of the 12 United Methodist-related historically Black colleges and universities in the United States and Zimbabwe.
18. Learn about an unsung hero of Black history.
19. Attend shows featuring local Black artists, actors, poets, local musicians, or dancers.

20. Explore the breadth of Black music, from jazz to hip-hop, and gospel to southern African folk songs.
21. Call out racism and prejudice aimed at Black people and other People of Color in your church and community.
22. Learn about "colorism" and how it plays out in our society.
23. Learn more about the Black UMC caucus, [Black Methodists for Church Renewal](#).
24. Subscribe to and learn from Black media and the Black press.
25. Engage in positive, supportive conversations about Black history and culture on social media.
26. Learn the lyrics to "[Lift Ev'ry Voice and Sing](#)".
27. Read Dr. King's "Letter from a Birmingham Jail." The letter can be found here: [Letter from Birmingham Jail \(csuchico.edu\)](#)
28. Read a biography of an influential Black figure, such as Nelson Mandela, Malcolm X, Shirley Chisolm, Kobe Bryant, Michelle Obama, Archbishop Desmond Tutu, Justice Thurgood Marshall, the Rev. Joseph Lowery.
29. Register and vote.

From the New England Conference
Religion and Race

OBSERVING LENT

It may seem early to be talking about Lent, but since the season of Epiphany ends on Transfiguration Sunday, February 19 and Ash Wednesday is February 22, it isn't as early as it seems. Lent lasts for 40 days, not counting Sundays. Sundays are not counted in Lent because Sunday is always a celebration of Jesus' victory over death.

SCHOLARSHIP NEWS

The GBHEM (General Board of Higher Education and Ministry) awards \$4 million in scholarships. The GBHEM office of loans and scholarships will be awarding more than 2,000 students financial assistance for 2023. These future leaders range from freshman to doctoral students across the United Methodist Denomination. Students from New England received a total of \$9,700 in scholarships. United Methodist students wishing to apply for a fall 2023 GBHEM scholarship must submit their request by March 30, 2023. Go to www.gbhem.org/scholarshipapplication.

The Seminary Grant application is for MDiv/MTS students who are candidates for ordination and/or local pastors serving in the New England Conference of the United Methodist Church.

Thank you, Choir and Musicians



Thank you, choir, Song Sisters, soloists, and musicians, for the delightful music on Sunday mornings and special events. Your dedication in attending rehearsals, sharing your musical talents, and inspiring us to fill our hearts, minds, and voices with praise to our Lord are very much appreciated. Choir and Musicians, we thank you!



Photos for this article thanks to Mike Kelly; January 15, 2023, Church Service

WE ARE BLESSED TO HAVE BEAUTIFUL AND SPIRITUAL CAROLS THROUGH THE GRACE OF THESE GIFTED SINGERS.

From left to right: Ann Hand, Nonie Freeman, Helen Farnsworth, Debora Berry, and Marilyn Crocker.



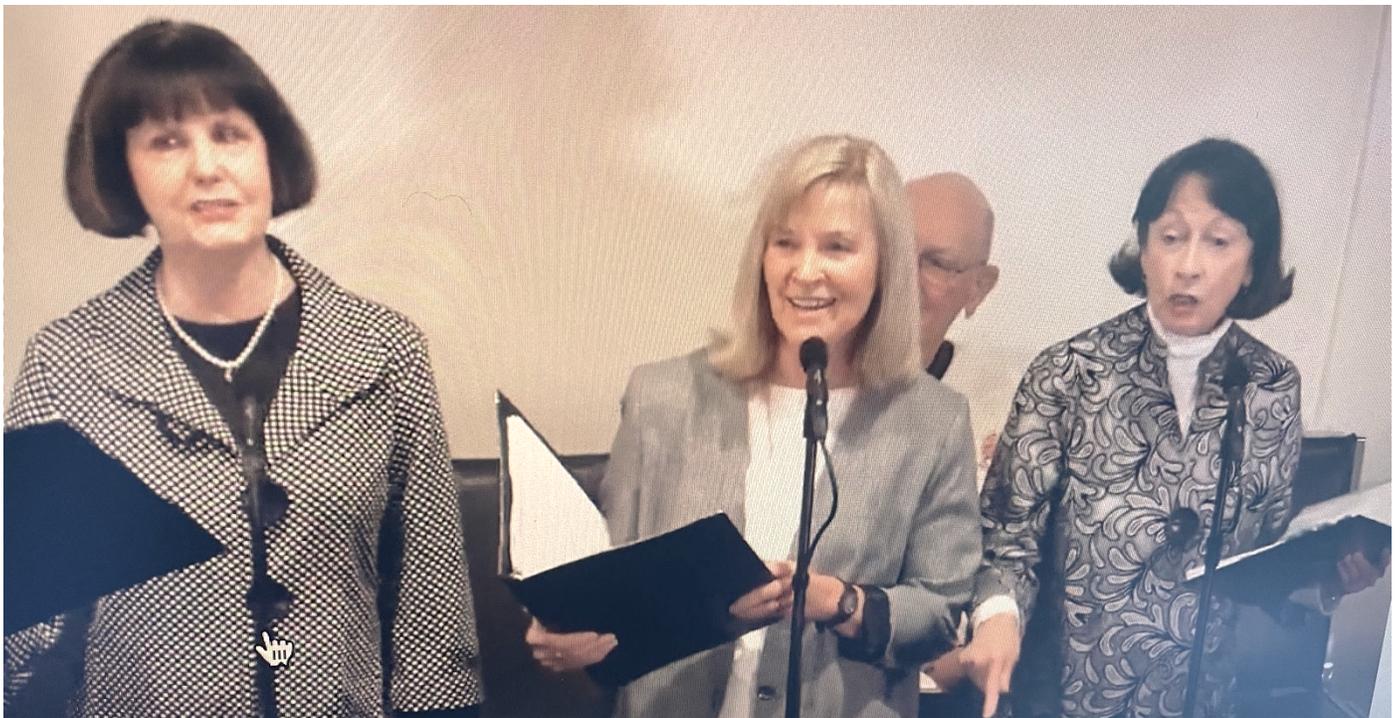
Debora Berry, Marilyn Crocker, Leah Hall, Marshall Chamberlin, and Liz Phillips



Rich Parsons, Amy Hall, Ginny Hammer, Elaine Triplett, Rev. Sharon Miesel, and Debbie Parsons



And "The Song Sisters"
Liz Phillips, Helen Farnsworth, and Susie Goodwin



And, of course, thanks to our talented musicians: Nancy Chamberlin, who is also the Choir Director, Amy Hall, and Beryl Samia.

A special thanks to each of our performers and especially to Nancy, who recently added Music Director to her services of our church, and Beryl, who came out of retirement to serve as our interim organist.



And finally, a thank you to Mike Kelly, who faithfully provides live coverage of our Sunday Worship Services and Special Events.

Mike not only operates the video and sound services but was also instrumental in its design and construction. His work has allowed Church on the Cape to reach, on average, 200 virtual viewers each Sunday, including the COTC homebound who otherwise could not participate.

Thank you, Mike, for your valuable service

Photo by Nancy Chamberlin

IN ALL HIS GLORY

On the Sunday before Ash Wednesday, some Christian churches celebrate the Transfiguration of Our Lord. After telling his shocked, uncomprehending disciples that he would die and rise again, Jesus took Peter, James and John up a mountain. Suddenly Jesus appeared to be glowing! "He was transfigured before them, and his face shone like the sun, and his clothes became white as light" (Matthew 17:2, ESV).

Moses and Elijah appeared, and a voice said, "This is my beloved Son, with whom I am well pleased; listen to him" (verse 5). Jesus' disciples fell to the ground, overcome by fear. But Jesus touched them, told them not to be afraid, and led them down the mountain.

The disciples witnessed firsthand the glory and Godhood of Jesus, who would soon die for the sins of the world and rise again to give us life.

LENTEN LIVING

Lent begins on Ash Wednesday, February 22 this year. Christians have observed this season of the church year since the fourth century. It's traditionally a time of reflection, penitence and spiritual renewal before Easter.

During Lent, some Christians give up something that hinders their relationship with God. Others do something extra for their spiritual growth or make a special sacrifice. The key is to make Lent a memorable season of sincere spiritual growth — a time that can set the tone for the rest of the year.



We probably think of romance when Valentine's Day comes. That's fine, but there's more to the story than that

St. Valentine was a Christian priest and martyr who lived about A.D. 270. The Roman emperor at the time was Claudius II. Claudius had been a successful general. He would not allow his soldiers to marry, because he wanted to make sure they could go to battle quickly. He thought family ties would make the men reluctant to leave home. Because Valentine promoted marriage and family life, he was jailed and later convicted of going against the orders of the emperor. He was martyred on February 14, the day we remember him and our loved ones.

While he was in jail, the jailer's daughter befriended him. He wrote her a letter of appreciation and signed it "Your Valentine." The tradition of exchanging valentines grew out of that heartfelt gesture.



Source: newsletternewsletter



John Wesley
On the Path to
Happiness and
The Kingdom of
Heaven Continued

Wesley dedicated much of his itinerant teaching to his interpretation of Matthew, Chapters 5 through 7. This is because he believed, it is reported, that these essential teachings of Jesus showed the only way to happiness and the Kingdom of Heaven.

The path is outlined in Wesley's "Upon Our Lord's Sermon On The Mount," Discourse One through Thirteen." Discourse One consists of the Beatitudes in Sermons 21 – 23. Our November newsletter covered Beatitudes 1 and 2 and can be found by going to the church website at www.churchonthecape.org, then "about," "newsletters," and "November." Wesley thought that the first Beatitude, or Poverty of Spirit, was the most important.

Following Beatitudes 1 and 2, or those who feel helpless from their conviction of sin and spiritual bankruptcy (poor in spirit), and being deeply sorrowful over sin (those who mourn) in Sermon 21, Wesley continues with the Beatitudes covering Meekness, Righteousness, and Mercy in Sermon 22. Excerpts follow:

BLESSED ARE THE MEEK
FOR THEY SHALL INHERIT THE EARTH

"Meekness ... properly relates to ourselves. But it may [also] be referred either to God or our neighbor. When this due composure of mind has reference to God, it is usually termed resignation; a calm acquiescence to whatsoever is his will concerning us.... When we consider it

more strictly with regard to ourselves, we style it patience or contentedness. When it is exerted toward other men, then it is mildness to the good and gentleness to the evil."

"Those who are truly meek towards God are submissive and obedient to his word; towards one's self, are content with the sweetness of one's holy soul, and towards others are non-confrontational but courteous and gentle. They "are always guided by knowledge and tempered in every thought, word, and work, with the love of man, as well as the love of God when resisting evil."

"It is sweet to them, be it little or much. As in patience, they possess their souls, so they truly possess whatever God hath given them. They are always content, and always pleased with what they have. It pleases them because it pleases God. So that while their heart, their desire, their joy is in heaven; they may truly be said to 'inherit the earth.'"

"There is no disposition which is more essential to Christianity than meekness. Although this ... implies resignation to God or patience in pain and sickness ... it also implies mildness, gentleness, and long-suffering."

BLESSED ARE THEY WHICH DO HUNGER AND
THIRST AFTER RIGHTEOUSNESS;
FOR THEY SHALL BE FILLED.

"With meekness now present, we hunger for righteousness. And when once hindrances are removed, these evil diseases of the soul, which were continually raising false cravings therein and filling it with sickly appetites, the native appetite of a heaven-born spirit returns: It hungers and thirsts after righteousness."

WHAT IS RIGHTEOUSNESS?

"Righteousness ... is the image of God, the mind which was in Christ Jesus. It is every holy and heavenly temper. In one, springing from, as well as terminating in the love of God, as our Father and Redeemer, and the love of men for his sake."

"If you would give to him that is hungry all the world besides, all the elegance of apparel, all the trappings of state, all the treasure upon earth, yea thousands of gold and silver; if you would pay him ever so much honour - he regards it not. All these things are then of no account with him. Whether it be riches, honour, or pleasure, he still says, This is not the thing which I want! Give me love, or else I die."

"Whosoever then thou art, to whom God hath given to hunger and thirst after righteousness, cry unto him that thou mayest never lose that inestimable gift. ... Jesus, Master, have mercy on me! ... O trample under foot all of earth's pleasures, despise its honors, count its riches as dung and dross - yea and all the things which are beneath the sun.... Let nothing satisfy thee but the power of godliness, but a religion that is spirit and life; they dwelling in God and God in thee."

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."

BE MERCIFUL BY GIVING LOVE

"The word [merciful] used by our Lord more immediately implies the compassionate, the tender-hearted."

"This eminent part of brotherly love is here, [not] by a common figure, but for the whole, so that the merciful in the full sense of the term are they who love their neighbors as themselves."

"The love of our neighbor as Christ hath loved us, suffereth long, is patient toward all men; it suffers all the weakness, ignorance, errors, infirmities, all the forwardness, and littleness of faith, of the children of God: all the malice and wickedness of the children of the world. And it suffers all this, not only for a time, for a short season, but to the end; still feeding our enemy when he hungers, if he thirsts, still giving him drink; thus continually heaping coals of fire [and] melting love upon his head."

THIS IS LOVE

Love is (paraphrased):

- Grieving for those who do not hunger for God
- Long-suffering and patience toward all men
- Kind in overcoming evil
- Envieth not but takes pleasure in the blessings of others
- Not rash or hasty in judging anyone
- Not puffed up or boastful and esteems others better than themselves
- Not rude or offensive, but honors all
- Covets no man's silver...but the salvation of their souls
- It is not provoked to unkindness toward anyone
- Thinketh no evil or willingly inferring
- Rejoiceth not in inequity taking no pleasure in another's afflictions or wrongdoings
- Rejoices in the truth and enjoys what brings glory to God
- Believeth all things - always willing to think the best
- Hopeth all things - when he can no longer believe all things
- Lastly, endureth all things. He is able to suffer injustice, malice, and the cruelty of men

"So shall the merciful obtain mercy not only by the blessing of God upon all their ways, by his now repaying the love they bear to their brethren a thousandfold into their own bosom;

but likewise by an exceeding and eternal weight of glory, in the kingdom prepared for them from the beginning of the world."

HAVE HOPE AND BE STRONG

"You may pour out your soul and bemoan the loss of true, genuine love on earth. What wrath, what contention, what malice, what bitterness, is everywhere found among them, even where they agree in essentials, and only differ in opinions or in the circumstantiality of religion!"

"O, God! How long? Shall thy promise fail? Fear it not, ye little flock! Against hope, believe in hope! It is your Father's good pleasure yet to renew the face of the earth. Surely all these things shall come to an end, and the inhabitants of the earth shall learn righteousness."

"Be thou part of the first fruits if the harvest is not yet. Do thou love thy neighbour as thyself? The Lord God fill thy heart with such a love to every soul that thou mayest be ready to lay down thy life for his sake."

"May thy soul continually overflow with love, swallowing up every unkind and unholy temper, till he calleth thee up into the region of love, there to reign with him forever and ever."

"Blessed are the merciful, for they shall obtain mercy."

Charlie Benore, Editor

IN THE NEXT WESLEY "TIME TO SHARE"
BEATITUDES SIX, SEVEN, AND EIGHT

THE MAGNITUDE OF GOD'S LOVE

It would be spectacular and amazing ... if some king's son were to appear in a beggar's home to nurse him in his illness, wash off his filth and do everything else the beggar would have to do. Would this not be a profound humility? Any spectator or any beneficiary of this honor would feel impelled to admit that he had seen or experienced something unusual and extraordinary, something magnificent.

And yet the love of the Son of God for us is of such magnitude that the greater the filth and stench of our sins, the more he befriends us, the more he cleanses us, relieving us of all our misery and of the burden of all our sins and placing them upon his own back.

Whenever the devil declares: "You are a sinner!" Christ interposes: "I will reverse the order; I will be a sinner, and you are to go scot-free." Who can thank our God enough for this mercy? —Martin Luther, *Luther's Works* 22, 166-167

The Advent wreath is a symbol of watchfulness and increasing joy as we anticipate Jesus' birth. The wreath's circular shape symbolizes eternity, or life without end.



The candles remind us that Jesus is the Light of the World — he brought light and life to a dark world (see John 1:4-5). On each of the four Sundays of Advent, we light a new candle. As the light grows, so do our hope and joy.

Source this column: newsletternewsletter

NEAC leaders attend celebration of 'The Embrace'



Photo caption: Attending the unveiling were, from left, Pastor Kyle Walden, Union UMC; Bishop Peggy A. Johnson, Bishop Johnson's spouse, Rev. Mary Johnson; Rev. Dr. Jay Williams, senior pastor, Union UMC; Rev. We Chang, Acting DCM/Commonwealth East District Superintendent, and Rev. Laura Everett, Executive Director, MA Council of Churches. Photos courtesy of Bishop Johnson.

On Jan. 13, 2023, New England Conference leaders, including Bishop Peggy A. Johnson, attended the unveiling of "The Embrace," a monument to the Rev. Dr. Martin Luther King Jr. and Coretta Scott King in Boston Common.

Artist Hank Willis Thomas' 20-foot by 40-foot bronze sculpture was inspired by a photo that captured the Kings embracing when it was announced that Dr. King had won the 1964 Nobel Peace Prize.



The governor, mayor, and other dignitaries gathered at America's oldest public park for a celebration that included members of Dr. King's family.

Of the speech given by Yolanda Rene King, the Kings' granddaughter, Bishop Johnson said: "She emphasized the strength and unity that can be found in the power of love. This 14-year-old stressed that all of us are needed to A medallion presented to those attending the unveiling *carry forth the unfinished work of creating true equality among all people, and that the key to that work is love.*"

"The Embrace" sits on the 1965 Freedom Plaza, which honors more than 60 local civil rights leaders, including New England Conference Elder, the Rev. Gil Caldwell.

[Rev. Caldwell](#), who died in 2020, served as pastor of Boston's Union UMC and as a district superintendent.

The Rev. Dr. Jay Williams, who currently serves as senior pastor at Union, also attended the unveiling.

"The Embrace memorial is a physical marker on Boston Common that calls us to our shared humanity and common purpose," he said. "The embrace of Coretta and Martin, symbolized in the sculpture, reminds us of the power of love. Embrace. It's a simple world that invites us into the profound possibility of a beloved community. In witnessing the monument's unveiling today, we bear witness to the pursuit of justice, equity, and liberation."

The Kings met in Boston in the 1950s; Rev. King earned his doctorate from Boston University. In April 1965, Dr. King returned to the city to lead the Freedom Rally, a march from Roxbury to Boston Common that attracted more than 20,000 people, in which Rev. Caldwell also participated.

"The unveiling was a tribute to Dr. King, but also a call for each of us to continue the work of civil rights and to do so with a spirit of unity and tenacity," Bishop Johnson said.

Rev. We Hyun Chang, acting Director of Connectional Ministries, agreed that "The Embrace" is a call to action.

"The Embrace' seems a most appropriate and necessary name in an age of such deep and unjust polarization," he said. "We need to embrace one another."

Church on the Cape A United Methodist Church

We of The Church on the Cape represent various religious and cultural backgrounds and lifestyles. We are young, old, middle-aged, single, married, widowed, divorced, parents, grandparents, and members of extended families.

Above all, we are people who take risks, make mistakes, confess, repent and try again.

At the center of our community is Jesus the Christ, whose life, death, and resurrection are the reasons we are together. The life and hope in this community have more to do with Christ's faithfulness to us than ours to Christ.

Whether you are searching for a faith community or just passing through, we want you to feel at home. Whoever you are, whatever your history, your scars, your gifts; you are among persons like yourself. F5

Join us from wherever you call home. If you like what you see here, we post our virtual, Hymn Sing, and Sunday Worship Service on our website, www.churchonthecape.org.

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