



# The Church of St. John the Evangelist, Kitchener ON EAGLE'S WINGS

March 24, 2024

Available online at [StJohn316.com/OEW](http://StJohn316.com/OEW)

## Community Kitchen Cooperative Community Dinner: A Success!

*Kate Strathdee*

On Sunday, March 3, the Community Kitchen Cooperative (CKCKW) and the Civic Hub co-hosted a Community Dinner in the Upper Parish Hall, where we invited members from the 49 grassroots organizations that make up the Civic Hub (such as a Better Tent City, Food Not Bombs and WR Yes in My Backyard to name just a few), local politicians and fellow members of St. John the Evangelist Church. The invitation was extended to parishioners from our congregation so that they could learn more about the kind of work that the CKCKW and the Civic Hub do, as both organizations' headquarters are in our parish. Local chef, owner of the Wooden Food Boat Company and fellow member of the CKCKW, Thompson Tran, cooked the food for the evening, alongside Chef Eduardo and fellow board members of the CKCKW. The event kicked off with an appetizer hour where folks could mingle with one another, followed by a dinner which consisted of soups, salads, Southeast Asian main dishes, and fresh fruit



for dessert. This dinner was a great opportunity for grassroots leaders and community members to engage in fellowship, make new connections, and learn about the wonderful work that the various Civic Hub organizations have done. Piano extraordinaire, Angus Sinclair, provided the entertainment throughout the night.

Though the CKCKW had a spoken agenda for the evening to help create conversation, we scrapped most of that, as people did a great job engaging with one another. We are so heartened to have had such a large turnout and to have received such positive feedback. We are looking forward to seeing you at the next community dinner in September!

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The next issue of On Eagle's  
Wings will be available on  
April 21st, 2024.

## Give it up for the Earth!

*Henriette Thompson*

*Give it up for the Earth!* is a national faith-in-action campaign that raises awareness about the climate crisis and mobilizes people across Canada to reduce personal and household greenhouse gas emissions, engage in acts of solidarity, and collect signatures as a demonstration of support for increased federal climate action.

Join us now!

Addressing the climate crisis in a just and equitable way prioritizes Indigenous autonomy and considers the needs of communities who have been historically marginalized and are particularly vulnerable to the climate crisis.

Together, through the Give it up for the Earth! campaign, we are calling on the federal government to increase its emissions reductions target, increase support for grant-based climate finance, and end fossil fuel subsidies to fund a fair, inclusive and just transition.

For more detail about the three doable actions, go to <https://cpj.ca/fortheearth/>



# GIVE IT UP FOR THE EARTH!

## Senior's Fellowship

*Jennifer Uttley*

The next gathering of the Senior's Fellowship group is Wednesday April 10<sup>th</sup>. We are going to Royal City Nursery for a demonstration and talk about planting pots and spring gardening. We will have time to browse the nursery with a chance to use your 10% discount offered by Royal City. Following the visit, we are going to Frannie's Restaurant and Bakery for refreshments and fellowship. Please join us for an enjoyable afternoon to celebrate spring.

We will be car pooling. To help with planning, if you would like to join us, please contact: Jennifer Uttley at [acw@stjohn316.com](mailto:acw@stjohn316.com) or call 519-578-6052.

# Passion Triptych

*Sherly Loeffler—submitted by James Brown*

These meditations for Holy Week were prepared in the spring and early summer of 1998 by Sheryl Loeffler († 12 January 2024) of our parish. Sheryl spent her life in the Church, much of it as a church musician. She was also a poet, and often her poetry bore testimony to her deep faith.



**Passion Triptych**

**I**

**Bread and Wine**

Remember me—  
the beaten stalk,  
the battered heart.  
Bread of my tears,  
wept for you—  
eat it to your hunger.  
God before you, God within you.

Remember me—  
the tortured vine,  
the broken fruit.  
Blood of the grape,  
pressed for you—  
drink it to your thirst.  
God before you, God within you.



**Passion Triptych**

**II**

**The Cross**

I grew in a garden,  
as the boy grew at home,  
straight and strong  
in the Maker's eye,  
until I was cut down.  
Men with axes  
struck me  
and felled me  
and carried me off  
on their shoulders  
to make a gallows tree.

I wait as he prays.  
Tomorrow I'll hold him—  
an Adam for Adam,  
a tree for a tree.  
His slayers will drive  
their black spikes through us.  
And the shadowed earth  
will shake  
as our lifeblood spills  
in great red drops to the ground.



**Passion Triptych**

**III**

**Linen and Spices**

They came from the dark  
of their frightened secret  
to take down the body,  
to wash it,  
to salve it  
with aloes and myrrh,  
to wrap it in linen,  
to offer a tomb  
before the coming night.

The last of the Wise Men  
stirred in his dying,  
dimly remembering myrrh  
he once gave  
to an infant  
wrapped in cloth.  
He knew this much—  
led for so long,  
he had borne witness  
to that child's birth  
(or was it his death?)  
before the coming light

# The Memory of Sermons Past

*Simon Guthrie and ChatGPT*

As a bit of an experiment, I asked “What if I asked ChatGPT to summarize the text of a sermon?” and this is what it gave me for some recent examples. I’ve included links to the text of each sermon and to the YouTube video so that perhaps you can look at each and reflect on what the AI has created. It’s interesting to consider whether a text (or an image, or a musical creation) has more, or less, or no, meaning if an algorithm generated it, as opposed to a human.

As it becomes harder and harder to distinguish content created by a machine, it’s a conversation we probably need to have with each other, and not just with a chatbot. Have a read, and let me know what you think! Each of these was written and presented by the Reverend Canon Preston Parsons PhD and summarized by the ChatGPT 4 large language model.

**January 21 2024 (Epiphany 3).** The sermon reflects on Dietrich Bonhoeffer's life and his enjoyment of worldly pleasures despite the grim backdrop of Nazi Germany. It connects this to 1 Corinthians' message about living as if worldly things hold no permanent value. The sermon discusses the tension between enjoying life and a Biblical call to focus on spiritual matters. It includes the story of Jonah, who reluctantly calls Nineveh to repentance but struggles to find joy in God's mercy. This theme is paralleled with Jesus calling disciples to a simpler, less materialistic life. The sermon concludes by affirming that it's okay to find joy in life and follow God's call, embodying the "polyphony of life" that Bonhoeffer advocated—a balance between joy and sorrow, material and spiritual, in a life anchored in Christ.

[Link to Text](#) & [Link to Video](#) (Online Only)

**February 25 2024 (Lent 2).** The sermon explores Jesus' call to self-denial and bearing one's cross, likening it to a Lenten spiritual exercise program. It clarifies that denying oneself doesn't mean self-deprecation but involves rejecting unhealthy behaviours and opening oneself to God and others. The sermon connects this idea to the faith of Abraham and Sarah, whose trust in God was credited as righteousness, emphasizing that our spiritual journey should benefit future generations. It concludes by encouraging trust in God's promises, openness to others, and embracing life's fullness, balancing personal faith with a communal legacy.

[Link to Text](#) & [Link to Video](#) (Online Only).

**March 10 2024 (Lent 4).** Preston focused on John 3:16, a cornerstone of Christian belief, highlighting God's love and the promise of eternal life through belief in Jesus. He delved into the concept of Jesus being 'lifted up', as mentioned in John's Gospel, contrasting it with 'raising up' in other New Testament writings. In John, 'lifting up' refers to Jesus' crucifixion, symbolising sacrifice and the giving of life. The sermon also draws on Ephesians, emphasizing resurrection as not just life after death but life now, embodying God's love. It presents Jesus' crucifixion as a sacrificial act of love, bringing life to the world, and likens this to common understandings of sacrifice in culture and personal life, underscoring its significance in both the ancient and modern world. The sermon concludes with the idea that Jesus' sacrifice and our subsequent spiritual resurrection are acts of grace, affirming God's profound love for humanity.

[Link to Text](#) & [Link to Video](#) (Online Only).