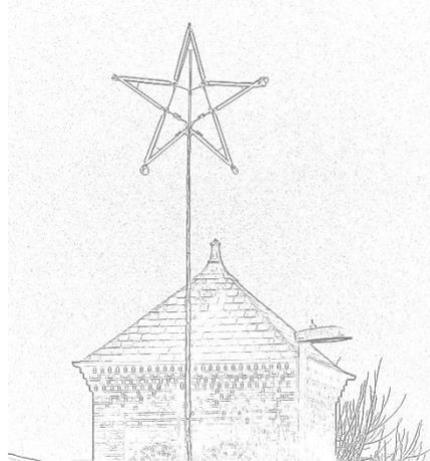


Sherbourne Star



**Sherbourne
Community
Church
Coventry**

February and March 26

Issue 8

MESSAGE FROM OUR MINISTER DEBBIE

Dear Friends

The month of February is associated with romantic love and as Christians we remember the life and witness of Saint Valentine. There have been many legends surrounding the saint one being a letter he signed to a friend "From your Valentine" and we remember the saint for his faithful witness to the Gospel at a time when Christians were being persecuted for their faith. The Bible speaks of at least four different types of love: God's unconditional love (agape), family love (storge), romantic love (eros) and friendship (philia) and the New Testament tells us of the sacrificial and unconditional love of Jesus Christ.

This month, as we read passages of scripture on love, may we experience God's abiding love, assurance and grace and show God's love in practical ways. May we serve humbly in love by spreading compassion and kindness wherever we are in our communities because without love our works are empty. In a turbulent world may we be known for our loving acts of kindness and concern, prayerfully looking forward in hope to signs of growth and new opportunities.

Micah 6:8, 1 Corinthians 13:13

God bless. Love, Debbie

Sunday Services

1st February Revd Debbie Brown (all age)

8th February Karen & Eric

15th February Shan Dobinson

22nd February Revd Debbie Brown

1st March Revd Debbie Brown

8th March Revd Steve Millard

15th March Janet Powell

22nd March Revd Debbie Brown

29th March Symon Hill – Palm Sunday (all-age/church
parade)

Ministry of Flowers

1st February In Memory of Mary Jelley

8th February Muriel Young

15th February

Jill Hall

22nd February

Moira Hill

1st March

Anne Thompson

8th March

15th March

22nd March

Jill Hall

29th March

Peter Fearn

Ministry of Flowers



The ministry of flowers at Sherbourne Community Church!

A few people have asked why call it a ministry? Well, this started at Hearsall Baptist Church some years ago now. I have been arranging the flowers each week since I was 18 when I took over from the flower steward when she moved away from Coventry. The idea that the flowers were paid for each week by members of the congregation to celebrate birthdays, special dates and in memory of friends and family members had always been

the way the floral offerings were funded at Hearsall. The flowers were then taken to those in the community who we felt they would bring a little love and joy into their homes. I had been arranging them for a good few years when Dorothy Cobb suggested that we call it the ministry of flowers as they were ministering to the community when we sent them out to those who received them. So, the ministry of flowers began under this name. I feel that it is the perfect name as like the waters for baptism and the sacraments for communion are blessed before they are used; the flowers, having been part of the service, are also blessed. They have enhanced the sanctuary space during

worship for the glory of God and by sending them out afterwards they take the love of Jesus and the prayers and blessings of the church into the homes of those who receive them.

When we joined the ecumenical partnership, I was very sad that my ministry of floral arranging that I feel God has called me to would have to end. I prayed about this, and I shared the desire to bring it to the new place of worship to hopefully reach a new and extended community here at Sherbourne Community Church. I have been overwhelmed by how it has been welcomed and hope the ministry will continue to bless the community.



Ministry of flowers

Denise Rée

If you have any flower baskets that can be used in church, can you bring them in as running low

2026 Church Project

Bardsley Youth Project is a Coventry-based charity supporting young people aged 16– 25 who are homeless, sofa surfing, or at risk of losing their accommodation. Many of the young people we work with have little or no family support, and are trying to navigate housing, finances, education, and wellbeing at a very young age. We work from Bardsley House in Hill Top, Coventry, where we provide a safe, welcoming space for young people. Our support includes:

- **Housing support** – helping young people find, secure, keep and equip accommodation
- **Practical support** – including a food bank, clothing bank, hygiene products, hardship support and a furniture bank



- **Emotional and wellbeing support** – offering a trusted space to talk and discuss life stresses commonly associated with independent life
- **Life skills and tenancy sustainment support**– supporting young people to build stability and confidence through 1:1 support - whether this be accompanying young people to daunting appointments, helping young people make sense of bills or working on budgeting skills.

Alongside our homeless support and prevention work, we also run a warm space exclusively for young people where they can come in for a hot meal, support, and connection. For many, this is the only place they feel safe and supported during particularly difficult periods. Last year alone, we supported 191 young people across Coventry, helping them move towards greater stability and independence. We're always keen to work alongside community groups and churches who want to understand local need and make a tangible difference close to home.

We really do appreciate the work of community groups and churches like yourself, who enable us to support the young people we do.

A little note: We accept referrals from young people, professionals and 'trusted adults' nominated by a young person to act on their behalf. If you are worried about your situation or wish to make a referral on a young person's behalf, this is really easy to do on our website. www.bardsleyyouth.org and click 'Make a Referral'. If you want to find out more about what we might be able to offer, our 'Young Person's Hub' is also accessible on our home page and lays out exactly what we offer in a youth friendly format.

2025 Church Project

During 2025 the church was raising money for the Coventry Dementia Partnership hub. The final amount raised was £4041.23.

A big thank you to anyone who helped with any event - and those who donated anything to the project - for all the hard work that you put in.





At The Holyhead Pub.

(Second Wednesday of each month at 7:30 p.m.)

The purpose of this monthly event is to give local community, musicians and performers an opportunity to listen to, share, and participate in, a variety of uplifting song, poetry, and drama/monologues.

(PA, Microphones, USB & Phone inputs, and 'backing band' are available)

Film club

Film Club nights start at 19:00 in the back of the church.
Tea/ coffee and snacks available

January 22nd ... Windermere Children

February 18th ... Cats the Musical

March 18th ... A bunch of Amateurs

April 15th ... Scent of a Woman





Churches Together in Earlsdon and Chapelfields

Lenten Lunches

start at 12 noon

with a Reflection and Prayer at 12:45pm

Tuesday 24th February – Sherbourne Community Church

Tuesday 3rd March - All Souls Church

Tuesday 10th March – St Barbara’s Church

Tuesday 17th March - St. Mary Magdalen Church

Tuesday 24th March - Earlsdon Methodist Church



Everyone Welcome

Money raised at these lunches is shared between CAFOD and Christian Aid
Suggested minimum donation £3.50 per person

Walsingham

Over the past few years I have spent time on holiday in North Norfolk and have become enchanted by the medieval village of Walsingham.

There is a belief that in 1061 Mary the mother of Jesus appeared in a vision to a noblewoman in the village of Walsingham. In this vision she was taken by Mary to be shown the house in Nazareth where Gabriel had announced the news of the birth of Jesus. Mary asked the noblewoman to build an exact replica of that house in Walsingham. As a result she had a Holy House built in the village and this is how

Walsingham became known as England's Nazareth. During medieval times, when due to wars and political upheaval travel to the traditional pilgrimage sites of Rome and Santiago de Compostella was difficult, the shrine at Walsingham became a place of pilgrimage. It grew in wealth and popularity and received royal patronage being visited in turn by Henry III, Edward I, Edward II, Henry IV, Edward IV, Henry VII, and Henry VIII.

The shrine at Walsingham was closed down on the orders of Henry VIII in 1538 during the suppression of the monasteries, and it remained so for nearly 400 years.

In 1921 the Church of England Vicar of Walsingham, ignited Anglican interest in the historic pre-Reformation pilgrimage and throughout the 1920s the trickle of pilgrims became a flood. In 1931, a new Holy House encased in a small pilgrimage church was dedicated, and in 1938 that church was enlarged to form the Anglican Shrine of Our Lady of Walsingham. Today the site is a village which contains an unique collection of holy places including the Anglican Shrine Church, chapels, Pilgrim Hall, an amazing sepulchre, and accommodation for present day pilgrims, which number 10,000 a year. All of these are set in beautiful, tranquil gardens, the perfect place to spend time in peace and spiritual contemplation.



Brick pillars, (see picture), have been strategically built throughout the gardens and these contain beautiful coloured tiles in relief depicting the Stations of the Cross. These images show Jesus on the day of his Crucifixion. The object of the stations is to help the Christian faithful to make a spiritual pilgrimage through contemplation of the Passion of Christ. Commonly, a series of 14 images will be arranged in order along a path and the faithful travel from image to image, in order, stopping at each station to say the selected prayers and reflections. Most commonly this would be done during Lent, especially on Good Friday.

Just over a mile away from the Anglican Shrine of our Lady of Walsingham is the Slipper Chapel, built in the 14th century, which served pilgrims on their way to England's Nazareth. Just as Moses took off his shoes on Mount Sinai' pilgrims would remove their shoes at the Slipper Chapel, (hence the name), and walk the last stretch into Walsingham barefoot. I have visited the Slipper Chapel several times and walked the mile and a half to Walsingham in the footsteps of the countless number of pilgrims who first trod that path nearly one thousand years ago...however, I did keep my shoes on!

The Slipper Chapel was restored to the Catholic Church in 1896 and the area around it has since become the Catholic National Shrine and Basilica of Our Lady

Submitted by Peter Fearn

February Quotes

“Why does February feel like one big Tuesday?”

Todd Stocker

“February is the border between winter and spring.”

Terri Guillemets

“February is merely as long as is needed to pass the time until March.”

Dr. J.R. Stockton

“Though February is short, it is filled with lots of love and sweet surprises.”

Charmaine J. Forde

“In February, nature reminds us that even in the coldest moments, beauty can still flourish.”

Gabriela Alemán

“February is the perfect time to plant the seeds of gratitude and watch them bloom throughout the year.”

Sarah Ban Breathnach

“February days are a marketing gimmick; love happens every day.”

Randeep Hooda

“Late February days; and now, at last, might you have thought that winter’s woe was past.”

William Morris

“While it is February one can taste the full joys of anticipation. Spring stands at the gate with her finger on the latch.”

Patience Strong

March Quotes

"It was one of those March days when the sun shines hot and the wind blows cold: when it is summer in the light, and winter in the shade."

Charles Dickens

"March 4th, the only day that is also a sentence."

John Green

"March bustles in on windy feet and sweeps my doorstep and my street."

Susan Reiner

"Springtime is the land awakening. The March winds are the morning yawn."

Lewis Grizzard

Indoors or out, no one relaxes, in March, that month of wind and taxes,

The wind will presently disappear; the taxes last us all the year.

Ogden Nash

"Winds of March, we welcome you, there is work for you to do. Work and play and blow all day, blow the winter wind away."

Unknown

"March is a tomboy with tousled hair, a mischievous smile, mud on her shoes and a laugh in her voice."

Hal Borlan

"March brings breezes loud and shrill, stirs the dancing daffodil."

Sara Coleridge

"Clover blooms in the fields. Spring breaks loose, the time is near."

Taylor Swift

Submitted by Peter Fearn

In God's Garden

Snowdrops, the heralds of the spring.

The first flowers to appear in our gardens and carpet the woodlands.

So beautiful and delicate in their snowy white glory, who would think something so perfectly sweet can be so strong?

We should all take inspiration from the Snowdrop's strength and resilience to inclement weather when we feel a little fragile in our lives.

Then the bluebells come along, carpeting our woodland, spreading their range of delicate and vibrant colours combined with a wonderful heady perfume, hinting at the promise of warmer days to come.

So, let's get out into our gardens and woodlands and have our eyes opened to the beauty of God's creation and look for the little things and wonder at their beauty.

Maybe you could share what you find on your walks with us all in the next issue of the Sherbourne star.

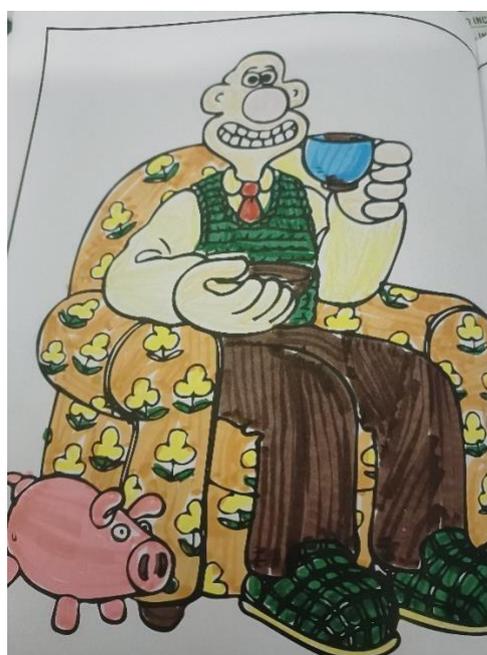
Denise



Sherbourne Community Church

Art Gallery

This issue's contributions are from Denise Rée and Sam Lamb



MOIRA'S DREAM

Some pray for knowledge, some pray for faith
Some dream of money, to keep themselves safe.

Some pray for friendship to fill the long nights
Or just a wee phone call from someone they like.

Some dream of someone who'll come when they're called
As long as they're loaded, with Porsche and all!

Some dream of diamonds and an hour glass shape
Or over large assets, who cares if they're fake?

Some crave a face with no lines or expression
That's been stretched and been stitched beyond recognition.

But Lord, if you're listening, I'm sorry to ask,
But there's something I'm needing and I'd like it quite fast
A kidney you see – all shiny and new
Would make me so grateful as I sit in this pew.

Understanding Discipleship in Mark's Gospel, Part 3

This is a continuation of the 4-part mini-series on discipleship as recorded in the Gospel According to St Mark. (If you missed parts 1 & 2, contact Nick, and a copy of those will be provided.) You will notice some words and short phrases appear in **bold** type which have been expanded upon in an appendix at the end of this study. I pray you find them interesting. Some are the opinions of world-renowned biblical scholars, whilst others are my own as a student theologian. All Bible readings are from the NRSVue Bible. The conclusion will be presented in the next issue of The Star.

* * * * *

PART 3

Part 2 ended by questioning why the disciples did not understand the meaning of the leftovers from the feeding miracles in Mark, which along with that from the Syro-Phoenician woman story, provide evidence of God's abundant providence.

'But what was it that the disciples did not yet understand?'

Answer: The *nature* of Jesus' mission.

Jesus' mission was a mission to Israel that would extend unexpectedly, yet significantly to gentiles the world over. Following Jesus' Resurrection and Ascension, His disciples and other followers encountered considerable challenges marked by uncertainty and significant change, as they sought to comprehend the broader implications of Jesus' mission. The book of Acts illustrates that it was only after these pivotal events that the disciples came to understand and accept that God's plan of salvation extended to all people, regardless of race or creed. This realisation did not occur instantaneously; instead, it unfolded gradually as the disciples wrestled with their own preconceptions and recent experiences, learning through both divine guidance and practical encounters that God's rescue plan was fully inclusive and **universal**. Think of Acts 10 where Peter needed to experience a second conversion before he would meet Cornelius, and understand that the gentiles could also be part of God's plan. Think also of St Paul's Damascus Road experience where he significantly asked Jesus, 'Lord, who *are* you?'

So, it was not a small thing that Jesus criticised his disciples, because by saying, 'Have you not yet understood?' he recognised that the disciples had acknowledged Him as a person of remarkable ability, but they had yet to grasp the true *nature* of his mission.

Let us now examine the second significant question: *How* will the disciples come to understand? You may recall from Part 2 that we need to look forward in Mark's Gospel where we see Jesus as a physician and an educator, because in 8:18 the disciples had mused, 'It is because we have no bread.' Jesus answered them 'Do you have eyes but fail to see? Do you have ears and fail to hear?' Dr **Corr Benema** suggests that Jesus' therapy for the disciples' conditions consists of, 'two object lessons.' Benema continued, 'He provided a weird healing of a blind man in Mark 8, and a weird vision in the transfiguration found in Mark 9, and both events happened *initially* for the sake of the disciples, in order to help them to overcome *their* confusion, to enable them to understand more about Jesus and His mission.' To understand Jesus' remedy for the disciples' lack of insight, we must look at Mark 8:22, which comes right after His criticism of them.

Mark 8:22-26 - Jesus Heals a Blind Man at Bethsaida ²²They came to Bethsaida. Some people brought a blind man to him and begged him to touch him. ²³He took the **blind** man by the hand and led him out of the village, and when he had put saliva on his eyes and laid his hands on him, he asked him, "Can you see anything?" ²⁴And the man looked up and said, "I can see people, but they look like trees walking." ²⁵Then Jesus laid his hands on his eyes again, and he looked intently, and his sight was restored, and he saw everything clearly. ²⁶Then he sent him away to his home, saying, "Do not even go into the village."

This unusual event is distinctive to the Gospel of Mark, and noteworthy as the only time recorded in the Gospels whereby Jesus performs a miracle in two stages rather than instantaneously, which was intentional. This only makes sense considering the disciples' recently diagnosed condition, and the cure that Jesus had in mind. This two-stage process was to demonstrate *how* the disciples could overcome their lack of insight. An immense yet progressive healing for blindness to a blurred vision is a clear sign that is indicative of the disciples' gradual progress in understanding Jesus and his mission. They could only move from misunderstanding to partial understanding, and then, in time, gain a fuller understanding - it would be a

gradual process. The episode recorded at 8:27 onwards confirms this view. (You may remember that Part 1 of this series commenced with the reading of Mark 8:27-30). That passage indicates that at 8:27 Peter confesses that Jesus is the Messiah, but this apparently good insight was only partial, because we learn from verse 31 that when Jesus starts to explain the kind of Messiah He is, one who will have to suffer, and be killed, Peter's reaction proves his insight was incomplete. He had not anticipated that Jesus would assume the type of role of a suffering servant, as the people of Israel were anticipating a messiah who would lead them to victory over the Roman Empire, and Jesus had to rebuke him. According to Benema, and I side with him, this partial insight resembles the blurred vision of the blind man in the passage above. Peter shows that he too needed another divine touch. Having briefly explored poor eyesight, Benema suggests Jesus also has a cure for poor hearing, and for that we need to go to Chapter 9, specifically the few verses that record the episode of the transfiguration.

Mark 9:2-8 - The Transfiguration ²Six days later, Jesus took with him Peter and James and John and led them up a high mountain apart, by themselves. And he was transfigured before them ³and his clothes became dazzling bright, such as no one on earth could brighten them. ⁴And there appeared to them Elijah with Moses, who were talking with Jesus. ⁵Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us set up **three tents**: one for you, one for Moses and one for Elijah." ⁶He did not know what to say, they were terrified. ⁷Then a cloud overshadowed them, and from the cloud came a voice, "This is my Son, the **beloved**; listen to him!" ⁸Suddenly, when they looked around, they saw no one with them any more, but only Jesus.

This tells us of the well-known mysterious event that we need to make sense of. It certainly has several echoes to the giving of the Law to Moses at Mount Sinai: The six days echo the six days of preparation we find in Exodus 24:16. Jesus' transfiguration on the high mountain parallels Moses' transformed appearance at Mount Sinai, because the voice from the clouds is a direct parallel of God speaking to Moses from the clouds. Nevertheless though, our focus should be on what God says to the disciples in 9:27,

'This is My Son, the Beloved, listen to him.'

Scholars and theologians for centuries have recognised that '*listen to him*' is an allusion to the text found in Deuteronomy 18:15. Deuteronomy depicts

Moses giving his testament, his final instructions to Israel before he dies. The NRSVue renders this as:

‘The Lord your God will raise up for you a prophet like me from among your own people; You shall heed such a prophet.’

Jesus was presented in the Transfiguration as the new Moses, whose divine teaching is the new Law, the new Torah.

The disciples had obviously *heard* Jesus teach and witnessed numerous miracles, certainly far more than those presented in the four Gospels, but we suggest that they had not really *listened*; that is they had not really gained true comprehension of who Jesus was, and Simon Peter and his companions had a special need for training, and they were perhaps more receptive than the other disciples, hence God is urged them, ‘*listen to him.*’ Other narratives, so-called *market narratives* writer’s also seemed to struggle to understand the point being presented in Mark. They suggest looking at references in Mark 9:10, 9:32-34, 10:13-14, 10:35 and onwards, but fail to reach any meaningful conclusion. This is simply because Mark does not resolve the disciples’ misunderstandings in his Gospel. That full understanding, that second divine touch of healing only occurred following the Resurrection and Pentecost with the coming of the Holy Spirit.

It is remarkable that in Acts 3, in Peter’s speech, (after he had healed the cripple in Jerusalem) Peter says, ‘*Now friends, I know that you acted in ignorance, as did also your rulers,*’ (Acts 3:17), and then he starts to explain things to his audience. At Acts 3:22, Peter quotes from Deuteronomy, ‘*Moses said, “The Lord your God will raise up for you from your own people, a prophet like me, you must listen to whatever he tells you.”*’ Peter was recalling what he had heard on the mount of transfiguration, and recognised the scriptural significance of the things they had heard God say.

Now, place yourself in the position of Peter, John and his brother, James, on that mountain where the remarkable Transfiguration unfolded. Would you have understood what was going on there, or would you have volunteered along with Peter to make some tents? The Transfiguration must have been etched in Peter’s mind, and now he had to pass on what he had witnessed to his own audience. He had gone through the process of gradual healing,

gradually progressing with his understanding of Jesus, hence he said to his audience about Jesus, '*Listen to him.*'

When we start to put all this together – Jesus' painful diagnosis of the disciples in Mark 8:13-21, (raised in the two questions above), and what the disciples misunderstood, was the very answer to the nature of Jesus' mission. His mission that goes beyond Israel's geographical and ethnic borders.

Through our own spiritual walk with Jesus, we discover too that our understanding of the things of God are also progressive – gradual - and we too require on-going divine touches. We can and will gradually progress in our understanding because of regular divine help, and this divine help comes from the Holy Spirit that we received at our baptism and when we ask God for wisdom when we pray - particularly when we pray the Lord's Prayer from our hearts, (not simply reciting it parrot-fashion) because, when we pray, 'Give us this day our daily bread,' we are not simply asking God to provide the material necessities for life, (nourishment etc), we are asking God for the Bread of Life, that is Jesus Christ Himself to come into our hearts!

Watch out for the next issue of 'The Star' where this series of discipleship will reach an unexpected conclusion.

May God bless you and keep you all safe in the peace of Jesus Christ, our Saviour.

Christian Douglas

Digging Deeper - some Words and Phrases explained

BDAG the most accurate ancient Greek/English lexicon, a type of dictionary

Internal evidence is evidence obtained from within the Bible. External evidence is that which can be discovered in extra-biblical (outside the Bible) historical writings, such as those by the well-known 1st century Jewish historian, Flavius Josephus.

universal (& how this term relates to the growth of Christianity) – from the Greek, καθολικός (κατα + ὅλος) *katholikos* (*kata* + *holos*) this is a very significant word, because it is from which the word ‘catholic’ (note little ‘c’) is derived. It was not until a later period in church history that it would be associated with Roman Catholicism. *Katholikos*, or catholic simply means ‘general’ or ‘universal.’ (**BDAG** p. 493).

Christians had been persecuted by the Roman Empire until the time of Emperor Constantine (the Great), who was famously converted to Christianity following against (all the odds), victory at the Battle of the Milvian Bridge in 312AD. In 313AD, Christianity was decriminalised in the Edict of Milan, and it rapidly spread across the Roman Empire, but there was a problem: Christianity faced a number of heresies concerning the divinity of Jesus, (amongst others, Gnosticism and Arianism, which is a heresy that is still held today by the Jehovah’s Witnesses, who do NOT accept the divinity of Jesus). For Christianity to be accepted as the religion of empire and world, a universal set of beliefs was demanded by Constantine, hence the meetings of the ecumenical church councils, which worked with great reverence to formulise the creeds (affirmations of faith) that are used in churches to this day. Constantine himself was present at (some of) these meetings, but had no direct input into the creed(s).

Constantine was not baptised until he was on his deathbed in 337AD, as a result, some historians believe that Constantine’s conversion was politically based, nevertheless though, had it not been for Constantine the Great, Christianity would not have flourished to become the world’s largest religion that it now is. The early creeds (specifically that of Nicaea in 325AD) settled the facts concerning Jesus’ complete divinity and complete humanity, or to put it another way, Jesus IS fully human and fully God. These creeds ensured that all churches understood the true nature of the Holy Trinity.

Below is the **Apostle’s Creed** which was formulated somewhat earlier, and was recited by people during their baptism, and these early baptismal services were usually held in secret to avoid persecution from the Romans and informers before Constantines conversion. It is still recited in many church services (both Roman Catholic and Protestant) today:

6 Understanding Discipleship in Mark Part 3

I believe in God the Father Almighty, Creator of Heaven and of the Earth,
and in His One and Only Son, Jesus Christ my Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate, was crucified, died, and was buried.
He descended into hell.
On the third day he rose again from the dead,
he ascended into heaven,
and is seated at the right hand of God the Father almighty,
from there he will come to judge the living and the dead.
I believe in the Holy Spirit, *the holy catholic* (or universal) church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and life everlasting. Amen.'

Sadly, for some congregants today this presents the same problem, which is stemmed from ignorance rather than reality, which is simply the misunderstanding of καθολικός, 'catholic.' Some churches have changed this word to 'universal.' But, in really does not matter, catholic and universal mean the same thing.

dynamis - δυναμις - power, might, strength, force, capability, the power that works wonders, the ability to conduct something, miracle, wonder, etc. (BDAG p262-3). It is from where we get the word 'dynamite.'

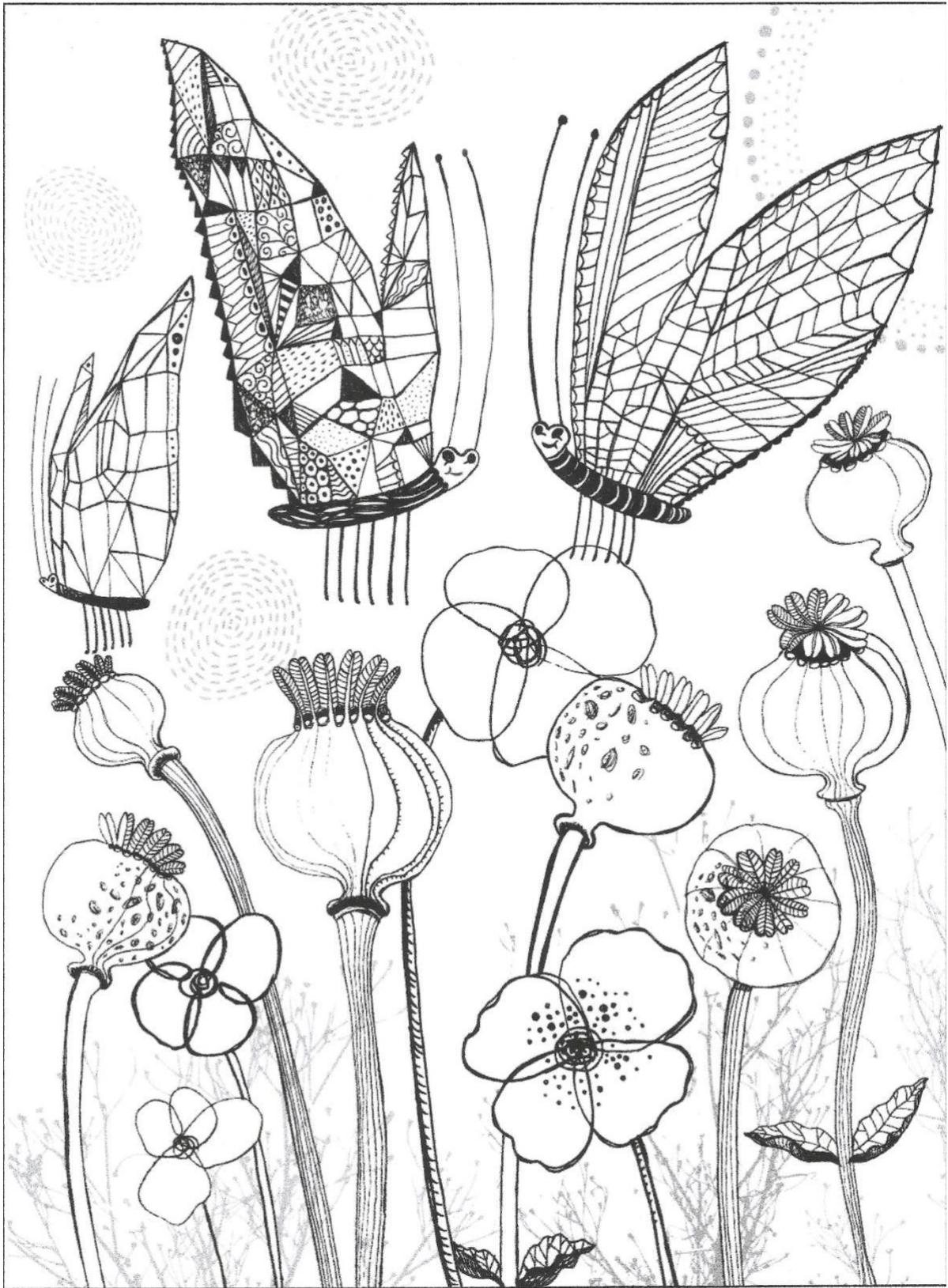
blind - τυφλος - *tuflōs*. This is a significant biblical word, because it does not only refer to physical blindness, but more significantly 'of mental, lack of comprehension, and in particular, spiritual blindness' (BDAG p1021) Sadly, this ailment is even more apparent in the 21st century western world than it was in 1st century Greco/Roman world, but this is not the case in other continents such as Africa, South America, and now, even China, where Cristian communities are steadily expanding.

three tents – τρεις σκηναί – *trise skainai* – three huts of temporary structure made from brush. (BDAG p928)

beloved - ἀγαπητός - *agapaitos* – one who has a very special relationship with another, only, only beloved. (BDAG p7)

Corr Benema – Professor of New Testament Studies, London School of Theology





If there is anything that you would like to have included in the next edition of the magazine, please email it to:
sherbourne.star@outlook.com by 22nd March.

Many thanks.

Pete Rée

Thanks for reading this edition. We hope you all enjoyed it.

Our website is :- www.sherbournecc.org/



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