

# Eastern Churches NEWS-LETTER

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Anglican and Eastern Churches Association*

No responsibility can be accepted either by the General Committee  
or by the Editor for the views expressed by contributors.

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**THE ANGLICAN & EASTERN CHURCHES**

**ASSOCIATION**

founded in 1864

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The Metropolitan Athenagoras of Thyatira

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**EDITORIAL—SECRETARY'S NOTES**

**The News Letter** has of late been smaller in size. This is due in part to increased printing costs, and to my own inability to give much time to it over and above my work as secretary. Furthermore it may be pointed out that it has never been a standard size. Nevertheless publication is rather more regular now, so members are better informed of the Association's activities.

**His Grace the Archbishop of Canterbury** has most kindly agreed to be our Anglican Patron. This is most welcome news to us all, and will prove extremely encouraging in our work.

**During the last year** there have been definite signs of renewed life. Last January Archbishop Fisher welcomed the Association to a reception at Lambeth Palace, following His Grace's pilgrimage to the Holy Land and the Patriarchs. Then later in the same month the Revd. J.R.Satterthwaite, General Secretary of the Church of England Council on Inter-Church Relations very kindly addressed a well-attended meeting at S.Sava's Church room, and gave a graphic description of the Archbishop's journey. Both the Durham Festival, and the Annual Festival in London were successful events, and now we look forward with great interest to the production of the Film-Strip entitled "Meet the Orthodox".

**Future Events** will include a meeting in London on January 27th, and a meeting in Manchester on January 24th.

**Pilgrimages to Greece** in 1962 will it is hoped be well supported by members. Please see enclosed paper for further information.

**The Sister Association in Greece** has now started, and after the New Delhi Conference we expect to have more news.

**Subscriptions:** Please do your best to support us by keeping your subscriptions up to date.

**The Week of Prayer for Unity** is from 18th to 25th January, and is observed by Christians of various traditions. We hope that all our members will participate in it wherever they can.

H.R.STRINGER.

**ANNUAL FESTIVAL 1961**

It was a happy coincidence that our 97th Annual Festival took place during the visit to this country of His Beatitude the Patriarch of Jerusalem. The Divine Liturgy was celebrated in his presence on Saturday 21st October in the Cathedral of S.Sophia Bayswater by Archbishop Athenagoras of Sevestia, together with Bishop James of Apameia, and Bishop Anthony of Sergievo. Other Greek, Serbian and Russian Orthodox clergy took part. The Bishop of Kensington represented the Bishop of London



After the Liturgy, members and friends partook of a sandwich lunch in the crypt of the Cathedral. Then the Revd. John Innes showed a number of slides depicting the Orthodox Church. Many of these are to be used in the film-strip "Meet the Orthodox".

The Annual General Meeting then followed. The chair was taken by Bishop Anthony who read a message of good wishes from Metropolitan Chrysostom of Myra in Lycia, and also expressed the regret of us all at the absence of Fr. Oakley our Chairman of Committee, who was away on holiday in Rome.

The Secretary and Treasurer presented their reports for the past year, and Bishop James gave a brief and lively description of the Festival at Durham.

Officers and Committee were re-elected, and the meeting then closed with prayers and the blessing by Bishop Anthony. Our warmest thanks are due to Bishop James for arranging the Liturgy, and to Bishop Anthony for being our Chairman, and to Miss Helen Virvos and ladies of the Greek Orthodox Church for their most kind help in providing further refreshments.

#### DURHAM FESTIVAL 1961

On Saturday, September 30th, Orthodox and Anglicans came together from many parts of the Northern Province to join in a Pilgrimage to the shrine of St. Cuthbert in Durham Cathedral. This was an historic occasion, being the first time that such a Pilgrimage had been made by Orthodox and Anglicans to the shrine of St. Cuthbert to pray for the unity of the two churches. The Pilgrimage took place at a very important time in the history of the Orthodox Church while the Rhodes conference was taking place, the first such conference of all the Orthodox Churches for over 30 years. This conference had before it, among other matters of importance, the question of Anglican and Orthodox relations. It was fitting that members of both churches should be praying for the unity of the two churches at such a time.

The Divine Liturgy was offered in the Parish Church of St. Margaret, Durham at 11.0 a.m. and was attended by a good number of Orthodox and Anglicans.

The meeting in the afternoon was well supported; the Lord Bishop of Durham took the chair. The Bishop in his opening remarks welcomed the Anglican and Eastern Churches Association to Durham, then called upon Bishop James of Apameia to address the meeting. Bishop James gave an excellent address on the Orthodox Church and Anglican and Orthodox Relations. There were a number of questions asked to which the Bishop replied; it was clear from the kind of questions asked that people wish to know more about the

Orthodox Church and the relations between her and the Anglican Church.

After the meeting Bishop James with the Orthodox and Anglican clergy vested in the University Hall and went in procession across Palace Green to the Great North Door of the Cathedral. The Bishop of Durham and the Dean and Chapter were awaiting there for the arrival of the procession, the Bishops greeting each other with the "Kiss of Peace" at the North Door.

The procession then moved up the Nave until it had reached the Choir Screen, where the Bishop of Apameia blessed the people; then the Dean and Chapter and the Bishops moved to the bishop's throne and both Bishops ascended the Great Throne; the Dean and Chapter then returned to their Stalls.

At the end of Evensong prayers were offered for His All Holiness the Ecumenical Patriarch and for our Archbishops, for all Bishops and clergy of the two churches.

After these prayers, a procession was formed to the shrine of St. Cuthbert, where both Bishops prayed for the unity of the two churches and for the work of the Anglican and Eastern Churches Association. The processions were very impressive. The Bishop of Durham gave a blessing from the High Altar, and the Bishop of Apameia from the Choir Screen.

May we express our gratitude to the Bishop of Durham and to the Dean and Chapter for giving us permission for this Pilgrimage, and for the great care which the Dean and the Bishop had taken in making the arrangements for the service in the Cathedral.

We express our gratitude to Bishop James of Apameia for accepting the invitation to be the speaker at the meeting and to take part in the service.

The Association is most grateful to all the Bishops of the Northern Province for their interest and support to this festival, and to his Grace the Archbishop of York for his kind message and prayers. To all our members and kind friends in the North we express our warm thanks for their interest and help. We were pleased to welcome among the Orthodox, Father Nicolas Gibbs, who had wanted to visit Durham for many years and was able to fulfil his wish on the occasion of our festival.

The Durham festival has brought about an interest in the North and there has been a wish expressed that a branch of the Association might be formed in the Northern Province. We pray that in the coming months some steps can be taken to meet these wishes. We hope that another such festival may be arranged in the North in the coming year.

CUTHBERT FEARON O.S.B.



#### THE ASSISTANT SECRETARY'S VISIT TO GREECE

I am deeply grateful for the privilege which the Association gave me of visiting Greece last October on its behalf. May I express my gratitude to those who made this visit possible? Like other people I have often wanted to visit an Orthodox country and to see Orthodox Church life in its own home land.

No one can visit Greece without being aware of the activity of the movements for the spiritual revival of the Church of Greece today. The impact which these movements are making on the life of the Church is very great. The movements are an endeavour inspired by, and the fruition of, Orthodox spirituality which aims at the creation of a genuine spiritual life.

The most important single organisation in Greece at the present is the Brotherhood of ZOE (which means Life). The Brotherhood was founded in 1907 by Archimandrite Eusebius Matthopoulos. While in the Brotherhood its members are under vows, and total one hundred, all celibate clergy and laymen; almost all its members are theologians. The greater number of them are occupied in preaching, and with Sunday Schools, the priests are trained confessors. The magazine "ZOE" has a current circulation of 155,000 copies a week, and the Zoe edition of the New Testament has circulated 602,000 copies.

The "Apostoliki Diakonia" is the official organisation under the direction of the Holy Synod. The outstanding accomplishments and achievements of the "Apostoliki Diakonia" until now have been the following; The School of Preachers, Catechists, and Confessors, The Dormitory for Theological Students in Athens, where some 150 students of the school of Theology of the University are provided with rooms and board, and are taught foreign languages. Particular attention is given to the study of the Scriptures and the Church Fathers.

Special mention should be made of the movement entitled "Orthodox Christian Union", established by Father Marcus Tsaktanis, the first priest in Greece to organise the permanent Sunday Schools, and the first Christian Societies for youth. The work of Father Marcus was continued and developed by another priest, Father Angelos Nissiotis who is pastor of a parish in Athens, and directs the work of the movement, which has developed rapidly under him, and has over 400 Sunday Schools with 50,000 enrolled members, 200 organised groups of young men and women, and also a women's group.

I was very happy to met Father Angelos while I was in Athens and to talk with him about his Christian work, and the work of the Church in general. Father Angelos is the father of Dr. Nissiotis at the Ecumenical Institute at Bossy. Our readers will recall Dr. Nissiotis' visit to this country in 1959.

when the Association gave a reception for him at Church House.

Having had contact with the Brotherhood of Zoe now for almost 16 years, it gave me great happiness to accept their kind invitation to be their guest in Athens. I wish to express to Father Elias Mastroiannopoulos and Father John Alexiou and to all the brethren my gratitude for their kind hospitality to me.

When I left this country there was no thought of my visiting Thessaloniki, but while I was in Athens, it was found possible to make arrangements for me to visit it for three days. It was a great joy to meet Father Rodopoulos again, and he very kindly arranged for me to see old churches and other places of interest. It was a very great honour to meet His Holiness Archbishop Panteleimon of Thessaloniki. Both he and Father Rodopoulos are very old friends of the Association. May I here express to them and all our other kind friends my heartfelt thanks for their kindness to me while in Thessaloniki and for making my stay there so happy. I was very sorry that my stay in Thessaloniki was so short.

I found all the churches in Greece well attended, and a large number of young people in the congregations.

I was sorry to learn on my arrival in Athens of the illness of the Archbishop of Athens and all Greece. His Beatitude is now out of danger, but still very ill. We ask the prayers of all our readers for his complete restoration to health.

May our prayer be for the peace and unity of all the Holy Churches of Christ everywhere.

CUTHBERT, O.S.B.

#### MESSAGE OF THE PAN-ORTHODOX CONFERENCE IN RHODES

(unofficial translation)

Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity.

Brothers and beloved children in God, Grace be with you all from our Lord Jesus Christ.

It has pleased Christ our Supreme Shepherd to bring us together in this blessed Island of Rhodes. We represent our Holy Churches in every place. Our purpose is to proclaim to the world, as far as we are able, the message of our One Undivided Church; to manifest our unity and to address ourselves to the specific work and purpose of this Conference. In humility of spirit and with good will, we address our words to all on the conclusion of our conference which has been so inspired and abundantly blessed by God.



We are conscious of our great responsibility before God and man. Within the strict limits of our responsibility here, we have examined the issues committed to us in a brotherly and united spirit. We have unanimously decided on the subjects to be included in the agenda of the future pro-Synod. These subjects have long occupied the attention of our local and national Orthodox churches and the Christian world in general. We have now defined them more precisely in the form of the agenda for study and examination at our future pro-Synod. Our hope is that God willing, they will prepare the way for solutions and for good and clear decisions to be taken by the Ecumenical Synod which will follow.

Our assembling here has been a great event. We were not unaware of the fundamental and most evident fact that the eyes of all the members of our churches everywhere, and indeed of the whole ecumenical Christian world, were fixed upon us and our task. Orthodoxy was meeting for the first time after a long period in a Conference which was very representative of her plenitude. During all these days the representatives of the churches were fully aware of the significance of this event and of their responsibility in face of the very great expectations of the world.

We have come to the end of our Conference strengthened in our faith, our hope and our love, and assured of the strength in unity of our Holy Orthodox Church.

We have particularly considered the responsibilities of our local national churches in the contemporary world, and the problems of daily life of faithful members of our churches and of humanity in general. We write therefore to assure all men that Orthodoxy realises its full responsibilities and obligations towards them.

We believe that our local national Orthodox sister churches preserve the saving faith of our Fathers and that they continue in that unity, which is the ikon of the mystical and supernatural unity of the All-Holy, Sovereign, and co-regnant Godhead. It was this unity, both profound and imperturbable, which was manifested by our Orthodox Church on this present historical occasion.

The symbol of the existence of the Church on earth is the unity in love, the fulfilment of the "new commandment" (John 13 14) which the Lord gave us. "His divine power has bestowed on us everything that makes for life and true religion, enabling us to know the One who called us by his own splendour and might" (II Peter 1,3).

Our Church is not bricks and mortar, but faith and life". The soul of every man is recreated by the Holy Spirit in the Church and through the Church. And the Church proclaims to the world the good news of the peace of Christ and the

fulfilment of the work of reconciliation, as says St. Paul, the apostle of the nations. (II Cor.5,18).

More than ever today, we are called to fulfil the Law of Christ, to bear one another's burdens, and to conduct ourselves as we should "in God's household, that is the Church of the living God". (I Tim. 3,15). We believe that in the present and in the future our course will be the same as it was in the great historic periods of the history of our Church, and that it will be a course of edification and support of the One Body of Christ until the redemption of God's own possession and the praise of his Glory. (Eph. 1,14).

We are conscious of our great responsibility before God for the souls of men, of all men, of all living on the face of the earth and created of one blood. We continue under the protection of One, Holy, Catholic and Apostolic Church. In fulfilment of the commandment of love given by the Lord and in his Name, we call upon you all, brothers who are far off and those who are nigh, to have peace with one another (Mark 9,50) -the peace of Christ, the peace of our God which passeth all understanding.

We have been strengthened through the prayers and vows of our Churches, of their venerable pastors and of their members everywhere, of whose pious spirit we are the bearers and the interpreters. We also greet in love all of our brothers from the ancient East, with whom we have so long retained many bonds of fellowship of thought and sentiment. We regret also those in the West, with whom we have never ceased to cooperate in fulfilment of the commandment of our Lord "that all may be one", for which our Holy Church prays unceasingly.

In all these things, we look unto Jesus who is the Perfecter of our faith. We express the hope that he will keep us and his whole world in his love and grace; and we pray that Christ the Prince of Peace will preserve unperturbed "peace upon earth and good will among men".

May Love cast out fear.

May God the Lord preserve the Church.

May grace, mercy and peace be with us from God the Father and His Son Jesus Christ, in truth and love. (II John 3).



## FUTURE EVENTS

### "An Orthodox at New Delhi"

A talk on the World Council of Churches Assembly at New Delhi as seen by an Orthodox, will be given by

FR. VLADIMIR RODZIANKO

in

S.Sava's Church Hall,

Lancaster Road, Ladbroke Grove, W.11.

on

Saturday 27th January at 3 p.m.

Tea will be available afterwards. It will help arrangements if those who would like tea will kindly notify the General Secretary by Monday, January 22nd. 1962.

### The Divine Liturgy

will be celebrated in

The Greek Orthodox Church

Bury New Road, Manchester

on

Tuesday 23rd January 1962 at 10.30 a.m.

The service will be followed by a sandwich lunch, and there will be a meeting in the afternoon.

R.S.V.P. to

The Revd. I.R.Forster,

47, The Avenue,

Leigh, Lancs.

## THE HOLY SCRIPTURES IN ORTHODOX WORSHIP

It is not rare that misinformed members of certain Christian denominations accuse the Greek Orthodox Catholic Church of neglect in making use of the Bible. They usually label her as a church involved extensively in symbolism and ritual. Such a concept of the Orthodox Church was expressed to me by a minister of the Graham Crusade in New York city in 1957, who was assigned to help the "converts". He invited me to abandon the Orthodox Church because "she does not teach the Bible". My brother-in-law, a priest of the Greek Church also, who attended this crusade with me, was told practically the same thing.

But is such a notion of the Orthodox Church justified? Is it true that the Holy Scriptures do not occupy a prominent place in the life, thought, and worship of the Orthodox Church? In the present article we will point out that the contrary is true. For the Greek Orthodox Catholic Church is very much a Scriptural Church. She is the Biblical Church **par excellence**. It is not only that her faith is derived from the Holy Scriptures, but her very life is deeply imbued with ideas, teachings, and the ethos of the Bible. The various forms of worship and the liturgical life of the Church bear the seal of the Bible to an admirable degree.

At the outset we must emphasize that there is no sacrament, liturgy or service in the Orthodox Church which does not include lections from the Scriptures. Both the Old and the New Testament are used often. Since the Old Testament is the paedagogus leading to Christ, it is used in such services as Vespers and the orthros-Mattins. Passages from Genesis, Exodus, Isaiah, Jonah and other Old Testament books and especially the Psalms are read in each vesper service. The Sunday morning service before the Divine Liturgy, also includes readings of six psalms. Each liturgy includes two New Testament lections, one from the Acts or the Epistles and the second one from one of the Gospels. Although these various pericopes from the psalms, prophesies, gospels, and epistles were not part of the original liturgies or sacraments, today they constitute an integral part of each service.

But the claim of the Orthodox Catholic Church for her Scriptural character is not based exclusively on the aforementioned Scriptural readings. Her prayer life, hymns and rites are impregnated with, one might almost say immersed in, Scriptural spirituality, verses and elements. Every prayer and hymn of each Liturgy, Sacrament, or Service includes Scriptural material and expresses some Biblical event. It is true that certain services are more Scriptural than others and the number and extent of the Scriptural element vary from



service to service. Nevertheless each service is based on some Biblical truth.

As far as preference is concerned, again there are certain books which enjoy a considerable popularity. The Psalms, Genesis, and Isaiah enjoy more popularity than any other Old Testament book. Exodus and Wisdom of Solomon follow. From the New Testament books Matthew, Luke, 1 Corinthians, Romans, the Gospel of John and the epistle to the Hebrews precede all others in that order.

This information is based on an extensive study by this writer of seven services which are being used today by the Orthodox Church. This holds true with the hymnology, too. Most of it has been inspired by some event narrated in the Scriptures or by some truth expressed in it.

There is much evidence that an immense reverence exists for the Holy Scriptures in the Orthodox Church. The study of the Bible has always been encouraged to such an extent that even the illiterate in the Orthodox world have learned whole psalms and other portions of the Scriptures by heart. The writings not only of the liturgical authors but of the Fathers, Teachers, and Doctors of the Church in general are impregnated with Scriptural verses and expressions.

Of course, what Deissman says, that in the early Church there were persons knowing large parts of the Bible by heart, and that candidates for the priesthood were required to learn a certain number of psalms, plus a gospel and several epistles before ordination, is not practiced today in the Church. Nonetheless Scriptural sayings and elements are in the mouth of the faithful in Orthodox lands like proverbs and mottoes.

The word of God is the inexhaustible source of spiritual instruction and nurture in the Orthodox Catholic Church today. The Orthodox faithful are urged to study the Bible diligently and make it the guide of their lives.

The Holy Scriptures which have saturated the liturgical books and the hymnology of the Church, indeed, occupy a central place in the Orthodox life and worship today.

THE REVEREND  
DEMETRIOS J. CONSTANTELOS

#### NEW ROME TO OLD JERUSALEM. I

It is an interesting thought that the call of the Muezzin is probably heard even within the cloisters of the four ancient Orthodox Patriarchates, situated as they are in the historic cities of Constantinople, Damascus, Jerusalem, & Alexandria. I was lucky enough to be able to make a journey in February

which allowed me to include the first three of these historic cities and ancient centres of Christianity in a round trip beginning and ending in Constantinople. It is a salutary exercise for an Anglican whose ideas of religious discrimination are orientated in a rather hazy apprehension of the Test Act, to reflect for a time on the enduring nature of the faith which has kept alive Christian traditions through centuries of non-Christian domination.

Istanbul is a city which has collected throughout its long life a variety of titles none of which can alone sufficiently describe it. "Astride two continents" describes its intriguing and sometimes inconvenient geographical situation. The oldest parts of the city are on the European side and it is here that the Phanar is found. The site of this, the centre of Orthodox Christianity, could not be described as attractive with the highest flight of the imagination. It is a district of narrow, poorly kept, cobbled streets, small dilapidated houses, business premises and rather uninviting cafés. But here, surely enough, is to be found His All Holiness the Ecumenical Patriarch. It is here that the Archbishop of Canterbury came last year in November; it is here that the Greek churches of the diaspora look for leadership; here is the heart of the movement towards closer relations with other churches.

It was from here that my journey had its spiritual if not its practical origin. To leave Istanbul to travel southwards you must cross the Bosphorus from Europe to Asia which can be accomplished quite easily in a quarter of an hour by ferry, and then from Hydarpasha Station you can catch the Taurus Express which will take you right across Turkey into Syria and eventually to Bagdad. It is an Express in name only, meandering with much effort through Anatolia, Cappadocia and the Taurus Mountains.

Late on the following night we were debouched into Aleppo Station. Apart from the train still wheezing after its energetic efforts through the mountains and plains of Turkey, one might almost have imagined oneself to have been transported backwards through a thousand years. Men with flowing robes and headscarfs, women dressed in black and heavily veiled, thronged around. But the illusion soon passed and one became aware of a largish city, well lit and full of traffic.

Aleppo is an interesting and harmonious mixture of ancient and modern. The citadel dating long before Crusader times dominates the centre of the town. A large section of the population is Christian. Of these the largest group is Armenian, then Maronite Catholic and thirdly Orthodox. But whether you are walking along the wide open streets or through narrow passages, Christian churches vie very favourably with mosques as far as representation is concerned. This is a rare thing in



this part of the world and is only noticeable elsewhere in Beirut and of course, Jerusalem. The Orthodox Metropolis can be reached only on foot through a labyrinth of narrow passages like something out of the Arabian Nights. It is an attractive court built of yellow sandstone which would not be out of place in a Cambridge College.

From Aleppo I set off in one of the communal taxis which are by far the most convenient mode of land travel in Syria, Lebanon and Jordan. We travelled through rolling countryside which, though largely cultivated, struck the eye as being quite barren because of the lack of trees and bushes. The gentle contours of the horizon were quite unbroken save for an occasional outbreak of beehive huts. So we arrived at Hama. This is a small country town which proudly displays a Roman aqueduct and water-wheels still in working order. The Metropolitan, Ignatius Epiphanius welcomed me with the habitual yet overwhelming hospitality of this part of the world and it was with a deep sense of gratitude that I set off the next morning after the Liturgy on my way to Tripoli in the Lebanon.

One is made only too strongly aware of crossing a frontier by the numerous stops which have to be made at security and customs posts, but even without these aids to the senses it is quite possible to tell when you have passed from one country to the other simply by the difference in the geographical characteristics. In contrast to Syria's soft contours Lebanon is characterised by strong and rugged mountains and fertile, wooded plains. Tripoli, situated on the coast of the Mediterranean, is not aggressively a sea town. My destination here was the Monastery of Belmont, attached to which there is a small priestly seminary. It is perched on the cliffs high above the Mediterranean a few miles along the coast towards the South. It is beautifully situated and although it rained nearly all the time that I was there, occasionally one could get a glimpse of the blue sea far below on the one side while on the other one's attention would be caught by the sun glinting on the snow covered mountains behind. It is a small seminary run under the aegis of the Patriarch of Antioch to train future priests in reading Arabic, mastering the complications of Byzantine chanting as well as pursuing studies in basic theology and other more general subjects.

To be concluded.

NOEL VINCENT



#### **Aims of the Association**

To unite members of the Anglican and Eastern Orthodox Churches for the following objects: (1) To pray and work for Reunion; (2) To promote mutual knowledge, sympathy, and intercourse between the Churches; (3) To encourage the study of Eastern Christendom.

#### **Some Methods of Helping the Work**

1. By joining the Association and getting others to join.
2. By arranging for a meeting in the neighbourhood, when a lecture may be given on the Eastern Churches and Reunion, and the objects of the Association explained.
3. By asking the Parochial Authorities to promise a Sunday collection every year either in the service or afterwards at the doors.
4. By uniting in local centres for the study of Eastern Christendom, and for Intercession for Reunion.

Lectures—with or without lantern illustrations—can be arranged by writing to the General Secretary.

#### **Subscription**

The normal annual subscription is 10/- (Life-membership £5), but none will be excluded solely on account of inability to pay this amount, while it is hoped that those who can afford to pay more will do so.

All members receive the Eastern Churches News-Letter which is published quarterly.