

Romeronews

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Archbishop Romero Memorial Lecture

This year’s Archbishop Romero Memorial Lecture is entitled “**Blood and Sweat: the Witness of Romero’s Relics**”. Jan Graffius, Curator at Stonyhurst College, will give the lecture at the Lauriston Centre, Edinburgh on Monday 24 September, Bar Convent, York on Tuesday 25 September and Amigo Hall, Southwark Cathedral, London, on Thursday 27 September, all at 7.00pm.

Romero Lecture Dates and Venues

Monday 24 September – Edinburgh
Tuesday 25 September – York
Thursday 27 September – London



Jan Graffius will give the lecture. Here, she is pictured at Romero’s former residence in the grounds of the Divine Providence Hospital in San Salvador, accompanied by Monseñor Urioste and Jon Sobrino SJ.

Jan has visited El Salvador three times to work on the conservation of the relics of Archbishop Romero and the murdered Jesuits.

All are welcome to attend.

Waiting for Monseñor Romero’s beatification José Maria Tojeira SJ reflects

José Maria Tojeira SJ is the pastor of the UCA’s university parish in San Salvador and was formerly the Jesuit Provincial for Central America and Panama. This year, on the 32nd anniversary of Archbishop Romero’s assassination, he questions the delays in Romero’s long-awaited beatification.

In early December 1989, Archbishop Rivera Damas [Romero’s successor] went to Rome. His journey

was necessary because the Salvadoran government was accusing the FMLN guerrillas of having murdered the Jesuits of the UCA. And they were also accusing Archbishop Rivera and the surviving Jesuits, of wanting to use the killing of the UCA Jesuits for political ends, when we made well-founded accusations against the government and the military.

Pope John Paul II received Archbishop Rivera and gave him his full support. Cardinal Silvestrini, one of the Pope's closest collaborators, concelebrated a Mass for the Jesuit martyrs and, in solidarity with Monseñor Rivera, stood alongside the Salvadoran Archbishop in an important church in the heart of Rome.

The Cardinal made the following statement about the Jesuits: "We must call them martyrs right now. We cannot wait for 50 years."

If this was the case for the Jesuits, how can we keep silent about the slow process of beatification of Monseñor Romero? Time goes by and the formal recognition of his martyrdom by the Church is too slow in coming.

The Anglican Church has recognised him as a martyr, and his statue appears alongside other martyrs like Martin Luther King, on the western face of Westminster Abbey. The United Nations have decided to proclaim 24 March as the day of the right of victims to the truth, in what is a world-wide homage to Mons. Romero.

Yet we are still fearful that he may be manipulated politically or fear that his death may not have been perpetrated out of *odium fidei*, "hatred of the faith".

Of course, no longer can anyone doubt that it is time to declare him publicly as a martyr. But I think that, in the same way that Cardinal Silvestrini spoke of the Jesuits, we Salvadorans can also say about the beatification and canonisation of Monseñor Romero that "we cannot wait for 50 years".



José Maria (Chema) Tojeira SJ

Monseñor Romero has been, and continues to be, an example for those who love justice and peace. He was certainly a pious man, who lived out the love of Jesus Christ intensely and united Him with the living Christs, present in the poor, the sick, the persecuted and the humiliated.

But with his death, he also became a credible witness of the resurrection. In another time, this was what St John Chrysostom, another bishop who defended the poor, called those who suffered martyrdom. The argument of this Father of the Church was that nobody gives up their life for someone who died 100 or more years ago. One only gives up one's life for those who are alive. And Romero gave up his life almost 2000 years later for

a Jesus, a Christ in whose living presence he believed completely.

In 2003, Pope John Paul II outlined what a bishop should be like in today's world, a world characterised by "a war of the powerful against the weak" where "the poor are legion", (Pastores Gregis 66). In this text and context, the Pope called on bishops to be imbued with the freedom of the prophetic word (parresia), to be bold with an evangelising zeal, to be prophets of justice, fathers of the poor and "the voice of those who have no voice to defend their rights".

If any twentieth century bishop fulfilled this pen portrait of the Papal document, it was Archbishop Romero. And he signed off this description in blood even before it was written in 2003.

"We cannot wait for 50 years".

Such a slow progress towards beatification might lead Christians to think that one thing is what the Church says, and what it does is something else. And no-one would wish to think ill of our Church. Archbishop Romero's concern for social justice makes this man, this human being, into a saint for our days.

In many celebrations we hear the slogan "we want bishops like Monseñor Romero". Of course we Christians have the right to say this. But we would be hypocrites if we were not to say at the same time that we want laymen and laywomen, priests and religious, like Monseñor Romero. And more hypocritical still if we did not admit that we

Christians, laity, priests and nuns, are far from that bold evangelical zeal of our martyred Bishop.

For that reason we want the Church to encourage us by proclaiming him a true saint, a saint identified with Christ who shows us today, and every day of our life, the path of faithfulness to the Gospel, the love of the poor and forgotten, and the hunger and thirst for the justice of the Beatitudes. Cardinal Silvestrini was right: "We cannot wait for 50 years".

Romero street cinema

It was March, the month of Archbishop Romero's anniversary. People gathered in 30 towns and villages across El Salvador for a street cinema evening dedicated to his memory. Nearly 4,000 people, men, women and children, sat with their neighbours on wooden benches, plastic chairs or the steps of their church, to watch a locally-produced documentary about his life. Equipo Maíz, an organisation close to the Romero Trust, organised the events. Afterwards, they asked people what they thought.



Squeezing into the church at the Monseñor Romero community in Ciudad Barrios



Watching Romero on the tiniest of TV screens in Ciudad Arce

“The truth is that he [Archbishop Romero] put his hand on his heart and, before taking decisions, he thought with his heart. And the truth is that, because he thought with his heart and thought about poor people, that is why they killed him.”



The central park of San Julian town in Sonsonate

“Let’s not be afraid of talking about Monseñor Romero. Let’s be proud to have this great man in our country, our great Saint of America. Monseñor Romero followed in the steps of Jesus.”



An improvised cinema in Tascuilula village in Nahuizalco

“As a young person, I hadn’t seen a documentary about Monseñor Romero like this one. It has been very important for all of us to know the truth and that what moved Monseñor Romero to do what he did in our country, apart from being a priest, was that he was a true prophet of God, who used his wisdom to defend those who were most vulnerable, who were the poorest.”

The Peace Accords 20 years on

Twenty years ago, on 16 January 1992, El Salvador witnessed the signing of the Peace Accords that brought an end to the 12-year civil war. Twenty years later, on 16 January 2012, the Salvadoran Ambassador to London, His Excellency Werner Matías Romero, asked the Archbishop Romero Trust to organise a memorial Mass at St George’s Cathedral in Southwark, London to celebrate the anniversary of this historic date. Jesuit priest, Michael Campbell Johnston, gave the homily. Michael lived for many years in El Salvador and served as the director of the Jesuit Refugee Service, an organisation that brought food and medicines to the civilian population caught in the midst of the violence. An extract from Michael’s homily follows:

Today we are celebrating the twentieth anniversary of the peace accords in El Salvador, which put an end to a brutal civil war lasting 12 years and costing the lives of some 75,000 people, the majority of them civilians, women, children and the aged. And we should also remember some of the people who contributed to those peace accords, not only by working hard for them, but also by offering their lives that they might be achieved.

We remember especially Archbishop Romero, who time and again called for justice as the only way to achieve genuine peace. He said:

“I will not tire of declaring that if we really want an effective end to the violence, we must remove the violence that lies at the root of all violence: structural violence, social injustice, the exclusion of citizens from the management of the country, repression. All this is what constitutes the primal cause, from which the rest flows naturally.”

And so he was perfectly clear that:

“Peace is not the product of terror or fear. Peace is not the silence of cemeteries, the silent result of violent repression. The only peace God wants is one based on truth and justice.” It was for words such as these that the authorities murdered him.”

We remember too the six Jesuits, their housekeeper and her 15 year-old daughter. The Jesuits were also working for a just order, capable of bringing peace, and were using their university (the UCA) to spread this message of justice.

As their colleague Jon Sobrino put it, “They murdered the Jesuit academics, because they made the university an effective instrument in defence of the mass of the people, because they had become the critical conscience in a society of sin and the creative awareness of a future society that would be different, the utopia of God’s kingdom for the poor. They were killed for trying to create a truly Christian university. They were killed because they believed in the God of the poor and tried to produce this faith through the university.”



The Jesuit Refugee Service, of which Michael Campbell Johnston SJ, was director, supporting families returning from Honduras in 1989

And today in El Salvador, a special service will be taking place at El Mozote which means “The Thistle”, a small village in the north-west of the country near the border with Honduras. There, 30 years ago, there took place one of the worst massacres of the war. Over one thousand peasants were slaughtered in cold blood by the soldiers of the crack Atlacatl battalion which was also responsible for the murder of the Jesuits and which had been trained at the notorious School of the Americas in the United States.

In 1994 I was privileged to take part in an all-night vigil to commemorate this atrocity with the small

community which had begun to repopulate the village.



Salvadoran President Mauricio Funes unveils a monument dedicated to Archbishop Romero on the anniversary of the peace accords in January 2012

We placed the exhumed remains in 7 coffins which remained open all night for those present to pray and meditate in front of them. Many of us did so in tears. Just before first light, we closed the coffins and carried them in a candlelight procession to be buried on either side of the simple monument of a family holding hands in front of a large cross.

We came away as dawn was breaking with a strange joy and peace. We knew that, in spite of the senseless cruelty and horror of the massacre, Christ was being reborn again in our hearts because we were poor enough to acknowledge our own insufficiency. Our prayers and songs during the night with the events we were recalling had made this abundantly clear.

Their final message to us was one of hope and determination to work together for a more just society as they had done. During today's ceremony at El Mozote, the President of the Republic will be asking for forgiveness from the people now living there.

Our celebration here today is one of thanksgiving, of joy and of hope. But what should it mean to us who live in a country so far away and so different? Romero spoke much about what it means to be a genuine follower of Christ in today's world. I believe his words are still relevant and also apply to each of us. I end by briefly quoting four of them.

Romero:

"It is inconceivable to call oneself a Christian without making, like Christ, a preferential option for the poor".

And again: "A Christian who defends unjust situations is no longer a Christian".

Or: "The wealthy person who kneels before his money, even though he goes to Mass, is an idolater and not a Christian".

And finally: "It is a caricature to cover over with alms what is lacking in justice, to patch over with an appearance of benevolence when social justice is missing."

Romero Pilgrimage to El Salvador postponed until 2013

Following the success of our Romero pilgrimage in 2010, we had hoped to organise a second pilgrimage to take place this coming November. Sadly, as a result of various insurmountable difficulties beyond our control, we have had to postpone the pilgrimage until November 2013.

We extend our apologies to all those who had already expressed interest in the 2012 pilgrimage. We hope you will be able to join us in 2013.



Women placing offerings of flowers to celebrate the Day of the Cross in Guaymango, western El Salvador

From **11 - 22 November 2013**, ART trustees Clare Dixon and Julian Filochowski will accompany the pilgrims with experienced pilgrimage organiser, Anthony Coles. The group will be up to 30 people in all. We will be staying at the Loyola Centre in San Salvador, run by the Central American Jesuit Province. The centre provides guest accommodation in simply furnished en-suite single and twin-bedded rooms.

The cost of the pilgrimage will be in the region of £1,500 per person inclusive of flights to and from London, accommodation, meals, local transportation and the full programme in El Salvador.

For further information and to reserve a place on the pilgrimage, please contact: Anthony Coles, 18, Maresfield Gardens, London NW3 5SX. Tel: 020 7431 3414 Fax: 020 7794 7803 Email: arctc@btinternet.com

Ruined for Life!

Jutta Davis reflects on the last pilgrimage

Jutta Davis took part in the Romero pilgrimage in November 2010. Here she reflects on what the visit to El Salvador meant for her.

Before my husband Roger and I embarked on the pilgrimage, we were slightly apprehensive as to what the experience would do to us. It has, as the late Fr Dean Brackley SJ had expressed, “ruined us for life”. It has put faces onto the amorphous mass of “the poor” and has instilled us with a call to continuing help.



Jutta Davis with Sister Cruz, head teacher at the Fé y Alegría school.

We feel very privileged to have met many wonderful people who work under harsh and dangerous conditions in El Salvador, who do not tire of proclaiming the good news of the gospel, and who seek forgiveness and truth, not revenge.



La Chacra, one of San Salvador's most notorious shanty towns, where families are coming together to build a safer and more peaceful community, free from violence and drugs.

The pilgrimage has made us know Monseñor Romero better, love him more and understand how he came to say his "yes!" to God's calling.

As part of our pilgrimage programme, we went to the shanty town of La Chacra and the Fé y Alegría ("Faith and Joy") school run by the Sisters of St Clare. The Fé y Alegría education project was founded by Fr Joaquín López, one of the UCA martyrs murdered in 1989.

I was impressed by the young people's thirst for education and life there. We met Mario and Walter, two students who showed a deep willingness to better themselves under very difficult circumstances.

Roger and I wanted to stay involved in the work of head teacher Sister Cruz and her team at the

school. We wanted to assist their efforts to keep the children off the streets, occupy them with meaningful activities, rather than gang violence, and foster the use of community workshops for parents and children alike.

We are helping in a small way by organising regular coffee mornings in our parish in north Norfolk. Donations go to the Fé y Alegría project, and thus we have been able to help Sister Cruz with financing for a psychologist who attends the many traumatised children

We might add other streams of income in the future by selling homemade products. Our fundraising efforts are helped by being able to answer people's questions about where the donated money is going, what will be done with it (Sister Cruz sends us reports), and even to know the people who actually hand over the cheque!



Some of the children at the school, showing off their dance skills. They say they feel safe at school.

We have realised how important it is to tell the poor in Latin America "You matter! You have endless worth! You have dignity and rights!" It is only a small thing but at least we can stay in touch with El Salvador until maybe we return one day, and make a tiny contribution to the building of the kingdom of God in Romero's land.

Romero on the Political Dimension of Faith

An abridged version of the commemorative essay written by Frederick B Mills and published by the Council on Hemispheric Affairs, USA, March 2012.

One of the reasons for Archbishop Romero's continuing broad appeal has been his embodiment of both a liberation theology and a politics of emancipation.

In a speech Romero gave less than two months before his death, he focused on how these two dimensions of praxis are related.

Romero's address, "The Political Dimension of Faith from the Option for the Poor" was delivered at Louvain University, Belgium, in February 1980, on the occasion of his acceptance of an honorary doctorate. His address defined three central concepts within his vision of theological practice.

I will attempt to interpret the main categories of **coming closer, incarnation and conversion** in a way that makes them accessible to humanists generally, but at the same time honours Romero's faith-based Christian point of view.

Opting for the Poor

The premise of "The Political Dimension" is that the faithful and the Church itself may enter into history through a "preferential option for the poor". The *opting for the poor* urged by Romero is not, at first, motivated by any profound understanding of the *experience* of the poor. And one should concede right at the start that there is no guarantee that even an intimate experience of poverty puts one on the side of the poor.

Indeed, one may have such experience and yet betray the interests of the community in order to obtain some personal benefit.

The distinguishing factor for champions of the poor is not a narrow self-interest, but faith, or, more generally, a good will, a will that seeks to realize the potential of our common humanity.

The faithful one has some intuition, based on the moral law, that opting for the poor is consistent with willing the good, but this intuition, and its object, the good, remains as yet undeveloped.

We are focused by Romero, then, on those who opt for the poor even before they have experienced or come to empathise with their situation.

Even assuming a good will, how does one authentically opt for the poor without having first shared in their experience? This is a legitimate question for the many liberals, who have, then and now, fallen into a paternalistic attitude towards the poor, promoting mere *asistencialismo* [*handouts*] rather than true emancipation.

At best, the liberal consciousness acknowledges the evils of poverty, and even sympathises with the poor, but never seriously calls into the question the very institutions and structures that produce and reproduce extreme economic inequality.

At worst, the liberal consciousness, under the cover of high-minded principles of human rights, democracy and liberty, justifies the support of violence by the oppressors.

The variety of mystifications used by US policy makers to justify military aid to El Salvador included, in 1980, such attributes as preserving stability, fighting international communism, and

maintaining leverage over the security forces to encourage reform.

In reality, this mentality translates to preserving oligarchic “rights”, repressing a broad-based revolution, and supporting a military which is committing mass murder.



A Romero mural in Arcatao, a border town which suffered horrific massacres during the civil war.

In opting for the poor, and at the same time taking care to avoid the twin pitfalls of paternalism and liberalism, a nascent good will is already present, a will that seeks to find both its own and the other’s humanity in a relationship of reciprocity.

One cannot realise one’s own humanity unless one finds oneself in the other, unless one loves.

But not just any *other* exhibits the potential for promoting the common good. It is the poor who exhibit this potential.

Romero concedes that the preferential option for the poor is exactly that—a partiality, a choice, but it

is a choice that is consistent with the mission of the church to serve all Salvadorans. Romero, however, was interested in serving even those who are powerful. This “ministry of conversion” then, is not only for the poor, but also for the rich and powerful. In his homilies and radio broadcasts, Romero reached out to all Salvadorans.

Again, the good will, though opting for the poor, is not yet grounded in a lived experience of poverty and oppression. For this reason it opts for a still abstract universal, the mere concept of humanity. The opting then arises at first in the form of duty. The good will understands its duty, *but it does not perceive and feel it*. This alienation from the object of faith is an obstacle on the path not only to a deeper understanding of the other, but to self-realisation. The good will must somehow move from the safety of a spectator’s view of the world to the embodiment of a struggle for emancipation.

In so far as the one opting is still a mere spectator, humanity is still abstract. But in so far as the one opting actually becomes part of the community of the poor, humanity is concrete and expressed in each individual.

This movement from the abstract to concrete humanity, from the spectator consciousness to solidarity is traced out by Romero as a path from the coming closer to the poor to incarnation and conversion. I will attempt an interpretation of this movement presently.

The good will faithfully moves towards the concrete universal by way of a coming close to the poor. For Romero, this meant not only personally placing himself among and defending the poor, but placing the church itself into history amidst the social and

political conflict between rich and poor in El Salvador.

The coming closer of the person of faith to the poor sets in motion a dialectic wherein the latter share their lives and the faith of the former is deepened and reinvigorated.



Posters and banners of Romero in San Salvador, 2008.

In concrete terms, transporting ourselves back to the 1980's, the one coming closer to the poor *experiences* in the flesh or by proximity how concentration of wealth and power in El Salvador is directly related to hunger; malnutrition; lack of access to education, health care, housing, and potable water; and the disappearance, torture, and murder of thousands of Salvadorans.

The coming closer also shows the faithful the aspirations of the poor to become the protagonists of their own eventual emancipation. It shows the links between this struggle for emancipation and the political dimension of popular organization and resistance. This coming closer deepens the commitment of the faithful and fills in the concept of humanity with real content.

Romero explains how coming close to the poor overcomes alienation. A deepening of one's

relationship with the poor is seen as a deepening of faith and a coming closer to the divine.

The coming closer, Romero urges, leads to both the incarnation of the individual among the poor and the conversion of the individual to defending the interests of the poor.

Romero states:

“Realising these realities and allowing ourselves to be impacted by them, far from separating us from our faith, brings us to the world of the poor as our true place. It moves us like a first fundamental step in becoming incarnate in the world of the poor.”

This incarnation sets up a dialectic between faith and practice in the service of the poor, with each pole of the relationship deepening the other. For Romero, this incarnation into the socio-political reality of the poor concretises one's faith.

From Incarnation to Persecution

Romero states:

“The Church's Option for the Poor is what explains the political dimension of its faith in its most fundamental roots. Because it has opted for the real poor and not the fictitious poor, because it has opted for those who are truly oppressed and repressed, the Church lives in the world of politics and also becomes realised as a Church through politics.”

By entering the dimension of the political and defending the poor, the Church realises itself. It also suffers concretely the same persecution as the poor.

This is the fate of those who literally embody in their own flesh the lived experience of the poor and accompany the poor in their struggle for liberation. The extreme right and their allies in the security forces and death squads targeted priests and others in the popular church and ultimately, the Archbishop himself.

But they could not silence the message of Romero, as this message continued to be heard throughout the civil war and inspires a new generation to a liberating praxis.

The question, therefore, for Romero, is not whether the church has some political impact, but just what that impact should be according to faith.

For Romero, liberation theology requires first and foremost the “coming close” of the Church to the world of the poor. If we translate this into existential terms, it means that we ought to seek ways to replace abstract notions of the isolated ego with concrete lived experience of community, and to replace liberal notions of “human rights” and “liberty”—which are only selectively applied in the service of capital— with real solidarity.

The full text is available at www.romerotrust.org.uk.

Annual Subscriptions Warmly Welcome

There are now around 400 *Friends of Romero* who belong to our solidarity network. If you can afford to do so, please send us a cheque for £10 to help cover our costs. Even better, please sign the Standing Order and Gift Aid forms which are printed at the end of this newsletter and return them to us at **8 Dean’s Mews, London W1G 9EE**.

Salvadoran Handicrafts

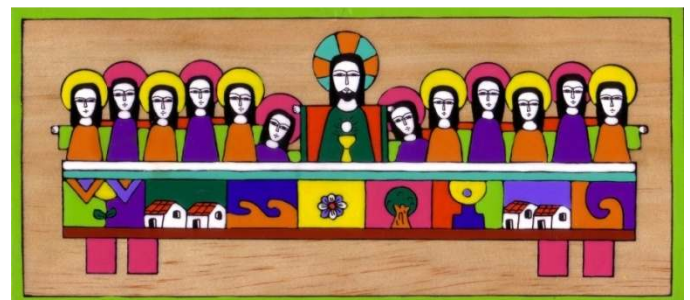
Hand-painted Romero Cross



£3.75 including p & p

These beautiful Salvadoran crosses are hand-painted by Lázaro Rodríguez and his family, who work from their home in the northern border town of La Palma. The back of the cross shows the date of Archbishop Romero’s birth and martyrdom and includes a quote from one of his homilies. Height: 4 inches (10 cms).

The Last Supper

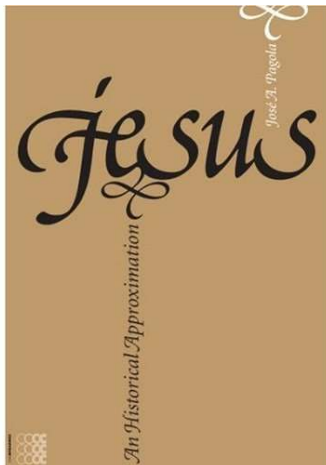


£10.00 including p & p

Also made by Lázaro and his family, the Last Supper, hand painted on a wooden tablet which can be hung on the wall. Size: 10 inches (26 cms) x 4.5 inches (12 cms).

Bargain Book Offers

Jesus, an Historical Approximation



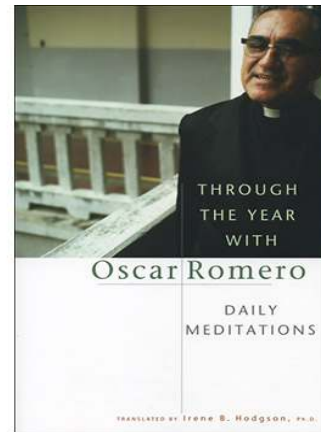
£18 (incl p & p)

A Spanish best-seller, now available in English. Author Monsignor José Antonio Pagola presents a lively and passionate narrative of Jesus, addressing basic questions about who he was, the originality of his message and how the vision of the Kingdom of God centred his life. A profound theological reflection about Jesus.

The Romero Trust has now sold close to 500 copies of Pagola's book. It has brought great joy to many, because it confirms us in our faith in difficult times and gives us a real sense of hope that God is at work in the world. We cannot recommend it too highly. Copies are available at £18 including postage and packing from the Trust. It is also available in bookshops at £28 per copy.

"At my age, I no longer read many books, but I read Pagola's from cover to cover. It has helped me grow in age, wisdom and grace. I recommend it to many people, Christians and non-believers. If Monseñor Romero were alive, he would be quoting from it in his Sunday homilies." Jon Sobrino SJ

Through the Year with Oscar Romero: Daily Meditations



£8 (incl p & p)

In these powerful and moving selections from his broadcasts, Romero invites us each day to move into the 'intimate space' of our conscience and then to go out to create a more just world.

Oscar Romero and the Communion of the Saints

OSCAR ROMERO
and
The Communion of Saints

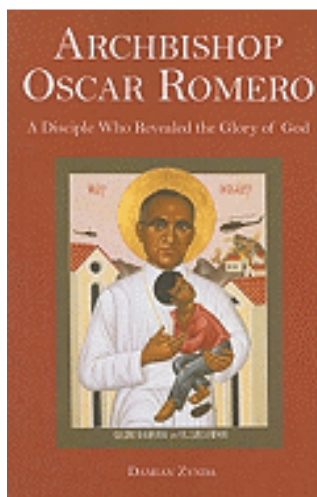


SCOTT WRIGHT

(£10 incl p & p)

One of the special joys of this biography is its inclusion of many rarely-seen photographs, taken by Octavio Durán, a Franciscan friar, who served as Romero's personal photographer.

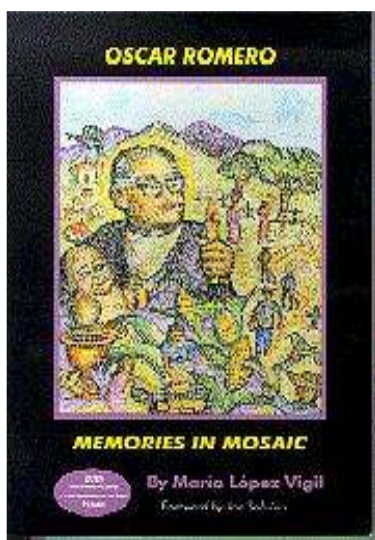
Archbishop Oscar Romero, a Disciple who Revealed the Glory of God,



Special price of £10, reduced from £12.99
(including p & p)

A serious book for those who want to get a deeper sense of the ways in which God's love-in-action transformed a rule-bound cleric into the beloved "Monseñor".

Oscar Romero: Memories in Mosaic



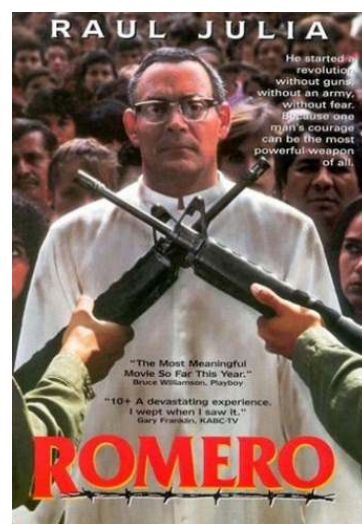
£10 (including p & p)

The story of Archbishop Romero, told by those who worked with him, lived with him and prayed with him. One of the very best books on Romero.

DVDs

Two superb films about Archbishop Romero are now available on DVD. Both last around 90 minutes and give a good picture of Romero's life and martyrdom.

Romero



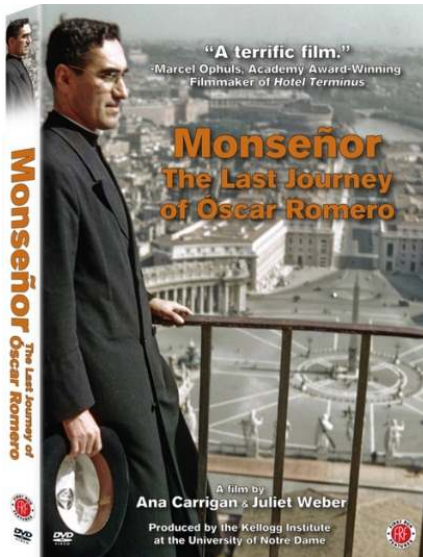
£12 (including p&p)

The first is 'Romero', produced in 1989 and starring Raul Julia. It has been shown for years to confirmation classes and Justice and Peace groups across the country. Although not 100% historically accurate, it is a brilliant portrayal. You can now watch it in its entirety on YouTube, free of charge, by clicking on the following link.

[http://www.youtube.com/watch?feature=endscreen
&NR=1&v=6hAdhmosepI](http://www.youtube.com/watch?feature=endscreen&NR=1&v=6hAdhmosepI)

Alternatively the DVD is still available from the Trust at £12, including p&p.

'Monseñor – the Last Journey of Oscar Romero



£14 (including p&p)

The secondly is '**Monseñor – the Last Journey of Oscar Romero**', produced by Ana Carrigan for the thirtieth anniversary of Romero's martyrdom. Years ago, Ana produced the memorable and moving film *Roses in December*, the story of the four US women religious slaughtered in El Salvador in December 1980. This new documentary, which we have already shown in London and Edinburgh, can now be purchased from the Trust at £14 including p&p.

The Open Heaven (El Cielo Abierto)



'The Open Heaven' (*El Cielo Abierto*) is another first class film about Romero, released last year, and produced by Mexican film Director, Everardo Gonzalez. It is not yet available on DVD with English subtitles, but it is possible to see snatches of it on Youtube or at <http://www.cinemaopen.com/v1/> . We will import copies for 'Friends of Romero' as soon as it becomes available to us.

The books and crafts may be ordered from the **Archbishop Romero Trust, 8 Dean's Mews, London W1G 9EE** or by email: romerotrust@btinternet.com



Trustees: Julian Filochowski, Clare Dixon, Bishop John Rawsthorne, Rev Richard Carter, Frank Turner SJ, Tony Lester O'Carroll, Judith Rees, Jan Graffius. Treasurer: Stephen Lloyd. Membership: Madge Rondo. Romero News Editor: Sarah Smith-Pearse

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You may use this form to set up a standing order in favour of Archbishop Romero Trust. Take it to your bank or write to your bank, or use internet or telephone banking.

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and address	

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Account Name:			
Account Number:			
Sort Code:			
Amount in words			
Amount in figures			
Date of first payment	/	/	
And thereafter:	Monthly <i>or</i>	Annually	<i>Delete as appropriate</i>

Signed:	
Date:	

ARCHBISHOP ROMERO TRUST

8, Dean's Mews
London W1G 9EE

Gift Aid Declaration

Name

Address

.....

.....

I am a UK taxpayer and would like the Archbishop Romero Trust (registered charity no 1110069) to claim the tax on (*please tick as appropriate*):

- current and future donations
- past donations for the last 6 years and current and future donations

This Gift Aid declaration can be withdrawn at any time by notifying the Archbishop Romero Trust.

Signed.....

Date.....

If you pay tax, all contributions to this charity qualify for Gift Aid, and The Archbishop Romero Trust can recover related tax. As a taxpayer, you must pay income tax and/or capital gains tax at least equal to the tax that is reclaimed on your gifts in a tax year.

Please inform us if you change name or home address.