

Romeronews

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For your Diaries: Romero Week 2015



Photo: Romero Trust, Ecumenical Service 2011

Please make a note of the following dates for the annual Romero Week, starting on 21 March.

Cardinal Vincent Nichols to preach

London. We are pleased to announce that **Cardinal Vincent Nichols** will be the preacher at the ecumenical Romero service in London on **Saturday March 21st**. The service will celebrate the 35th anniversary of the martyrdom of Archbishop Oscar Romero. It will be held at 11.00am in St Martin-in-the-Fields Church in Trafalgar Square and will be led by the Vicar, Rev Dr Sam Wells. All are welcome.

Birmingham. On **Tuesday March 24th** there will be Mass in St Chad's Cathedral at 1pm, followed by a reception hosted by CAFOD and a talk on Archbishop Romero given by **Clare Dixon**.

St Albans. On **Monday March 23rd** at 7.30pm in the Crypt of St Alban's Cathedral, **Jan Graffius** will give a talk and presentation entitled 'Blood and Sweat: the Witness of Oscar Romero's Life and Death'.



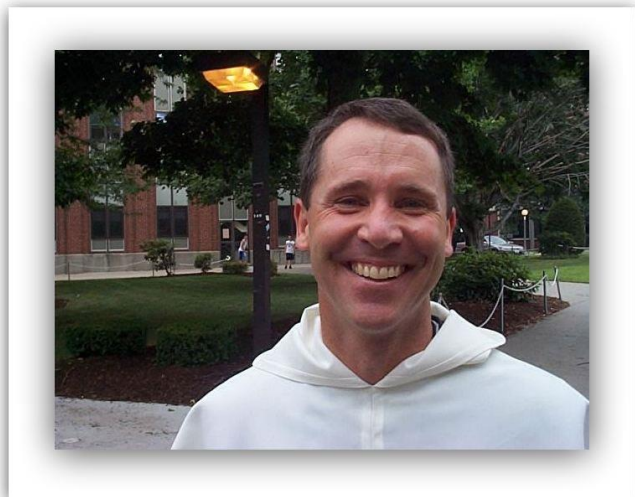
Jan Graffius. Photo: Romero Trust

He Heard their Voice: Archbishop Romero – Mystic and Prophet

The Trust's special guest for Romero Week in 2015 is the US Dominican priest Fr Brian Pierce. Now based in Texas, he has lived and worked in Central America and in Rome. He will speak in Edinburgh, Glasgow, Norwich, Oxford and London (details below). The title of his presentations is: '***He Heard their Voice: Archbishop Romero – Mystic and Prophet***'.

York. On **Saturday March 21st** at 7.00pm **Fr Brian Pierce OP** will speak at Our Lady's Church, Acomb.

Edinburgh. On **Sunday March 22nd** at 6.00pm **Fr Brian Pierce OP** will speak at the Lauriston Centre, Sacred Heart Church. The talk, organised in conjunction with SCIAF, will be followed by evening Mass.



(Fr. Brian Pierce, OP. Photo www.nydominicanuns.org)

Glasgow. On **Monday March 23rd** at 7.00pm **Fr Brian Pierce OP** will speak at St Aloysius College at a meeting organised with SCIAF. Preceded by Mass at 6.30 in St Aloysius Church.

Norwich. On the evening of **Tuesday March 24th** at 7.45pm (following evening Mass) **Fr Brian Pierce OP** will speak in the Narthex of Norwich Cathedral.

Oxford. On **Wednesday March 25th** at 5.00pm **Fr Brian Pierce OP** will speak at the Las Casas Institute, Blackfriars, Oxford.

Study Day for Religious. On **Friday 27th March** a study day on Archbishop Romero led by Fr Brian Pierce OP has been organised by CAFOD in conjunction with the Conference of Religious (CoR) and the Trust. It will run from 10.00am to 4.00pm at Amigo Hall, by Southwark Cathedral – and includes celebration of Mass. Full details regarding bookings from Susy Brouard at CAFOD. reflection@cafod.org.uk.

2015 – Dare we hope?

In August 2014, Julian Filochowski asked: “Will it be ‘Saint’ Romero in 2017?” Now, it seems there is every reason to hope for Romero’s beatification in 2015. Julian elaborates:

As 2015 gets underway, the Church in El Salvador is on tenterhooks. The long wait of the Christian communities in Central America, spanning some 35 years, seems to be approaching its end. All the indications are that we are close to an announcement, with good news from Rome either in February or March, regarding the beatification and canonisation of their beloved archbishop, Oscar Romero, assassinated at the altar as he celebrated mass on March 24th 1980. On January 9th this year it was revealed in *Avvenire*, the newspaper of the Italian Bishops’ Conference, that the nine theologian advisers to the Vatican’s Congregation for the Causes of the Saints had agreed unanimously that Archbishop Romero had died as a martyr through hatred of the faith - ‘*in odium fidei*’. This certification of martyrdom was the last major hurdle and the official declaration that Romero is to be raised to the altars should now quickly follow.

Hence the bated breath in many quarters - will the ceremony be in El Salvador or in Rome? Will Pope Francis himself preside or will he send, in his place, Cardinal Amato or a senior Latin American Cardinal? From the comments that Pope Francis made on the flight back to Rome from the Philippines it seems likely the big event will be in El Salvador and that he will delegate either Cardinal Amato or Archbishop Paglia to lead the beatification service. If the formal announcement of the beatification

comes before Easter the ceremony could even take place before the summer holidays.

There has been considerable speculation as to whether canonisation might follow quickly afterwards. It seems perfectly possible that Pope Francis might dispense with much of the formal canonical process and move speedily on to canonisation, as happened recently with John XXIII. This is described as an ‘equipollent’ canonisation, a process recognised in the Church for many centuries and invoked from time to time as with Margaret of Scotland in 1691 and Peter Faber SJ last year.



Photo: Romero Trust

Way back in 1990, on the tenth anniversary of his martyrdom, Romero’s successor, Archbishop Rivera Damas, formally announced that the cause for Romero’s beatification would be opened in the diocese. Twenty five years and two archbishops later, after microscopic examination of the orthodoxy of Archbishop Romero’s pastoral letters and every one of the sermons he gave, the process has finally been completed. Now that the Vatican has certified Romero to be a martyr for the faith then no miracle is necessary before beatification. The cause is closed and is in the hands of the Congregation for

the Causes of the Saints in Rome. It is the Cardinals of that Congregation who must meet to ratify their theologians' decision. Romero inspired his own people in life; he confirmed them in their faith, he generated hope in the midst of suffering and anguish and he initiated and generated waves of solidarity with the poorest communities. He built bridges of friendship across the worldwide Church which have endured; and today Romero is embraced with affection and pride across the globe as a wellspring of inspiration, a symbol of pastoral authenticity, so clearly reflected in the words of Pope Francis in his apostolic exhortation, *Evangelii Gaudium*.

And of course it was Pope Francis who personally intervened to reactivate the paralysed beatification process in 2013. Let us now pray ardently that it is beatification in El Salvador in 2015 and canonisation in Rome in time for the centenary of Oscar Romero's birth in August 2017.

Lord Rowan Williams

A saint for the whole people of God: Oscar Romero and the ecumenical future
Romero Lecture – 12 December 2014



Archbishop Rowan Williams at St Chad's Cathedral in Birmingham

We were delighted to see so many people at the annual Romero Lecture, given by Archbishop Rowan Williams in St Chad's Cathedral in Birmingham. We share here an abridged edit of the lecture.

Romero was “a theological event”

It was one of Archbishop Romero's friends and associates, the great Jesuit theologian Jon Sobrino, who wrote of the Archbishop that he was, 'a theological event'. A theological event is an event in which there is some kind of rapprochement between the Word of God and the word, or sometimes the wordless cry, of the suffering. Sobrino writes, *'the cries of a whole people were transformed into the prayer Archbishop Romero offered to God'*. And in hearing and giving voice to those cries in the presence of God Romero becomes a theological event: the Word of God and the cries of the suffering are bound together.

Archbishop Romero believed that if the Church was to be where God is, it would have to be with the poor. And so he writes in December 1979 on Christmas Eve,

“Today is the time to look for this child Jesus, but do not look for him in the beautiful images of nativity sets; but look for him among the children lacking proper nutrition who have gone to sleep this evening with nothing to eat. Let us look for him among the poor newspaper boys who sleep in the doorways wrapped in today's paper. Let us look for him in the shoeshine boy who perhaps has earned enough to buy a small gift for his mother. Let us look for him in the newspaper boy who, because he did not sell enough papers, is severely reprimanded by his stepfather or stepmother. How sad is the history of

these children. Yet Jesus takes on all of this tonight”¹.

“There is only one Church: the Church that Christ preached”

For Romero, the unity of the Church is bound up with being united with Christ through solidarity with the poor.

Famously, Archbishop Romero’s episcopal motto was, *Sentire cum Ecclesia*, ‘thinking or feeling with the Church’. *Sentire cum Ecclesia*, is thinking from and with the perspective of the dispossessed. Thinking from where Christ is. To borrow a phrase from that remarkable, contemporary Catholic thinker, James Alison, it is learning to have the intelligence of the victim. Learning to read the world and see the world from the point of view of those who have no power - because that is Christ’s perspective.

Archbishop Romero was crystal clear, however, that this profound solidarity with the dispossessed was more than just another partisan programme. He was, of course, predictably rebuked in his life for failing to proclaim Good News to all. He had a good deal to say about this, about the way in which the Church was already divided between rich and poor; and how the option for the poor was paradoxically a way of restoring a deeper unity. Here he is in November 1979 reflecting on this,

“There is only one Church, the Church that Christ preached, the Church to which we should give our whole hearts because those who call themselves

Catholic and idolize wealth and have no desire to detach themselves from their wealth --- such people are not Christian. They have not understood the Lord’s call and this is not the Church. Rich people who kneel before wealth, even though they go to Mass and perform pious acts, yet if they have not detached themselves from wealth, then they are not Christian but idolaters. There is only one Church, a Church that adores the living God and knows how to give relative value to the goods of this earth.”²



Congregation for Romero Lecture, St Chad’s Cathedral

A united Church is a Church united with Jesus Christ.

So, if the option for the poor is indeed not just a partisan programme, if it’s not about a church of the poor opposed to a church of the rich, what might that imply? A united Church is a Church united with Jesus Christ. To be united with Christ is by definition to have good news for all, and that must mean that good news for the poor is good news for all. Good news for the poor promises justice for all. Justice for the poor and for the rich. It promises life-giving newness for the rich as well as the poor.

¹ Homily, ‘The Birth of the Lord’, Christmas Eve, December 24, 1979, available at http://www.romerotrusted.org.uk/homilies/195/195_pdf.pdf

² Homily, ‘Three Christian Forces for Liberation’, Thirty-second Sunday of Ordinary Time, November 11, 1979, available at http://www.romerotrusted.org.uk/homilies/188/188_pdf.pdf

The rich, as Archbishop Romero puts it more than once, the rich – in so far as they are idolaters, unwilling to let go of their privilege, the rich are imprisoned; the rich need release. Good news for them is what takes away fear, the anxiety, and the violence that goes with passionate possessiveness. And it doesn't take a theologian to reveal to us that profound inequalities of wealth and power in any society are perennially a source of fear and anxiety and violence.

The ideal relation between people in a society is one in which you can confidently let others take responsibility for you, as you confidently take responsibility for them.

True and lasting security in this context depends not on our endless capacity to defend ourselves and our interests, it depends on a kind of dispossession, a kind of letting go. As the Lord says in the gospels, we save our lives by losing them. And that means, in the context of much of what Archbishop Romero has to say, that the ideal relation between people in a society is one in which you can confidently let others take responsibility for you, as you confidently take responsibility for them. When you know that others are passionately concerned for your interest as you are passionately concerned for theirs, you will be more and more intolerant of the various ways in which the gulf between rich and poor is dug ever deeper.

For Archbishop Romero, the sacramental unity of the Church, a Church, for example, gathered at the altar, was both a visible sign of this taking responsibility, and a source of grace and strength for pursuing that vision for human society. In the Mass we all come as hungry and needy people, and our need is met together, and we are all given in the

Eucharist the liberty and the capacity to feed one another, and to take that responsibility for one another. So the Eucharist is both the sign and means of unity. The Eucharist becomes both the mark of our hope, the symbol of our hope, and the means, the strength, by which we grow into it.

Unity in being where Christ is, with Christ's vulnerable people

So within this broad perspective of what the unity of the Church means – unity with Christ, unity with Christ in the vulnerable, unity with Christ's one word of good news, unity in our taking responsibility universally for one another – in that context, what might we say about the ecumenical future? Monseñor Romero poses a deeply troubling and challenging question about ecumenism: can we see our vision of unity afresh in the context of being united with Christ as he understands it? Do we seek not just the unity of the churches, some kind of fusion of various institutional life, but unity with Christ? The ecumenical vision feels and sounds remarkably different if we begin by saying what we pray for and hope for is to be united with Jesus Christ. And through that, and in that, to be united with one another; and to be united with Christ in Christ's proclamation and embodiment of good news for the poor.

At the end of July this year I had the privilege of visiting South Sudan on behalf of Christian Aid. I listened to the voices of a group of pastors around a table in Juba, talking about their calling. It was crystal clear that here was a group discovering unity very much in Archbishop Romero's sense; a unity of passion for the wellbeing of all those who are suffering so atrociously in the new civil strife that has erupted in South Sudan. They were deeply

conscious of responsibility. They knew that no other group was going to take responsibility for the voiceless and the vulnerable in South Sudan. They knew in spite of all their suspicions of one another, and their uncertainties about how their church witness was going to coalesce, they knew that they had no alternative but to speak together, to be unified by that passion for the vulnerable. They were taking responsibility. They were recognising that they had discovered a unity in being where Christ is, with Christ's vulnerable people.

We can find dramatic examples of this in many parts of the world. We know also of much more prosaic ways in our own cities of how speaking with one voice alongside and for and with the vulnerable renews Christian vision. The work of churches together in Food Banks has been one small, but vital example of discovery of unity in listening and speaking alongside those most in need, most at risk.

When the rich or the powerful refuse justice for the poor, what they are refusing is life for themselves

In whatever context we are thinking about this, we must always remember that what we are talking about is justice for all. Justice in the Bible is not about reversal or retribution, it's about healed relation and right alignment. It's being in tune with the purposes of God. It's being restored to that active peace which is always coupled with justice in Scripture. Justice for all is a matter of relationship, and thus a matter of that mutual responsibility we've been thinking about. Justice for all is the right alignment of all, so that everyone is aligned, directed along the line of God's will, and God's will is always for the good of the neighbour. So when the rich or the powerful refuse justice for the poor, what they

are refusing is life for themselves. That might suggest to us also that to the extent that we as Christian communities refuse those opportunities of unity that arise for us, we too are in danger of refusing life.

With any practice, with any doctrine, we have to ask does it enable or disable a unity with Christ in the powerless?

And that's why I regard Monseñor Romero not just as a teacher and a martyr who witnesses to justice for the poor, but as a teacher who has something crucial, life-giving, vital to say to us about what and who we are as a Church, as churches seeking to be more fully united. If we are only truly united when we are more deeply united with Christ, then there is a simple place to start on our path to unity, and that is learning to be united with the cry, and the need, and the agenda of those who are most at risk, and where appropriate to go and to share that risk.



Archbishop Longley, Lord Williams and Julian Filochowski

The Eucharist, as the place where the very life of the incarnate Son of God is given to us, is the place where our responsibility for one another is renewed and deepened and set on new foundations.

In our ecumenical discussions about doctrines and sacraments and discipline, if we say that this or that conviction matters, we need to work out why exactly it might matter in the context of how we learn to be united with Christ, and how we learn to be where Christ is. With any practice, with any doctrine, we have to ask does it enable or disable a unity with Christ in the powerless?

Then something is released in us which makes us able as never before to take responsibility for one another, to be there for our neighbours.

Finally, this may help us to make slightly better sense of what it means to say at one and the same time that God calls us to combat poverty, and that God calls us to poverty of spirit. Bishop Romero writes in February 1980,

“Poverty is a spirituality, a Christian attitude and the soul’s openness to God. It is for this reason that Puebla stated that the poor are the hope of Latin America. They are the hope because they are the ones who are more open to receive God’s gifts. Thus Jesus says with great emotion: Blessed are you who are poor, for the Kingdom of God is yours (20). The poverty that Jesus Christ here sanctifies is not simply a material poverty, not just having nothing --- that is evil. It is a poverty that awakens consciousness, a poverty that accepts the cross and sacrifice, but not out of mere compliance, but because it knows this is God’s will. Therefore we become holy according to the degree to which we make poverty a part of our spirituality and to the degree in which we hand ourselves over to the Lord and show our openness to God.”³

To be spiritually poor is to be delivered from idolatry, to have nothing but the true God to worship and adore. When, either by circumstance or by choice, we are brought to that point where there are no idols left, then transformation begins to happen. Then something is released in us which makes us able as never before to take responsibility for one another, to be there for our neighbours.



Christ is already and eternally one, his body is one, his good news is one

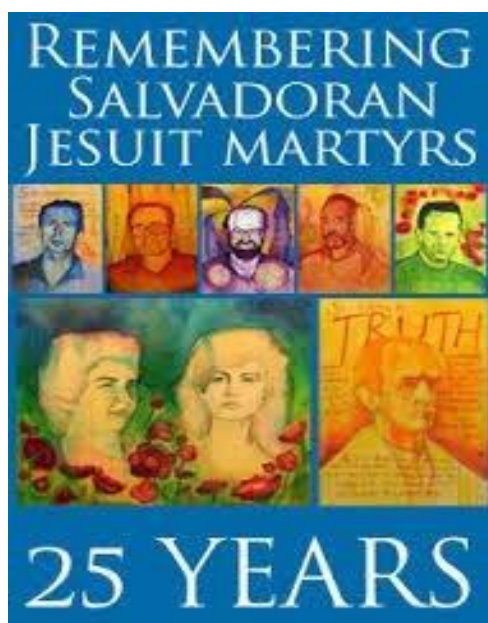
So, the ecumenical future in the light of Archbishop Romero’s life and death, his prayer and witness, becomes a future in which all of our Christian communities engage more deeply together in challenging the various ideologies that their own church life and their own social life will throw up. It becomes a future in which we seek to help one another further towards unity with Jesus Christ in the

³ Homily, ‘Poverty of the Beatitudes, Our Strength’, Sixth Sunday of Ordinary Time, February 17, 1980, available at http://www.romerotrusted.org.uk/homilies/203/203_pdf.pdf

prayerful confidence that it is in that moment that we begin the journey towards one another. Archbishop Romero believed very deeply, as we have seen, that there is only one Church; a Church of those who are truly where Christ is, who truly speak with his voice into and out of that situation. And when we're inclined to be anxious or cynical, despairing even, about whether the churches can ever be one, it does help not a little to remember that Christ is already and eternally one, that his body is one, that his good news is one, and that we are stumblingly making our way towards that which is already real in him.

The full text of Lord Rowan Williams' lecture can be found on the Romero Trust Website, and we hope to get the audio uploaded too. Do take a look: <http://www.romerotrust.org.uk/documents/romero%20lectures/ART%20lecture%202014.pdf>

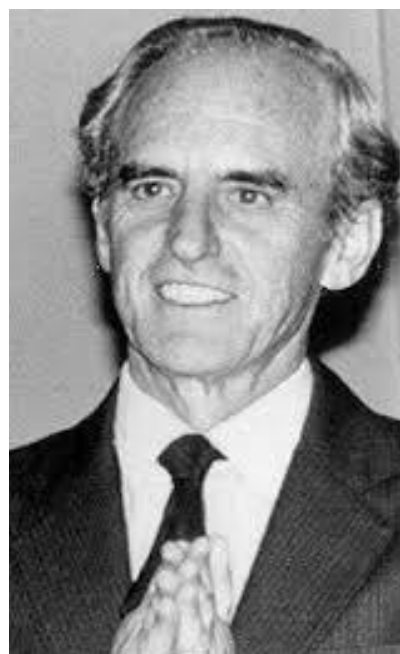
XXV Anniversary of the UCA Martyrs



Clare Dixon reports on the commemorative events last November:

I remember when I first heard the news that six Jesuits of the Central American University and two women who worked with them had been brutally murdered in the early hours of the morning of 16th November 1989. Shock, disbelief, outrage and profound grief that they had paid such a price for daring to talk of peace, justice, democracy and an end to the brutal war which had claimed the lives of 60,000 civilians.

Through my work with CAFOD I had built warm friendships with a number of the Jesuits killed and especially with Ignacio Ellacuría, the Vice-Chancellor of the University and a celebrated theologian and philosopher. "Ellacu", as he was known, had been close to Archbishop Romero and later, a key supporter of Archbishop Rivera Damas' efforts to build a "National Dialogue", bringing together sectors of society to press for an end to the civil war.

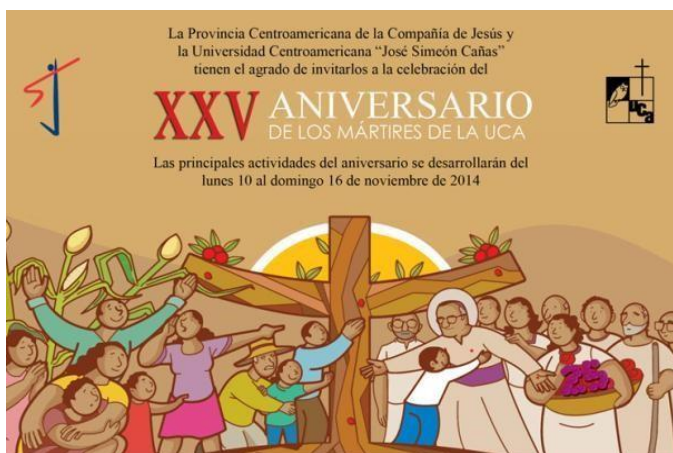


Fr Ignacio Ellacuría sj: Vice-Chancellor of the UCA

The reaction to the killings was a key factor in turning the tide of international public opinion, particularly in the United States, which had provided the guns and

the training of the soldiers who had assassinated the Jesuits along with two of their domestic workers, Julia Elba and her daughter Celina Ramos. The massacre at the UCA took place just days after the fall of the Berlin Wall and the US government could no longer claim that it was fighting against the international “communist threat” through its support of the Salvadorean military.

The Jesuits’ murder persuaded the U.S. Congress to create a special investigative task force in 1989, led by Congressman Joseph Moakley. The findings of Moakley's Task Force revealed that the upper echelon of the Salvadoran officer corps had been responsible for the murders of the Jesuits, and that 19 of the 26 Salvadoran officers responsible for the murders had received military training at the U.S. Army School of the Americas. The report set in motion an international process to end the conflict.



Artwork commemorating the martyrs of El Salvador (UCA, 2014)

For the XXV Anniversary in November 2014, Joe Moakley’s successor, Congressman Jim McGovern and the Moakley family gathered at the UCA campus for the commemorative events, and celebrated the legacy of the UCA martyrs along with thousands of Salvadoreans and of hundreds of Jesuits and visitors from around the world.

What’s in a name? The proposed renaming of a street in San Salvador provokes outrage

Clare Dixon reports on a controversial decision:

In November the Mayor of San Salvador decreed that one of the major thoroughfares of the city should be renamed after Major Roberto D’Abuisson, the founder of the ARENA party and also the criminal death squads which were responsible for thousands of deaths during the civil war. Residents of the area of San Antonio Abad, named in honour of St Anthony the Abbot, are stunned at the decision and have staged demonstrations in protest with the support of community organisations, the national human rights ombudsman and Archbishop Escobar.

Fr Emilio Melara, the parish priest wrote:

“Let me tell you about the huge problem we have with the city council of San Salvador and the mayor. They have decided to change the name of San Antonio Abad Street and give it the name of Roberto D’Abuisson, the man who gave the order to kill Archbishop Romero. We are both outraged and offended, because San Antonio Abad holds such important memories for us, it is the place of our martyrs. We are organising processions, marches, radio and television broadcasts and holding press conferences to denounce this terrible offence against the people. We hope and pray that we can stop this name change and ensure that there are no monuments built in honour of the man who killed Archbishop Romero and founded the wartime death squads. We ask for your prayers to ensure we protect our historical memory.”

San Antonio Abad was the scene of a brutal massacre in 1979 when, on 19 January, the army burst into the parish centre, crushing to death Fr Octavio Ortiz under a tank and murdering four young catechists who were at a weekend retreat. Fr Ortiz's death was a cruel personal blow for Archbishop Romero as he was the first priest to be consecrated by Romero.



Fr. Michael with Fr Emilio in San Antonio Abad parish in November 2014. Photo: Clare Dixon/Romero Trust

For several years after the massacre the parish centre was abandoned until Fr Michael Campbell-Johnston was invited by then Archbishop Rivera, to establish a centre there for the Jesuit Refugee Service to serve the victims of the civil war. Later Fr Michael served as parish priest in San Antonio Abad and the parish centre became a place of pilgrimage – one of the holy places of martyrdom in San Salvador as well as a thriving and bustling hive of activities for the local parish community. In November 2014 Fr Michael, now living back in London, was able to make a return visit to the community during the week of the commemorative events for of the UCA martyrs.

Education Resources on Romero from CAFOD

If you are on the lookout for some useful resources for spreading the word about the life and witness of Romero amongst children, some of CAFOD's education resources may be useful. Take a look at the following:

Romero Video Wall (suitable for Secondary Schools):

<http://www.cafod.org.uk/Education/Secondary-schools/Peace-and-conflict/Romero-video-wall>

There are resources to accompany the Video Wall, including a timeline, and stories from people in El Salvador, and teachers' notes:

<http://www.cafod.org.uk/Media/Files/Resources/Secondary/resource-pages/Romero-1917-1980>

We Aspire Liturgy for Year 6 leavers:

<http://www.cafod.org.uk/Media/Files/Resources/Primary/resource-pages/Yr6-liturgy-for-school-leavers>

We Aspire Liturgy for Year 7:

http://www.cafod.org.uk/content/download/865/6818/file/Romero_Aspire-Y7-liturgy.doc

Geography Pack Key Stage2 – El Salvador:

<http://www.cafod.org.uk/Education/Primary-schools/Geography-NEW>



Touring the Archbishop Romero Trust Website

www.romerotrusted.org.uk

Whether you've never visited the Trust's website, or haven't been on it for a while, there's always a whole host of information related to the life and work of Archbishop Romero - and it's worth exploring.



Every homily the Archbishop preached is available to read in English, and you can listen to audio of him speaking for many of them.

During his time as Archbishop, Romero dictated a diary. A transcribed version is available to read on the site in English and Spanish, with the original recordings by Romero to listen to in Spanish.

There are stacks of photographs of Archbishop Romero from his early life through to his martyrdom. You can read previous editions of *Romero News*, the texts of the annual Romero Lectures and you can find there too the whole 'Violence of Love' volume which contains the most inspiring chunks of Romero's sermons - as a downloadable pdf.

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http://www.cafod.org.uk/content/download/593/5730/file/Prayer_Brazil_San_Romero_of_America_poem.pdf

You can even increase the size of the text on the site by clicking on the words small / large / larger at the top right of every page.

We're looking at developing the website. If you have any thoughts on what could be improved or resources you would like to see, please email info@romerotrusted.org.uk

Dom Pedro Casaldaliga ***San Romero of America, Our Shepherd and Martyr***

Shortly after the assassination of Mons. Romero, Dom Pedro Casaldaliga, Bishop of Sao Felix do Araguaia in Brazil, published this poem as eulogy, and so established the popular use of the name Saint Romero of America.⁴



Photo by Johan Bergstrom-Allen / Romero Trust

The angel of God announced on the eve. . .
The heart of El Salvador marked
The 24th of March and of agony.
You offered the Bread,
The Living Body

-- The broken body of your People;
Their spilled Blood victorious
-- The peasant blood of your People in massacre
That has to die in wines of joy the exorcised dawn!

The angel of God announced on the eve,
And the Word was made death, again, in your death;
since it is made death, every day, in the naked flesh
of your People.
And it was made new life
In our old Church!

We are again ready for testimony,
San Romero of America, our shepherd and martyr!
Romero of an almost impossible peace in this land
of war.
Romero in purple flower of the intact hope of the
entire Continent.
Romero of the Latin American Passover.
Poor glorious shepherd, assassinated for money, for
dollars, for foreign exchange.

Like Jesus, by order of the Empire.
Poor glorious shepherd,
Abandoned
By your own brothers of the pastoral staff and of the
Table. . . !
(The curiae could not understand you:
No well-to-do synagogue can understand Christ.)

Your poor, yes, accompanied you,
In faithful anger,
Pasture and flock, at the same time, of your
prophetic mission.
The People made you holy.
The hour of your People consecrated you in the
appointed time of God.
The poor taught you how to read the Gospel.

Like a brother hurt by such murder of brother by
brother,
You knew how to cry, alone, in the Garden.
You knew fear, like a man in combat.
But you knew how to give your word, in freedom, the
ring of a bell!

And you knew how to drink from the double chalice
of the Altar and of the People,
With one single hand devoted to service.
Latin America has already laid you in its glory of
Bernini
In the foamy halo of its seas,
In the angry canopy of the alert Andes,
In the song of all its streets,
In the new Calvary of all its prisons,
Of all its trenches,
Of all its altars. . . .
In the secure altar of the sleepless heart of its
children!
San Romero of America, our shepherd and martyr:
nobody will silence your last homily!

Romero Rap: The Voice of the Strong



Fragment of Romero Mural in the international airport in San Salvador. Photo by Johan Bergstrom-Allen / Romero Trust

If we ever wondered if Romero has relevance for young people in El Salvador today, the Romero Rap by Pescozada surely shows that his message lives on through hip-hop. If you have a moment, take a look at the YouTube video (in Spanish): <https://www.youtube.com/watch?v=IQj9o7UZ5p8>

Memories in Mosaic

Romero's nomination for the Nobel Peace Prize

"In 1978 we decided to nominate Romero for the Nobel Peace Prize through the Catholic Institute for International Relations - CIIR.. *Time* magazine had just published an article on the situation in El Salvador and had praised Romero. Armed with our own letter of recommendation and with copies of the article, I went to party conferences to collect signatures of support from among the British parliamentarians. That's how I gathered 118 signatures from parliamentarians of all the various parties. We understood that just nominating him was a way of providing some protection for him. In El Salvador there was complete silence on the part of the government. The media decided not to say anything either until finally, *La Prensa Grafica* was forced to. They published the news in about two inches of text on some forgotten corner of page 30-something. But the people in the archdiocese enlarged the tiny article and turned it into a poster. "Monseñor Romero nominated for the Nobel Peace Prize", it said. Posters were distributed in all of the parishes, and immediately they went up on the walls and doors of churches and chapels around the country."

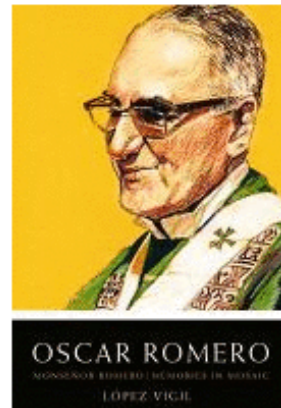
(Julian Filochowski)

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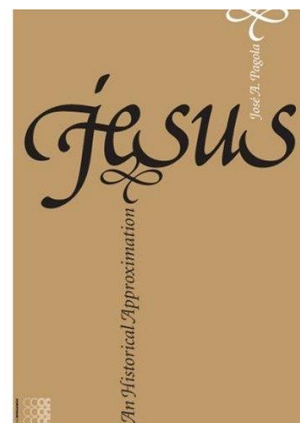
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