

Romeronews

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“Remembering Romero”

2010 Archbishop Romero Lecture by Fr Thomas Greenan

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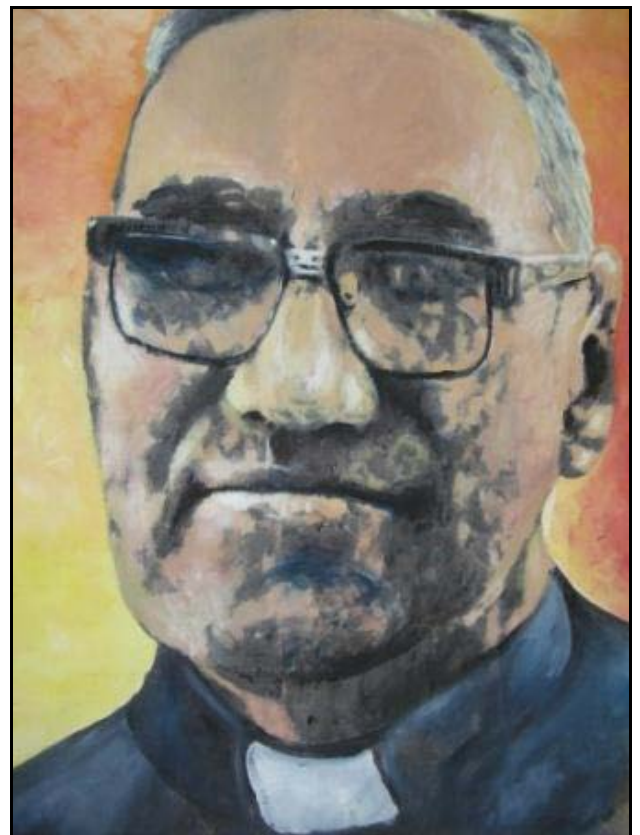
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** BARGAIN OFFERS **



Portrait of Monseñor Romero,

The painting hangs in the offices of Equipo Maíz, San Salvador

2010 Archbishop Romero Lecture

Edinburgh, Glasgow, Leeds, Liverpool and London
22 June – 2 July

Fr Thomas Greenan is travelling home to Britain from Central America to give the 2010 Romero Lecture in June and July. He will speak at the Lauriston Centre in Edinburgh, St Aloysius Church in Glasgow, Liverpool Hope University, the Cathedral Hall in Leeds and at St Martin-in-the-Fields in Trafalgar Square, London.

Entry is free & all are welcome.

Fr ‘Tommy’ Greenan is a priest of Edinburgh diocese, now living and working in the remote Petén area of Guatemala. He spent many years as a missionary priest in El Salvador before moving to neighbouring Guatemala. He has researched and written a major study which compares and contrasts the lives of Saint John Chrysostom in the 4th Century and Archbishop Romero in our own times. We hope that Fr Tommy will bring us new insights into Archbishop Romero’s life and teaching.

Visit our website at www.romerotrust.org.uk

2010 Romero Lecture – Dates and Venues

EDINBURGH: Tuesday June 22nd at 7.30pm in the Lauriston Jesuit Centre, next to Sacred Heart Church. Cardinal Keith O'Brien will be with us.

GLASGOW: Wednesday June 23rd at 7.30pm at the Ogilvie Centre in Rose Street, next to St Aloysius Church.

LIVERPOOL: Friday June 25th at 7.30pm in Lecture Theatre A, at the main Childwall Campus of Liverpool Hope University, L16 9JD, which can be approached from the Taggart Avenue entrance.

LONDON: Sunday June 27th at 7.30pm in St Martin in the Fields Church in Trafalgar Square following on from an evening service with a Romero theme at 6.30pm.

LEEDS: Friday July 2nd at 7.30pm in the Wheeler Hall, St Anne's Cathedral, Great George Street, LS2 8BE.

Romero Mural unveiled at San Salvador Airport

Tearful scenes at airports are nothing unusual. Emotional farewells as families are separated and tears of joy as they are reunited when a long-lost loved one returns home are an everyday occurrence at airports around the world. In a country of migrants and exiles like El Salvador, where grinding poverty, violence and lack of prospects have forced one in four Salvadorans to abandon their home country in search of work, divided families and the pain of separation are an ever-present reality.

But the tears shed at the bustling international airport of San Salvador on 24th March this year were of a different order. The day marked the 30th anniversary of the killing of Archbishop Romero and the group of people gathered in the modest departure lounge by Gate 9 were by no means an average family.



Crowds gather at the unveiling ceremony

Gaspar Romero, Archbishop Romero's younger brother, an array of nieces and nephews and other relatives were guests of honour at a ceremony to unveil a mural in honour of El Salvador's murdered Churchman – universally known simply as "Monseñor". After a week of commemorative events: Masses, liturgies, vigils, processions, festivals, conferences, organised by the Church in El Salvador, this event at the airport was to be the government's official tribute of recognition – for the first time in thirty years – of the anniversary of Romero's death.

A small group of invited guests took their places in rows of seats to await the arrival of the President, Mauricio Funes: – the Papal Nuncio, the diplomatic community, Government Ministers and representatives of religious congregations as well as a scattering of guests – including CAFOD and the Romero Trust - from the Church and solidarity groups around the world.



Julian Filochowski, chair of the Romero Trust, gets a closer look

Pride of place at the proceedings was given to Monsignor Ricardo Urioste, close collaborator and secretary to Romero throughout his time as Archbishop, who, throughout decades of war, bitter civil conflict and deep-rooted political divisions had done more than anyone to keep the memory of Romero alive. At the back of the departure lounge dozens of TV cameramen and journalists jostled for position to capture the historic event.

President Funes had already announced earlier in the week that the airport mural in honour of Monseñor would be a source of pride, the first thing that people would see when they arrived in El Salvador “so that all visitors from around the world should know whose country they are coming to...the land of Monseñor Romero.”

All week speculation had been growing about just what President Funes might say at the ceremony. A few days earlier, before a crowd of tens of thousands at the national monument of “El Salvador del Mundo” – the Saviour of the World - he had described Archbishop Romero as the “greatest Salvadoran in our history” and pledged that the success of his government should be judged in relation to the extent to which it reflected the kind of government that Monseñor might have prayed for. Perhaps the airport might be renamed in his honour? - was the rumour on everyone’s lips.



Mgr Ricardo Urioste, friend and colleague of Archbishop Romero, was one of the guests of honour at the ceremony



First Lady, Vanda Pignato, expresses her joy at this momentous occasion

As the strains of the rousing national anthem faded, the President, accompanied by his wife Vanda Pignato, who is also the country’s first-ever Minister for Social Inclusion, took his place at the podium: the assembly listened in expectation:

“In the name of the Salvadoran State, as Constitutional President, I declare that thirty years ago today, Monseñor Oscar Arnulfo Romero was a victim of the illegal violence of a death squad. In those terrible years these death squads claimed the lives of thousands of people, and they acted with the protection, collaboration, acquiescence and direct involvement of agents of the State. The perpetrators of the murder of Archbishop Romero have been identified both by the investigations of the United Nations and the Inter-America Human Rights System and I accept these findings.”

“In recognition of this, as President of the Republic: I BEG FORGIVENESS...”

As his audience gasped, Funes struggled to quell the emotion in his voice and repeated: “I beg forgiveness, for this magnicide committed thirty years ago, from the family of Monseñor Romero, to whom I offer my condolences and support in uncovering the truth, I beg forgiveness from the people of El Salvador, the wider family of Monseñor, I beg forgiveness from the Catholic Church, Salvadoran and Universal, for the loss of one of her most exemplary Pastors, and I beg forgiveness from

the thousands of families who fell victim to this unacceptable violence and particularly the religious congregations who keep alive his legacy for peace and respect for human rights.”

Amidst thunderous applause and tears, Gaspar Romero stood up to make a simple statement of his happiness to accept this apology on behalf of the family, before the unveiling of the mural as a permanent memorial to his brother.



“Justice” read the posters

The ceremony perhaps marked the start of a long road of reconciliation in El Salvador, where the kind of government, of justice and the “option for the poor” which Archbishop Romero dreamt of might come a little closer, where the best of El Salvador’s youth will no longer have to abandon their homes and their loved ones, and where the shedding of tears will be for joy.

Archbishop Bernard Longley and Bishop Arthur Roche attend Romero Anniversary Celebrations in El Salvador

Archbishop Bernard Longley of Birmingham and Bishop Arthur Roche of Leeds travelled to El Salvador in March to attend the commemoration events organised for Romero’s thirtieth anniversary.

Hosted by CAFOD, they spent about a week in El Salvador, meeting people who had known Archbishop

Romero personally and visiting the places where he lived and preached.

The anniversary celebrations culminated on the evening of Saturday 20 March with an open-air Mass in front of San Salvador cathedral. Archbishop Bernard and Bishop Arthur were joined at the altar by church leaders from around the world and looked on as thousands of Salvadorans gathered to honour Romero’s life and martyrdom.

Hours earlier, worshippers walked through the streets of San Salvador, holding candles in a Pilgrimage of Light. They stopped along their journey at five Stations of the Cross, where they reflected on Romero’s homilies.

After Mass, many people stayed on in the cathedral square for an evening of Salvadoran music and an all-night vigil.

Archbishop Bernard and Bishop Arthur took the opportunity of their stay in El Salvador to visit Tutela Legal, the Archdiocesan human rights office, which was set up by Archbishop Romero in the late 1970s.

The group also travelled west to the village of Puentecitos where they enjoyed a delicious plate of roast chicken with local farmers working with the Jesuit Development Service.



Archbishop of San Salvador, José Luis Escobar Alas, (far left) with Bishop Arthur Roche, (third from left) at the open-air Romero Mass in the cathedral square of San Salvador

Romero Anniversary Events in Britain

In many dioceses of Britain, special Masses and Ecumenical Services were held to mark the thirtieth anniversary of Archbishop Romero's death. About five hundred people from many different Christian traditions attended the service at York Minster on Saturday 20 March. A similar number gathered for a beautiful evening service at Westminster Abbey on Palm Sunday 28 March at which Archbishop Rowan Williams preached.



At the Great West Door of Westminster Abbey, Julian Filochowski, Chair of the Romero Trust, lays a wreath for Romero, accompanied by Cardinal Cormac Murphy O'Connor, Werner Romero, the Ambassador of El Salvador and Dr John Hall, the Dean of Westminster,

Sermon by the Archbishop of Canterbury Dr Rowan Williams

Sentir con la Iglesia: 'feeling with the Church'. This was Oscar Romero's motto as a bishop. You'll see it in many photographs inscribed on the Episcopal mitre he wore. It is in fact an ancient phrase, very often used to express the ideal state of mind for a loyal Catholic Christian; indeed, it's usually been translated as 'thinking with the Church'. It can be used and has been used simply to mean having the same sentiments as the Church's teaching authority.

But the life and death of Monseñor Romero take us to a far deeper level of meaning. Here was a man who was by no means a temperamental revolutionary. For all his compassion and pastoral dedication, for all the intensity of his personal spirituality as a young priest and later as a bishop, he seems originally to have been one of those who would have interpreted *Sentir con la Iglesia* essentially in terms of loyalty to the teaching and good order of the Church. And for all the affection he inspired, many remembered him in his earlier ministry as a priest who was a true friend to the poor - but also a friend of the rich. In the mordant phrase of one observer, 'His thinking was that the sheep and the wolves should eat from the same dish'.

His breakthrough into a more complete and more demanding vision came, of course, as a result of seeing at close quarters what the wolves were capable of, and so realising the responsibility of the shepherd in such a situation. The conversion that began with the vicious slaughter of innocent peasants by the Salvadoran National Guard in 1974 and 1975 came to its decisive climax with the murder of his Jesuit friend Rutilio Grande in March 1977, a few weeks after Romero's installation as Archbishop.

From that moment on, *Sentir con la Iglesia* had a new meaning and a deeply biblical one. 'The poor broke his heart', said Jon Sobrino, 'and the wound never closed.' 'Feeling with the Church' meant, more and more clearly, sharing the agony of Christ's Body, the Body that was being oppressed, raped, abused and crucified over and over again by one of the most ruthless governments in the western hemisphere. In the early summer of the same year, 1977, in the wake of the atrocities committed by government forces at Aguilares, he spoke to the people in plain terms: 'You are the image of the divine victim... You are Christ today, suffering in history'.

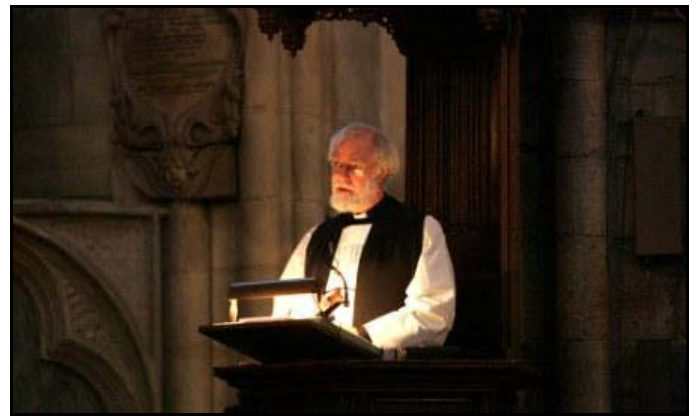
These words were uttered in a town where the soldiers had shot open the tabernacle in the church and left the floor littered with consecrated hosts. There could be no more powerful a sign of what was going on in terms of the war of the state against the Body of Christ. Romero knew that in this war the only weapons of the Body were

non-violent ones, and he never spared his criticisms of those revolutionaries who resorted to terror and whose murderous internal factionalism and fighting were yet another wound in the suffering body of the people. For him the task of the Church was not to be a subsidiary agency of any faction but to be the voice of that suffering body. And so his question to all those who have the freedom to speak in the Church and for the Church is 'who do you really speak for?'

But if we take seriously the underlying theme of his words and witness, that question is also, 'who do you really feel with?' Are you immersed in the real life of the Body, or is your life in Christ seen only as having the same sentiments as the powerful? *Sentir con la Iglesia* in the sense in which the mature Romero learned those words is what will teach you how to speak on behalf of the Body. And we must make no mistake about what this can entail: Romero knew that this kind of 'feeling with the Church' could only mean taking risks with and for the Body of Christ – so that, as he later put it, in words that are still shocking and sobering, it would be 'sad' if priests in such a context were not being killed alongside their flock. As of course they were in El Salvador, again and again in those nightmare years.

But he never suggests that speaking on behalf of the Body is the responsibility of a spiritual elite. He never dramatised the role of the priest so as to play down the responsibility of the people. If every priest and bishop were silenced, he said, 'each of you will have to be God's microphone. Each of you will have to be a messenger, a prophet. The Church will always exist as long as even one baptized person is alive.' Each part of the Body, because it shares the sufferings of the whole – and the hope and radiance of the whole – has authority to speak out of that common life in the crucified and risen Jesus.

So Romero's question and challenge is addressed to all of us, not only those who have the privilege of some sort of public megaphone for their voices. The Church is maintained in truth; and the whole Church has to be a community where truth is told about the abuses of power and the cries of the vulnerable. Once again, if we are



Archbishop of Canterbury, Dr Rowan Williams, preaching at the Romero service at Westminster Abbey

serious about *Sentir con la Iglesia*, we ask not only who we are speaking for but whose voice still needs to be heard, in the Church and in society at large. The questions here are as grave as they were thirty years ago. In El Salvador itself, the methods of repression familiar in Romero's day were still common until very recently.

We can at least celebrate the fact that the present head of state there has not only apologized for government collusion in Romero's murder but has also spoken boldly on behalf of those whose environment and livelihood are threatened by the rapacity of the mining companies, who are set on a new round of exploitation in El Salvador and whose critics have been abducted and butchered just as so many were three decades back. The skies are not clear: our own Anglican bishop in El Salvador was attacked ten days ago by unknown enemies; but the signs of hope are there, and the will to defend the poor and heal the wounds.

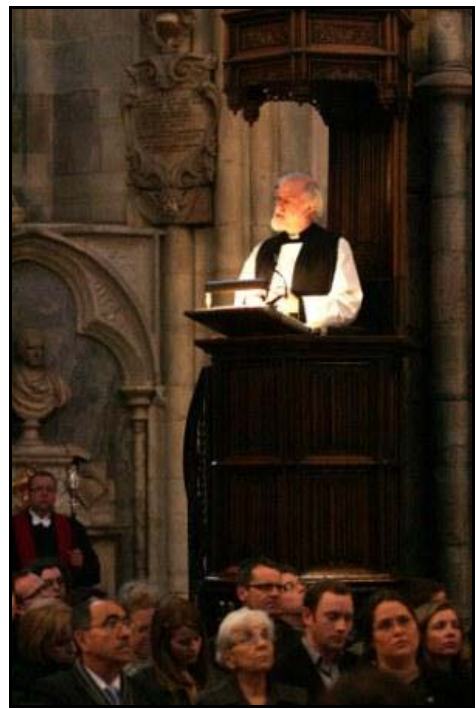
On one occasion when Monseñor Romero was returning from abroad, an official at the airport said loudly as he passed, 'There goes the truth'. It is hard to think of a better tribute to any Christian. If we believe that the Church is graced with the Spirit of Truth, we need to remember that this is not about a supernatural assurance that will tell us abstract truths: it is, according to Our Lord in the Gospel of John, a truth that 'convicts' – that exposes us to a divine presence, a light that will show us who we are and what the world is and where our values are adrift.

The Church has to be truly the dwelling place of the Spirit by becoming a place where suffering and injustice are named for what they are. It may not make for a superficially placid Church; but only when truth about human pain is allowed an honest voice can there be healing for Church or world. The deepest unity of the Body is created by Christ's own embrace without reservation of the appalling suffering, the helplessness and voicelessness, the guilt, the frustration, the self-doubt of human beings, so as to infuse into it his own divine compassion.

With Christ, said Romero in a Christmas sermon, 'God has injected himself into history'. If that is the foundation for the unity of the Body, a true martyr-saint is someone who does not belong to a faction or party in the Church, who is not just a simple hero for left or right, but one who expresses clearly and decisively the embrace of Christ offered to all who suffer, who struggle, who fear to be lost and fear even more to be found. It is an embrace offered to all, including those who are trapped in their own violence and inhumanity: it is good news for the rich as well as the poor.

But the embrace of Christ for the prosperous, let alone the violent, is not a matter of getting sheep and wolves to mingle freely; it is an embrace that fiercely lays hold on the sinner and will not let go until love has persuaded them to let go of their power and privilege. That was the love out of which Monseñor Romero spoke in his last sermon when he urged the soldiers of the government to lay down their arms rather than obey unjust orders and commanded the rulers of El Salvador to stop the murder and repression.

That was the love which provoked exactly what the love of Our Lord provoked – that ultimate testimony to the emptiness and impotence of violent power that is murder. Organised evil has no final sanction except death; and when death is seen, accepted and undergone for the sake of the only true power in the universe, which is God's love, organized evil is helpless. It is exposed as having nothing to say or do, exposed as unreal, for all its horrific ingenuity and force.



Ruben Zamora, the Salvadoran Ambassador to India, (pictured bottom left) attended the Service at Westminster Abbey with his wife Maria Ester (second left)

'Life has the last word', said the great Gustavo Gutierrez preaching in 1995 in memory of the martyrs of El Salvador. 'Life has the last word' is a good text for Holy Week. Exactly thirty years ago today, the Requiem Mass for Monseñor Romero – a mass which was attended by people who are present here today – was interrupted by violence and overshadowed by more deaths. It must have seemed that the forces of death were still active and resourceful. So they were and are; yet the Mass itself embodies the truth that life is triumphant and active in the very heart of evil, betrayal, rejection and violence; it is the breaking of bread in the same night in which Jesus was given up to death, as our liturgies remind us.

Today we give thanks for Oscar Romero's witness to life, the life of Christ in his Body; and, as we embark on Holy Week, we are left with the questions that Jesus puts to us again and again, in his own words, his death and resurrection, but also in the life and death of his saints and martyrs: 'Whose is the voice you speak with? Whose are the needs you speak for? What is the truth you embody?' *Sentir con la Iglesia*: can you – can we – make this more than an aspiration, so that we may 'gain Christ and be found in him'?

**Homily by the Archbishop Vincent Nichols
at Westminster Cathedral on 24 March 2010**

Oscar Romero was Archbishop of San Salvador from February 1977 until 24 March 1980. Today we come to pray, on the thirtieth anniversary of his death, in thanksgiving for the witness he gave during those three years of his episcopacy and for the people of El Salvador. In doing so we keep in mind all who are deprived of basic needs, especially of a place to live and of a chance for education. The memory of Archbishop Romero, whose funeral was attended by over 200,000 people, will be treasured today in many parts of the world, but with especial devotion and gratitude in El Salvador. There, thankfully, so many things have changed so that today the man shot to death by the authorities is now recognised by all as a champion of truth and as an heroic voice for the poor.



Archbishop Vincent Nichols (far left) visiting El Salvador in 1986 whilst General Secretary of the Bishop's Conference. The late Bishop Anthony Hitchen is also pictured (centre) with Clare Dixon of CAFOD.

The situation was not so peaceful when, in my turn, I went to El Salvador in February 1985. I have never forgotten the days we spent there, my visit to the tomb of Archbishop Romero in the still incomplete cathedral, standing in the midst of a chaotic city as a sign of the strength and defiance of the Church in the face of repression and violence. During that visit we met with so many people: the missionary priests from abroad, including the now famous Jesuits, some of the local diocesan priests, the Vicar General, Bishop Rivera y Damas, the British Ambassador and many local people.

A number of things were clear. At that time, everything was politicised, everything seen in ideological terms. There was no middle ground. Then, secondly, it was clear that violence and threat were everywhere. One diocesan priest told me that if he so much as had a bidding prayer for the refugees, encamped in the grounds of the seminary next to his church, then his sister and her family would be threatened or killed. A third memory stays in my mind: in that small country, not much bigger than Wales, there were thousands and thousands of refugees, people forced off their land and living with next to nothing, and no security at all.

We are now familiar with the heroic stand taken by Archbishop Romero. He was determined to follow a clear path. Week by week, in a way that riveted attention, he spoke the truth of how things were. He named all those who, in the course of the week, had been murdered by agents of the government. He made sure that they were not forgotten, nor discarded as worthless as their killers wanted. He worked to alleviate the suffering of the poorest, making resources available, using his time to be with them. He worked to improve their prospects, encouraging the church congregations to see that the Gospel has to be lived in action, actions aimed at the integral human development, of which we speak today.

This was his programme, a programme he followed with courage in the extreme and difficult circumstances which were the fruit of systematic exploitation and which led, a short time after his death, to the outbreak of a twelve year long civil war. This was a brave path which drew both criticism and support. Today we are proud to recall the unequivocal support given to Archbishop Romero by our own Cardinal Hume. As early as June 1977, the Cardinal wrote to the Archbishop expressing his deepest concern about the events he faced in El Salvador.

This is what our Cardinal wrote:

'Many reports have reached me of the increasing tensions and violence since the elections. I have been saddened by the widespread repression of peasant

farmers and by the killing of the Foreign Minister. However I am especially concerned at the violent attacks on the Church in El Salvador which have culminated in the murders of Fr. Rutillio Grande and Fr. Alfonso Navarro. It is depressing that their only 'crime', like other priests who have been tortured or expelled, was that they preached the Gospel message of social justice to the poor. The stand that you personally have taken, supported by your fellow bishops, is an inspiration to the Church throughout the world.'



Monseñor vive! Monseñor is alive! reads the poster in Guarjila, a small town in the former conflict zone of Chalatenango

At the heart of that stand was Oscar Romero's repudiation of violence. And it was his brave direct appeal to members of the army and the police to refuse orders to kill which, as we know, provoked his own murder on 24 March 1980 in the chapel of the Hospital of Divine Providence while actually celebrating Mass.

Today we join with so many people in thanking God for this outstanding bishop who sought to be faithful to his calling, the calling and promise of every bishop, to make the care of the poor his special concern. In his final homily, Archbishop Romero said: 'Those who surrender to the service of the poor through love of Christ will live like the grain of wheat that dies....The harvest comes because of the grain that dies...We know that every effort to improve society, above all when society is so full of injustice and sin, is an effort that God blesses, that God wants, that God demands of us.' And he was not afraid to pay the price.

Today, as we give thanks to God for this remarkable witness, what do we learn for ourselves? Our circumstances in this country are not cast in such extreme conflicts. We are thankful for our tradition of democratic politics and the rule of law by which we handle the exercise of power. Yet there are many places in the world where this is not so and we keep in our prayers all who suffer through the misuse of power and the domination of heartless and oppressive self-interest. Indeed we are committed, through actions which reflect our Gospel commitment, to bring assistance to the huge number of poor and deprived people in the world, working in partnerships with many others of good will. But here, in our circumstances, what do we learn? Perhaps most of all we can be inspired by Oscar Romero's courage to speak the truth of the human reality that is before our eyes. This is a fundamental commitment in service of the Gospel. But it is always costly. We know how easily events are manipulated, how 'facts' are distorted to fit a predetermined narrative, often one that is fashioned to serve another purpose, whether of a political or an economic nature.

We know how, in the Church too, we can be tempted to hide distressing failure and we can recognise the cost of doing so. Yet the first step towards a freedom of action is the courage to name and acknowledge the truth, whether that is true effects of the financial crisis, the truth of the failures in the care of the vulnerable elderly, the real effects of sexual permissiveness, or the real impact of social breakdown and of poverty in this country. Then the inspiration of the Gospel will produce in us the desire to act in the service of this truth and in support of those most in need. In all of this we must take care, as Oscar Romero did, that our words and actions, expressed in the name of the Church, do not spring from any political ideology but from a commitment to the dignity of every person and from a commitment to the common good, a good which excludes no-one from its embrace. This was the framework of his thought. And these are the perspectives which we are to bring to our own forthcoming election and which we bishops have expressed in our document 'Choosing the Common Good'.



Mural of Archbishop Romero in the border town of Arcatao.

The words read "The people's cry for liberation is a clamour that rises to God and now nothing and no-one can silence it."

Oscar Romero was a preacher of astonishing clarity and power. As we recall his life and his death, let us listen again to his words. These are words addressed to us as we travel through these last days of Lent. These are words that he would wish us to take to heart for they spring from the depth of his own spiritual journey, one which all of us must travel. They were spoken on the 23 March 1980, the day before he was killed:

'How easy it is to denounce structural injustice, institutionalised violence, social sin! And it is true, this sin is everywhere, but where are the roots of this social sin? In the heart of every human being. Present-day society is a sort of anonymous world in which no one is willing to admit guilt, and everyone is responsible. We are all sinners, and we have all contributed to this massive crime and violence in our country. Salvation begins with the human person, with human dignity, with saving every person from sin. And in this Lent this is God's call: Be converted!'

Amen, indeed, amen to that. May the life and words of this holy bishop inspire us all on our journey of conversion and in joyous service of the Lord.

'God our Father, you blessed your servant Oscar Romero with a love for the poor and a passion for justice. United with Jesus your Son, he gave his life at the altar in love for your people. Pour your Holy Spirit

upon your Church. Grant that we too may recognise and serve Jesus in those most in need, and bring your love and compassion, your peace and justice to our world. Amen.'



Lázaro Rodríguez at his workshop in La Palma, holding a cross dedicated to Archbishop Romero

Pilgrimage to El Salvador in November 2010

We are happy to announce that bookings are still open for the Archbishop Romero Trust Pilgrimage to El Salvador which will take place in November 2010. Over ten days the pilgrimage will give the opportunity to visit the "holy places" associated with Archbishop Romero and the martyrs of El Salvador and to meet with people who lived through the troubled times and are now working to rebuild their society and country. It involves departure from London on Wednesday 10 November and a return into London Heathrow on Sunday morning 21 November. It is arranged in conjunction with the experienced Travel and Pilgrimage Organizer, Anthony Coles, who will accept bookings and provide full details of the planned journey and programme.

The pilgrimage will include a morning at the Carmelite Hospital where Romero lived, mass in the Chapel there

where he was assassinated in 1980 and a visit to the Cathedral where he preached his famous homilies and where he is buried. We shall go to the place where four US religious women were raped and killed in that same year and we shall spend time at the University where the six Jesuits and their housekeepers were gunned down in November 1989. We shall travel outside the capital city to Ciudad Barrios, Romero's birthplace, to Aguilares, the site of Fr Rutilio Grande's murder and to El Mozote, a remote village in the east of the country where one of the worst massacres of the civil war took place.

Additionally we shall see the lakeside town of Suchitoto Museum visits and lunch by the Pacific Ocean are also included in the schedule. There will be a visit too to one of the poorer, troubled areas of the capital city in the company of one of the religious team working there. Talks, special masses and prayer services are included in the programme.



The El Mozote memorial honours victims of the 1981 massacre

Clare Dixon and Julian Filochowski together with Anthony Coles will accompany the pilgrims and the group will not exceed thirty persons in all. We are booked to stay at the Loyola Centre in San Salvador, run by the Central American Jesuit Province. The centre provides guest accommodation in simple furnished en-suite single and twin-bedded rooms.

The cost of the pilgrimage will be **£1,395** per person inclusive of flights to and from London, accommodation, meals and the full programme in El Salvador. For

further information and to make a booking or 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



One of the beautiful volcanoes that marks the Salvadoran landscape

Every day, what he said was what gave us life
Anecdote by Matina Guzmán

Every day, what he said was what gave us life. His sermons were the most eagerly anticipated event of the week. I was working in the communities of San Ramón, and on Sundays I would leave my house and walk to the Cathedral. I didn't have to carry a radio with me to hear his homily because I could hear it the whole way there: there wasn't a single house that didn't have its radio on listening to him. My entire route was a homily! It was a chain of radios with a broadcast as uninterrupted as if it were a single transmission.

Extracts from *Memories in Mosaic*, by María López Vigil, a collection of stories about Archbishop Romero – available from the Archbishop Romero Trust. See Bargain Offers below.

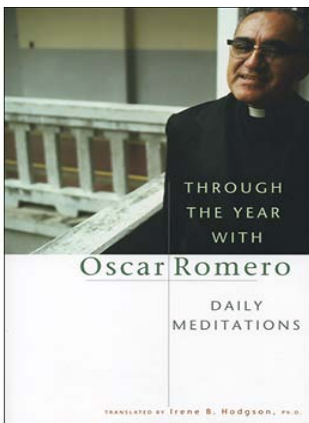
The Light was Red
Anecdote by Rogelio Pedraz

The light was red so I stopped. I was listening to the homily on my car radio, when I realised there was a police patrol car next to me, also waiting for the light to change. Right away, I turned off the radio. But I didn't miss anything – not even a word. I kept on listening to Monseñor, because the policemen had their radio tuned to the homily too!

Extracts from *Memories in Mosaic*, by María López Vigil, a collection of stories about Archbishop Romero – available from the Archbishop Romero Trust. See Bargain Offers below.

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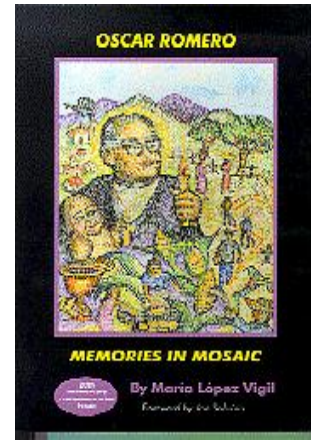
Through the Year with Oscar Romero: Daily Meditations



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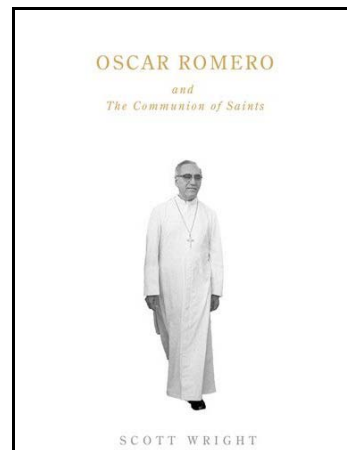
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