

Holy Trinity Dunfermline



March & April 2016
Magazine

Registered Charity No. SCO15181

Holy Trinity Church, Dunfermline

with St Margaret's, Rosyth

Diocese of St Andrews, Dunkeld & Dunblane

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Vestry Secretary *vacancy*

People's Warden	Linda Sherwood	01383 416558
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Services	Sunday	Eucharist	8am (first Sunday of month only)
		Sung Eucharist	11am
		Young Church	11am
	Thursday	Eucharist	10.15am

The views and opinions expressed in this magazine are those of the authors of the articles and do not necessarily reflect the official policy or position of the Vestry (Trustees of the Charity) or of the Scottish Episcopal Church

Editor's blog

Taking on a new responsibility is never easy, so I've been very grateful for all your support and encouragement as I settle into my new role as editor of this magazine. For example, the fact that none of you told me the rota for February was entitled 'Duty Rota for November' was very kind. I only discovered this when starting to edit the new issue (how many of you hadn't even noticed?!). Ah well, we learn by our mistakes.

I would especially like to say a huge 'thank you' to Elaine Cromwell, who gave up a Sunday afternoon in January to tutor me in HTD magazine editing and get me started on the February issue. Elaine dedicated a vast amount of her own free time to the production of this magazine over a number of years, and I am only just beginning to appreciate what that entails (a lot of chasing people for articles and frustrating amounts of time trying to format in Word).

The taking on of new responsibilities is a bit of a theme in this issue, with the search continuing for someone to fill the role of Vestry Secretary. Please read Jack's article on page 5 and consider prayerfully whether that someone could be you.

On page 12 we hear from Tony Clapham, who is leaving us for pastures new in Fort William. Our prayers go with him as he takes this next step.

This issue also features an article on Mother's Union and the inspiring way in which local members have embraced change – see page 14.

It's great to have so many contributions to this issue of the magazine. Our rector, Alison, has done an excellent job of putting me in touch with people and coming up with ideas. We are currently thinking about how to develop the magazine. You may notice that this issue covers two months, which is one of the changes we are considering.

Change can be a scary thing, but it also offers fresh opportunities and insights. So please do let me know your thoughts and ideas about the magazine. What do you enjoy reading? What else would you like to see included? Do you have anything you could offer? Email me!

Caroline Mitchell (carolinesking@hotmail.com)

Round-up

50/50 Club winners

Next draw: 13th March

			£
14 Feb	1st	Ken & Fay Spink	100.00
	2nd	Isabella Gibson	82.00
	3rd	Gavin Wedge	40.50
		Donation to HTD	222.50

THANK YOU TO...

- Jack and Gill Wardell for organising the Burns' Supper
- Dorissia Forsyth and Linda Sherwood for organising the International Feast on behalf of the Mothers' Union
- Pam Grimley for organising the Shrove Tuesday Pancake Party

Please know you are all appreciated!

Financial Report

At the end of January, the General Fund income was £26,442 and the expenditure £28,278, giving a deficit to date of £1,836.

The retiring collection for the British Heart Foundation on 31st January was £146. The Rector's Fund for the needy of the parish has a balance of £229.

Peter Hutchings

Please consider increasing your regular donations to help overcome the deficit



Dear Friends, you may have heard that our Church needs a new Vestry Secretary. I have been filling in for the past 6 months or so, but I really have run my course in terms of Vestry Service. After 15 years as Rector's Warden and 14 years as Magazine producer I thought I had done my bit, but I was called back at the 2011 AGM.

Now as I approach compulsory retirement after a further 6 years, I know that I am not a good candidate as Secretary on several counts.

But what about you? Have you got the calling? This is a great opportunity for someone with enthusiasm to serve our church in this important position.

Guidance to the main responsibilities which are likely to be expected of the Vestry Secretary can be found on the Scottish Episcopal Church website at: <http://www.scotland.anglican.org/vestry-resources/vestry-responsibilities/responsibilities-of-the-vestry-secretary/>

The main regular tasks include:

- The arranging of Vestry meetings, including agreeing and circulating Agendas
- The taking of Minutes at Vestry meetings, and their circulation to Vestry members and officials
- The convening of, and taking minutes at, the Annual Meeting
- Attending to any relevant action points arising from the Vestry meeting

If you would like to know more about the role, please speak to Alison, Pam Lynn or me.

Jack Wardell

MU INTERNATIONAL FEAST - FIESTA FINALE!



This year's International Feast was the best yet! Sadly, however, this will be Dorissia's last feast. She is hanging up her ladle after 9 years – but not before realising £490 this year for the Mothers' Union overseas fund and the MU relief fund.

This is a terrific achievement. A massive well done should go to all those who helped Dorissia make it such a culinary success. The preparation of food is something that Holy Trinity MU is really good at and of course, if it can make money for the much needed projects the MU are involved in, then so much the better!

This year's International Feast also celebrated 140 years of the Mothers' Union. Therefore, before the meal began in earnest, Barbara Key gave a short speech telling of the MU's humble beginnings when Mary Sumner, the young wife of the Rev Sumner, held a meeting in the rectory for a handful of young mothers. Mary was determined to help these young women bring up their children in a Christian family environment. She was also concerned that married life should be supported within the church. Mary was so shy and nervous about speaking at the meeting that her husband had to do the talking for her. This did not stop Mary and she soon became much more confident. The Mothers' Union was born. Her aims are every bit as important today. Of course times change, but women joining together to pray and support each other is every bit as important today as it was 140 years ago.

The MU is still going strong and is a world-wide organisation supporting young mothers and communities all over the world.

Back to the feast... Rev Alison said Grace and the feast began in earnest feeding 52 people with plenty to spare for seconds. The menu consisted of: Creole beef curry; Mustard chicken; Mung beans with shallots and coconut; Lentil dahl; Sweet potato and lots of rice; Pavlova, Chocolate torte, Trifle and Fruit salad.

They were all perfect, and much thanks must go to those who slaved away in their kitchens to produce such mouth-watering fare.

Thanks must also be given to Martin Tarr, who produced the menus, made all the flags for the quiz and printed the posters of the MU women in Cameroon. These were very expertly done. The quiz was really good fun, as was the raffle. Wow, there were so many prizes! Thank you Barbara and Rod for running this with your usual flair, and congrats to all those who won a prize.

Special thanks should go to Pam Pryde for making the MU cake, which you see in the photo (don't we all look swanky?!!!). A well done to Jill for her greeting skills and ensuring everyone got a seat (the chocolate torte was really yummy too Jill), and personally I would like to mention Peter Cozens who helped Winnie and Isobel with the dishes; what a help... QUICK, MAKE THIS MAN AN MU MEMBER!!!!

Valerie Leslie

Pipe Organ Working Group

As you're aware, we have a fine manual tracker pipe organ built originally for our church in 1894. Being a manual tracker – which means that between pressing a key and sound coming from the pipe there is a complex network of mechanical connections – the mechanical components do need regular maintenance, and occasionally remedial work. We last had reasonably major work carried out in 1994, and before that in the 1960's; the organ has continued to serve us remarkably well since that work was carried out. Indeed, the keyboards and their links and pipes (the 'manuals') continue in pretty good order.

You may have become aware over the past couple of years that occasional high-pitched squeaks, or missing notes, or other strange and unexpected noises emerge from the organ. If so, you'll appreciate that the time has come to carry out fresh maintenance and repair work to ensure we can continue to use this remarkable instrument for the next 50-70 years before any other major work will be required.

The main issue we have is with the pedals, and the connecting pedal sound-box. This hasn't been worked on since the current pedal board was fitted around 60 years ago.

In light of the time that has passed since last work was carried out, the Vestry has commissioned three organ builders/repairers to examine the full workings, and provide us with costed quotes for work they believe needs to be carried out to keep the organ in good order. These quotations give us options: full overhaul; major work only and the 'nice-to-have's on a wish list; and so on. To take this forward, the vestry have formed a small Organ Working Group, who will work with the Director of Music and selected specialists from the field of historic organ conservation, to prepare a recommended specification of works that need to be carried out. We expect to have the specification ready for Vestry consideration by summer 2016.



Inevitably there will be a cost. The Working Group are also endeavouring to establish sources of funding that could mitigate the financial impact; doubtless however we will need to find a portion of the funding ourselves. You will be kept up to date as the investigations progress.

Brendan Grimley

From the Pulpit

Sermon by Professor Oliver O'Donovan, 14th February 2016

He shall give his angels charge over you (Psalm 91:11, Luke 4:10)



If we want to experience the protecting care of the Lord, the Psalm tells us, we must go into the wilderness. He sets before us a terrible trek across desert terrain, liable to sunstroke at midday and fever in the bitter cold of night, exposed to bands of robbers and desert prowlers, other people dying right and left, nothing beneath our feet but flinty stones, venomous insects and deadly snakes; something, perhaps, like what too many refugees are experiencing at present.

But then we read that Jesus, at the beginning of his ministry, retreated into the wilderness to spend a long time alone there. What makes a wilderness is what you don't find there. It is a place without features, without paths, without directions, where we look around for bearings, but cannot find them. Wilderness can have its stunning beauty, which you can appreciate when you are in a comfortable place to take it in, standing on a hilltop near here on a fine day and gazing over the moors, or sitting in front of a screen and watching "Lawrence of Arabia". But no one actually spends time in the wilderness without feeling very threatened by its oppressive sameness, its lack of human features and inhospitability to human interests.

In the forty days of Lent we are invited to recognise the bleakness of that experience as our own, when our life seems to lack points of human significance, directions, connexions, when each day is indistinguishable from the last and time stretches out like an empty space. No wonder the media prefer to remind us of the more comfortable human sentiments of St. Valentine's Day!

But Jesus spent time in the wilderness, led there by the Spirit. There was a divine calling that needed that environment: away from human concerns to be available for God's business, prepared for his mission. But there was a *human experience* that had to accompany it. Cut off from all the usual points of reference, from home, friends, temple and synagogue, without journeys

to make, people to pay attention, he faced dangerous possibilities. And it is not the divine calling, but the human dislocation that the story concentrates on. Why? Because it was what he wanted us to know about. We know about what Jesus experienced there for no other reason than that he told his disciples. He told them because he expected his disciples to follow him. If we are to be his disciples, we must go where he went. It has been his wilderness; it will be ours.

Never doubt it was a real experience of temptation, not a mock contest. Our salvation hung upon the faithfulness of this one man in the face of very human temptations. But what we must learn from his experience is that a world devoid of real features of interest becomes a world full of imaginary interests. The mind abhors a vacuum. And when there is nothing around us for the mind to feed on, it is quick to make suggestions. The wilderness is a place where nothing outside us seems important and everything inside us seems exaggeratedly important - fears are more fearful, hopes are more unrealistic, ambitions are more insatiable, resentments are more gnawing. And, of course, imagination turns constantly on what would be, if it were present and available, which it isn't, good. Temptation is always a good - at the wrong time, in the wrong place. Things that God has made and given for our welfare are held before us as objects of craving, and as causes of resentment when others have them.

A secure supply of food, a secure command of events, a secure protection in God's keeping. Those are the temptations that were set before Jesus. Security of body, soul and spirit; three undoubtedly good things. And the last of the three was the most terrible temptation, because it appealed to the highest ambition Jesus had, and it was clothed in the most beautiful of biblical words, the very words of the Psalm we have sung: "He shall give his angels charge over you". Jesus' ambition was to make God's glory known. The thread of glory, the Rector said last week, is woven through the story of Lent. And here it is today, but offered as a *false* glory, a *substitute* for the glory that the Father wished to reveal through Jesus.

The key to the three temptations is that the goods held before Jesus had to be *seized*, impatiently, not waiting God's time. And Jesus' last word of reply is, "You shall not tempt the Lord your God". To tempt God is to try to get ahead of him, to hustle him into acting, to make him get a move on when the blessings seem slow in coming. Waiting God's time is the lesson Jesus teaches from his wilderness trial. Every calling and duty, every opportunity to

advance, has a time at which it is offered to us. If we try to take it before its time, what we want to possess will possess us, and will destroy us.

While we wait on God's time, notice the curious detail at the end that the devil waits for his time, too. I have talked about suggestions in the mind and imagination; Jesus talked about "the devil". What does that add? The false fears, desires and ambitions that enter our minds are not just random thoughts that drift in and drift out again. If we let them, they take shape as evil purposes with long-term implications, alternative courses of action that lead us to deny that God is God. Purpose is joined up, wrong purpose as well as right purpose, and Jesus, with the highest calling that ever man had, is presented with a single alternative: to be the true servant of God his Father, or to be the servant of another purpose, opposed and malignant. And that, too, is something we share with him.

How, then, do we fortify ourselves against the imaginary and insubstantial objects of fear, desire and ambition? The key lies in the very first answer Jesus gives to Satan: "Man shall not live by bread alone...". The quotation is left unfinished, and we are expected to know how it finishes: "... but by every word that comes out of the mouth of God." God's speech to us is sufficient nourishment for the mind, and taking that speech of God upon our lips as we need it, to reflect on it and to pray with it, satisfies the imagination more profoundly. Jesus was proof against the devil's suggestions, because, though his stomach was empty, his imagination was well fed on the testimonies to God's will that he had known and meditated on since he was a child.

To draw upon God's word: not only to believe it, as Saint Paul said, within the heart, but to confess it with the lips. And the first thing we have to confess today is that the story of Jesus in the wilderness is a pattern for our story, too. That is what we mean when we say, "Jesus Christ is Lord".



Homily by Tony Clapham, 28th January 2016

Reading: Mk 1: 14-22

Alison asked if I would share a few words with you from my own faith journey. I thought immediately of the Apostle Simon Peter and parts of his own journey of faith with the Lord Jesus. Simon Peter is associated with having, shall I say, 'Foot in Mouth' disease, and the Gospel accounts tell of various times where the Lord Jesus had to point him in the right direction regarding his understanding of Jesus' ministry. For instance -

- Mk1: 17 – “Come, and I will make you fishers of men”
- Mark 8: 27 – 33 Peter learns that the Christ must suffer
- Mark 4: 41 – “Who is this? Even the wind and the waves obey Him!”
- Acts 10: 9 – 16 “Get up, Peter! Kill and eat.” Peter learns in Cornelius' house that the Gospel is for all people.

I can certainly relate to aspects of Peter's faith journey; the surprising ways in which the Lord Jesus has at times led me – and continues to surprise me!

From a childhood faith, in which I had a very real awareness of God, through my teenage years when, as far as I understood what a Christian was, I would have said I was one, I ultimately made my profession of faith at Heriot-Watt University. It was the beginning of my engineering degree and God simply asked me two questions: “Tony, you say you believe in God: what does that mean to you? Tony, you say you're a Christian: do something about it!”

As I grew in my faith I had a growing sense of calling into ministry and to mission, leading to service with Mercy Ships and the Merchant Navy, and the beginnings of my ongoing, hesitant, enquiry into ordination. During that time I went to New College in Edinburgh to read Divinity, which I greatly enjoyed.

Then, more recently, my life circumstances prompted a change of course into care-work, leading to registration as a specialist intellectual-disabilities nurse.

I continue to feel the persistent tug from the Holy Spirit that further ministry may not be far away, and that I should not run from it this time. I am trying not to – despite the appearance that I might be ...! And I struggle with the tension between my calling into ministry as a specialist nurse, caring for some of those whom society struggles to accept and understand, and trying to identify a balance between this vocation and this ongoing sense of calling into ordained ministry.

And now I find myself preparing, in a very exciting way, to take up a community nursing post in the western Highlands, which will provide greater stability for my work-life balance and hopefully enable me to play a more settled and consistent role within the life of the Church – but sadly requiring that I move from Dunfermline in order to attain it! As I prepare to move, I am still seeking clarity on what form this further ministry should take – whether diaconate or priesthood – and what to do about it.

I guess a number of you will be able to recognise in your life experiences some of the dilemmas and challenges I have faced, and continue to face, in my faith journey with the Lord Jesus, guided day-by-day by His ever-present and ever-faithful Holy Spirit. All I can say is that we always seek opportunities to share with others His love, His Kingdom values, His passion and His commission on each of our lives. I remember with some amusement a Detective Constable telling me once that I had lived two lives in one. Let our shared determination be to use this life that God has given us as best we can for Him; to grab hold of each opportunity we have to make a difference in the lives of those around us, and hopefully see a glimmer of His Kingdom here on earth as we represent Him as ambassadors of His Kingdom values.

Let me finish with a few of Simon Peter's last words to the church-at-large, possibly not long before his martyrdom in Rome:

2 Peter 3 -

¹¹ ... what kind of people ought you to be? You ought to live holy and godly lives ¹² as you look forward to the day of God and speed its coming¹³ But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells. ¹⁴ So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him. ¹⁵ Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. ¹⁷ Therefore, dear friends, since you have been forewarned, be on your guard so that you may not be carried away by the error of the lawless and fall from your secure position. ¹⁸ But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever! Amen.



Feature

Dunfermline Mothers Union: Our journey from Branch to Fellowship Group



Mothers' Union is an international Christian membership charity that aims to demonstrate the Christian faith in action through the transformation of communities worldwide.

We are working with people of all faiths and none in 83 countries to promote stable marriage, family life and the protection of children through praying, enabling and campaigning.

Our members are not all mothers, or even all women. They are single, married, parents, grandparents, or young adults just beginning to express their social conscience. Mothers' Union provides, for all four million members, a network through which they can serve Christ in their own community - through prayer, financial support and actively working at the grassroots level in programmes that meet local needs.¹

Some months ago, when Office Bearers of the Dunfermline Branch of Mothers' Union, deciding that the time had come for them to step down, looked around for suitable replacements, there were no obvious candidates. Yet for many years, Dunfermline Mothers' Union (MU) had been one of the larger MU branches of our diocese. History shows that we provided a number of Diocesan Presidents, a Provincial President and even a World-Wide President.

Should such a Branch just fold?

While many in the Branch expressed great respect and gratitude for the long service that previous Office Bearers had given, many Members expressed the

¹ Taken from the MU website at www.mothersunion.org/about-us on 20/02/16.

view that the traditional way of running Dunfermline MU Branch was felt to be no longer appropriate.

Changes in society, including increasing numbers of women in paid work, coupled with the steep rise in the retirement age of women, have meant that there is no longer a steady supply of women to undertake these traditional roles. And having seen an increasing workload falling on the few willing shoulders, we were in no doubt that it was time for change. We believed that we needed a different model – one that also included a sharing out of tasks among a much larger group of people.

Following visits from Rev Christine Fraser as Acting Diocesan President, and after much prayerful discussion, we decided to become a Fellowship Group instead of a Branch. In this new, much slimmer, structure there is no Branch Leader or Secretary. These roles have been replaced by a Communications person taking responsibility for passing messages from MU Headquarters (Mary Sumner House), from the Province and from the Diocese by e-mail to those Holy Trinity MU members who have given an e-mail address. Mindful of our older members who are not users of e-mail, we have agreed that a copy of all relevant communications will be put up on the MU notice board in the church hall.

The role of Treasurer is also much slimmed down, with Rev Christine Fraser, the Diocesan Treasurer, taking on many financial responsibilities, so reducing demands on our Treasurer. In keeping with our belief that the new model had to include a sharing out of tasks among a much larger group of people, the members have agreed to take turns at leading meetings, arranging outings and/or organising activities, as best fits their individual talents.

We welcome interest from potential members. Have you got talents that you might wish to share? Have you suggestions for how the Fellowship Group might develop? Either speak with Barbara Key at church or contact Valerie Leslie on 01383 733269 (evenings) or valerie.leslie@fife.gov.uk (daytime).

As we continue to reach out to others in love and service, may faith, fun and fellowship guide our footsteps in these early months of our new structure.

Isabelle Pottinger

Up and Coming

Holy Week and Easter services 2016

Holy Trinity Dunfermline

Palm Sunday (20th March)	11am: Blessing of Palms and Sung Eucharist 4pm: Music & Readings for Holy Week
Monday 21st March	7.30pm: Holy Communion
Tuesday 22nd March	7.30pm: Taizé-style service
Wednesday 23rd March	7.30pm: Compline
Maundy Thursday (24th March)	10.15am: Stripping of the Altar
Good Friday (25th March)	11am-1pm: Young Church Happening 2-3pm: Readings & hymns for Good Friday
Holy Saturday (26th March)	9am: Morning Prayer 7.30pm: Lighting of the Easter fire
Easter Sunday (27th March)	8am: BCP Said Eucharist 11am: Sung Eucharist

St Margaret's Rosyth

Palm Sunday (20th March)	9.30am: Blessing of Palms and Eucharist
Monday 21st March	7.30pm: <i>Agape</i> service
Wednesday 23rd March	2.15pm: Wednesday Fellowship Communion
Maundy Thursday (24th March)	7.30pm: Stripping of the Altar
Good Friday (25th March)	12-1pm: Ecumenical readings & reflections
Easter Sunday (27th March)	11am: Methodist led Ecumenical Communion

Other local services

Wednesday 23rd March – 7.30pm: Stations of the Cross, St Columba's Roman Catholic Church, Rosyth

Maundy Thursday (24th March) – 10.30am: Chrism Mass with the Bishop, St Ninian's Cathedral, Perth

Wives Group

All are welcome to come to any or all of these events and partake of a nice cup of tea or coffee afterwards.

Monday 7th March – come along and try your hand at making a floral table decoration. Jill Wardell is going to show us how it is done. Bring a small container for your table decoration and some flowers with sturdy stems.

Monday 21st March – our programme resumes today with the service for Holy Week. This will be in church at 7.30 pm with coffee / tea in the Church Hall afterwards.

SATURDAY 9TH APRIL: DAFFODIL TEA – in the church hall from 2.00 till 4.00 pm, with all the usual delicious treats that you would expect at afternoon tea. Tickets will be available from Pam G., Linda, Doreen, Helen, Yvonne or any of the Wives Group.

Monday 28th April: Dunfermline / Trondheim Twinning – Gifford Lind from the Twinning Committee is coming to tell us about the history and practical advantages of our having been twinned with Trondheim for many years. 7.30 pm in the Church Hall.

Monday 2nd May: NORWAY – following on from our last meeting, this year we invite you all to come along and sample food from Norway. Sample something different, listen to regional music and enjoy yourself!

Yvonne Gosling, Secretary



CONCERT

The Edinburgh Royal Choral Union

will be performing Bob Chilcott's

St John Passion on:

Saturday 19th March at 7.30pm at
Morningside Parish Church, Edinburgh
(entry by donation)

Sunday 20th March at 6.00pm at St
Mary's Church, Haddington (tickets
£5.00/ £10.00 on the door or from
tickets@ercu.org.uk)

See Moira Reekie for more details

Retiring Collection

Our retiring collection during Lent will be for the Bishop's Lent Appeal 2016. Our donation will go to supporting projects run by the Diocese of Calcutta. These projects help many people who are trapped in deep poverty. Your contributions will be collected on Easter Sunday, 27th March and the following Sunday, 3rd April.

The Lent study group

has been meeting on
Wednesday evenings
during Lent.

The final meetings will
be on Wednesday 9th
March and Wednesday
16th March, from
7.30pm to 8.30pm in
the church hall. We are
looking at Luke's
Gospel.

Bring your own Bible!

DATE FOR YOUR DIARY

Sunday 22 May, 11am

Sung Eucharist and Confirmation
with the Bishop

In the next issue...

Look out for news on Young Church!



Saint in the Spotlight

Archbishop Oscar Romero, 24th March

In this issue we are focusing on a saint and martyr of our own age. Although Romero has not been formally canonised by the Roman Catholic Church, he was given the title a Servant of God by Pope John Paul II, was recognised as a martyr by Pope Benedict, and was beatified by Pope Francis last year. There is little doubt that he will be canonised before long. Most unusually, Archbishop Runcie recognised him as a martyr on behalf of the Churches of the Anglican Communion, as did some of the Lutheran Churches. The anniversary of his death on 24th March, 1980, is included as a date in the Anglican calendar as the day when he may be venerated.

Oscar Arnulfo Romero y Galdamez was born on 15 August, 1915 in Ciudad Barrios in El Salvador. When he was 13 his father apprenticed him to a carpenter but the boy realised that he had a vocation to be a priest and left home a year later to study, first at a local seminary in his home town and then at a seminary in the capital San

Salvador. He then went to Rome to complete his studies and was ordained a priest in 1942. While in Rome he was very much influenced by the work of Opus Dei a reforming section of the Roman Catholic Church. He returned to El Salvador and for the first 25 years of his priesthood he was the parish priest in San Miguel. In 1970 he was appointed an Auxiliary Bishop in the Archdiocese of San Salvador.

At this time El Salvador was in a state of insurrection between Marxists and a right wing government. Initially, Romero very much followed the line of supporting the government. Many Roman Catholic priests, however, openly supported the poor in their struggle for social justice.

In 1974 Romero was instituted as Bishop of Santiago de Maria, a poor rural area which included the town of his birth, and then in 1977 as Metropolitan Archbishop of San Salvador. His first task in his new appointment was to maintain the integrity of the church in El

Salvador, which was almost splitting into two churches: one for the rich supporting the government and one for the poor supporting the Marxists, following the Liberation Theology movement which had become popular in Central and South America about this time. Romero's appointment was seen by some of the social reformers as a retrograde step, with Romero labelled a traditionalist. However, from his period of office in the poor diocese of Santiago de Maria, where he had witnessed the suffering of the landless poor and the killings and cruelty of both the government's followers and the Marxists, he had changed his views.

Romero continued to speak out about the government excesses, calling for the government and revolutionaries to reach a peaceful settlement. He did this very effectively, for he had set up a church radio station on which to broadcast his sermons. These same sermons were also broadcast on loudspeakers from all the churches in the country.

In 1977 one of his closest friends Fr. Rutilio Grande, who had criticised

the government, was assassinated by a death squad. Romero protested vehemently and called for the killers to be brought to justice. To emphasise the seriousness of the matter, he closed all the churches in San Salvador for the following Sunday. It, however, made him realise that he too could be the subject of assassination.

Because of the violence in the country, which was in a state of civil war, an unelected junta had seized power and Romero hoped that this new government would restore peace and order. It was not to be, however, and the forces of the Junta continued to persecute the poor and do away with anyone who opposed them. This included the church and those priests who spoke up for the poor. There were a number of political killings and disappearances organised by government death squads.

To make it worse, the junta was backed by the United States, who provided a plentiful supply of arms to the government. Romero could not stand by and see this happening without protesting. In February 1980 he wrote an open letter to

President Clinton asking for aid rather than guns and bullets. It was to no avail.

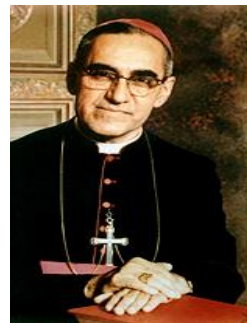
On 24th March 1980, as he was saying mass at a clergy meeting at the Hospital of Divine Providence, Romero was shot by a member of an assassination squad as he held the chalice up at the consecration. The killing received widespread international condemnation from a number of international organisations, including the British government. The Archbishop was buried on 30th March in the crypt of the Metropolitan Cathedral of San Salvador in the presence of a Cardinal representing the Pope. It is estimated that a crowd of 250,000 attended. At the funeral, some government supporters let off smoke bombs and shots were fired, resulting in 36 deaths.

To this day no one has been charged with the assassination, but it is generally assumed that the order to assassinate the Archbishop was given by Major Roberto D'Aubisson, the Head of State Security. In 2010, marking the thirtieth anniversary of his death, the government of El Salvador

issued an apology for the killing, but refused to name names or charge anyone with the murder on the grounds that the killers were acting on behalf of the state.

Pope John-Paul II visited and prayed at the tomb on his visit to El Salvador and President Barak Obama has also paid his respects at the tomb. The Archbishop is also depicted in a statue on the front of Westminster Abbey in London, commemorating twentieth century martyrs. The United Nations has designated the anniversary of his death as the International Day for the Right to the Truth Concerning Gross Human Rights Violations and for the Dignity of Victims.

The biggest acclamation of the Archbishop's life however comes from the common people of Latin America, who already revere him as San Romero (Saint Romero).



DUTY ROTA FOR MARCH / APRIL

DATE	WELCOME	BREAD & WINE	COLLECTION	SERVERS	READERS	INTERCESSIONS
6 Mar	Tony Clapham Jack Wardell	Sheila Hawkins Barbara Key	Monica Terry Ivy Stewart	Andrew Wedge Brendan Grimley Rod Key	Young Church	Adrienne Lyon
13 Mar	Andy & Dorothy Nicholl	Andy & Dorothy Nicholl	Doreen Esnol Eileen Donaldson	Peter Cozens Pam Lynn Linda Brownlie	Andy Nicholl Gill Wardell	Isobel Thomson
20 Mar	Iain & Caroline Mitchell	Eve Gilchrist Adrienne Lyon	Iain & Caroline Mitchell	Rod Key, Sarah Cromwell, Andy Nicholl, Muriel McKenzie	Adrienne Lyon Caroline Mitchell	Malcolm Gosling
27 Mar	Stephen & Hilary Ballinger	Hilary Ballinger Frances Jack	John & Brenda Waterfield	Rebecca Cromwell, Sarah Cromwell, Eve Gilchrist, Pam Lynn	Stephen Ballinger Eve Gilchrist	Doreen Esnol
3 Apr	Doreen Esnol Helen Dalgity	Doreen Esnol Helen Dalgity	George & Agnes Philip	Rod Key Andrew Wedge Isobel Thomson	Karen MacDonald Pamela Grimley	Rebecca Cromwell
10 Apr	Pam Lynn Adrienne Lyon	Pam Lynn Wendy Stephen	Eileen Donaldson Helen Dalgity	Rebecca Fleming Brendan Grimley Rod Key	Muriel McKenzie Linda Brownlie	Andy Nicholl
17 Apr	Malcolm & Yvonne Gosling	Barbara Key Sheila Hawkins	Peter & Jean Crabb	Rebecca Cromwell Linda Brownlie Andy Nicholl	Yvonne Gosling Rodney Key	Pamela Grimley
24 Apr	Eve Gilchrist Julie Combe	Dorissia Forsyth Eve Gilchrist	Monica Terry Ivy Stewart	Sarah Cromwell Muriel McKenzie Eve Gilchrist	Eve Gilchrist Frances Jack	Dorissia Forsyth
1 May	Jack Wardell Ivor Curran	Wendy Stephen Janice Mohr	Doreen Esnol Helen Dalgity	Andrew Wedge Isobel Thomson	Sarah Hunt Ivor Curran	Brian Smith

Readings for March / April			
6 Mar	Joshua 5: 9-12	2 Corinthians 5: 16-21	Luke 15: 1-3, 11b-32
13 Mar	Isaiah 43: 16-21	Philippians 3: 4-14	John 12: 1-8
20 Mar	Isaiah 50: 4-9	Philippians 2: 5-11	Luke 19: 28-40
27 Mar	Isaiah 65: 17-25	1 Corinthians 15: 19-26	Luke 22: 14 – 23: 56
3 Apr	Acts 5: 27-32	Revelation 1: 4-8	John 20: 19-31
10 Apr	Acts 9: 1-20	Revelation 5: 11-14	John 21: 1-19
17 Apr	Acts 9: 36-43	Revelation 7: 9-17	John 10: 22-30
24 Apr	Acts 11: 1-18	Revelation 21: 1-6	John 13: 31-35
1 May	Acts 16: 9-15	Revelation 21: 10-22	John 14: 23-29



Next Copy Deadline
Sunday 17th April 2016

Please send articles and photos to Caroline at
carolinesking@hotmail.com

Who's Who at HOLY TRINITY

Secretary	<i>vacany</i>	
Treasurer	Peter Hutchings	728534
Lay Rep	Linda Brownlie	-
Vestry:	Pam Lynn	881874
	Andrew Wedge	07846 187354
	Jack Wardell	722948
	Brendan Grimley	-
PVG Co-ordinator	Andrew Morris	07743 750796
	Andy Nicholl	-
	Tony Clapham	-
Musical Director	Roger Weatherhogg	07787 420537
Servers	Phil Smithard	722416
Sacristan	Frances Jack	721683
Flowers	Gill Wardell	722948
Cleaner	Brenda Waterfield	734309
Young Church	Elaine Cromwell	721663
Youth Fellowship	Andrew Wedge	07846 187354
Dorcas Group	Sheila Hawkins	725955
Mothers' Union	Barbara Key	738821
Wives Group	Pam Grimley	851473
	Yvonne Gosling	851605
Women's Guild	Winnie Miller	725157
HT 50/50 Club	James Geldart	734997
	Linda Sherwood	416558
	Doreen Esnol	621054
	John Kennedy	740910
Sunday Coffee	Doreen Esnol	621054
	Helen Dalgity	726350
Hall Booking	Linda Sherwood	416558

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