

THE WALDENSIAN REVIEW



No. 136 Summer 2020

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From the Editor

Dear Friends and Supporters,

Thank you for your continuing support with prayers, feedback, enquires, purchases from our website and of course DONATIONS! Please keep looking at www.waldensian.org.uk for updates and new items. We need your support more than ever!!! We are also on **Facebook**: *The Waldensian Church Missions*. I hope the COVID19 has not affected any of you or your families and that the lockdown has not been too painful to bear.

I have been following many online services, meditations and Zoom choirs from all over Italy and I am very impressed by how much the small Waldensian–Methodist Church has been able to produce. **Radio Beckwith Evangelica** has been excellent in helping with communications especially within the Waldensian Valleys, Pinerolo and Turin. I have listened to an incredible amount of Christian preaching from the Alps to Sicily to Rome, via Parma, Milan, Turin and even Basle. I have often tuned to the services of Ponte S. Angelo English Speaking Methodist Church and I have rarely missed a meditation by pastor Claudio Pasquet. As soon as it was possible open-air socially distanced services (with canopies in case of rain) have promptly started. Sadly, Synod is cancelled, though – postponed to Summer 2021.



First open-air service post-Covid in Torre Pellice. Photo G. Benigno



Congratulations to our Committee member **Alastair Morris** for being named *Sheffield Businessperson of the year!*



Congratulations to our Patron, The Lord The Rev. Dr **Leslie Griffiths**, recently elected by his fellow peers, Labour Lords, to be part of the UK delegation to the Parliament of the Council of Europe, a body founded in 1949, well ahead of what became the EU. Its focus is on Human Rights, Democracy and the Rule of Law. It comprises delegations from 47 nations across Europe and beyond. Leslie is now one of the permanent members of the Committee that deals with Migrations, Refugees and displaced people and hopefully he will make well known the work of the Waldensian Methodist Church in organising the 'Humanitarian

Corridors' and the welcoming of migrants in places like Lampedusa!

Cover: June 2015: Waldensian Church of Turin, from left: past. P. Ribet, O. Oudri and E. Bernardini, respectively Moderators of the Mensa and of Tavola valdese, Pope Francis and A. Trotta, then President of OPCEMI and now Moderator.

Photo P. Romeo/Riforma

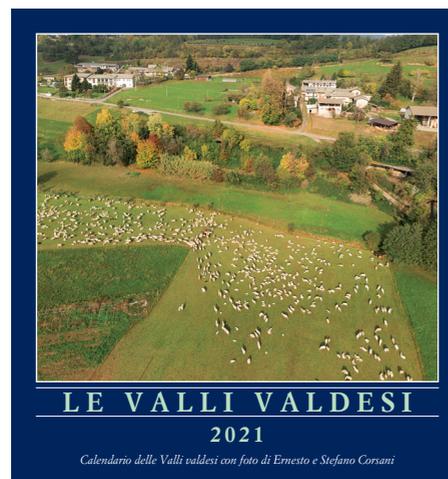
Giorgio Bouchard: with sorrow I announce the passing away in Torre Pellice of pastor Giorgio Bouchard on 27 July, four days before his 91st birthday. A man of great culture and fine intellect, he was an entertaining speaker, a lively writer and was extremely active in all the directions his vocation and mission took him: Moderator of the Board of the Waldensian Church, President of the Federation of the Protestant Churches in Italy (FCEI), and much more. He left a deep mark in every field he ventured into. Above all, though, he was an excellent minister and preacher and a man of unwavering faith. Believers and non-believers, members of all Christian denominations and of other faiths in Italy and abroad joined the Waldensians and Methodists in their mourning.



*Giorgio Bouchard 1929–2020.
Photo P. Romeo/Riforma*

Giovanni Bernardini: our plan regarding his spending the compulsory 'Year of study abroad' in Cambridge has been affected by the Coronavirus and the future is not quite clear yet. More news in the Winter issue.

WALDENSIAN CALENDARS 2021



First pictures taken by drone! Bible verses also in English; available from October. Please order on line at:

www.waldensian.org.uk

or send a cheque for £15 (payable to Waldensian Church Mission) to:

Erica Newbury
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Alessandra Trotta: the photograph on the front cover is explained at the end of the Cromwell lecture by Richard Newbury (page 11). I add a little personal memory: in 2002 I was trying to help two lovely members of MethSoc at Wesley Church who had just graduated from Cambridge University and were looking for a place to do voluntary work for one year: Alastair and Rachel. I always thought of Sicily and made a few enquiries and the person who answered within seconds with great enthusiasm was the new Director of La Noce, young Alessandra! Al and Rachel are now married, have two wonderful children and are both members of our Committee, and Alessandra is the Moderator of Tavola valdese.

With every blessing, ESN, Editor

Anne Chippindale

In the early 1980s a friend introduced me to a family she thought fitted ours perfectly: young children, academic interests, love of adventurous holidays abroad, eccentricity ... We became good friends with the Chippindales and I was impressed that they had camped in the Alps in the middle of nowhere with small children, while Chris was studying prehistoric rock engravings on Monte Bego. What was even more astonishing was that during our first encounter Anne asked me if I knew her former boss, Germano Facetti, at Penguin Books, where she worked in the early 1970s. What were the chances that a 30-something Torinese would know a Milanese over 20 years older than her and who had been in London all the 1950s and 1960s? Actually ... I did know him! And I had met him exactly at Penguin in 1968, as recommended by a much older friend, a German member of the Italian Resistance, related to the von Moltke family ... Facetti was responsible for dramatically changing the design of the Penguin book covers and Anne was his assistant.



The Chippindales came also to visit us in Torre Pellice and, since they were both editing and producing *Antiquity*, the journal of archaeology, when in the early 1990s I was looking for a new printer for the *Waldensian Review*, I asked for their help. Chris designed one issue, then Anne took over and has produced it ever since.

Despite reading French and European Literature, since her time at Warwick, Anne has been involved in editing, layout, production of various journals, papers and several books, academic and otherwise. She has been a member of the Lucy Cavendish Singers since 2008 and enjoys gardening, knitting, sewing, cooking, walking, grandchildren ...

ES

The Book Bus

In August 2019 I was privileged to be able to spend 3 weeks in Zambia working with the British charity 'The Book Bus'. This charity seeks to promote literacy and works alongside schools in the teaching of reading and writing. As many of the schools in Zambia, especially those not in the towns, have very few resources and even fewer books, this is achieved by means of a mobile library which takes books to the rural villages, often travelling in difficult terrains to get there. The Book Bus currently works in Malawi and Ecuador as well as in Zambia, where the work has the approval of the Ministry of Education. Volunteers are sent to work with local staff and volunteers. Once a child can read and write in English, their chances of being able to provide for their families as adults increases dramatically; despite this, still only about 50 per cent of children finish primary school. The Book Bus mottoes are *Supporting Reading Changing Lives* and *Improving children's lives one book at a time*.

My application to work with The Book Bus project based in Livingstone was accepted, which was particularly exciting not only because I am passionate about reading and books, but also because having read an article in *La Beidana** and having visited a recent exhibition at the Centro Culturale Valdese in Torre Pellice, I realised I would be following in the footsteps of many Waldensian missionaries, Luigi and Adolfo Jalla in particular, who worked in and around Livingstone from the late nineteenth century onwards as part of the Paris Evangelical Missionary Society. They set up schools, churches and a school for evangelists. Adolfo translated books, including *Pilgrim's Progress* by John Bunyan, into the local language (Zambia has over 70 indigenous languages). Later on, in 1926, his daughter Graziella Jalla set up a Girls' School – the first one in the country and she later also ran women's groups in Livingstone.

Livingstone is one of the only towns in Africa to retain its colonial name. David Livingstone, the Scottish doctor, explorer and missionary, is still held in high regard by the Zambian people – the local museum has a section dedicated to him (which includes his overcoat that must have been surplus to requirements in Zambia). There are also several schools named after him and many statues and monuments. This affection is probably because, unlike most



colonists in nineteenth-century Africa, he was from a humble background, worked actively against slavery and employed several Africans in his team. Although Livingstone was dead and buried (his body was returned to London by two of his dedicated African friends), his legacy in the town must have very evident to the Waldensians who worked there after him – indeed, Adolfo Jalla spoke at the celebrations which marked the centenary of Livingstone’s birth and Mrs Jalla was on the organising committee for the same event. Until 1935 Livingstone was the capital city, as it had prospered from its strategic position as a gateway to trade between the north and south sides of the Zambesi, as well as from the arrival of the railway line.

The town is still home to an incredible number of churches of various different denominations – some well known (Anglican, Methodist, Baptist, Catholic) and others not so well known – perhaps some owe their origin to Waldensian Missionaries all those years ago. The services, whatever the denomination, are notable for the energy, vibrancy and volume of the sung worship. Many of the churches also run schools, and there is a training college for ministers. Interestingly, a great number of shops have names influenced by Christianity, like ‘God’s Mercy General Store’ and (my favourite) ‘St Augustine’s Anglican Shops’; professing to be a Christian in Zambia is certainly not something you hide – I have never heard worship songs in a taxi in the UK, nor have I ever



been invited to Sunday morning worship service by a cab driver in London! This is the positive legacy left by Europeans (particularly Italians, British and Swiss missionaries) who worked tirelessly and sacrificially in the area.

The first week I was on The Book Bus project, the school we were working with was in the Kazungula region (where in 1898 the Jallas hosted a Missionary Conference*). I soon learned that the school was just a

series of dusty buildings, sparsely furnished and with virtually no resources and few qualified staff. Access to water was also very limited. The children walk between five and nine kilometres each way to school. Their ability to learn anything is not helped by the fact that the drought which has gripped Zambia (and the south in particular) for the last few years means that many are undernourished.

Kamatanda Community School was started five years ago by a retired government teacher and, until the finance came for the buildings, lessons

were held under a mango tree. Last year she decided to seek funding for the children to be given a meal of *nshima* (maize), which has in turn improved attendance and attainment. Only when the school gets government approval will it be more secure, but then families will have to pay to send their children to school. The second school we worked at the following week was nearer to Livingstone, but bad roads meant that the 17-kilometre journey took the Book Bus 90 minutes to get there. The Chaba school, like Kamatanda, had no resources (and only one toilet for the school and the village). The villagers were struggling to survive, as the lack of rain meant the crops they depend on to feed themselves and sell in the markets in Livingstone were not producing enough, hence the children often seemed lethargic. The Book Bus seeks to make reading and literacy fun with songs, games and craft – and it was lovely to see these children being able to draw, colour, stick and cut with resources we had brought with us and which Zambian schools generally lack. The English and IT teacher explained to us the difficulty of teaching English with no books and IT with no electricity or computers. Afternoons were spent doing one-to-one reading with children in two of The Book Bus’s Community libraries.

It was an intense but deeply worthwhile experience which I will never forget – made more interesting by the fact I was also following in the footsteps of Waldensians who had left friends and family behind to serve God in a then unknown far-off land.

*Coisson, *La Beidana* 70, 2015

Nicky Raddon

Lecture to the Cromwell Association, London, October 2017

Cromwell’s intervention in 1655 to halt the confessional cleansing of Milton’s ‘slaughtered saints’ in Piedmont

(Second and final instalment. First part published in *WR* 134, Summer 2019)

The Massacre

On 25 January 1655 the Savoyard Judge Andrea Gastaldo pronounced an Ordinance that the Waldensians who had descended into the valley floors at Torre Pellice, Luserna and the entrance to the Po Valley, all places prohibited to the Waldensians under the 1561 Treaty of Cavour, had to return back to their mountainsides after selling their farms to Catholics.

This legal proceeding seemed the usual diplomatic/judicial dance once again. However, this time a powerful and determined trio had combined at the Turin Ducal Court at Rivoli to deal with these polluting heretics once and for all. The Marquis of Pianezza shared the Counter Reformation repugnance so keenly felt by also Madama Cristina (Regent on behalf of her son and herself sister to Charles I’s widow, Queen Henrietta Maria) and her Jesuit Confessor. Pianezza advanced the 35 miles to Val Pellice on 17 April 1655 with an army

of 700 soldiers and a motley crew of land-hungry militia while the Waldensians sent their women, children and animals *a la Brua*, to the high pastures at the head of the valleys. Meanwhile 500 men stayed in trenches under the redoubtable partisan leader Bartolomeo Jahier.

Pianezza occupied Torre Pellice on the valley floor, and with Pianezza's troops busy looting, a stalemate would have ensued had not a company of Irish Catholic mercenaries going to fight against the Spanish for the Governor of Villanova d'Asti appeared coming over the Sestriere Pass at the head of Val Chisone, the neighbouring Waldensian valley. They thus threatened the Waldensian rear. Pianezza invited these willing freebooters in exchange for booty, wine and rape to massacre the Waldensians in their mountain refuge.

However, what made this the massacre of the Piedmontese Easter [the Protestant Easter was different from the Catholic, still-Gregorian Calendar date] was that Pianezza learnt that six French Regiments, again composed of, or including, Irish mercenaries, were also marching over the Alps going to besiege Pavia, which had just been captured from the French by the Spanish.

On 19 April Pianezza reported, 'there arrived here with great cheerfulness' Sir James Preston's Irish Regiment. 'I have lodged them to their satisfaction and had them provided with wine at the expence of these "barbette" [Wal-



'Madama Cristina',
Christine Marie of France,
Duchess of Savoy, artist
unknown.



densians]. As far as bread goes I hope that they will be able to find plenty soon where they are headed to and perhaps even some better things.' On 21 April arrived the Chamblay Regiment, the Grancey on the 22nd, the Villa on the 23rd and the Carignan and the Montpezat on the 29th. In all 5000 men were quartered with license to massacre, rape and pillage among a population about twice that. The figure of 1712 killed of both sexes is the most reliable.

At the end of April Pianezza reported: 'Yesterday they began to throw away their arms wherever they happened to be and simply pleaded for mercy. It is amazing to see to what misery they have been reduced; losing themselves in flight across the snow, abandoning their own children of whom some have died ... most of the heretics have crossed the mountains though many have died from cold and avalanches.'

A Jesuit priest, Fabrizio Torre, whose task was to deal with Waldensian recantations wrote to a fellow Jesuit: 'It is not a matter of war, but rather of exterminating a multitude of enemies of God and rebels against their prince....And who can tell of the public devotions, the confessions, the communions and prayers before the Blessed Sacrament, so that the troops imbued thereby with faith and courage swept over the snow-laden Alps hunting down the wild beasts of hell with such butchery that to escape death by steel they rushed headlong with wives and children into the valleys where they saw nothing but fire and slaughter....the soldiers terrified these wretches, who could find no better way to escape than to kill themselves. Others taking better advice came in their hundreds, in remorse and humility, to the Holy Catholic Faith.'

Given the bestial behaviour of these egged-on troops illustrated, described and witness-signed by Waldensians and Catholics in Samuel Morland's 1658 700-page book 'With a most naked and punctual relation of the late Bloody Massacre in 1655', suicide would have seemed a wholly rational option.

There followed the destruction now of the Rora Valley with Gentile's Irish Regiment 'doing marvels' and of the Germanasca and Chisone Valleys. By 6 May Father Ceserana, Madama Cristina's Jesuit confessor, accompanying Pianezza, could report 'that the heretics have been hunted and proscribed from every place, land, roof of the surrounding area and are vanquished, beaten and subjected.'

On 18 May in the Cathedral Square in Turin the remarkably low number of 40 Waldensians including 2 Pastors made their abjuration. However on the heights of Rora, in the *Valley of the Invincibles* above Villar in the Pellice Valley and from Pramollo towards Val Chisone two masters of guerrilla resistance – Bartolomeo Jahier and Joshua Janavel – led an indomitable and exemplary resistance; even indeed in July briefly retaking Torre Pellice itself, though Jahier was subsequently surrounded and killed with his 50 men. Janavel's *Guerrilla Manual Instructions* is still difficult to better.

If Huguenot military help from volunteers was already forthcoming, so too was pressure from 'The Protestant International' led by Oliver Cromwell. This was stimulated also by the able media war the literate Bible reading Waldensians were conducting. No longer was this just a *confessional cleansing* land grab. Now the *Waldensian Question* mobilised the faithful in Huguenot France, Switzerland and of course Holland, but above all in the greatest Protestant European Power that was the United Commonwealth that is Republic of England, Scotland and Ireland, whose reactions were informed by the work of the Waldensian's chief Secret Service Agent in this matter: the Italian speaking Swiss Pastor of the French Speaking Protestant Church in London Pastor Stoppa, who was constantly travelling on the Continent.

Being in the midst of negotiating a peace with Cardinal Mazarin's France, Cromwell could put pressure on Mazarin to dictate terms to his client neighbour the Duke of Savoy and his Bourbon Regent Mother Madama Cristina. Then there was Admiral Blake's powerful 25 ship strong Mediterranean Fleet [one of three Cromwellian Fleets] attacking the white-slaving by Barbary pirates of British seamen. Blake could easily be diverted to bombard the Savoyard port of Nice, as indeed international opinion believed imminently it would do. Cromwell also proposed for British military action to support the tiny remaining Waldensian Army in val Chisone but, as Secretary of State



Thurloe pointed out, nothing like that could be done without the support of the vacillating Swiss, who were themselves involved in an armed spat between the Protestant and Catholic cantons.

Already military stalemate had been reached by the Savoyards, who now found themselves with a terrible reputation throughout Protestant Europe and beyond. Mazarin proposed a compromise peace, while Morland, the British Ambassador at Turin, issued Latin threats written by Milton. For a domestically none too popular Cromwellian regime the popularity of the support for the Waldensians from Fifth Monarchists to Anglicans was a boost and was expressed in the £39,000 raised by a national day of fasting in June which was kicked off with a personal contribution by Cromwell of £2000. [£39,000 is 80 per cent of what Cromwell's Grand Design of sending a Fleet and an invading Army to Hispaniola, and then Jamaica, cost]. Apart from aid in restoring the Waldensians land, farmhouses and churches and providing for pastors, some of this sum will have gone on continued Resistance after the precarious peace which lasted down to the 1684 Revocation of the Edict of Nantes. But that is another story – which Napoleon called 'One of the finest actions in military history!'

Meanwhile the Treaty of Pinerolo [then French Territory and garrisoned with 10 per cent of the French Army] on 18 August 1655 was negotiated by a Waldensian delegation led by the Moderator Jean Leger, a Savoyard delegation led by Count Truchi and one from the five Protestant Swiss Cantons led by Salomon Hirzel from Zurich and all under the decisive moderation of the French Ambassador to Turin Ennemond Servient, who knew what Mazarin knew Cromwell wanted. By this agreement the Duke of Savoy conceded Letters Patent granting freedom of worship to the Waldensians in their Three Valleys, as well as reparations, permission to trade and exoneration from certain taxes – until the next time!

Only then did Cromwell sign a military Treaty with France against Spain. At the Battle of the Dunes what the French Army called "the best troops in the world" [i.e. the Cromwellian Ironsides] captured Dunkirk and its hinterland from Spain. The port, previously a nest of Royalist privateers under Prince Rupert, was England's first Continental outpost since the loss of Calais a century before and crucially provided the Protectorate's control over both sides of the Straits of Dover.

Not for nothing did Pauluzzi, the Venetian Ambassador to the Lord Protector's Court in London report in a dispatch to the Doge that 'the Court of England by sheer force has made itself the most dreaded and conspicuous in the world.'

John Thurloe, the all-seeing Secretary to the Council, effectively was of the decided opinion that 'The Protector in all these cases governs himself by the Protestant cause'.

The relief of the Waldensians gave every appearance of being a 'blessed' success. The Treaty of Pinerolo in August 1655 could have been more generous – and would have been – if the Great Design to capture Hispaniola with

a fleet and army had succeeded. Spain would have been severely reduced in power, the flow of silver and gold to Spain severely curbed. At this point the threat of the reality of an Anglo-Spanish Alliance against France would have forced Mazzarin's hand further.

Indeed was the humanitarian support for the Waldensians a strategic miscalculation leading to an alliance with a rising powerful enemy: France, rather than allying with a declining one: Spain, remains an open question for armchair war gamers.

However, I am of the opinion one finds the key to Cromwell's foreign policy back in 1630 when he sells up all that he has, moves to St Ives, convenient for embarking his worldly goods to King's Lynn, so as to be ready to join the next flotilla across the 'desert' of the Atlantic to the Promised Land. However as a shareholder in the *Providence Island Company*, would his destination have been not Massachusetts but rather off the coast of Nicaragua, ready to 'reverse the Euphrates' [Revelations] of Spanish Gold that was financing the Hapsburg war machine.

The Company's Board of 20 Directors seem a list of the leading political leaders of the Parliamentary Opposition and of the Protectorate: the Lords Warwick, Holland, Bedford, Brooke and Saye and Sele, all of whom raised regiments for Parliament, the Earl of Essex was Commander in Chief of the Parliamentary Army, Oliver St John was the Company Lawyer, John Pym was Treasurer and Oliver's cousin John Hampden, of Ship Money fame, was the contact between the shareholders and their agents on the islands off the Spanish Main. The settlers had to be 'godly' and to mix growing cotton and tobacco with privateering against the Spanish bullion fleet. Card-playing, gaming, whoring, drunkenness and profanity were banned. The historian C V Wedgwood noted wryly that 'a carefully chosen minister – a German Calvinist refugee from the Palatinate – was expelled for singing catches on a Sunday. The Earl of Warwick and his friends were sincerely trying to create there nests of pirates with the behaviour and morals of a Calvinist theological seminary.' Paradise Found!!

Anyone studying the Massacre of the Waldensians in 1655 and its wider ramifications owes a great debt to Dr Giorgio Vola of Florence University, whose premature death lost me a friend while at the same time removing the most assiduous Cromwell hound be it in libraries and archives or indeed wherever the trail might lead. His forensic labours in tracking the remains of the monies donated in 1655 have opened up an fascinating trail as to how money flowed through the financial system of a country which unlike France, Spain and Holland did not have a National Bank, but used the resources of the great City financiers, and the international connections of the Exiled Protestant Churches in London. He deserves a lecture of his own.

I choose to end on a positive, even a miraculous, note.

Pope Francis, the first Jesuit to become a Pope, was the son of dirt poor Piedmontese emigrants to Argentina. He became Head of the South Ameri-

can Jesuits and then Archbishop of Buenos Aires, where he got to know the Spanish speaking Waldensian Church Colony in Montevideo and invited one retired Waldensian Pastor to take a room in the Jesuit Retired Priests Home. So when Francis became Pope he made contact, with the result that a meeting was arranged when the Pope came to Turin as part of the Shroud Celebrations – the latter not something a Jesuit would be over-enthused about. And so on 22 June 2015 at prime morning TV time, the Pope came to the Waldensian Church just round the corner from via Madama Cristina – yes, her!

On a dais before the pulpit – no altar of course – with lots of jolly banter and positive body language with the Moderator – Pope Francis asked pardon for 800 years of persecution and kissed the Moderator's gift of the Olivetan Bible, which the Pope clasped to his bosom and which has since been placed conspicuously on show in the Vatican Library. The blessing at the end of the service was given by a Waldensian Methodist laywoman. Thinking about it takes your breath away. 'You cannot, indeed should not, forget the past, but you can use it to rise to another level', as Archbishop Rowan Williams commented on the matter in Cambridge. I think Cromwell would have found much to commend in this. He believed in long learning curves!

Richard Newbury

Book review

Renato Salvaggio, *Autodafé*. Claudiana 2019, €14.50

Renato Salvaggio – a Lay Preacher and a member of the Waldensian Church in Palermo – recounts the past as if he had been present whilst being most attentive to the facts weaving together both the characters and events in the tradition of the historical novel.

He had always been intrigued by Giacomo Bonelli, commemorated by a memorial in his Palermo Church, which stated baldly 'Waldensian Pastor born in Dronero in the Alpine Province of Cuneo, burnt alive in 1560'. Nothing more is known. Southern Italy was then part of Philip 11's Spanish Empire and the Archives of the intransigent and pitiless Spanish Inquisition have since also been burnt. So only the date and place of birth survive. Having discovered that Bonelli had visited the Waldensian Calabrian outpost of Guardia Piemontese, he thought it would be a good place to set a fictional story that would illustrate a documented historical event: the massacre of the Waldensians at the 'Bloody Gate' and elsewhere.

The main characters are two young people Giovanni and Caterina in some ways mirroring those of the great nineteenth-century novel Manzoni's *The Betrothed*, but while Salvaggio's novel is captivating, Manzoni's, which was licensed by the Austrian censorship in Milan, is tedious, lacks a credible heroine since Lucia does nothing but blush, lower her eyelids and sigh. In

contrast Caterina, the Palermitan embroiderer, is a force of nature, who refuses to abandon her beloved Giovanni and it is together that they face the tests and obstacles in their pursuit of both their own happiness but also of a just and free society in which all may follow their own faiths according to their consciences. Their love is fiery and Caterina's mother is more open minded than many today. So too is their Confessor Father Cortes, not without reason in odour of 'Waldensianism'.

The Palermo of the 1500s is a metropolis at the crossroads of the Mediterranean and Giovanni, a merchant, mixes with foreigners who import not just goods but also ideas like those of Luther and books from Geneva and he is avid to know more, especially after having heard the dignified and serene witness of Bonelli before being burnt. Similarly the beautiful Caterina, while not being a suffragette before her time, does not submit to intimidation and injustice and, if necessary, uses force.

The intrepid duo travel across Sicily as far as Messina, a freer and more open city than Palermo. Worried that even here is no longer safe, they cross over to Calabria, making for that Promised Land where live a people with strange clothes and customs, hardworking and honest and incredibly for those times practice non-violence.

After having fallen foul of human brigands and cruel friars and having met the legendary 'Re Marcone', they finally land among the Waldensians of St Sisto, where among whom they hope in fact to settle. Spaniards and the Inquisition, however prove impossible to evade and all hopes seem vain. After betrayal, blackmail, and massacres our couple decides to return home and it proves a true Odyssey.

These travails make us reflect on the crowds who thirst for blood and of the people kept quiet with Festas, Bread and Executions, but we also smile at everyday details like Calabrian sausages and the lesson on hinnies.

Erica Scropo

Anne Heslam (1936–2020)

In the middle of March the Waldensian Church lost a great friend. We met Anne and her husband David in the late 1980s at Wesley Church, coming back to Cambridge after six years in Torre Pellice: they were in charge of the Youth group and our children loved them. There were Bible studies, puppet shows and tea parties in their wonderful garden but also outings, from visits to fun swimming pools, to Sandringham and a memorable trip to Epworth, all dressed up as members of the large Wesley family, with clothes sewn by Anne. Later on they stretched to Europe, Africa and Singapore! The trips abroad most of the time combined aid work with visiting local churches and communities. In 1995 they took the youngsters to a place in the Waldensian mountains which in 1944 had been destroyed by the occupying Germans

for being a Resistance hideout and was then rebuilt and made into a holiday house for people of all ages. In 2001 they went to Adelfia, another Waldensian holiday centre, in Sicily, and helped the Nursery school run by the Methodist Church in Scicli. One of the reasons she loved the Waldensians so much was in her background: Anne's father was a minister of the Dutch Reformed Church, a 'sister' to the Waldensian Church. She particularly admired their history of bearing witness along the centuries despite persecution. The Waldensian Valleys, where many young people had fought against the Nazis, were very dear to her also because of her story as a child in occupied Netherlands, which one can watch in 'Remembering Operation Manna' – Anneke Heslam-Groenendijk on BBC *Songs of Praise* 2015 (<https://www.bbc.co.uk/programmes/p02qxn52>). In Spring 1945, after the 'hunger winter', 3 million people were starving where Anne and her family lived (and 20,000 died!); they were reduced to eating bulbs, sugar beets and chaff. Eventually their mother told Anne and her four siblings not to get out of bed in order to save energy, since there was absolutely nothing to eat! They had great faith and prayed and on the morning of 29 April 1945 they heard RAF planes approaching, flying so low that it was possible to see the pilot and ... they were dropping FOOD! It was Operation MANNA, of



David and Anne at Viola Newbury's wedding in 2018.



Cressida and Anne on the flight to Kenya in 2002

which the servicemen were very proud, since they were not dropping bombs, but food and seeds of friendship! Everyone danced for joy and Anne, who was nearly 9, ate chocolate for the first time in her life! She loved the English ever since – she said! – and 10 years later she met David, who was studying Land Draining for his engineer specialisation. They married in 1958 and eventually David found a post in Cambridge with the Draining Authority. They had 4 children, 11 grandchildren and hundreds of friends of all ages. I always found it astonishing that our daughter Cressida, 50 years her junior, considered Anne one of her best friends and I believe the feeling was reciprocal. We'll miss Anne's warmth and enthusiasm, but her legacy lives on in everyone she met.

ES

**WALDENSIAN CHURCH MISSIONS, VAUDOIS PASTORS FUND
& CANON ARMSTRONG BEQUEST - SUMMARY ACCOUNTS**

INCOME	2018		2019
Individual Donations	3050.10		1828.00
Tax Refund	795.50		360.00
Legacies			4000.00
	<u>3845.60</u>		<u>6188.00</u>
Vaudois Clergy Trust	1470.81		1539.98
Publications	551.72		969.99
Dividend & Interest	4144.60		4597.67
	<u>6167.13</u>		<u>7107.64</u>
TOTAL	<u>10012.73</u>		<u>13295.64</u>
EXPENDITURE			
Payments to Italy			
Hymnal Project			1000.00
Lucca	2750.00		
Rivoira Family	1000.00		
	<u>3750.00</u>		<u>1000.00</u>
Review	479.49		421.00
Deputation	220.50		
Sec/Post/Stationery	2366.37		2308.84
Publications	424.07		660.40
Sundries	45.00		30.00
	<u>3535.43</u>		<u>3420.24</u>
TOTAL	<u>7285.43</u>		<u>4420.24</u>
NET INCOME	2727.30		8875.40
Opening Bank Balance	16042.08		18769.38
Income	10012.73		13295.64
Expenditure	<u>-7285.43</u>		<u>-4420.24</u>
Closing Bank Balance	18769.38		27644.78

NOTES

Funds are being conserved to help meet costs of a Waldensian student for the ministry. In current year £ 3160 has been spent.

Government gives to Waldenses

Too good to be true? No! For every donation which you make to the Waldensian Church Missions, the Government will add a further 25%, providing you are a tax-payer.

Since 5 April 2000 the new Gift Aid scheme has replaced Deeds of Covenant and the process is much simpler. This applies to all donations of any size or frequency. Thus a gift of only £1 made once will be increased by 28% as will a monthly donation of £100.

All that is required is for the donor to complete a simple declaration in the form given below and to forward this to the Treasurer whose address is on the inside of the back page. Once this form has been completed it covers all future donations by the same person. Unlike Deeds of Covenant, you are not committed to regular giving for a number of years.

Some of you have already completed such a form, but for those who have not, I would urge you to consider seriously this opportunity for the Waldensian Church Missions to benefit from the Government's generosity, but more importantly, to enable our giving to our friends in Italy to be increased.



**WALDENSIAN CHURCH MISSIONS
Registered Charity No. 277255**

GIFT AID DECLARATION

To: Waldensian Church Missions, 5 Woodgate Close, Woodgate, Chichester, West Sussex, PO20 3TA

I (title) (name)

(address)

Postcode Tel. no.

would like all donations I make to Waldensian Church Missions from the date of this declaration to be treated as Gift Aid donations. I understand I must be paying income tax or capital gains tax at least equal to the amount being reclaimed by the Missions. I understand that I can cancel this Gift Aid declaration at any time.

Signature of donor Date

The Waldensian Church

It is the native Protestant Church of Italy whose origins pre-date the Reformation. It arose from an evangelical movement founded in the 12th century by Waldo, a rich merchant from Lyon, who was to inspire St Francis: he gave all away to the poor and started preaching the Gospel in the vernacular, which caused conflict with the Papacy. Travelling in pairs the Waldensian itinerant preachers, having learnt the Scriptures by heart, set off to found underground communities from Sicily to Russia. The ensuing persecution by the Inquisition drove them into their mountain fastness in the Alpine Valleys of northwest Italy, where they remain in what are still called the Waldensian Valleys. At their Synod in 1532 they voted to join the Genevan Reformation, a decision that brought even more persecution upon this exposed outpost of Protestantism. Their sufferings were recorded in Milton's famous sonnet "On The Late Massacre in Piedmont". Their survival down to the present has been a remarkable testament of faith.

The Waldensian community was emancipated in 1848, but did not reach full freedom until 1984. Since the Italian unification in 1860 they have established churches throughout Italy and, following emigration, in the USA, Argentina and Uruguay. In 1979 the Italian Methodist Church combined with them and they hold a common annual Synod, which is the controlling authority of the Church and takes place in Torre Pellice. The Churches of Rio de la Plata have their own Synod, Board and Moderator.

The 60 parishes have founded 120 outreach activities ranging from schools, hospitals, children's and old people's homes, radio stations, and ecumenical community centres, often catering for the needs of the most deprived and mafia-ridden parts of Italy, especially the disadvantaged South and the new immigrant communities.

The Waldensian Church has a theological college in Rome, a publishing house, Claudiana, and a weekly paper, *Riforma*.

The English Committee of the Waldensian Church Missions

This was founded in 1825 as a support group for the Waldensian Church in Italy. Since 1979 its finances, together with those of the Vaudois Pastors Fund, have been administered by Trustees under the terms of the Scheme drawn up by the Charity Commission and dated 18 January that year.

The Committee seek to arouse interest and financial support in England and Wales for the Waldensian Church. Twice yearly we publish a *Waldensian Review* and occasionally other literature. We also arrange meetings for Waldensian pastors visiting this country and support students of Theology who want to spend the compulsory 'year abroad' studying in this country.

There are similar Waldensian support groups in Scotland, Ireland, USA and in various European countries.

The English Committee in aid of the Waldensian Church Missions Established 1825

Patron: The Lord The Rev. Leslie Griffiths
26 Stroud Road, Croydon, London SE25 5DR
email lesliejohngriffiths@gmail.com

Chairman: Ian Nimmo-Smith
17 Mariners Way, Cambridge CB4 1BN

Executive Secretary: Erica Scroppo Newbury
85 St Andrew's Road, Cambridge CB4 1DH
Telephone 01223-315753, email ericascroppo@hotmail.com

Hon. Treasurer: Mr Mark Stephens
5 Woodgate Close, Woodgate, Chichester PO20 3TA
Telephone 01243-545877, email marklynnne5@btinternet.com

The Scottish Waldensian Missions Aid Society

Chair: The Rev. Mary Cranfield
The Manse, Daviot, Inverurie AB51 1AJ, Scotland
Secretary and Treasurer: Mr D.A. Lamb, SSC
36 Liberton Drive, Edinburgh EH16 6NN, Scotland
Telephone 0131-664-3059

<i>The Waldensian Review</i> is sent twice a year to those who are interested in the Waldensian church in Italy, its history and present-day work and witness.		
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The Waldensian Story: A Study in Faith, Intolerance and Survival
by Prescott Stephens — £25 *inc. postage and packing*

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The legendary 'Recovery' with a brief summary of the previous 500 years
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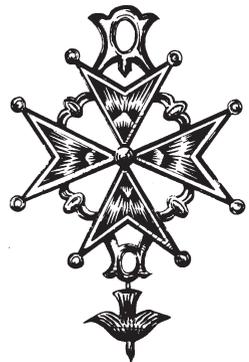
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