

THE WALDENSIAN REVIEW



No. 122

Summer 2013

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

FROM the EDITOR

Dear Friends and Supporters

Thank you once again for your thoughts, letters, feedback and above all for your continuous support with prayers and financial help. Once again this year we have been able to finance the Confirmation groups' meetings in Sicily; but our big project is supporting a student from the Waldensian Faculty in her year of study abroad, which is an essential part of her training for the ministry. **Noemi Falla**, a young Methodist from Scicli (Sicily) will spend the Academic year 2013–14 at **Wesley House** in Cambridge.

Please pray for her and help us to support her financially. Since there are no more grants from Churches or Colleges the cost will be entirely met by our Committee and **we need to raise about £8000!**

Thanks to Alastair Morris we now have a website www.waldensian.org.uk and the possibility of donating *extremely safely* online makes everything even simpler. All you need is one click!

Daniele Pevarello, after completing his Ph.D in Jewish and Early Christian Studies at the Faculty of Divinity of Cambridge University and teaching there for some terms, has now been appointed to a lectureship in Early Christianity at Trinity College, Dublin. We congratulate him and wish him all the best in this new venture.

Congratulations also to three other friends and faithful readers:

- **Rev Kenneth Howcroft**, minister of the English-speaking Methodist Church of Ponte Sant' Angelo in Rome for being the President designate of the Methodist Conference for 2014–15;
- **Rev Dr Andreas Loewe** for becoming the Dean of St Paul's Cathedral, Melbourne;
- **Rev Joseph Ntombura** for becoming Presiding Methodist Bishop of Nairobi.

This year our Patron, Rev Dr **Leslie Griffiths** was our representative at the Synod of the Waldensian–Methodist Church in Torre Pellice. He was also a full member of the Synod as representative of the Methodist Church of Great Britain and he spoke to the Assembly (and Radio Beckwith) in both capacities. He is going to be our main **GUEST SPEAKER at the WALDENSIAN AWAYDAY** on 12 October at Hinde Street Methodist Church, London (for full details see the insert next page). **Make sure you don't miss him!**



Daniele Pevarello.

Cover photo: Synod 2013. Pastor Maria Bonafede and the ordinands Confessore and Fornerone.

AWAYDAY 2013

Saturday 12 October 12.30–4 pm
Hinde Street Methodist Church
19, Thayer Street, London W1U 2QJ. Tube station: Bond Street

12.30 Tea and coffee

1.00 Nicky Raddon will talk about Louisa Boyce, English benefactress to the Waldensians and founder of the Casa Valdese of Vallecrosia

2.00 Financial report by **Mark Stephens**

2.30 'My first visit to the Waldensian Valleys' and report on the Waldensian–Methodist Synod by **Leslie Griffiths**

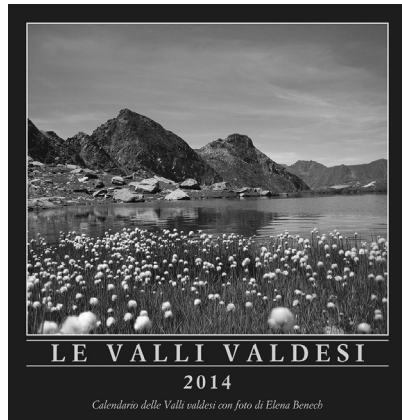
3.30 More tea plus bookstall, CALENDARS, the delicious 'biscotti di Debora' and the Waldensian Caffarel *gianduiotti* chocolates.

There will be NO REMINDERS!
Hence please put the date in your diaries
(or better Waldensian calendars)
NOW!!!!

WALDENSIAN CALENDARS 2014

Back to the traditional look: stunning views of the Waldensian valleys and mountains with historical news in the reverse cover and Bible verses in various languages every month. P&P included £10.50. PLEASE: send your cheques (payable to Waldensian Church Mission) to: Milvia Walker, 19 Forest Approach, Woodford Green, IG8 9BW
Remember to include your address.

We can also send them to your friends (what better gift??), just send us their address!



The 2013 edition of the Waldensian Calendar, with the beautiful reproduction of the paintings by Paolo Paschetto, was very well received and produced some lovely comments worth sharing with you:

From the Prince of Wales :



CLARENCE HOUSE
LONDON SW1A 1BA

From: The Office of TRH The Prince of Wales and The Duchess of Cornwall

Private and Confidential

29th April, 2013

Dear Mrs. Scropo Newbury,

The Prince of Wales has asked me to thank you for your kind letter and gift.

His Royal Highness is most grateful to you for taking the trouble to send him the delightful calendar, Le Valli Valdesi, and for so thoughtfully enclosing copies of the Walsdensian Review. It really was most generous of you and The Prince of Wales has asked me to send you his warmest thanks and very best wishes.

Yours sincerely,

A handwritten signature in black ink, appearing to read 'Claudia Spens'.

Claudia Spens

Mrs. Erica Scropo Newbury

From Rowan Williams:



MAGDALENE COLLEGE • CAMBRIDGE • CB3 0AG

The Rt Revd and Rt Hon Baron Williams of
Oystermouth
Master

Tel (Secretary)+44[0]1223 332144
Tel (Office)+44[0]1223 332154
Fax +44[0]1223 365150
email: jeh34@cam.ac.uk

29 April 2013

Erica Scropo Newbury
Waldensain Church Mission
85 St Andrew's Road
Cambridge
CB4 1DH

Dear Mrs Newbury

A word of thanks for your kindness in sending the Waldensian calendar, which is very beautiful, and the magazines. It is good to be reminded of the long association between the Church of England and the Waldensians, and I hope we shall be in touch again some time.

Every blessing,
Rowan Williams

From Leslie Griffiths:

I'm sitting in my study getting myself organised for a forthcoming trip to Torre Pellice. It will be my very first trip into those remote and mountainous parts of the Republic of Italy. I've tried very hard to read a little history and to discover aspects of the culture and social ethos of this community. I have consulted Guidebooks, maps, books of history – both religious and secular. I've even looked at poetry in my efforts to anticipate the spirit of the communities I'm about to visit. And, of course, like everyone else on planet earth, I've consulted Dr Google! So my head is swimming with facts and figures, shapes and contours, features and objects of fascination. Now I can't wait to be there.

I've taken the trouble to spell out the various pathways towards mastering factual detail available to me because, over and above all of these, I want to identify yet another source of information. I use the word 'information' and yet that's not really what it is. For the whole of this year, one month at a time, I've had occasion to gaze at this year's Waldensian Calendar which features the paintings of Paolo Paschetto. What a treasury is this! It's 50 years since his death and I've no doubt there are people who remember him as part of their community. The great miracle is, of course, that he may be dead and buried but, as the great American hymn puts it, 'his soul goes marching on'. His art conjures up far more than the mere factual. It shows remarkable vistas, villages and habitations snuggling within the embrace of mountainous shoulders of rock, an at-oneness between the human and the natural orders. Whether it's the alpine snows of a heavy winter or the fresh greens of a new spring, the languid heat of long summer days or the mellow colours of autumn, these pictures awaken in my heart a sense of the Valley that beckons me towards it. I can scarcely wait for the full experience and find it difficult to believe that reality can be better than these portraits, that life can improve on art.

I am most grateful for this imaginative gift. It seems to have fed me in the deepest recesses of my being throughout this calendar year. It's prepared my taste buds, attuned my inward ear, heightened my awareness of an experience I hope soon to enjoy with all my senses. I can't even begin to see how next year's calendar can improve on this one. If I had my way, I'd just go on reproducing this series of pictures, year after year, with just the configuration of the dates changing to suit the purpose of each succeeding year.

AND NOW MY MAIN MESSAGE:

We are aiming to reduce the cost of printing and posting the magazine. The *Waldensian Review* is a great means of communication and it is widely appreciated in Britain, in Italy and elsewhere. It is **now available online** – including past issues – but we can also send it individually via email. I am therefore asking everyone who is happy to receive it **ONLY** online to send me their email address in order to be cancelled from the snail mail list. We'll still be producing the paper issue and sending it to libraries, churches, colleges and various institutions for distribution and for their records. For individuals not particularly keen on paper, and especially for those who do not keep a collection, we think that **in the digital era, web communication is the best.**

PLEASE DO LET ME KNOW!!!!

DO LET ME KNOW ALSO if you have changed your postal address and above all KEEP IN TOUCH!

*God bless you
ESN, Editor*



the english committee in aid of the
waldensian church missions

waldensian.org.uk

www.waldensian.org.uk

For the first time, the English Committee in aid of the Waldensian Church Missions now has its own website. On the site you are able to download the latest copy of the Waldensian Review, but also access the archive of the magazine, going all the way back to 2005.



There are also useful links to other Waldensian websites and reading matter, in both English and Italian. These include some of the Waldensian guest houses which you can stay at while visiting Italy.

Perhaps most excitingly for the prospects of the committee, we now have the ability to take online donations to our funds. As well as details about how to set up a standing order, and gift aid your donations, you can easily click through to the donation pages and make an instant credit or debit card payment. These are supported free of



charge for charities by BT, so you can be sure that it is reliable and secure. Furthermore, the site can automatically reclaim gift aid on our behalf. What could be easier?

To round things off, the website has all the important contact details for the key committee members and a link to our online Charity Commission records.

We hope that this first foray into the internet will only be the beginning and the website will offer us many more possibilities in the future, including online sales of publications and plenty more reading matter.

So if you have any suggestions about what could feature on the site, or ways to improve it, we would be delighted to hear from you. Please contact the website editor Alastair Morris with your ideas:
website@waldensian.org.uk

And finally, please spread the word about the website, sharing the new web address online, linking to it from other sites and raising its profile. We hope that it will become one of the leading English language sites on the Waldensian Church.



From Noemi Falla



I'm Noemi Falla. I am 27 years old and I come from Scicli, in the south of Sicily. Scicli is one of the places where episodes of the television series *Il Commissario Montalbano* [*Inspector Montalbano*] were filmed.

I grew up in the Evangelical Methodist Church. When I was 3 months old, my parents, who were both Methodists, dedicated me in Church, but did not have me baptized. When I was 18, I decided to be baptized by sprinkling.

That baptism, however, was not an act of faith, but the conclusion of a journey that began with the Sunday School. In my heart, I knew I did not really believe. I attended church services and weekly activities, but I lived them as a duty. I could even do without them. I asked myself some questions about God, especially because when I was 16 my father died suddenly. I wondered why I had not the same faith as the other brothers and sisters of my congregation, but at the same time I had other thoughts in my mind (friends, entertainments) and I did not face the trouble.

In the meantime, I was attending Art School and after getting my diploma I enrolled at the Academy of Fine Arts in Catania. After more than a year, I interrupted this path because I had health problems. That period was really

significant because I started really to pray the name of the Lord, asking for help and salvation. While I was taking care of myself in order to recover my health, I attended church activities with a different spirit and interest. I read the Bible, finding in it real consolation. I also participated in youth meetings organized by FGEI [Italian Evangelical Youth Federation], sharing my faith with other young people. I really felt the hand of the Lord get me out of the pit, as Psalm 116: 6: says: *'The Lord preserves the simple; I was brought low, and He saved me'*.

I was very confused at that time because I had to decide what to do with my life. I called my art studies into question: I did not know whether to continue them. In my heart I felt I wanted to do something for the Lord, to thank him for the work of salvation which took place in my life, but I did not know what.

One day, I told my pastor that I would be available to preach. I didn't know why. My pastor was very happy and asked me to preach on Sunday, 13 May 2007. The text was Mark 2: 13-17, where Jesus says: 'It is not those who are healthy who need a physician, but those who are sick. I did not come to call the righteous, but sinners'.

While I was writing, I felt in my heart a deep insight: 'And if I enrol at the Faculty of Theology to become a pastor?' All the choices I had made in the past were from my mind. This was the first choice that came from the bottom of my heart.

My pastor, however, advised me to do a year of volunteer work first, to put into practice the meaning of service. And it was so. I went to Palermo, to the Waldensian Diaconal Institute 'La Noce', and I worked as a volunteer in a foster family.

In September 2008, I began to attend the Waldensian Faculty of Theology. At the time of my choice I was not able to give clear reasons for that choice. All I knew was that it was a gift that the Lord had put in my heart and I had to start

using it somehow. During the admission meeting with the Ministries Committee of the Faculty, I gave this reason: 'I want to become a pastor to serve the Lord by helping to see that every man and every woman could discover the talents that He has put in their heart'. Now, after these years of study, training experiences



Youth group gathering in Riesi, Sicily, April 2013.

in various communities here in Rome, knowledge of other churches, church groups and secular organizations, I can confirm what I have just said and add that now I know with more certainty that the Lord that I follow has the face of Jesus Christ, who is the life, the only truth and the only way to salvation. And this Way I want to proclaim to the men and women I meet on my way. And I think that this proclamation should be accomplished by the creation of community spaces that, in a society dominated by individualism, operate to prepare the hearts of men and women for listening to the Word of God.

I'm very glad to have this new experience at the Wesley House. I'm sure that spending a year in Cambridge will be good to open my mind and to strengthen my faith in view of the pastoral ministry.

I'm also grateful to the Committee of the Waldensian Church Mission that offers me this opportunity.

15 August in the Waldensian Valleys

In Italy 15 August is a national (Catholic) holiday remembering the assumption of the Virgin Mary. In the Valleys the day is an occasion for the Waldensians of the Valleys to get together. The location alternates between the two major valleys, Val Pellice and Val Chisone/Germanasca and each year a different Church 'hosts' the event – providing food for those who've not brought a picnic and endless supplies of coffee and soft drinks. This year we were in San Germano – Parco Widemann – a great location, but due to the weather forecasts not as many people came as normally do, which was a shame, because the weather was great and the park an ideal place for a picnic.

The day starts with a short service, which is followed by brief interviews with the Moderator and greeting from any synod visitors from outside the valleys who are present. The service this year was led by Giuseppe Ficara – an old friend of the Waldensian Church Mission – who has very recently arrived to work in Luserna San Giovanni having served in Sicily for 20 years. His sermon, based on Romans 12: 17–21, was a challenge to work for the common good – a significant message from someone with daily experience of the corrupting influence on society of the Mafia. Then there is a break for lunch, sometimes accompanied by groups of musicians. The afternoon begins with a presentation or debate. Last year Claudio Pasquet and Franco Giampiccoli spoke about Beckwith as it was the 150th anniversary of his death. This year the speakers were Renato Salvaggio and Libero Giuffrida, one a member of the Waldensian Church in Palermo, Sicily, the other a doctor and a member of the Waldensian Church in Chivasso near Turin who both spoke about their difference experiences of the Mafia. Salvaggio remembered when he was a young member of the Waldensian church in Palermo and Pastor Pietro Valdo Panascia spoke openly against the Mafia killing of seven policemen in 1963; since then the Church has always stood out against the Mafia. Chivasso is in the North but the Calabrian Mafia (*N'drangheta*) is very active there and the

City Council was forced by the Police to step down owing to Mafia infiltration. Dr Giuffrida was asked by the Authorities to stand. He very bravely accepted and was then elected new mayor of the town.

The day ends with the drawing of raffle tickets – no mean task as there must have been between 50 and 100 prizes! All in all a great day!

Nicky Raddon

IAN THOMSON: ‘The Genesis of *If This is a Man*’

Part 2

On 21 January 1946, after three months of unemployment, Levi began work at a paint factory near Turin. The 16 months he was to spend at ‘Du Pont de Nemours & Company’ – DUCO – would mark the genesis of *If This is a Man*. DUCO was a subsidiary of the Nobel-Montecatini paint and industrial explosives company headquartered in Milan. Trains to the lakeside village of Avigliana, where the factory was situated, were so infrequent that Levi slept the week at the factory. He was assigned a room in the firm’s Bachelor House (Casa Scapoli) for single employees. Levi’s room was Spartan, with a view over the mountains and a stillness that must have been wonderful after the shriek and brutality of Auschwitz. The Bachelor House had in fact been requisitioned by the SS during the war, and by occupying it now Levi felt in some measure vindicated for the offence done to him as a Jew. In their retreat from northern Italy the Germans had blown up the factory’s ammonium-nitrate plant and, along with the American bombs, this had left much of DUCO a twisted wreck. Nevertheless, Levi thought he could write here, and it suited him that the Bachelor House stood in such an extraordinary panorama. Winter sunsets of delicate glowing pink and orange were visible right across the Susa Valley. From his window Levi could make out the medieval fortress-abbey of San Michele, a view which had not changed since John Ruskin sketched it a century earlier.

As Levi lived his monkish life in the DUCO Casa Scapoli, working on paints by day, writing by night, he preferred not to mingle much with staff. The factory was full of its own war grief and Levi was careful not to offend sensibilities by inflicting his story on people with whom he worked. Those DUCO workers who had survived the winter retreat from Russia had suffered a far worse deprivation, they believed, than Primo Levi. It would be many years before the knowledge of Hitler’s genocide emerged in all its peculiar horror; for the meantime Levi was considered just another mishap of ordinary everyday Nazi violence.

The original draft of what was to become *If This is a Man* was a 14-page typescript dated ‘February 1946’ and entitled ‘The Story of Ten Days’. Levi had begun to write his book backwards, starting with the last chapter first. Unsurprisingly, his most recent memories of Auschwitz – the flight of the Germans and the arrival of the Red Army – were the most pressing. So Levi began with these. According to one eye-witness, he had scarcely finished supper in the Nobel canteen when he would cycle back to the Bachelor House in a state

of high anticipation. Instead of sleeping, Levi plunged headlong into writing, and for the next 10 months he worked with concentrated energy on the manuscript. And he wrote, if not in a trance-like state, then with extreme facility, the words pouring out of him ceaselessly, he said, 'like a flood which has been damned up and suddenly rushes forth'.

Though Levi claimed *If This is a Man* was free of consciously polished, lettered prose, it is in fact a teeming, intensely literary work of great complexity, and far more calculatedly bookish than Levi cared to admit. The chapter now unfolding in the Bachelor House was full of allusions to Italian literature, the literature which Levi claimed to have studied so unwillingly at school. Alessandro Manzoni's early 19th-century classic of famine and devastated lands, *The Betrothed*, is Italy's most important novel.

In spite of its gruesome subject matter, 'The Story of Ten Days' has flashes of quiet humour, and its affirmation of human dignity instils a kind of joy in the reader. Levi does not dwell on the mechanics of mass murder, but on what remained of the human face in the camp. And he never loses sight of a future beyond Auschwitz. Accordingly the chapter ends, not with a finite conclusion, but with a hopeful opening up to the world outside and a hint of other narratives to come.

The next morning, Levi awoke in the Bachelor House with a sense of interior liberation. His writing had been a catharsis and a purging parallel with Dante's raising his sails on the Purgatorial *migliori acque*, 'better waters'.

On the afternoon of Thursday, 14 February, one week after completing 'The Story of Ten Days', Levi retrenched himself in his spartan room to write one of the greatest hymns to the human spirit. The miracle is that '[The Canto of Ulysses' was almost entirely written in a single lunch break, from 12.30 pm to 1.00 pm: half an hour of hectic unbroken work, or so Levi later claimed. No doubt Levi was giving shape to the disordered long-hand notes he had been jotting down since his homecoming; nevertheless composition of this chapter, the 11th in the definitive edition of *If This is a Man*, was astonishingly swift. Levi's immediate subject was the French prisoner Jean Samuel, whom Levi believed had probably not survived. Levi cast his mind back to a summer's day in 1944, when he had accompanied Jean to collect the camp's soup ration. As they trudged through the worksite, Levi recalled the Ulysses canto from Dante's *Inferno*. He struggled to translate the verse into French for Jean while explaining its significance. Ulysses is addressing his ship's crew as they embark on their final voyage before a whirlpool sucks them under:

Think of your breed; for brutish ignorance
Your mettle was not made; you were made men,
To follow after knowledge and excellence.

*Considerate la vostra semenza:
Fatti non foste a viver come bruti,
Ma per seguir virtute e conoscenza.*

In the hell of Auschwitz, *anus mundi*, Ulysses's words shine with a sublime humanist dignity: Levi and Jean Samuel are not beasts; they were 'made men'

to pursue virtue and knowledge. Many have questioned if Levi really had been overwhelmed at Auschwitz by Dante: the counterpoint of classic beauty in one of the world's vilest places suggests the artifice of afterthought.

From the moment Levi completed 'The Canto of Ulysses', he was set to become one of the most Classically-influenced writers in post-war Italy. Years later, he told a journalist that, if he had to rescue two Italian writers from a library fire, they would be 'Dante and Manzoni'. Only a Classical student with an enduring humanist education could have said as much.

TO BE CONTINUED

At the beginning of last summer, a young friend, a student from Collegio Valdese in Torre Pellice, told me that he had a place to stay in London for a couple of months: could I help him in finding where to do some voluntary work? I asked our Patron, and this is what followed:

Here I am, on my second placement at Wesley's Chapel. Entering the gates of the front yard of the chapel, dominated by the comforting statue of the founder of Methodism, is always a great pleasure, and so is getting into the main building, where lots of colourful flags are hanging from the gallery to remind you of the variety of identities composing the community. Wesley's famous sentence, 'The world is my parish', seems to be always present here, as a muffled echo, and you can soon understand how this parish actually represents the whole world, gathering together people from everywhere.

Last summer I had already had the great opportunity to be on a placement at Wesley's Chapel and it was definitely one of the greatest social and cultural experiences of my life. I helped taking calls, answering emails, sorting mail and achieving all the different little tasks that characterise all offices. I also gave a hand to the stewards reordering books in the library of the museum. And it was here, during the two months spent helping in the office of the museum of this beautiful church, that I really began to discover British culture. All the wondrous people with whom I was working made me appreciate it in all its different aspects and sides. So this year, when the chance to repeat this great experience and meet all my friends of last year came up, I took it immediately with both hands.

Of course, coming to London is wonderful and I always make the most of the opportunity, enjoying its great cultural riches which seem to have no limit. I can, for example, cultivate my interest in Shakespeare as a *groundling* in the Globe, relishing the magical atmosphere which prevails there. The Proms are another event which I make sure not to miss and, standing always in my favourite part of the arena, I was literally overjoyed when, this year, I found the same people whom I had met last summer. The endless number of museums, art galleries and exhibitions is then more than enough to satisfy my thirst for art.

For all that, it was the amazing number of different activities going on every week at Wesley's Chapel that caught my attention most when I first arrived. The Boys' Brigade, the theological meetings and all sorts of events kept me and keep me constantly spoilt for choice. This year, I also had the opportunity to attend a special service organised for the ordination of Methodist ministers and I found it very interesting.

I am thus very excited about having spent two summers at Wesley's Chapel surrounded by all my Methodist friends. London is surely the perfect city to be in. The only problem is to choose where to go and what to do because, as Samuel Johnson once said, 'When a man is tired of London, he is tired of life'.

Jean David Eynard

Book review

The Mystery of the Last Supper: Reconstructing the Final Days of Jesus. Cambridge University Press. 244pp., 2011. By Sir Colin Humphreys, guest speaker at the 2012 AWAYDAY (pictured)

Oxford University, 'the home of lost causes', created the *Professorship for the Public Understanding of Science* specifically for Richard Dawkins because his original research does not really merit an academic Professorship. So deluded with the world – and it appears also God – is the now ex-Professor that he is quite happy to remain in ignorance of other disciplines in the Socratic quest for understanding and enlightenment. Dawkins writes in *The God Delusion* that 'The only difference between *The Da Vinci Code* and the gospels is that the gospels are ancient fiction while *The Da Vinci Code* is modern fiction. What I, as a scientist believe (for example, evolution), I believe not because of reading a holy book, but because I have studied the evidence.' There are multiple 'howlers' in this assertion, not to mention anachronisms and woolly-mindedness, which mean that not only has Dawkins not 'studied' the 'evidence', but he has no knowledge of the multidisciplinary methodologies other academics use to seek elucidation in such questions.

Most might leave Professor Emeritus Dawkins to his delusions of mono-disciplinary omniscience. However, we are fortunate at Cambridge University to have Sir Colin J. Humphreys, whose day job is to be Professor and Director of Research at the Department of Materials Science and Metallurgy, but whose private passion is the use of astrophysics, astronomy, archaeology and textual



analysis to corroborate seemingly differing written Biblical accounts. This led in 2003 to his *The Miracles of Exodus*.

Professor Humphreys has now taken up Dawkins' challenge and has posited a convincing multi-disciplinary resolution to *The Mystery of the Last Supper*, which is a masterpiece of lucid scientific exposition – as the Waldensian Church Missions' Annual Awayday discovered when Sir Colin was their guest speaker.

Mysteries? What mysteries? First, there is no doubt that, for the Gospel writers, the last days of Jesus' life were of supreme importance. Not surprisingly, 25% of Matthew, 30% of Mark, 20% of Luke and 40% of John recount the events of this fateful week. Of surprise to Gospel readers, however, is the first mystery of the 'missing Wednesday'. The New International Version simply says 'Day of Rest: Wednesday: Not mentioned in the Gospels'. However, the Jewish day of rest was the Sabbath, from Friday evening to Saturday evening!

The second mystery is over the relation between the Last Supper, the most famous meal in human history, and the highest feast of Jesus and his fellow Jews, the Passover. Over the four Gospels, the Last Supper occupies 226 verses. Yet the Synoptic Gospels – Matthew, Mark and Luke – state that the Last Supper was a Passover meal and they are followed by that half of Christendom who use unleavened bread [following Exodus 12.8] in their commemoration, while the other half break leavened bread, following John's declaration that the Last Supper was not a Passover meal that they are commemorating, but a Last Supper before the Passover. So the second mystery is whether the last supper was a Passover meal or not.

The third mystery is when was time found for the Trials of Jesus, if the Last Supper occurred on Thursday night, after which Jesus and the disciples went to the Mount of Olives/Gethsemane [Olive Press in Aramaic] and the Crucifixion was at 9 am on Friday, after three trials before the Sanhedrin, Pilate and Herod, all in different parts of Jerusalem. This raises the fourth mystery, since the Rabbinical Mishnah clearly states that trials before the Sanhedrin should be held in daylight and, in capital cases [as with Jesus], an acquittal may be reached the same day, but a conviction not until the following day. The fourth mystery is that, while the Gospels complain of false witnesses, there is no questioning of the legality of the trial itself.

Humphreys' solution of the differing dates was that, while Matthew, Mark and Luke were using the post-exilic calendar of the 6th century BC, adopted from the Babylonian lunar calendar running from sunrise to sunrise, John was using the pre-exilic lunar calendar of ancient Israel, used by the Temple priests, which ran from sunset to sunset in the Egyptian fashion. Using these two calendars, all four Gospels agree on the date of the Last Supper and of the Crucifixion. The Last Supper was a real Passover meal for the exilic calendar used by ordinary Jews, such as the Galileans, but it was before the official Passover meal of the official rabbinical pre-exilic calendar used also by the Samaritans, the Zealots and the Essenes. This was like today celebrating the Greek Orthodox Easter according to the Julian calendar rather than the Western Gregorian calendar in England. All four

Gospels agree on the date of the crucifixion as Nisan 14 [a Friday] in the official Jewish calendar, with Jesus, 'our Passover lamb', dying on the Cross at 3 pm, the time when, as John notes the Passover lambs were traditionally slaughtered.

Using an astrophysicist to calculate the dates using both calendars, we find that not only was Passover in the pre-exilic Jewish calendar throughout the 1st century AD always a few days before the official Passover, but also that the calendar reconstructions give the date of the crucifixion as Friday, 3 April, AD 33, and the date of the Last Supper as Wednesday, 1 April, AD 33.

A Wednesday Last Supper solves the four mysteries through resolving the apparent Synoptic/John discrepancy on the date and the nature of the Last Supper, while it also allows sufficient time for all the events recorded in all the Gospels between the Last Supper and the Crucifixion in allowing the Jewish trials to follow due process with the arrest of Jesus in the early hours of Thursday, the main trial on Thursday and the confirmation of the death sentence on Friday at sunrise [5.45 am], followed by the trial before Pontius Pilate at 6 am [Julian calendar], then followed by the trial before Herod, with all sources agreeing that Jesus' crucifixion was at 9 am and his death at 3 pm.

Matthew, Mark, Luke and John give 'a coherent and detailed factual account of the last days of Jesus', as they intended; the intention of Dan Brown was to write a work of fiction. The Gospels were not written so that one Richard Dawkins could parade his lack of forensic skills. The Gospels rather show Jesus' last parable. Jesus chose to commemorate the Passover of the Red Sea of the Israelite slaves led by Moses on the exact anniversary according to the Egyptian pre-exilic calendar, so as to emphasise that he, Jesus, was the New Moses, proclaiming a new Covenant with God and leading God's people out of captivity.

Richard Newbury

Louisa Boyce

Who would have thought that it was possible for one small European Protestant Church to have two significant English benefactors during the 19th century? Strange, but true! Our regular readers will be familiar with the name (John) Charles Beckwith – especially if they have been to the Valleys and Torre Pellice. His contribution to the Waldensian Church is legendary – financing the building of 100+ little schools throughout the valleys and he also played a large role in the building of the Churches in Torre Pellice and Turin. But how many have heard of Louisa Boyce? This courageous lady, widowed at an early age, dedicated the last 25 years of her life and most of her considerable fortune to make sure that orphans in Vallecrosia (Liguria) were kept from destitution and were educated. She also contributed significantly to the founding and staffing of the Church there. She could have led a life of luxury in London, amongst the nobility, but instead she chose to spend her time far from family and friends in North West Italy – which in the 19th century was not just a two-hour flight away. The building she provided for these children

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

INCOME	2011		2012	
Churches	1422.85		285.00	
Individual Donations	1614.50		1064.20	
Legacy	2000.00			
Tax Refund	177.70		361.25	
AGM	100.00		170.00	
		5315.08		1880.45
Vaudois Clergy Trust	1420.00		1390.00	
Publications	262.50		545.50	
Dividend & Interest	3670.45		3774.72	
		<u>5352.95</u>		<u>5710.22</u>
TOTAL		<u>10668.03</u>		<u>7590.67</u>
EXPENDITURE				
Payments to Italy				
Student	2669.86			
Sicily Training Course	500.00		500.00	
		3169.86		500.00
Review	580.29		824.00	
Sec/Post/Stationery	2617.52		2698.87	
Publications	705.58			
Sundries	44.00		100.98	
Loan Repayment	500.00			
		<u>4447.37</u>		<u>3623.85</u>
TOTAL		<u>7617.23</u>		<u>4123.85</u>
NET EXPEND/INCOME		3050.80		3466.82
Opening Bank Balance		2203.05		5253.85
Income		10668.03		7590.67
Expenditure		<u>-7617.23</u>		<u>-4123.85</u>
Closing Bank Balance		<u>5253.85</u>		<u>8720.67</u>

NOTES

Total Income 2011 - £2000 to specifically fund student

Review/postage - higher sum in 2012 due to 2 editions compared to 1 in 2011

Publications - 2011 sum covers payment for 2 year's calendars

still exists – today in the form of a guesthouse where hundreds of children from the churches of the valleys have spent time together enjoying the seaside and still do so. The Boyce Memorial House is now more commonly known as the Foresteria Valdese of Vallecrosia, but it is important that the many and varied contributions of this extraordinary lady are not forgotten.

Nicky Raddon will be speaking about Louisa Boyce at our meeting in October.

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)

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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, Wesley Chapel, 49 City Road,
London EC1Y 1AU.

Chairman: The Rev. Richard Grocott, 23 Burcote Road, London SW18 3LQ.

Executive Secretary: Erica Scropo Newbury, 85 St Andrew's Road, Cambridge
CB4 1DH. Telephone 01223-315753, email ericascropo@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

Chairman: Revd Ian Douglas, 49 Northesk Road, Montrose, Angus DD10 8TZ,
Scotland.

Secretary and Treasurer: Mr D.A. Lamb, SSC, 36 Liberton Drive, Edinburgh
EH16 6NN, Scotland. Telephone 0131-664-3059

The Irish Committee in aid of the Waldensian Church Missions

Chairman: The Rev. Robert Dunlop, The Manse, Brannocktown, Co. Kildare,
Republic of Ireland.

Convenor: The Rev. J.S.B. Drennan BD, 92 North Circular Road, Belfast BT14
6TN, Northern Ireland.

Treasurer: Mr Derek Seymour, 'Tanglewood', Pottery Road, Dun Laoghaire,
Co. Dublin, Republic of Ireland. Telephone 01-2850776

The Waldensian Review is sent twice a year to those who are interested in the
Waldensian church in Italy, its history and present-day work and witness.

tick

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by Giorgio Tourn and Associates — £9 *plus postage and packing*

The Waldensians' "Glorious Recovery" of their Alpine Valleys
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by Richard Newbury — £1 *plus postage and packing*

Love never fails
by Tullio Vinay — £7 *plus postage and packing*

The Waldensian Story: A Study in Faith, Intolerance and Survival
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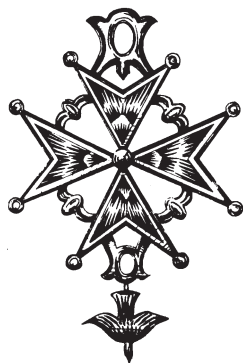
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The Huguenot Cross, symbol of Protestantism all over Europe



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