

THE WALDENSIAN REVIEW



No. 134

Summer 2019

*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 all for your continuing interest and help along with your thoughts, prayers, feedback, letters, enquires, purchases from our website and of course, donations!

Please keep looking at our website for updates and new items.

www.waldensian.org.uk



Congratulations to Rev **Daniel Pratt Morris-Chapman** in following in Tim Macquiban's footsteps and becoming the Minister of the English-speaking Methodist Church at Ponte Sant' Angelo in Rome.

A new member of the Committee: **Simone Maghenzani**

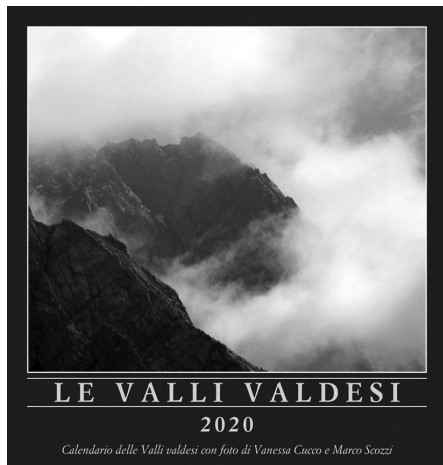
I was born in Torino in 1986, where I also grew up. Having studied at University there, I spent part of my graduate studies in Cambridge and in Oxford, before moving to Cambridge in 2014 after finishing my PhD. I am a Reformation historian, and I teach in the Cambridge History Faculty and at Girton College, where I am a Fellow.

I am currently an elder at Downing Place United Reformed Church, Cambridge. I convene its World Church and World Mission group, and serve as a lay preacher in the area. Since last summer, I am married to Joan, a Dubliner historian lecturer at King's College London. We live in a market town outside Cambridge called St Neots.



*Cover: The 'College' where the medieval Barbi hid to learn the Bible by heart.
(Photograph: Gabriella Peyrot)*

WALDENSIAN CALENDARS 2020



Once again beautiful pictures of the Valleys with Bible verses also in English. Available beginning of October. Please order online at:

www.waldensian.org

or send a cheque for £12.95 (payable to Waldensian Church Mission) to:

**Milvia Walker
19 Forest Approach
Woodford Green
IG8 9BW**

Website and Facebook

The committee is pleased to have recently re-launched its website:

www.waldensian.org.uk

You can now donate money, purchase books and calendars and read the *Review* all within one simple website. There will be more new content coming soon, so make sure you are subscribed to our email list to be notified when they go live. Naturally, it is very easy to subscribe via the new website.

We are also excited that our online giving is now managed by the Charities Aid Foundation. With a few simple clicks you can make a one-off payment or set up a regular donation of your choice.

We have also set up a facebook group:

www.facebook.com/waldensian

For those that use the platform it will be a great way to get your Waldensian updates with the rest of your news feed and make sure that you never miss the new edition of the *Waldensian Review*.



Alastair Morris

Synod 2018



The opening sermon by pastor **Emanuele Fiume**, based on Isaiah 59, accusing us all, individually and collectively, of not being truly faithful to the Word and not prepared to speak up when politics turn unsavoury, set the tone for the whole week. The Waldensian Church proclaimed itself a welcoming one, and thus discussed the underlying issue of not just rescuing migrants at sea, but integrating the newcomers into Italian Society

and, if they are Christians, into our Church communities. Once again the Pope sent the Moderator a letter signed in his own hand assuring the Synod that he would be praying for them and asking everyone to pray for him.

Waldensian Day 2019

Wesley Church, Cambridge 23 February 2019

The first talk, **From Fact to Film to Faith**, was a commemoration of **Stephen Hawking**, the most famous Cambridge person of recent times, a year after his death, as told by his first wife **Jane** in a very poetic and moving way.

Stephen and Jane met on 1 January 1963 when she had just left school, in St Albans where they both lived, and neither of them could have foreseen that soon after, aged 21, he would be stricken by what was then an unknown illness and given less than two years to live; he would outlive the prognosis by 55 years. Nor too that he would be the father of their three children, would become the youngest member ever of the Royal Society, receive the highest honour from the Queen, adulation worldwide and would end up buried in Westminster Abbey between Newton and Darwin. Who could have foreseen that their story would become a film?

When, after publishing the best-selling *A Brief History of Time*, Stephen became famous, Jane felt that she had to write their real story because she was the only one who knew the whole truth. She also needed to unburden herself of everything she had undergone during 30 years of marriage to a person progressively less and less independent and physically disintegrating. This was particularly so when their marriage started crumbling. Above all, though, she felt she had to speak up and reveal the horrors of motor neurone disease for the affected person and everyone living with him or her.

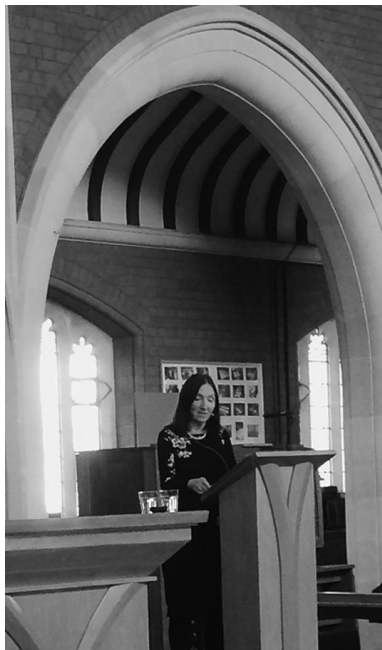
Stephen, like rest of his family, had been baptised a Methodist but declared himself to be agnostic. Jane was brought up in the Church of England and her faith became deeper and stronger as the need for spiritual help and support grew over the years. Stephen, on the other hand, would not accept anything he could not explain rationally, even if Jane pointed out that he could maybe find how the Universe and everything else had started, but not why.

When the producers of films such as *Four Weddings and a Funeral*, *Pride and Prejudice* and *Bridget Jones* declared themselves ready to work alongside Stephen and Jane, they accepted the proposal to make her book into a film. Stephen would have liked it more scientific and science-centred; Jane was keener on feelings and everyday life. The film was a success even if Jane didn't manage to correct all the many mistakes and to abolish all the F... words. She complained that lazy journalists are transforming lies, inventions or mistakes into facts. She thinks the actors were superb, though, especially Eddie Redmayne for his portrait of Stephen.

Jane feels that miracles can happen; the important thing is to recognise and accept them. Indeed they can also come in the form of an inspiration, especially when sitting in a little church trying to pray or walking under a sky full of stars. Or moreover like finding Jonathan—who is now her second husband—and who was a great friend and support of both Stephen and Jane. For Stephen, everything was Mathematics, and Maths is beautiful but not accessible to most people and it does not explain everything. Could it be that God the Mathematician, the Creator of the Universe, is also the loving caring being who sent us his own incarnation in the form of Jesus Christ to comfort and help us to live our lives in the knowledge that when we struggle and have difficulties He is there to help? Not waving a magic wand, but giving us the strength to persevere when life gets tough and to support us with hope when we feel we have reached our limits.

She concluded by saying that she hopes that Stephen has heard the music of the stars and has unveiled the mysteries and the secrets of the Universe but has also discovered the love and mercy of God.

(Jane Hawking's books are published by Alma Books.)



From the Stars to the Mediterranean Sea

A report on a visit to Sicily by the Moderator of the URC Rev Nigel Uden and 'our' Simone Maghenzani

The United Reformed church of Downing Place in Cambridge has been supporting, via the World Church and the World Mission Group, the project *Mediterranean Hope* for refugees and migrants set up by the Protestant Churches of Italy, and mainly run and financed by the Waldensian Church. In April 2018 Nigel and Simone were sent to make personal contacts there and acquire a better knowledge of their activities. They visited Scicli, Pachino, Vittoria and Pozzallo. And of course seeing with your own eyes and meeting people is different from reading the news. Both Nigel and Simone were struck



by the warmth and commitment of the people, whether employed or volunteer, involved in the process of welcoming and integrating the migrants and the positive feeling one could sense everywhere.

Mediterranean Hope consists of four sections: *observation*, *witness*, *reception* and *political proposal*. *Observation* in the *Observatory on Mediterranean migration* on the small island of Lampedusa, *witness* in the *House of Cultures* in Scicli—which has received the prestigious World Methodist Peace Award—where vulnerable people such as pregnant women, mothers with small children and unaccompanied minors are helped by a team of social workers, psychologists and teachers to adapt to their new life and integrate into a new culture. (Scicli is also the place where the *Montalbano* TV series are shot and many locals, who enjoyed a boost to their meagre economy for the first time thanks to the increased tourism, are not that pleased with all those migrants.)



The next step for migrants after the first *reception* in Sicily is the *Relocation Desk* in Rome where the asylum-seekers are helped to apply for the

status of refugees and, if accepted, subsequent integration. The *Humanitarian Corridors* are a safe way to leave places of danger or conflict without risking lives in perilous waters and at the same time enriching the criminal gangs of human traffickers.

Simone and Nigel also visited Pachino, where there has been a Waldensian Church since 1902 which has always combined ministry, evangelism and social care. Here the Church provides after-school care for children—school in many parts of Italy ends at 1 pm!—but also social groups for the elderly and Bible studies for all



age groups. Another place visited was Vittoria, where the Church is no longer active but where there is an Old People's Home, still excellent but which has now fewer and fewer 'customers'. It has therefore become a place where young refugees and migrants are hosted alongside the elderly Italians and the results are apparently very encouraging. Inventiveness, open-mindedness and Faith can really perform miracles!

Erica Scroppo Newbury

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

I myself first came across the Waldensians at 14 years old as part of the then O-level European History syllabus at about the same time as I came across Oliver Cromwell in the English History ditto and also learnt Milton's outraged *agit prop* lines. This was fortunate because, over 15 years later in Venice, I met a member of this audience and her sister and her dog and mentioned I could find Venetian baroque oppressive—perhaps because I was a Protestant. 'We are Protestants too.' Waldensian? 'Avenge O Lord thy slaughtered saints ...' Milton's words won the heart of a determinedly anti-matrimony journalist and teacher!

Cromwell himself would have learnt about the heroic proto-Protestant Waldensians living their faith 'underground' from Calabria to the Baltic at Huntingdon Free Grammar School, where the Master Rev. Thomas Beard taught through his textbook *Theatre of God's Judgements* that all Nature mir-

rored God's all-seeing will. The deeds of this man of action were thus 'Not mine O Lord but Thine', and both success or failure marked divine approval or disapproval! Thus Cromwell's great victories were blessed, but his failures like the 1655 Grand Design in the Caribbean, and his temptation over taking the Crown were marks of Divine disapproval. His success, as in the survival of the Waldensians, marked the relief of evident approval. The Book of Revelations was the source of so many of his strategic plans, for were not the persecuted Huguenots and Waldensians the two servants killed at the Door of the Beast of the Apocalypse!

With John Milton it was personal. Milton's dearest friend at St Paul's School had been Charles Diodati, whose early death broke John's heart. Charles was the nephew of Giovanni Diodati, whose Italian translation in exile of the Bible, the first in the vernacular, was to be used by the Waldensian Church.

It has been claimed, and believed by many in England, that St Paul had taken the short-cut through the Cottian Alps and the Waldensian Valleys on his way to Provence and Marseilles. 'Anglican' divines like Hooker the theologian and the bibliophile Archbishop Ussher of Armagh and Primate of Ireland believed that St Paul had founded a primitive church in the Alps and that the Waldensians were the survivors of this. They thus provided a living link with the pre-Gregorian Early Christian Church. So the reformed Catholicism of the Church of England, rather than the post-Gregorian Church of Rome, was the true successor to the Primitive Church.

However, it was at the rich crossroads of Europe in Lyon that in c. 1180 Waldo, a rich merchant, during a party sees a friend suddenly die. He repents, embraces poverty and follows Jesus' instruction to his disciples and travels along with his followers as Christ had instructed his disciples to do and preaches the Gospel in the *vernacular*. This was dynamite. The interpretation, or even the translation, of the Word was exclusively the property—and power—of the Church of Rome.

This way lay heresy. Francis, a generation later, was tolerated, and then encouraged, because he did not preach the Word. The Waldensians went underground, centring on Alpine *holes in the wall* in the Cottian Alps like Pra del Torno in Val Angrogna, where the *barbets* [uncles] studied the Bible in the winter and then set off in pairs as 'merchants' with 'a pearl of great price' (the Gospel) to visit isolated little communities throughout Europe. What we know of them is from transcripts of the Inquisitions Interrogations in trials for Heresy, usually leading to the Stake.

Throughout the Middle Ages the underground clandestine Waldensian Church also inspired important Reformation figures. Richard II's queen was Anne of Bohemia and via her connections Wycliffe's chief follower Peter Payne linked up in Prague with the Hussites, the Taborites and the Moravian Brethren, and through them the Waldensians. 'I shall be condemned and called a Waldensian and a Wycliffite', wrote Luther. Calvin, as a law student in Bourges,



Monumento di Chanforan in Val d'Angrogna. (Photograph: Gabriella Peyrot)

was encouraged to study Luther's works by his landlord, a Waldensian cloth merchant.

The ideas of Luther and his follower Melancthon quickly spread south of the Alps from 1519 and two students at Turin University became Waldensian '*barbas*' [uncles] or preachers. Luther himself wrote to Duke Charles III of Savoy in 1523 to promote the preaching of the Gospel. In 1526, two *barbas*, Giorgio from Calabria and Martin Gonin from the Angrogna Valley, were sent north by Synod to discover more and met William Farel of Geneva, who provided them with a large quantity of Reformation literature to take back. This studied, the Synod of Merindol of 1530 sought clarification on questions of doctrine especially predestination, morality, liturgy, discipline and church organisation, and they returned to be welcomed by the Reformer John Oecolampadius of Basle, who sent them on to Martin Bucer (later Lady Margaret Professor of Divinity at Cambridge) at Strasbourg. William Farel of Geneva accompanied them back to the 1532 Synod of Chanforan, in Val Angrogna, which voted after long and contentious debate to join Farel's Genevan Reformation—and also to pay for a new French translation of the Bible to be made in the College of Barbi, the little theological faculty high up in the natural hole in the wall of Pra del Torno. 'Make your own Reformation but have much regard to your own heritage as to that of others', had been the considered advice of the Czech Christian Brothers in a letter to the 1533 Synod in Praly, but now the die had been cast. Now, too, the itinerant ministry, confession and vows of poverty and chastity were also abolished.

The Waldensian resistance in their mountain fastnesses was so determined that in 1561 the Duke of Savoy, with the Treaty of Cavour, granted (alone at that time in Europe) toleration of a different confession from that of the ruler; however, only within strict bounds, outside the plains and valley

floors and with the order to keep their settlements and churches above 600 metres.

Yet in the same year of 1561 in Philip II of Spain's Italian Province of Calabria, the Waldensian community in Guardia Piemontese were massacred at what is still called the Bloody Gate. The characteristic traditional Waldensian dress still remains, but no Waldensians. Again in 1561 their Waldensian brothers and sisters in Dauphiné, just over the Alps from the Italian/Savoyard Waldensian Valleys, who had also voted as congregations for non-resistance, were summarily exterminated by Jesuits.

Farel had been impressed by the Bible study of the Waldensians in tiny matchbook-sized Gospels. However, these books, easily concealable about the clandestine *Barba's* person, were in the 'old French' dialect (by the 1530s barely comprehensible) and so these versions of the Good News needed modernising as well. The Cambridge University Library has a collection of these 'jewels of great price' rescued from the flames by Samuel Morland, Cromwell's Commissioner Extraordinary to Turin, from the week-long burning of religious books that followed the fall of Pra del Torno in 1655.

The Reformation was the triumph of the Word over the image; indeed, it was often iconoclastic towards 'distractions' such as painted walls and sculptures. The pulpit for preaching the Word in the vernacular replaced the rood screen separating the congregation from the miracle of the Mass as the centre of attention. The resurrected, therefore risen, Christ was represented by an empty Cross, for He was risen. This replaced the crucified dead Christ suspended over the rood screen half hiding the priest as he performed the miracle of the elements becoming the body and blood of Christ.

For Luther, the miracle was that, as in Romans 1 17, 'The just shall live by faith'. No human action can save sinful man, but only what God does through the believers when they believe in the power of his Son's death on the Cross and Resurrection, which alone can bring forgiveness and salvation. There was no church and no priest with a bank account of Masses to mediate between the individual man or woman and God. For Luther there was 'a priesthood of all believers'. Luther was locked up disguised as a knight in the Wartburg Castle, but printing—the new Internet—meant that his books were everywhere, and above all Luther's translation of the Bible, which created a unified German language, but divided Christendom. The Internet, too, brings unanticipated conflicts.

It was Calvin's cousin Pierre Robert Olivetan, a Hebrew scholar who, hidden in the Coulege di Barbi in Pra del Torno at the end of Val Angrogna, had newly translated the Old Testament from Hebrew and revised Lefèvre d'Étaples' New Testament from the Greek and signed off the final page: *Des Alpes, Février 1535*.

In his foreword Olivetan wrote: 'The poor people [Waldensian shepherds] who make you this gift have been banished and separated from you for more than 300 years. Ever since, they have been regarded as the most wicked,

execrable and ignominious of all time. Their name has become a byword, a term of reproach and abuse. Yet they are truly patient people who by silence and hope have overcome all the assaults and violence of their enemies.'

In 1534 Olivetan's young cousin John Calvin resigned his Catholic benefice in France and moved to Basle. 'Without the Gospel we are useless and vain, without the Gospel wealth is poverty, wisdom is folly before God, strength is weakness. But through the power of the Gospel we are made children of God.' So wrote Calvin in the Latin preface to what, until the nineteenth century, became the accepted French Protestant version of the Bible—as Luther's was the German one. In 1588 its English translation became the English *Geneva Bible*—the Bible used by Cromwell throughout his life! (The King James Authorised Version only came into common use after 1660.) This, however, was the 'pure' Genevan translation, which gave its adherents the name of 'Puritans'. Here was no biblical evidence for bishops, copes or choirs but rather *WASHING* for *BAPTISM*, and *CONGREGATION* instead of *CHURCH*.

This was the moral and even physical world that Oliver and his contemporaries inhabited

The intra-Protestant battle had moved from the fight to print the Bible to the battle for which Bible? In the spectrum of Church and Chapel, Cromwell was a Congregationalist, who firmly believed that we reach faith through individual trial and error. He dissolved all three of his Parliaments because they sought to impose Presbyterian confessional uniformity after abolishing Anglicanism. For Cromwell, and his soldiers, this was jumping out of the frying pan into the fire in imposing another exclusive authoritarianism on the individual seeker after truth. We advance in faith through responding to God's blessing, or otherwise, of our actions. Individual faith made each sinner responsible for his actions. Science, for we are in the age of Newton and Boyle, is equally a testing of hypotheses—of trial and error. Cromwell is a Janus figure on the cusp of modernity!

If the tiny Waldensian Church of 'slaughtered saints', whose Church had reputedly been formed by St Paul while crossing the Alps, could produce this 'pure' version of the Bible, and also bear a huge cost of up to 1500 gold ecus to do so, no wonder the Lord Protector felt and reacted, as the Ambassador to Turin Samuel Morland said, 'as if the massacre was happening to his closest family members'.

No less impassioned was John Milton, Cromwell's Latin Secretary or official writer in Latin, the language of diplomacy, of dispatches. These, in the case of the Piedmontese Easter of 1655, were so intemperate and 'undiplomatic' that the young Ambassador Samuel Morland thought it would be counter-productive to present them unvarnished directly to Madama Cristina, the Dowager Duchess of Savoy and Regent on behalf of her son. for she had not only initiated the persecution but was also the sister of Charles I's widow Queen Henrietta Maria. But then the children of converts are invariably bigots, although their father Henry IV, the erstwhile leader of the French Protestant

Army, had agreed to a *politique* conversion to Catholicism, famously exulting his apostasy with 'Paris is worth a mass' so as to be crowned King of France. However, his nonchalance did not convince the Catholic zealot François Ravallac, more representative of the age, who assassinated Henry in 1610.

Milton also galvanised British public opinion with his famous Sonnet, whose gory and graphic images describe massacres also seen in English and Dutch woodcuts taken from eyewitness diplomatic descriptions.



On the late Massacre in Piedmont

Avenge O Lord thy slaughtered Saints, whose bones
Lie scattered on the alpine mountains cold,
Even them who kept thy truth so pure of old
When all our fathers worshipped Stocks and Stones,
Forget not: in thy book record their groans
Who were thy Sheep and in their ancient Fold
Slayn by the bloody Piedmontese that rolled
Mother and infant down the rocks. Their moans
The Vales redoubled to the Hills, and they
To Heaven. Their martyred blood and ashes sow
Over all the Italian fields where still doth sway
The triple Tyrant: that from these may grow
A hundred-fold, who having learnt thy way
Early may fly the Babylonian woe.

Richard Newbury (first of three instalments)

The Foresteria Valdese in Venice—A Unique Destination

Anyone who has not been to Venice just cannot imagine what a magical place it is. And right in its centre, a short walk from St Mark's Square and the Rialto Bridge, is the Palazzo Cavagnis, a delightful building on a canal which houses both the Waldensian Church and very comfortable accommodation for visitors. We had been to the Venice before—for brief visits—but had never actually stayed on the island city itself. It was just too expensive, for one thing. The Casa Valdese offers a double advantage. It is not only very reasonably priced; it is also very near all the main tourist sights—the Doge's Palace and the Campanile, Grand Canal and the busy streets on either side of it. Or you can just wander through the maze of narrow streets and across the small, hump-backed bridges which lead over the honeycomb of canals.

We were lucky also in that during the week we stayed there, the Casa Valdese staged two concerts in its second-floor concert hall, both of a very high standard: one by a 14-year-old pianist from Milan, the other by a group of students from the Trinity School of Music in London. Our visit also coincided with that of a group of rowers from Westminster School in London, regular visitors, it seems, as they have a friendly link with the local Venetian rowing club, which specialises in the uniquely Venetian style of rowing while standing up.



The sights which are not within walking distance—the Lido, the island of Murano and the further reaches of the city itself—can easily be reached by the regular vaporetto services, no longer steam-powered but still with a very local 'feel', where you literally rub shoulders with the entertaining throng of locals and tourists from every imaginable part of the world.

We did not attend the religious service on Sunday morning—our Italian simply is not good enough—but the little church inside the Palazzo was full. I noted the congregation was quite diverse and there was a goodly number of African folk present. It was also evident from notices in the lobby that the Waldensian Church is playing its part in calling for a humane response to the flow of refugees from across the Mediterranean.

Anyone interested in a stay at this unique place has only to look up Foresteria Valdese, the



service which runs hostels and accommodation throughout Italy, and specifically <https://www.foresteriavenezia.it/> for the hostel/hotel in Venice. The Palazzo Cavagnis has hotel standard rooms, but also simpler hostel accommodation suitable for parties of young people. It is easy to book, and very reasonably priced. We shall always be grateful to Erica for putting us on to Foresteria Valdese and providing us with a holiday which was a unique experience.

Malcolm and Dottie Haslett

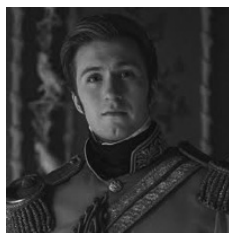
Lord Alfred Paget

Those of you who have been watching the TV series *Victoria* will be interested to know that Sir Alfred Paget (played by Jordan Waller in the second series) was from a noble British family with links with the Waldensian Church.

His cousin was Mrs Louisa Boyce, who was a great benefactress of the work of the Waldensians in Liguria and who (amongst other things) funded the opening of a Church, a school (which went on to become an orphanage) in Vallecrosia—the building is now the Foresteria Valdese, where young people from the valleys go for their summer camps and where many Waldensian families go for their annual seaside holiday.



*Caricature
by Ape
published in
Vanity Fair
in 1875.*



*Jordan
Waller as
Lord Alfred.*

The real Lord Alfred Paget, a lieutenant in the Royal Horse Guards, was Queen Victoria's Chief Equerry (1846–52) and went on to be a Liberal Member of Parliament for Lichfield. There is no historical evidence that he had a relationship with Sir Robert Peel's secretary Edward Drummond, as depicted in the TV series. Paget married Cecilia Wyndham and had 14 children. Their first child, a daughter, was named Victoria Alexandrina after the Queen.

Another cousin of Louisa and Alfred was Sir Augustus Paget, who worked in Florence for the British Embassy there and with whom Louisa was often in contact for advice when setting up the school/orphanage in Vallecrosia.

Nicky Raddon

Rosemary Farrer (1924–2018)

In December 2018 I received the sad news that Rosemary Farrer had passed away. She was the first member of the Committee of the Waldensian Church Mission that I ever met. It was spring 1987 and at the time we were living in Torre Pellice, in the Waldensian Valleys in Italy, but I was on maternity leave in Cambridge, having just had my third child, Cressida. The Mission had sent a generous donation to Radio Beckwith, of which I was a founder and the first Director, and I was asked to thank them. This led to Rosemary coming to Cambridge to interview me for the *Waldensian Review*, of which she was then the Editor, a task that later she passed on to me. I found her extremely pleasant and affable and we spent some lovely time together, talking about my Valleys and my Church which she knew so well. She had visited various parts of Italy where there were Waldensian churches and communities, large and small, with trips organised by Bishop Ward, who was the Executive Secretary of the Mission. She obviously must have liked me as much as I liked her, since when the following year the Bishop retired, and knowing that we were planning to come back to the UK, she recommended me to the Committee, which was looking for a new Executive Secretary. I was asked to apply and ... 31 years later I am still occupying the post. Since I was a journalist and I obviously knew Italy well and contributed to the *Review*, she later asked me to take it over from her.



I remember her as a clever woman, wise and well informed, gentle but firm, kind but determined and, having just learnt from her much-loved nephew David Farrer that she had trained as a nurse, I can see where that came from. She specialised in various roles, including the care of blind people, switching later to social work for the Barnardo's Homes and for other forms of social care, which included prison visiting. She had a great interest in Mission work and supported a number of Christian organisations, including ours. She was very faithful in her backing of the WCM by prayer, contributions and Committee work and she loved hearing about the Lord's work in the Waldensian Valleys and in the churches in the rest of Italy. All who knew her will greatly miss her.

ESN, Editor

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

INCOME	2017	2018
Individual Donations	750.92	3050.10
Fundraising		
Tax Refund	88.75	795.50
	839.67	3845.60
Vaudois Clergy Trust	1574.80	1470.81
Publications	966.50	551.72
Dividend & Interest	3908.83	4144.60
	<u>6450.13</u>	<u>6167.13</u>
TOTAL	7289.80	10012.73
EXPENDITURE		
Payments to Italy		
Parma	1000.00	
Lucca		2750.00
Rivoira Family		1000.00
	1000.00	3750.00
Review	442.00	479.49
Deputation		220.50
Sec/Post/Stationery	2411.96	2366.37
Publications	120.00	424.07
Sundries	17.00	45.00
	<u>2990.96</u>	<u>3535.43</u>
TOTAL	3990.96	7285.43
NET INCOME	3298.84	2727.30
Opening Bank Balance	12743.24	16042.08
Income	7289.80	10012.73
Expenditure	-3990.96	-7285.43
Closing Bank Balance	16042.08	18769.38

NOTES

Donations increased thanks to large donation of £2200 which, when Gift Aid added, enabled £2750 to be sent to church at Lucca as requested by donor.

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.

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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 marklynn5@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

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.

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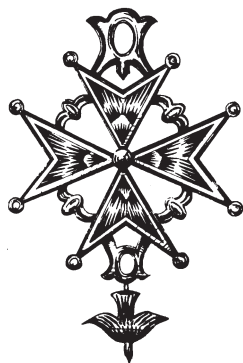
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