

L'Echo de la Chapelle

Eglise Protestante Française de Cantorbéry

Fondée au XVI^{ème} siècle, d'origine wallonne et de rémanence huguenote



Madame La Pasteur - Anne M. Oakley

SOMMAIRE

Editorial	2
Huguenot Memorial - South Africa	3 - 5
Les Gueux 1566	6
La Famille Durand	7
Les Réformés et le Mariage après la Révocation de l'Edit de Nantes	8
Pasteur Anne Oakley	9 -10
Newsletter - announcement	11

Groupe de rédaction

Jan Leeming
Anne Oakley
Rosemary Harradine

Chers amis et chères amies,

Voici le treizième numéro de la Newsletter pour votre édification.

Au mois de décembre 2014 je me suis rencontrée avec les présidents de l'EPUB et le Conseil de Brabant-Francophone et quelques autres personnes pour leur donner des nouvelles de cette église, et penser à l'avenir. Après ces discussions ils m'ont dit qu'il faut bien penser à que faire parce qu'il est évident que nous n'avons pas assez de finances pour employer un pasteur. Evidemment ils ont discuté ce problème après la rencontre, car le 18 mai 2015 j'ai reçu une lettre du Président du Conseil du District Brabant-Francophone, Emil Carpe, me donnant une Délégation Pastorale.

Effectivement, dès maintenant, je peux exercer les fonctions d'un pasteur dans cette église, mais sans salaire, sauf des dépenses pour le téléphone et l'ordinateur. J'espère que ces nouvelles vous donnent plaisir. Je ferai mon mieux mais je vous demande vos prières. Tous ensemble nous sommes tous solidaires.

Le Consistoire m'a donné un ordinateur, et j'apprends à l'utiliser avec l'aide de Hugh Norton, notre trésorier, et Annelise Matharu, notre secrétaire.

Cette Newsletter est la dernière en cette forme. Au future vous pourrez la lire sur le website www.frenchchurchcanterbury.org.uk, mais je crois qu'il y aura un ou deux copies imprimées dans la chapelle pour ceux qui n'ont pas d'ordinateur.

Anne



South African Huguenots – Present and Past

Due to political and religious turmoil in France many Huguenots made their way to the Netherlands in the 17th Century. Some of these refugees opted for a new life with new opportunities in the Cape Colony. The first Huguenots, like Francois Villion and Guillaume du Toit arrived as early as 1671 but the first group of 21 Huguenots landed at Saldanha Bay in 1688. This was the beginning of a new culture and a new dimension to the Cape colony. Today we can hardly differentiate the Huguenots from the present population, as they are completely assimilated and integrated in modern society. Yet many surnames such as Terreblance, Malan, Roux, Malherbe, Du Toit and De Villiers still exist – to mention only a few.



Many visitors to the Cape will be introduced to the rich wine culture and this is not anything new. The vines from Groot Constantia, as mentioned by Jane Austen, were regarded as some of the finest. The wine industry today would not exist without the arrival of the Huguenots. Some of these early Huguenots arrived with very little but the cuttings from vines of Bordeaux and La Rochelle. They had to get loans from the government, as they received about 51 hectares of land each and were expected to cultivate the land within 3 years. As it took between 5 to 7 years to establish vineyards to produce wines, these farmers had to produce wheat, vegetables, and fruit, as well as keep cattle on a short term basis. Some Huguenots didn't come from wine regions in France and had to make a livelihood from growing wheat or pursued other trades. However, according to some research done and documentation dated between 1700 and 1773, the French Huguenots with knowledge of viticulture created more wine per household than farmers from non-wine regions. The demand for wine was great, as about 6000 sailors and soldiers visited the Cape per annum en-route to other destinations. The high demand for quality wine and the intensive labour needed to meet this demand, caused the Dutch India Company to import slaves to the Cape Colony.

Should you travel through Stellenbosch to Franschhoek (Le Coin Francais), you'll encounter many wine farms with French names such as La Motte, Chamonix, La Daupine and La Borie. Some are new and following a new fashion of recreating the French presence with names such as the Maison Estate (started in 2008) and Allee Bleue, but some are old and the descendants still live and farm in the same valleys. It has become increasingly difficult for small families to compete with wine co-ops and commercialised farms. Many farms have been sold to big companies and foreign investors with their own agendas to commercialise the wine sector for the tourist market. Today Franschhoek is known for its boutique shops, chocolatiers, French cuisine, olives, cheese and vigneron. One definite legacy is the Methode Cap Classique, which is a result of the Cape Sparkle wine being labelled due to objections from the Champagne region to use the term 'champenoir'. The Cape Sparkle is the legacy of a fine tradition left by the Huguenots, and now being recognised as proudly South African. You can visit the Cap Classique producers Association for more information.

The Huguenots were given farms amongst the Dutch and assimilation to the Dutch culture was inevitable. Furthermore, legislation in 1701 forced these early settlers to part with their own school and even church. It was very clear that the Dutch did not want the French culture and language to remain. By the 18th century the descendants of the first Huguenots could barely speak or understand French. Simondium, one of the early settlements between Franschoek and the Paarl, was named after the first French Pastor, Pierre Simond (1651- 1713). Today Simondium is known for its cheese and wedding venues.



A definite tourist attraction to all visitors exploring the winelands of the Cape is Franschoek. I'd like to stop here for a while and discuss the reason for this. In 1938, a festival was held to commemorate the Huguenots and this resulted in the idea of a monument. This festival commemorated the 250th year since the arrival of the French refugees. Earlier in 1903 a Synod Hall was built by the Dutch Reformed Church to commemorate the Huguenots. The idea of a monument, designed by the Dutch architect, CJ Jongens, and the inclusion of a sculpture by the famous South African Coert Steynberg was well-accepted. The site had to be decided. Franschoek (French Corner) was ideal as it was the only area where the original community was purely French. One should mention that at that time many farms in the region were surrounded

by Dutch neighbours and these farmers had to rely on each other for support in order to survive the challenges of wild and unspoilt terrain.

Today the Huguenot Monument and the Saasveld Huguenot Memorial Museum can be visited all year round. The symbolism of the monument is probably forgotten and should be a reminder of the past and present. The female figure with a Bible in her right hand and a broken chain in her left symbolises freedom of religion. This is quite relevant to today. The 'Fleur-de-lis' on her dress denotes nobility of character. She casts off the cloak of oppression and stands above the earth, spiritually free, looking at a noble vision of the future. This is all very important in the present context of cultures and religious groups being persecuted and ousted by governments and communities. One could say this summarises the essence of being a Huguenot - the yearning to be free from persecution and the right to be spiritually free. There are also three arches that symbolise the Trinity (Father, Son and Holy Spirit). The righteousness shines on the three arches and on top is the cross of faith. There is also a pool with its reflections and the colonnade in the background which symbolise the tranquillity and spiritual peace after great strife. These are surely thoughts to ponder when looking at this monument.

The Saasveld museum is the result of an initiative to replace the original museum, started in 1938 at the old parsonage in Noorder Paarl with a newly built museum using the materials from the old Saasveld homestead (an old elegant residence) that was demolished in Cape Town. A site opposite the Monument was obtained and the museum was built according to the original plan of the old homestead with some changes. It was officially opened in 1967. The wine cellars and the slave quarters were also reconstructed behind the main building. The two wine cellars are linked by a colonnade

bearing the Huguenot motto: Post Tenebras Lux (After Darkness Light). The Saasveld homestead represents the French Neo-Classic style and its architect was Louis-Michel Thibault – a student at the Academy Royale d'Architecture in Paris. He followed a military career, due to the fact that he couldn't practice as an architect and freemason In France under the rule of King Louis XIV. Today there is an annexe, built in 1976 to house more exhibitions, storage and office space.

It has become quite common to find people doing research about their ancestors and the early days of the French settlement. My own family started as one of the earliest Huguenots with a farm called Idasvalley, which gives one a sense of pride and appreciation of one's heritage whilst visiting some of the vineyards on the outskirts of Stellenbosch, one of two cultural hubs in the wine region. The Huguenot Memorial Museum also serves as a centre for research, information and education centre. It is really worth a visit.

Whilst doing some reading about the South African Huguenots or refugees as they were initially called, I could not help but think about the present migrant crisis and also the persecution of minority groups within the migrant crisis. Why does man not have the ability to tolerate and respect each other's views and religions? How can one address the root of this problem? One should consider revisiting the principles which are embedded in the symbolism of the Huguenot monument and especially what the early Huguenots stood for: tolerance of culture and religion, and spiritual freedom.

Over the years many links have been nurtured with France to keep this French connection alive. Many families still have remained in the wine industry and carry on living in the same area. The strong Calvinistic character has remained in the protestant culture of many cultures. You will also find some linguistic influence in the vocabulary of the Afrikaans language and the double negative, which is a result of the French and not the predominant Dutch influence. Today there are many initiatives to reconnect with France in order to share ideas about viticulture and oenology, as well as empowering workers on South African wine farms in exchange programmes to Burgundy and other regions. Social media and global networks have made it possible for many South Africans to reach out to the country of their ancestors, whether it is pure curiosity, family research or being bitten by the travel bug. Due to the cultural diversity of South Africa, the Huguenot heritage is but one of many to consider when dissecting present society. Unfortunately, it has been absorbed by western culture and one struggles to give a clear definition of what it would have been. Unfortunately, most people will associate the Huguenots with yet another fancy French wine label owned by a foreign company.

Hendrik Viljoen





Les Gueux 1566

‘Je ne fais pas partie de la haute noblesse, par conséquent je n’ai pas le droit d’être membre de l’Ordre de la Toison d’Or. Pourtant, moi aussi, je voudrais faire entendre ma voix en ces temps difficiles. Et j’y parviendrai aussi. Nous, la petite noblesse, nous nous réunissons lors d’un banquet, où nous examinons comment faire connaître notre inquiétude à Marguerite de Parme. Tant au niveau politique qu’au niveau religieux, il y a quelque chose qui ne fonctionne pas dans les Pays Bas

Nous décidons d’aller la voir avec un recours. Ce recours appelé ‘Compromis des Nobles doit mettre notre inquiétude en évidence. En effet ces nobles, la petite noblesse, venaient la supplier de rétablir leurs anciens privilèges, de proclamer la liberté religieuse et de garantir leur liberté.

Ainsi, nous nous dirigeons vers la Grande-Place à Bruxelles pour cette rencontre. Le gouvernement est très nerveux, mais l’un de ses conseillers Charles de Berlaymont, la rassure par ces mots : « Ce ne sont que des Gueux, Madame ! »

Ce sobriquet ‘Gueux’ devint assez rapidement notre titre honorable. Et, comme c’était la tradition à l’époque, une sorte d’insigne fut créée, la médaille des Gueux. Le revers de la médaille mentionnait la légende **JUSQUES A PORTER LA BESACE** et présentait une besace et deux mains entrelacées.

Adapted and extracted from MOSAIQUE février 2015

Anne Oakley

Marie Durand 1711-1776, et La Famille Durand

Qui est cette femme, Marie Durand du dix-huitième siècle ? Elle est, pour les protestants français la figure emblématique de la résistance à l'intolérance religieuse après la révocation de l'Edit de Nantes de 1685

Marie Durand naquit en 1711 dans le hameau du Bouschet de Pranles en plein Vivarais, fille d'Etienne Durand et Claudine Gamonet, et sœur de Pierre Durand. La famille Durand soutenait clandestinement sa foi par la lecture quotidienne de la Bible

Pierre Durand, son frère, naquit en 1700. Il devint jeune prédicateur, et organisa une assemblée clandestine en 1719. Cette assemblée, dénoncée par les soldats du roi. C'est alors que la mère, sans doute accusée d'adultère, de Pierre et Marie disparut. Pierre devait avoir un rôle important dans les églises du Vivarais pour lesquelles il essayait de mettre en application les décisions au Synode du Languedoc de mai 1721. Il fut consacré pasteur en 1726 ; et il était pasteur clandestin itinérant en Vivarais pendant six années. En 1729, afin de faire pression sur la famille, l'intendant du roi fait arrêter le père Etienne Durand qui fut emprisonné au fort de Brescou. Puis, en 1730, Marie Durand et son mari Matthieu furent arrêtés Matthieu fut envoyé au fort de Brescou où était son beau-père, tous les deux accusés d'adultère, tandis que Marie, âgée seulement de 19 ans, fut emprisonnée à la Tour de Constance à Aigues-Mortes, adultère aussi. Pierre, toujours poursuivi, échappait aux recherches pendant six ans, fut finalement arrêté et exécuté à Montpellier le 22 avril 1732.

Pendant les 38 années que Marie Durand restait emprisonnée dans la Tour de Constance à Aigues-Mortes elle retrouve plusieurs Vivaroises. Elle est la plus jeune. En dépit de la douleur causée par la perte de sa mère, son père, et le martyre de son frère, son courage et sa résignation donnent vite un grand ascendant sur ses compagnons. Depuis le temps qu'elle fut emprisonnée jusqu'à l'année 1776 elle soutient les plus découragées et lutte avec elles contre les tentations de l'abjuration de la foi protestante qui ouvre les portes de la prison ; et devient l'âme de cette résistance aux pressions de la hiérarchie catholique pour favoriser les conversions. Marie Durand, pour le peuple protestant, symbolise la foi et l'exhortation à l'espérance de ces témoins au temps du Désert. L'inscription 'Résister' gravée sur la margelle du puits de la prison est attribuée à Marie, et toujours elle est associée avec ce mot. Elle fut libérée de la Tour en 1768 et mourut à Bouschet de Pranles six ans plus tard, en 1776.

Mosaïque, en part, mai 2015

Anne Oakley



Les Réformés et le Mariage après la Révocation de l'Edit de Nantes

Le Concile de Trente en 1563 décrit que ceux qui entreprendront de contracter le mariage autrement qu'en présence d'un curé ou d'un autre prêtre autorisé par le curé ou d'ordinaire, et devant deux ou trois témoins sont absolument inhabiles à contracter de la sorte. Tels sortes de contrats sont invalides et nuls

Ce décret sera un des vecteurs de ce que les protestants nomment la Contre-Réforme. Malgré les efforts du roi de France pour réduire le schisme, la religion réformée va poursuivre sa route divergente en matière de mariage en niant que le mariage soit un sacrement. Seuls, ils l'ont consacré au rang d'acte civil

Après la révocation de l'Edit de Nantes par Louis XIV en 1685 et l'interdiction du culte réformé, les protestants français, ne pouvant donc s'unir devant Dieu, ne pourront pas non plus se marier civilement, puisque le mariage ne pouvait être que religieux, donc catholique. Durant un siècle, les réformés seront ainsi condamnés à vivre dans l'adultère et le péché, un domaine de non-droit qui ne laisse d'autre possibilité que d'enfanter des bâtards.

C'est à l'intention de ces membres de la religion prétendument réformée que, le 17 novembre 1787, vingt mois avant la Révolution française, le roi Louis XVI institue le mariage civil.

Le Point, Rites et Le Fêtes. Le Christianisme : les textes fondateurs p32, (en part)



Louis XVI - Roi de France et de Navarre (1754 - 1793)

OUR PASTEUR

Anne Oakley recently became our Honorary Pasteur and we asked her to tell us about her childhood and how she came to be involved with the Huguenot Chapel. This is what she wrote.

I am a child of the war years and beyond. I was born in the Royal Borough of Kensington, but because of the outbreak of war in 1939 I was evacuated to Corfe Mullen in Dorset to grow up with another family. My foster mother Mary was much younger than my own mother, and she and her husband Stan, a painter and decorator, had a young daughter, Gillian, with whom I grew up for six years or so, and who I have always regarded as a sister. My own parents worked throughout the war: my father as a pathologist making vaccines to counter diseases engendered during the Egyptian campaigns; and my mother, who had been acting matron of University College Hospital before her marriage, as the head of the Civil Nursing Reserve in Orpington. I rarely saw them.

Growing up in Corfe Mullen was fun. No school ever, but wonderful countryside where Gill and I walked, absorbing nature; across Hardy's 'blasted heath', or across the surrounding fields, or to the village shop. And there was Sunday school. There were occasional bus rides into Wimborne or Poole. Stan had a car for his business, and there were occasional trips to see other members of their family, and the occasional trip to Sandbanks and Studland.

Back with my own parents was totally different. Mother no longer worked and was always there. Father worked and was there in the evenings. And then there was school. I had somehow taught myself to read with the aid of a bible, but writing was a mystery. I could not benefit from the Eleven Plus exam because I had not been to an elementary school for two years (the then qualification), so my parents paid for me and my own sister, whom I had just met, to go to a grant-aided grammar school in Bromley where we then lived. There the mystery of writing was unravelled. In fact it is a subject which has always fascinated me. I am sure that learning to write so late in life influenced my future career. I survived school – just. I firmly believed in discipline, but was not a popular head girl! But I came away with a genuine love of history, french, English and latin – not maths alas. My french I learned at school in France as a child, and it has been with me every day of my life.

After school I went off to university as did all my colleagues in the VIth form at Bromley High School. I went to Leeds where my parents and sister were then living and spent a wonderful three years studying medieval history. Then I spent two years at University College London working for an MA on the Calais wool staple (which was actually being used as an arms collection depot during the Hundred Years War), and at the same time studying for an Archives Diploma at the Henry Morley College.

I worked for a few months at the Borthwick Institute in York on the records of Convocation. I then transferred to Maidstone to work for the Kent County Council in their Archives Office learning all aspects of the work over eleven years. I came to Canterbury as Archivist to the Dean and Chapter, the City Council and the diocese in 1970 and worked in the Canterbury Archives for thirty years with great enjoyment.

Retirement posed no problems. I have always had lots of interests. I learned to ring church bells when I was quite young, and have always enjoyed it. I have always loved cats and have had ten of my own, one or two at a time. To help I joined the Canterbury Cat Society in 1970 or so, and became its chairman in 1982. The society has been around for nearly sixty years and does really useful work.

My mother used to say of me that I was a natural rebel, and that I was too interested in religion for my own good. There was no place for religion, or church of any sort, at home. It was forbidden. One did not disobey father, but I never forgot my Dorset Sunday school and the great stories I learnt there. I once asked my father for a bible for a birthday present, but he told me to save up my pocket money and buy one myself. It cost all of 12s.6d. I still have it. When I left Leeds, I started going to an Anglican church and was confirmed. I still attend regularly. In Canterbury I met François Dubois one day, and he invited me to join the French Church. This was in 1976, and I am still thankful that he spoke to me that day. It seems the most natural place to be.

Michael Peters added a few paragraphs about Anne and how she has become our honorary Pasteur and explains how lucky we are to have her.

Since the retirement of François Dubois, Anne has been responsible for sustaining our links with the Reformed churches of France. Much helped by her facility with French, these are based largely upon CEEFFE (La Communauté des Eglises Protestantes Francophones a l'Etranger, a network of 35 churches in 16 countries.

Our affiliation with EPUB, (Eglise Protestante Unie de Belgique), dating back to the decade when Hugh Boudin was our Pasteur in residence, has now resulted in Anne being granted a Délégation pastorale authorising her to function in all respects as honorary Pasteur to our congregation. To Anne, the whole process was a complete surprise – invited to Brussels in December 2014, she had expected to be asked merely to update our confrères on proceedings at Canterbury. Instead she was subjected to a grilling by a tribunal of seven, (including Hugh Boudin, our Pasteur Emeritus). Anne's authorisation was announced at a Sunday service in the May following, generating excitement and pride back here in Canterbury.

As the years pass, we of Canterbury are ever more conscious of our good fortune indeed to have Anne leading our congregation in worship. In so many ways her life story has prepared her for this role, which she fulfils with success. Her erudition, her knowledge of our history learned while Archivist in Canterbury, and not least her facility with the French language, combine to make her uniquely well equipped.

Our world is very different from that of 40 years ago when Anne first attended a service in the Black Prince's Chantry chapel, but she is, as indeed all our pasteurs in those years have been, aware of the need to sustain our proud heritage. Under her leadership we have a sound and stable basis upon which to face the coming years with confidence and hope. We owe her much.

NEWSLETTER

Dear Friends,

These are tough times financially and some time ago we lost the service whereby the Newsletter was printed for free. Now we have to pay the printing and postage costs for those of you who are unable to receive the Newsletter by email. And Rosemary Harradine painstakingly addresses all the envelopes my hand.

We have previously asked several times if you would be kind enough to indicate whether or not you wish to continue receiving the Newsletter by filling in an attached form.

Although those wishing to receive the Newsletter by email did let us know, unfortunately we received so few answers with regard to posting out a printed copy we have now reluctantly decided that in future, according to our Pastor's Editorial, the Newsletter will be posted on our website www.frenchchurchcanterbury.org.uk with printed copies available in the Chapel for those who do not have computers.

The Website is regularly updated and any notifications, diary dates, preachers and items of interest will be posted on line. The Site is also interactive so that you will be able to keep in touch with regard to any questions or suggestions you might have.

There might be a rather special service at Easter – so please check with the Website.

This will be the last Newsletter to be sent to you by post.

Our Website address - www.frenchchurchcanterbury.org.uk