A full-page background image of a high-altitude mountain landscape. In the foreground, a calm, dark lake reflects the sky. To the right of the lake, a small, simple white building with a dark roof sits on a grassy slope. The middle ground consists of steep, rocky mountain slopes with patches of snow and green vegetation. In the background, a massive, jagged mountain peak rises sharply, its upper sections covered in snow and partially shrouded in clouds. The sky is a deep blue with scattered white clouds.

‘As for the Saints Who Are in the Land’

The Roots of the International
Presbyterian Church 1954 -1990

A Personal Reflection by the Rev. Ranauld Macaulay

Foreword

“Vanity of vanities, all is vanity. And yet, I thought something quite remote from anything the builders intended has come out of their work; something none of us thought about at the time...”

Brideshead Revisited, Evelyn Waugh (1943)

Anybody who has been closely involved in Christian ministry of any kind at some point becomes acutely aware that all the energy, good intentions, struggles, sacrifices, joys and difficulties seem to melt away in insignificance as the providence of God, unsearchable and inscrutable, becomes the only, utterly dominant and glorious, feature.

It is a valuable service Ranald has done us at this stage in our development as the IPC denomination, to map, with the authority of ‘one who was there’, the beginnings of our small church family: the first ‘builders’ and their work.

Many of the ‘golden threads’ he refers to in the early days of the church are, I venture to say, still distinctive features of the church and are much valued, as much by recently joined churches as by the more established congregations. One is struck by how fitting it is that a church that began as an English-speaking congregation in the midst of a French-speaking people, was later joined by a Korean-speaking group of churches in the midst of an English-speaking people and, more recently, by churches from a number of other countries in Europe and Asia, speaking numerous languages in a variety of different, social contexts.

Another ‘golden thread’ is the congruence, at important stages in the early development of the denomination, of the three main national centres of Reformed tradition - the United Kingdom, the United States and the Netherlands. The influence of aspects of all three traditions remain a part of the contemporary IPC’s understanding of ecclesiology and theological reflection, and identify our place in the contemporary Reformed constellation.

A further ‘golden thread’ of a more personal nature involves Ranald and myself. Although separated by some 30 years in age, my history as part of the IPC began when Ranald’s wife, Susan, found my mother and began talking to her about Christ - one of those ‘women in the park’ that are mentioned by Ranald when describing the beginnings of IPC in Ealing. Not only was I baptised in 52, Cleveland Road (essentially the front room of someone’s house, where the church initially met), but I have many, many fond memories as a small boy running around with RJ, Ranald’s son through the drafty staircases of the Manor House at Greatham L’Abri - as well as imbibing deeply of the warmth and community found in the church in Hampshire at that time.

But children, spiritual or otherwise, grow up into what someone has called, ‘curiously free images of ourselves’. So also, I suspect, do churches and denominations; intimately recognisable and yet with a will of their own. Ranald and my trajectories within IPC are a transect of the church up to a point, but there are further layers being added all the time.

And ultimately as none of us has the power, the will or the authority to order the future of IPC in any particular direction, we come back to Him to whom the church not only belongs, but who sings in the midst of the congregation, the first born of many brothers, for whom the church is His very bride, the one “who walks among the seven golden lampstands.” May we, like those who have gone before, serve together in Christ’s church, and labour for His glory alone.

“Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.”

Revelation 1: 17b-18

Christopher Cradock

Moderator, 1st. Presbytery of the International Presbyterian Church

March, 2017

‘AS FOR THE SAINTS WHO ARE IN THE LAND’

THE ROOTS OF THE INTERNATIONAL
PRESBYTERIAN CHURCH 1954 -1990

- *A personal reflection by the Rev. Ranald Macaulay*

1 -----

Early Days

There are several things which are unclear about the formation of the International Presbyterian Church (IPC) in 1954 and we'll come to them later, but one thing is certain: when Francis Schaeffer arrived in Europe in 1947 the last thing on his mind was the idea of starting new churches in Europe. Had he wanted to do that it would have been an entirely legitimate goal, but that's not what happened, and it helps to understand this right from the start. IPC's historical distinctions and its idiosyncrasies are best understood with that in mind and that's what I try to explain now. The IPC came out of an ordinary missionary family's experiences: it didn't come out of a 'church-planting program'.

So how did it happen? Well, first of all it was a long journey and it took plenty of time and it had lots of twists and turns in the road, some circumstantial, some to do with convictions. For one thing, when the story began Francis Schaeffer and his family were about as far away from the action as they could be. The IPC started in an obscure little village in the Swiss Alps in 1954.¹ Seven years earlier the Schaeffer family was living in St. Louis, Missouri. The connection wasn't obvious.

What set everything in motion was a request from the leaders of the Independent Board of Presbyterian Foreign Missions who were concerned about the difficulties Bible-believing Christians in Europe were facing at the end of the Second World War. They suggested that Schaeffer make a 90-day reconnaissance trip and bring back a report.² Ordained as a Presbyterian pastor in 1938, Schaeffer was still only thirty-five years old, in his third pastorate, and had never been to Europe or out of the USA. Nevertheless, a replacement for his congregation was arranged and in the middle of 1947 he flew to Paris. This was just a hiatus for the duration of the summer he thought while his wife and children decamped with cousins to an old school-house they'd rented on the eastern seaboard. The family enjoyed carefree days on the beach while their poor Papa was slogging around Europe. Wherever he went he met church members and leaders who had been ravaged by the war and the experience changed his life – and a lot else besides, as we shall see. He even made it behind the 'Iron Curtain' to Berlin and came back exhausted. His report to the Independent Board led to immediate action:

“...after a meeting of (the) Board, Fran was presented with a direct request that could have no neutral answer and that could not be ignored: “We find from what you have given us in your report

¹ See Appendix 4 for a timeline.

² Edith Schaeffer, *The Tapestry* (Waco, TX: Word Books, 1981), 246. ³ Ibid. 275.

that we feel strongly that we should send someone to Europe to help strengthen the things that remain and the consensus is that the only ones we would send would be you and Edith..."³

A year later in the summer of 1948, Schaeffer and his wife, Edith, and their three little girls (Priscilla, Susan and Debby) set sail for Rotterdam. They had two main concerns: the one official, the other personal. Officially, Schaeffer was commissioned to work for two organisations, the American Council of Christian Churches (with the title of 'American Secretary, Foreign Relations Department') and the other the Independent Board for Presbyterian Foreign Missions. Taken together, they represented theological commitments which were to define IPC's identity. Personally, Francis and Edith were passionate evangelists. They knew that whatever else they might do in Europe they were going as *missionaries* and their particular burden at the time was the need to teach children the Bible. This came out of a ministry they had started called '*Children for Christ*' which included written materials to help mothers to teach children at home — the idea being that Mothers could then reach out more easily to their immediate neighbours. Why not do the same in Europe, they thought. And that is what they did. All of which makes fascinating reading in view of their later work with students and intellectuals around the world!

After arriving by boat in Rotterdam, they stayed a further two months in Holland before moving to Switzerland where they were going to be based. Schaeffer had been asked to co-ordinate a Congress for the International Council of Christian Churches (ICCC) to be held in the Kloosterkerk, Amsterdam. This was where the Pilgrim Fathers had worshipped when they sought refuge before leaving for the New World in 1620, and it was an ideal venue. The congress, after all, was a fairly obvious indictment of the World Council of Churches (WCC), which had been promoting theological liberalism across the world. Schaeffer and others in the ICCC saw themselves as a much-needed counter-balance to this. They wanted to uphold the historic Christian faith, not abandon it as the WCC was doing. Their bottom line was the need to reiterate the Reformation's *sola scriptura* principle and to defend the infallibility and inerrancy of the Word of God. Congregations and denominations, they felt, should be governed by the biblical principle of 'the purity of the visible church' — not to expect moral perfection within the church, for that would clearly be unbiblical, but to maintain the original apostolic teaching and its moral standards. The early church had been commanded to do that and that's what it had done. Why become part of an organisation like the WCC which paid no attention to it?

In short, the ICCC was the flag-ship for what later came to be known as 'the separatist movement'. Its roots went back to the liberal/conservative struggles of the 20th century, both in Europe and in the United States. One illustration of this was the American novelist, Pearl S. Buck, whose writings revealed the level of theological confusion among Presbyterian missionaries in China. Many were deeply troubled by all this and knew that something had to be done. In the event, however, it turned out that those who challenged the doctrinal drift did so at their peril. Take, for example, the Princeton New Testament scholar, J. Gresham Machen, and three other faculty members (O. T. Allis, Cornelius Van Til, and Robert Dick Wilson) who left Princeton Seminary and formed Westminster Theological Seminary in Philadelphia in 1929. Initially this wasn't a problem for the Presbyterian Church, U.S.A (PCUSA), but when in 1933 Machen set up the Independent Board for Presbyterian Foreign Missions to prevent funds going to liberal missionaries in China and elsewhere the denomination objected. Machen and others were put on trial and expelled from the PCUSA in 1935. Many who identified with them, of course, left the denomination at the same time including the young Francis Schaeffer. This explains why, after he graduated in 1935, he attended Westminster Theological

Seminary.³ Sadly, a further break took place at Westminster not long afterwards and a separate seminary, Faith Seminary, was formed in Wilmington, Delaware. This in turn gave rise to an unhelpful attitude within the ‘separatist’ movement with some becoming overly critical, harsh and vindictive towards any who disagreed with them. The more Schaeffer saw of this the more troubled he became. In fact, one of his most significant publications, *True Spirituality*, was a response to this very thing.⁴ Love and holiness, he maintained, had to be demonstrated simultaneously, neither the one alone nor the other, but both held together and expressed in an atmosphere of gentleness and humility. To the end of his life he viewed this to be the single greatest challenge any of us can face. Edith reflects this when, 44 years later she commented on those years at seminary –

*“...we now think back to that summer of 1937 (when the Bible Presbyterian Church and Faith Seminary were formed) with mixed thoughts and feelings...we wish we could have been less intense, less steamed up. Certainly, we would not now say some of the things we said then. We would be glad if we could erase them! ...As the years have gone by we have said to the men involved that we are sorry. So often in differences among Christians it is not the issues themselves that continue the tensions years later...it is the things said with harshness or in anger in the midst of the issues that stick in the memory and still hurt years later...”*⁶

The whole experience of being involved within the separatist movement coupled with the move to Europe - some of the ‘twists and turns’ mentioned earlier - was to prove both a positive and a negative influence in Schaeffer’s thinking and vision.

2. -----

And so, to Switzerland...

In September 1948, the Schaeffer family finally arrived in Lausanne in Switzerland. The little ‘pension’ (boarding house) that they had pre-booked while still in the States, called ‘Riant Mont’, sat high above the city in the suburb of La Rosiaz. Green fields and woods surrounded them and beneath lay the spectacular views of Lake Geneva with the hills of the French Savoie beyond. In terms of living space, however, things were cramped, to say the least. They had two bedrooms, one for the children and the other for themselves. That was it. No living room, no *en suite*, no kitchen — for a whole year! When they had services on Sunday, ‘Papa’ would stand in front of the French doors with his back to the view, with his ‘congregation’ — his wife and three daughters — facing him across the two beds jutting out between them. Church was four small chairs beside the wash-basin, or five or six when others joined them.

Summer brought relief in the form of a rented chalet in the village of Champéry. A Swiss couple, who sympathised with their lack of space, suggested they get some fresh air in a mountainous area of Switzerland not far away. So off they went to the canton of Valais to a tiny ski-centre almost hidden beneath the towering bulk of the *Dents du Midi* range. Access was via a cog-railway which clicked and clattered its hour-long journey from the valley beneath. By comparison with what they’d had it was ‘paradise’, but only for the summer they thought. In fact the village became their home for the next four years and it was there in the shadow of the overhanging massif with the girls experiencing a Heidi-type life in the surrounding woods and fields, that the course of their lives was

³ For more on this see (Edith Schaeffer, *The Tapestry*), *ibid* 192ff.

⁴ Francis Schaeffer, *True Spirituality*, London, Hodder & Stoughton 1972 ⁶ *Tapestry* p 192

so dramatically altered - their informal missionary work among the villagers of Champéry gave rise to the first IPC congregation, Francis himself enjoyed a profound spiritual renewal, and the first shoots of what was later to become 'L'Abri Fellowship' appeared.

Mademoiselle Turrian, the owner of the 'pension', was understanding of her tenants' decision to stay in Champéry and four years later it was there in Lausanne, at La Rosiaz - with Mademoiselle Turrian herself in attendance - that the IPC was formally constituted. But that is to get ahead of ourselves.

3. -----

Golden Threads

During the four years in Champéry, 'golden threads' started to form which would later be significant in the development both of the IPC and of L'Abri Fellowship. In the end, they would form an impressive tapestry. But the obscurity and improbability of it all made it feel unreal.

One of the principal threads came through a seemingly chance encounter during the Amsterdam Congress in 1948.

*"...Leaning against this historic wall [of the Kloosterkerk] a young art critic for two Dutch newspapers...chewed on his pipe and thoughtfully began to talk to Fran about art. They talked about art and history, art and philosophy, art and art, and the time went by and the recording secretary [Schaeffer] was missing from his meeting...a small blaze had started as two minds set each other on fire! It was Hans Rookmaaker's and Francis Schaeffer's first conversation..."*⁵

The fire that had been kindled involved a fresh awareness on Schaeffer's part of how serious the results of the 18th-century Enlightenment actually were. The title of Hans Rookmaaker's first book says it all, *'Modern Art and the Death of a Culture'*, published in 1970. (Hans had been converted in a German concentration camp during the war and had returned to study Art History, ending up as the Professor of Art History at the Free University of Amsterdam). His ideas weren't new to Schaeffer but they made a profound impact on him there in the heart of Europe with all this cultural upheaval going on. The art galleries he visited, the music he heard, the changing patterns of behaviour, the conversations with ordinary men and women - everything spoke of a growing malaise whose shadow would soon cloak the world. No longer could the modern European look up into the night sky and marvel at the

Creator's handiwork. 'The Creator is dead, don't you know?' said Nietzsche. 'The physical universe has no meaning', said Bertrand Russell; 'it's just "there", without rhyme or reason'. Desmond Morris, following Charles Darwin, spoke of human beings as 'naked apes'. The existentialists could authenticate their being only through choices devoid of any objective moral content. The playwrights of the Theatre of the Absurd were restricted to monotonous repetitions of the mantra of

⁵ Schaeffer, *The Tapestry*, 285.

‘pointlessness’.⁶ No wonder, then, that the art of the century looked the way it did – the fragmented canvasses of the Cubists, the grotesque images of the Surrealists and Dadaists and best of all Munch’s *Scream*. Truly this was the death of a culture, and Schaeffer was sensing it in a new way during his 36th year.

What it awakened in him was a longing for change. He knew that the gospel alone could reverse the intellectual and spiritual decline which was destroying his civilization. He longed to see Christianity meaningfully and powerfully restated and a prophetic voice again heard across post-Christian Europe.

All of which carried him back to the days of his own remarkable conversion in Philadelphia as a 17-year-old. Although he attended Sunday School he hadn’t been raised as a Christian and things changed only after he was introduced to classical philosophy while at Germantown High School. The details couldn’t have been more extraordinary.

“...a Sunday School teacher got Fran to help a White Russian count (a refugee) to learn to read English. The count’s idea of a beginning book to read was the uncensored account of the life of Catherine the Great. After a few weeks of this Fran said ‘You are never going to learn English this way’. The count was ready to agree and that week Fran took a trolley in to Philadelphia’s famous bookstore – Leary’s – and asked for a beginner’s English reading book. Fran has always been a bit overwhelmed by the ‘providence of God’ that sent him home with the wrong book – a book on Greek philosophy.

As he began to read he felt as if he had come home! From this time on his interest flared like a fire that has had gasoline poured on it and he read everything he could get his hands on. He would wait until his parents were asleep, then turn on his light again and read on into the night. It was exciting to be stimulated into thinking about the basic philosophic areas, but as time went on he felt that all he was getting was defined questions – with no answers.

As Fran considered what he was hearing at church every Sunday he felt there was a parallel – the preaching at church was just as devoid of answers. ‘I wonder’ he mused to himself ‘whether, to be honest, I should stop calling myself a Christian and discard the Bible?’ (What he had really become was an agnostic). Then he reconsidered and faced the fact that he had never read the whole Bible in his life. Since at that time he was reading Ovid he decided that before discarding the Bible he’d read some of Ovid and some of the Bible night by night. Gradually he put aside Ovid altogether...and spent all the time he had to read, on reading the Bible...As a seventeen-year-old boy with a thirst for the answers to life’s questions he began to discover for himself the existence of adequate and complete answers right in the Bible...”⁷

The result was that he concluded that the Bible was true even before he left the pages of the Old Testament. A ‘Messiah’ had been promised who would redeem mankind and grant everlasting life to those who would believe in him. The Messiah had come. The Messiah was Jesus of Nazareth, the ‘Christ of God’. That is how Francis Schaeffer became a Christian.

⁶ Think here of Samuel Becket’s plays, and especially his radio programme called ‘-lessness’. In it, he takes words like hopelessness, meaninglessness, and so on, and randomly scatters them through the text to emphasise the loss of rationality, purpose and meaning.

⁷ Edith Schaeffer *The Tapestry* p 51,52

Another remarkable incident led him the following year (1930) into contact with a street evangelist called Anthony Zeoli. As Schaeffer was walking down the street one day he saw a tent-meeting nearby and walked in. As he listened to the biblical message he realised, somewhat to his surprise because his conversion had involved only himself, that this is what all Christians believed. Wise heads then put him in touch with an elder in a local Presbyterian church through whom he resumed his education. Between 1931 and 1935 he attended Hampden-Sydney College in Virginia and graduated as a

‘ministerial student’. He and Edith were married the following year and that’s when he started theological training at Westminster Seminary in Philadelphia. After a year, he transferred to Faith Seminary in Wilmington, Delaware as a founding student, as mentioned above. Three pastorates followed, the first at Covenant Presbyterian Church in Grove City, Pennsylvania, then as Assistant Pastor at Bible Presbyterian Church in Chester, Pennsylvania, and finally at Bible Presbyterian Church in St. Louis Missouri.

Interestingly, the Champéry years after 1949 were what helped to bring all these somewhat disparate strands together: the reading he had done as a young pastor, the travels across Europe, his meetings with Hans Rookmaaker, the art galleries, the music, the growing threat of Communist Russia and so on. They also gave him his first opportunity to make direct contact with typical young Europeans who were attending ‘finishing schools’ in the area. Few had escaped their parents’ scepticism and atheism and, as such, were typical representatives of the cultural norms of the day. However, they were fascinated by this strange American family whose warm hospitality every Sunday evening drew them back. They eagerly anticipated the hot chocolate and home-baked cookies and felt they could raise their doubts about Christianity without embarrassment. The context was open and non-threatening. They were surprised to think that Christianity *might*, after all, have something to say, and the fact that Schaeffer had come to faith out of a similar sort of mind-set made their age-differences unimportant. No one could have guessed at the time that this tiny trickle of converts from western scepticism would in due course become a flood after *L’Abri* began in 1955 — but only after some dramatic trials, as we shall see.

So, this was what was happening in Champéry in the Swiss canton of Valais in 1949. The Schaeffers meanwhile kept up their peripatetic ministry around Europe and the girls stayed in local schools and ‘Home d’Enfants’ while they were gone. An ongoing concern was the teaching of their ‘Children for Christ’ classes. In addition, Schaeffer was alerting evangelical pastors and leaders to the threat of theologians such as Karl Barth and Emil Brunner. These men were attempting to reintegrate the Bible into the life of the church and to that end styling themselves as ‘neo-orthodox’. They implied that they were returning to the orthodoxy of the past and honouring the Bible once more. Schaeffer insisted that this was not the case and that they posed an even greater threat than the critical theories of the 19th century because of their existentialist framework. It was simply a Christianised irrationalism: the Bible could be full of historical and scientific mistakes but that didn’t matter because its ‘core’ was an inner message of love and acceptance.

4. -----

True Spirituality Understood

Another ‘golden thread’ during those fertile but difficult years in Champéry was Schaeffer’s spiritual renewal. As was mentioned earlier, Schaeffer had been troubled by the lack of love within his own ‘separatist’ community. He was also deeply affected by the level of unbelief he had encountered in Europe. The churches were ill-equipped and vulnerable and this led him to a profound rethink in which, as he put it himself, he ‘went back to the beginning’. He paced up and down in the hayloft of their mountain chalet trying to face up to the implications of all he had been going through. Does God exist? What is the ground of our confidence that the Bible is true? He realised too, and his travels confirmed this, that many of his fellow evangelicals weren’t facing up to the seriousness of the situation. Some were trying to ignore it by keeping themselves busy with church routines and traditions, their insecurities redirected into a flurry of evangelistic activism. Others, while more culturally engaged, were surrendering bit by bit the key doctrines of the faith, sometimes out of ignorance, sometimes because they thought they had to in light of the ‘assured results of modern scholarship and science’.

At the same time, Schaeffer saw that the challenge was not merely intellectual, but practical. The big question at the end of the day was not merely ‘Is Christianity true?’ but ‘How does one live it out consistently?’ His struggles and heart-searching were rewarded. The Bible he had framed his life on proved to be even more wonderful than he had imagined: at its heart lay the reality of a personal relationship between God and man. Not that this was a new idea to Schaeffer. He had known it from the start, but it had not really sunk in. Some of this he felt was due to inadequate teaching about the Holy Spirit. So, while he was still in Champéry, he developed a series of talks (later published in book form as *True Spirituality*), which were to have a profound effect on his American Presbyterian colleagues when he returned to the USA in 1953-1954, eventually leading to the formation of the Reformed Presbyterian Church Evangelical Synod (RPCES), which later helped form the PCA.⁸ Essentially, they were an exposition of the doctrine of sanctification whose fundamental principle was what he called ‘a moment by moment relationship with the living Christ’. He felt, too, that the American church had accepted uncritically the models of *organisation* designed for ‘big-business’, as if the ideals of efficiency and commercial productivity were the right approach for church life. This troubled him deeply. The Book of Acts presented something utterly different and needed to be recovered – especially the New Testament’s emphasis on a living ‘direction’ and ‘empowering’ through the Spirit’s power. Prayer rather than technique should be central in the life of the church.

At the end of five years in Lausanne and Champéry, the family went home to the States for their missionary ‘furlough’ in 1953, uncertain about whether or not to return.

5. -----

Slings and Arrows

And then began a series of events in the Schaeffers’ lives which I can only call the ‘*Big Disaster*’. The family had been home in the States for their furlough in 1953-54, praying that God would make clear whether or not they should return to Europe. In the end funds came in and in September 1954 they returned as missionaries of the Independent Board for Presbyterian Foreign Missions – only now a lot more open to what God’s step-by-step leading might bring them. On the boat back, however, their two-year-old son, Franky, contracted polio just before they docked in Paris. Edith

⁸ It was first called the Reformed Presbyterian Church Evangelical Synod (RPCES), which later helped form the PCA.

immediately flew him to Switzerland while Schaeffer brought the girls by train — all a nightmare, as one can imagine. But things got even more difficult. In October 1954, their second child, Susan, was diagnosed with rheumatic fever and had to spend long hours in bed. Early in the New Year (1955) Champéry was hit by torrential rains and avalanches and the villagers lived in fear for their lives. Schaeffer joined the volunteers trying to keep things safe.

In the midst of all this mayhem a little IPC congregation came into existence on Thanksgiving Day, 22 November 1954

“...On Thanksgiving Day...Fran and Priscilla met Mr. Exhenry at the station and rode together down the mountains...Their destination was Lausanne where they were met by Professor Czerny and his wife. After a lunch together the five went to Mme. Turrian’s pension and gathered in the very salon where we spent our first evening in Switzerland [in 1948] learning the rules of the boarding house...Little Miss. Massey, who with her canary used to eat breakfast with us that first year and dear Mme. Turrian herself were appropriate ones to meet together with those who were saved in Chalet Bijou (Champéry) and to pray together with them as they asked the Lord to show them his will in the forming of a wee International Church. Mr. Exhenry and Prof. Czerny were most solemn as they were elected to the office of elder and one tiny incident will give you a glimpse of the spirit in which all matters were decided. As Prof. Czerny stood to make a motion he bowed his head and first made it to the Lord in a very natural way literally showing he truly considered the Lord to be the Head...”⁹

I hope you noticed Edith’s scotticism, ‘wee’. This was a small gathering to be sure, none of the dozen or so present being ‘the great and the good’ of this world, or of the church for that matter. Most were ‘aliens in a strange land’: the Czernys refugees from the war; Mr. Exhenry an outcast within his catholic canton because of his choice to become a protestant;¹⁰ the Schaeffers expats who had difficulty communicating in French!

But the ‘wee’ context belied a truly magnificent vision, rather like a massive cedar towering above a tiny Alpine pond: first, the beginning of a new Reformed denomination within Europe (surely a big step in its own right); second, a denomination committed to the Reformation principle of ‘the purity of the visible church’ (something most churches in Europe had ignored for generations and in some cases for centuries); and, third, a church which defied the earlier tradition of ‘national churches within state borders’ (thus reinforcing the supra-national relationship of all believers worldwide as in the New Testament, hence the ‘International’ in IPC).¹¹

Then came the bombshell!

On the 14 February 1955, the Schaeffers were summoned to the Champéry police station and handed their passports. All were stamped ‘expelled’ – only the baby, Franky, was excepted because he’d been born in Switzerland. It was something unheard of in Switzerland – certainly not for religious reasons because Switzerland with its own mixed religious population prided itself on its tolerance. But the order was clear: they were to leave the canton of Valais and the whole of Switzerland within

⁹ Edith Schaeffer, *‘With Love, Edith’* (San Francisco: Harper & Row, 1988), 305; cf. *The L’Abri Story* (London: Norfolk Press, 1969), 26.

¹⁰ See Edith Schaeffer, *The L’Abri Story*, pages 57, 58.

¹¹ See Appendix 1 for Schaeffer’s own words at the formation of Ealing IPC in 1969. The original name was ‘International Church (Presbyterian, Réformée)’.

six weeks. A tiny window of hope remained in the form of a possible appeal but for that to happen they'd have to be resident in another canton.

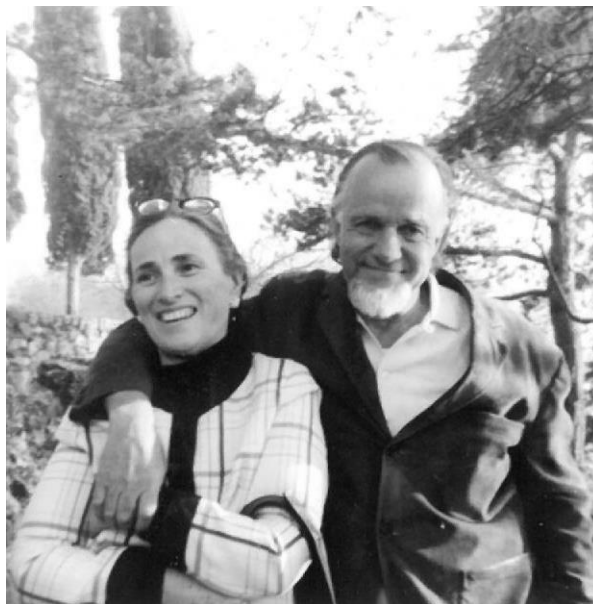


Huemoz village – Champéry and Dents du Midi across the Rhone valley

Fran said to us in stunned silence following our outburst, “As I see it, there are two courses of action open to us. We could hurry to send telegrams to Christian organisations, our Senator in Washington, and so on, trying to get all the human help we could possibly get; or, we could simply get down on our knees and ask God to help us. We have said that we want to have a greater reality of the supernatural power of God in our lives and in our work. It seems to me that we are being given an opportunity right now to demonstrate God’s power. Do we believe God is able to do something in government offices in this present situation

as He was able to in times past? Do we believe that our God is the God of Daniel? If so we have an opportunity to prove it.”

We chose to pray...and we knelt down as a family, with our one curious onlooker [an agnostic English girl, Eileen, staying with them at the time, who later came to faith] and we prayed each one out loud, one at a time, right down to little Franky. “Dear heavenly Father, please show us what to do”, “Oh God let us stay if it be Thy will”, “Dear Lord, guide us.”¹²



Francis and Edith Schaeffer

The Schaeffers were taking the first tentative steps of what was to become their new calling – living by faith. The stepping stones that opened up took them across the Rhone valley to the mountains above Aigle in the canton of Vaud, to Huémoz, a small village where they'd found a house.

¹² Schaeffer, *The L'Abri Story* (London: Norfolk Press, 1969), 78.

This entitled them to lodge an appeal, but it also posed a seemingly insurmountable problem for instead of the house being for rent it was for sale - and on top of that Swiss property prices were notoriously high and they had nothing themselves. So, without any certainty about the outcome, they had to find the money if they were to stay. As *The L'Abri Story* explains, without sending any 'begging letters' gifts started to come in week by week and 'Chalet les Mélèzes' was bought and the appeal was successful. But the precipice of faith they found themselves standing on was unenviable: they had no financial resources to draw on and were utterly dependent on God. Within months, however, the 'L'Abri Fellowship' was in existence and their life's work established.¹³ God had honoured their faith¹⁴.

6. -----

IPC Roots and Shoots

At this point we need to turn aside from 'The L'Abri Story', at least partially, in order to focus upon the 'wee' IPC congregation that had been formed on Thanksgiving Day, 22 November 1954.¹⁵ How could it survive? Only six months down the track its pastor was being forcibly removed!

One feels immediately the strangeness of the whole thing — what I called at the beginning the IPC 'idiosyncrasies'. The location was remote, the members of the church weren't 'typical



After a chapel service – Schaeffer fourth from left

Presbyterians', the relationship to the surrounding locality was unclear. The Champéry authorities had invited Schaeffer to hold Christmas and Easter services for the tourists in the 'temple' in the centre of the village¹⁶. These were extended into weekly services as the interest grew. Priscilla was running a weekly Bible class, people were in and out of the house all the time, an active outreach was going on both to the locals and to the thousands of visitors. On top of all that several of the 'finishing-school' students had believed and

¹³ L'Abri was formalised on 30 July 1955.

¹⁴ L'Abri Fellowship now has nine branches – in England, Switzerland, Holland, S. Korea, Australia, Brazil, Canada and the USA (x2) – see www.labri.org. The 'labri-ideas-library' deserves special attention with many unpublished Schaeffer talks included.

¹⁵ Edith's account of what happened after the 'Big Disaster' is a missionary classic. Together with the 30 or so other books she and Francis wrote, this explains what happened to them within their L'Abri work after 1 April 1955. Her two-volumed '*Family Letters*' (San Francisco: Harper & Row, 1988 & 1989) give fascinating detail and follow the action as it unfolded.

¹⁶ Some suggest that the great hymn-writer Frances Ridley Havergal (1836–1879) left money to build the Temple Protestant (built 1912) as a reminder to the village that the Reformation had taken place after all (even if the Canton of Valais had never experienced it), and that the message of the gospel was still life giving. She set up a Board to hold it in trust and to arrange occasional services - which now continue under the supervision of the Swiss State church.

had even joined the church (one, Deirdre Haim Ducker, being a member to this day). So, they'd had a building and their pastor was an able and experienced preacher who fully intended to carry the church work forward as God enabled. Nevertheless, they were at best fragile and they had almost no resources. In retrospect, therefore, one wonders what Schaeffer had in mind exactly. How could an English-speaking congregation grow within a French-speaking community? Where would its future leaders come from? These are some of the 'unknowns' I mentioned at the beginning.

The simple answer is that he wasn't too concerned. God had directed him and his family through the steps leading up to Mr. Exhenry's conversion, the request for services, the new converts, the interesting links with the 'finishing schools' and so on. He felt that was all the guidance he needed. After all, these were new-born Christians who couldn't be sent to the Swiss state church and the liberalism he'd urged pastors across Europe to avoid. Especially in view of the purity-of-the-visible-church principle he felt his duty was to provide them with a spiritual home. What he hadn't envisaged was that he himself, the pastor, would be kicked out of Switzerland – or so it seemed at the time. (In fact, the appeal against their expulsion was successful, as we've said, and they were able to stay).

But imagine what a bombshell this must have been for the little congregation. The IPC elders including Mr. Exhenry decided the only viable thing to do was to meet in the village of Huémoz an hour's drive away. So, after April 1955, he would cross the Rhone valley as and when possible and climb up to Huemoz. Session meetings were held. Services took place in the 'Chalet les Mélèzes' living room. The easy-chairs and couches were taken out and upright chairs set up in rows in their place. This was the IPC in action Sunday by Sunday. (On top of that the Schaeffers returned to Champéry every Christmas for a special outreach service in the Temple Protestant where it had originally met— among other things, to signal to the village that the God of the Bible was still able to frustrate the decisions of rulers and governments, even in Switzerland).

The Huemoz services proved helpful to the students and visitors coming to L'Abri. As the numbers grew so did the IPC congregations week by week — and literally hundreds came to faith out of the most unlikely backgrounds. By the time I arrived at the end of March 1960, so many sceptics had come to faith that Huemoz found itself on the media map: a German journalist came to take pictures of us in the Les Mélèzes living room and shortly afterwards Time magazine with its usual hype heralded Schaeffer as the 'Billy Graham to the intellectuals'. Within a few years, a larger building was needed and in 1964 a purpose-built chalet went up with a meeting-room large enough for the Sunday services and the Saturday night discussions. Beneath it was a L'Abri 'Study Room'. We called it 'The L'Abri Chapel'. That was the IPC's first home until about 1986.

But the overall situation for the church was far from ideal. A shift in emphasis was unavoidable. Though everyone knew that the IPC was a bona fide congregation and that it was organisationally and legally separate from L'Abri, the work of L'Abri couldn't help but be the central focus. Hordes of long-haired youngsters were making their way up the mountain despite

L'Abri's policy of 'no-advertising'. Word spread through the grapevine and they just showed up. Eventually, the numbers led to problems with the local community and a maximum ceiling was



The L'Abri chapel



Ranald's ordination (1961) – with Schaeffer & Georges Exhenry

agreed in the early 70s.¹⁷ But throughout this time of growth the IPC in Huémoz had weekly church prayer meetings and regular Sunday services, the sacraments were carefully administered, the preaching was of a high standard and visitors came from far and near. In April 1961 I was ordained as an Elder and others followed as both elders and deacons. In time, an Assistant Pastor was appointed when Schaeffer had to be away for longer periods on his speaking engagements. From the church's point of view the picture is clear - but not altogether comfortable. In one way it was invigorating and helpful: Schaeffer's theological commitments and his grasp of what was going on culturally meant that his expository preaching was truly prophetic. His series on Deuteronomy, Joshua and Romans, for example, are still available¹⁸ and some of his early sermons,

including some preached before L'Abri began, have become classics - like 'No Little People' and 'The Lord's Work in the Lord's Way'.¹⁸ The net effect of this mix of L'Abri and Church was a type of preaching which fed into the IPC's bloodstream making it quite distinctive. For one thing, it included a lot more than what I call 'gospel ministry only'. All preaching, Schaeffer believed, needs to address everything an individual person is and everything a human being experiences, as enlightened by God's revealed Word. So, the original L'Abri environment had a hugely positive effect in terms of content and style and the congregations which came out of this mix couldn't help but benefit from it.¹⁹

But there were negatives, too, because the church was growing up in a missionary-type context and in adverse circumstances. It was an English-speaking church serving a para-church organisation in a foreign country with a pastor who, while pioneering a new and exacting type of mission, was also tending his little flock on the side of the Swiss Alps! At no point could Schaeffer give his undivided attention to his congregation though he worked hard to maintain its separate ethos and led the church conscientiously and well. His focus had, of necessity, to be the work of L'Abri. That said, however, he knew things might change and he often wondered aloud if at a later stage the little church might have a more enduring legacy than L'Abri's! Partly he said this because he needed no convincing about the New Testament's insistence on the centrality of the church. '*Only one New Testament*

¹⁷ This in turn gave rise to a search for a L'Abri 'extension' in the UK. The end of that search was the purchase of the house at 52 Cleveland Road, Ealing, London, and the formation of the Ealing congregation. ¹⁸ See www.labri.org/ideaslibrary.

¹⁸ Published in book form as *No Little People* (Downers Grove, Ill: 1974 in the States) and *Ash Heap Lives* (London, Norfolk Press, 1973 in the UK).

¹⁹ See Appendix 5: The Introduction to 'The L'Abri Statements'. Available in full online at www.labri.org. ²¹ Interestingly, Schaeffer never questioned the validity of para-church organisations. For him, they were not only legitimate but had been used by God throughout history, providing flexibility to God's people within the changing needs of society and culture.

organisation is going to survive until Christ's return and that is the church', he would say.²¹ But it provides an interesting insight into how precious the IPC was to him.

But my point is this: the unusual arrangements at the start of IPC led to idiosyncrasies which made things more complicated than they would otherwise have been.

7. -----

IPC in Italy

This brings us to the second major development in the IPC story. Again, it was an offshoot of L'Abri, this time in Italy, and again it bears the marks of that idiosyncratic beginning.

Already by the late 1950s another congregation had been formed in Milan. The pastor was a young American trained at Covenant Theological Seminary, St. Louis, called Hurvey Woodson. He had started out with the Schaeffers in one of their 'Children for Christ' classes in St. Louis before they came to Europe. Later, after he heard about the start of L'Abri, he volunteered to help out one summer. That led him on to seminary and a desire to help with the 'Milan Class', as it was called. This had been one of the early developments after the Schaeffers moved to Huémoz. Schaeffer would take the train down to Italy and stay overnight and the class would meet in a hotel. As in Huémoz, there was a mixture of

Christians and non-Christians. Amongst those who came to faith was the American soprano, Jane Stuart Smith, who later left opera to become a L'Abri worker.²⁰



Back row, left to right: Schaeffer, Rookmaaker, Hurvey Woodson with Dorothy Woodson in front of him

Once again, an IPC congregation was growing up within the aegis of L'Abri, only this time in Italy. Again, it benefitted from the link because of the frequent discussions and the unashamed challenge of non-Christian ideas which resonated for so many modern Italians. On top of that many who came to the church services later visited Huémoz, as, for example, Maria Dellu, who was converted at L'Abri and later married Johnny Walford, Professor of Art History at Wheaton College, Illinois.

Although the Milan IPC was a far more typical church than the Huémoz community, it was unable

to continue after Hurvey and Dorothy Woodson left

to return to the States, something they had neither intended nor desired. The second of their two children had been born with a severe learning disability which meant, when she reached her early teens, that they had to return to the States to take better care of her. The church continued for a time

²⁰ When she died in early 2016, her obituary appeared in the *Daily Telegraph* with a prominent reference to L'Abri and the Schaeffers.

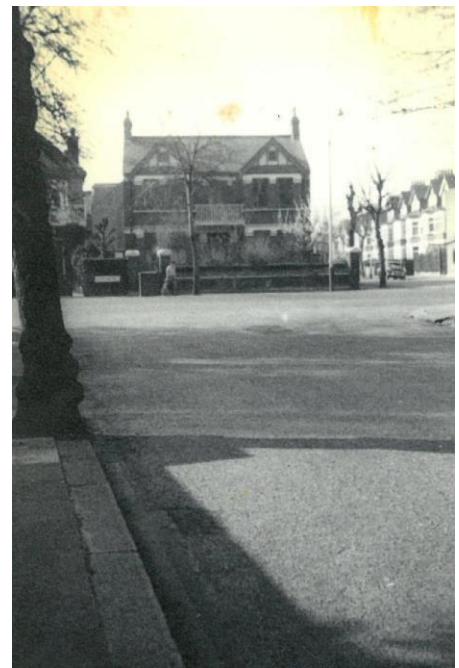
but without a proper successor to Hurvey as pastor it eventually folded. Needless to say, there were no other Italian Presbyterians to lend support. -----

8. -----

IPC in London

The third step was my own departure for London and a three-year theological training at Kings College London in 1964. I dwell on it at greater length not because it involves my personal story, but because it raises important principles which are noteworthy. I was born and educated in South Africa and at the age of 20, in 1956, moved to the UK to do a law degree at Cambridge. I wasn't a Christian and had deliberately rejected my Christian upbringing, but South African friends, who had started at the university the previous year, invited me to an evangelistic meeting as soon as I arrived – and I was soundly converted not five days as an undergraduate! Almost two years later, on June 6th 1958, the Schaeffers visited for an afternoon and the half-dozen students who entertained them to tea in St Catharine's College were marked by the experience for life. I was one of them. Michael Cassidy of African Enterprise was another.

Meanwhile, over the course of my studies I'd been increasingly drawn towards ministry so, after graduating, I went to Ridley Hall in Cambridge intending to be ordained and to return to Africa to serve in the Church of the Province of SA. The liberalism I ran into at Ridley, however, made me realise I needed to sort out what I felt about ministry in a 'mixed denomination'. So, I went to L'Abri for a month over Christmas 1959 and decided as a result to leave Ridley in March 1960; whereupon I went back to Huemoz this time as a 'worker'. A year later in April 1961 I was ordained into the IPC and five days later married Susan Schaeffer. For 4 years we worked very happily alongside her parents and a few single workers before moving with our first child to London. Several things lay behind this: being from South Africa I needed to sort out my nationality because a SA passport was an increasing liability and visas expensive; in addition, L'Abri had just been given a house in Ealing and we were asked to head up that British 'extension'; also, I'd been accepted to do a BD Hons at Kings College that autumn. (If anything it was even more liberal than Ridley, but I chose it because it afforded me the freedom to carry on doing L'Abri work at the same time, which wouldn't have been possible elsewhere – and because I wasn't an ordinand I was excused the 'religious' side of the curriculum; most importantly I'd had a theological dry-run under Schaeffer's supervision through a London University diploma course with exams written in Zurich so I knew what I was getting into).



52 Cleveland Road, Ealing - 1964

So, that's how we came to live at 52 Cleveland Road in Ealing. While I was studying at King's, Susan was out meeting young mothers in the park across the road and, after having Bible studies with them, several were converted. Out of that came a Sunday School for the children and that in turn led to a number of summer holiday-camps at '52'. Numbers began to swell until finally some of the young women requested us to do something for them as well. They'd been attending other evangelical churches, like the Anglican one we ourselves went to in South Ealing, but they wanted more. So, while Susan taught the children in one room I taught the adults in another.

It was all much too bitty, though, and we felt frustrated. We had had a less-than-ideal church arrangement first in South Ealing and then, when that didn't work for us, trekking in on public transport with our two little ones to hear Martyn Lloyd-Jones at Westminster Chapel. It kept us going but it was far from satisfactory. We began to wonder if we should do something more with the IPC. But that seemed much too big a step and we felt daunted. Was it even right to start a new Presbyterian *denomination* in England?²¹ Was it even necessary? Other English Presbyterians existed and just then were in dialogue with the Congregationalists about a union of the two denominations – which finally took place creating the United Reformed Church in 1972.²² But it ended up having unbiblical formularies so this was hardly a viable option. What about the Church of England (CoE) we wondered? Could we not join that and support Evangelical leaders like John Stott, Michael Baughen, Alec Motyer, Raymond Johnston and others, who believed it to be 'the best boat to fish from'? Surely the 39 Articles and Cranmer's Prayer Book were adequate Reformation standards?

The questions piled up along with our confusions. Martyn Lloyd-Jones had already for many years been urging his contemporaries to think more carefully about the dangers of latitudinarianism:²³ he and John Stott even fell-out in public over it in 1966.²⁴ Yet my background within Anglicanism in South Africa and at Cambridge still made me hesitant.

Then two things happened which crystallised everything. The first was a development in the CoE when the Bishops appointed a Committee comprised of both liberals and evangelicals to make recommendations about the status of the 39 Articles, specifically in relation to the practice of 'subscription'. Could ordinands who no longer believed the theology of the 39 Articles be forced to subscribe to them? Three alternatives were considered: (1) to scrap the Articles altogether and get new ones; (2) to alter the Articles to accommodate different doctrinal perspectives; or (3) to change the oath of subscription. I awaited the outcome eagerly wondering if the evangelicals would stand firm – only to be disappointed: the third option was chosen with a 'formula of assent' so broad that almost anyone could get into the ministry of the CoE! It was the straw that broke the camel's back. I had been prepared up until then to support Anglican Evangelicals when they said their church had 'Reformation formularies' - even though I couldn't go along with their pragmatic approach. But after this I realised it was all meaningless: people could assent to the original CoE Formularies with fingers crossed. A latitudinarian subscription made the 39 Articles worthless.

²¹ Presbyterianism in the United Kingdoms of England, Scotland and Ireland began with the Westminster Assembly, which met between 1643 and 1653. However, the restoration of Charles II stopped the use of the Westminster Confession of Faith (1648), and the Act of Uniformity in 1662, which forced out around 2000 Puritans minister, disseminated any potential for a Presbyterian Church in England. The Act of Toleration in 1689 further undermined the possibility of Presbyterianism in England. The Methodist Awakening in the 18th century was Calvinistic in spirit and this cultivated a small rise in Presbyterianism there. In the 19th century, Presbyterianism took root in the north of England and London, but never flourished. The higher criticism of Germany began to influence and the late 18th and early 19th centuries Presbyterian churches had become the prime source of unitarianism.

²² The URC subsequently united with the Re-formed (?) Association of Churches of Christ in 1981 and the Congregational Union of Scotland in 2000.

²³ Latitudinarianism is the attempt to include a variety of 'theologies' within the same church structure, as, for example, Anglo Catholics, Liberals and Evangelicals within the CoE.

²⁴ For a helpful overview, see Iain H. Murray, *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000* (Edinburgh: Banner of Truth, 2000). ²⁹ It was in Lullingstone, near Bromley.

The second incident was less significant theologically, but a big encouragement all the same. Recent archaeological discoveries south of the Thames estuary in Kent had uncovered the remains of a Christian-owned Roman villa dating from the early 4th century.²⁹ When I visited the exhibition at the British Museum it made a big impact on me: life-like murals illustrated how Roman Christians were worshipping in a private home not far from London more than a millennium and a half earlier. Family members were standing with arms raised in prayer and they even had a house-entrance directly off the street. The similarity to our situation in Ealing was uncanny. Not by a long shot, I realised, would we be the first people to start a separate congregation in a private home in England.



The Manor House, Greatham, Hampshire

With my growing alarm about what was happening in the CoE, with my strong conviction that ‘mixed denominations’ weren’t biblical (having left Ridley Hall in Cambridge in 1960 because of that as I said), and with a growing number of people asking me ‘to go the whole hog’ in Ealing and start a congregation for them, I realised I had to make a decision. But if starting a congregation was already a huge undertaking, what was starting a denomination! So, I hesitated as long as I could until local needs became too insistent. I realised there was no other way – even though, as in Switzerland

and Milan earlier, it meant I’d be a worker in L’Abri at the same time as being the pastor of a fledgling church.

That’s how on the 14 September 1969 the IPC congregation at 52 Cleveland Road came into being. Because I had already been ordained as an Elder in Champéry in 1961, I simply needed to be installed as pastor. Peter Gear, a chemistry lecturer at Ealing Tech who had been through a similar struggle to mine within the then-forming URC, was ordained as an Elder. Joe Martin had just arrived with his family from the States the previous week in order to be part of the new congregation. He also had been ordained in Huémoz in 1963 and was installed the next Sunday, 21 September.

Once again, there was a L’Abri/IPC matrix which was both helpful and unhelpful. In a little more than a year it intruded itself into the story once more when Susan and I were asked to take over the formation of a new residential branch of L’Abri in Hampshire. Numbers at Swiss L’Abri had continued to grow and, as I noted earlier, the Huémoz workers had had to accept the local canton’s restrictions. So L’Abri was praying for a second ‘branch’ in England to ease the pressure in Switzerland. Eventually, our searches brought us to ‘The Manor’ in the village of Greatham, just north of Petersfield in Hampshire. A condition of our going, however, was that someone else would become pastor in Ealing - the experience back in 1955 when the Schaeffers were expelled from

Champéry was still clearly in mind! (The London congregation didn't need to be abandoned suddenly as it had then – and between the formation of the church in September 1969 and the purchase of the Manor in 1970 there had been barely 6 months: so Susan and I made it clear that a suitable replacement would have to be found during our final half-year in Ealing before the Manor became available).

Meanwhile Dick Keyes was completing his MDiv programme in Westminster Theological Seminary in Philadelphia. Shortly after graduating from Harvard, Dick had been converted through a visit to L'Abri and had gone on, interestingly with Bill Edgar who had had a similar conversion story, to do theological training at Westminster. Dick and his wife, Mardi, had a special interest in L'Abri work, but within a church-based setting in a city. And here was a L'Abri house within a London suburb, which, though not planned this way, had become the base for an IPC congregation; Dick was also a Presbyterian 'ministerial student'. The fit could not have been better. So, shortly before Susan and I took off on the

6 January 1971 for The Manor, Dick and Mardi arrived and were on hand to help. They immediately, like us previously, assumed their joint L'Abri/IPC roles. L'Abri now had two properties in the UK (one in Ealing and the other in Hampshire), and by the 21 February 1971, when Dick was ordained by Francis Schaeffer and myself in Ealing, it also had two IPC pastors. Joe Martin and Peter Gear were the elders.

Jumping ahead a bit, the Ealing IPC prospered and outgrew the Cleveland Road living room where it had begun. It next met in a local school and then, already before Dick and Mardi left in the middle of

1978, bought its present headquarters in Drayton Green. But once again the L'Abri connection had both good and bad results. L'Abri had 'birthed' the church and was fully behind it, but its parental role meant that things like finances and Presbyterian distinctives were less clear than they might have been.



The Manor House lawn (and below)



The Manor House (Front)



IPC West Liss, Hampshire

Within days of our arrival in Greatham in January 1971, violent storms hit the Manor. The boiler didn't work, the basement quickly flooded, none of the 40-odd rooms had adequate electrical outlets. And within days, too, there were guests arriving and needing to be cared for. Over the previous six months, the local vicar had already expressed warmth towards L'Abri; our coming could mean a boost to his village congregation, though I had already explained that we might not be attending his church. After a few months in the Manor this became a necessity. (I remember, for example, a parishioner putting a direct question to the vicar at an Easter Bible Study about the meaning of the cross and resurrection. His answer showed little understanding of what the gospel is all about, which put paid to our taking L'Abri guests across the road).

And that is really how the IPC in Hampshire began. Just as in Ealing, we had no plan to start a church (though with that experience behind us we were at least more open to the possibility). On the church's first Sunday we gathered in the living room and I led a simple service with a Bible exposition at its heart, much as the Schaeffers had done in Huémoz in 1955. Six months later we were joined by Jerram and Vicki Barrs. They had just completed studies at Covenant Theological Seminary in St. Louis, which was the seminary of the RPCES (later the PCA) to which Schaeffer was affiliated as a pastor

'working out of bounds'.

The long and the short of it was that several L'Abri students settled in the area and became the nucleus of a separate congregation. Numbers of visitors quickly grew and on the 28 March 1972 the IPC congregation was formed with both Francis Schaeffer and Dick Keyes in attendance. I was installed as the Pastor and Jerram Barrs was ordained as an Elder. We shared the preaching evenly and Jerram's exceptional theological and intellectual gifts were a huge blessing to the church. Soon an alternative meeting place had to be found because we had outgrown the L'Abri living room. We went to the local village hall first, then to a 'mission hut' in Liss Forest and eventually into Bohunt, the comprehensive school in Liphook.

Once again, the overlap between the church and L'Abri muddled the waters. Jerram and I soon realised that with more church-members living in the area one or other of us would need to give time to pastoral visiting. So, I suggested Jerram do this one day a week. It worked well and carried us along until we were able to appoint Clive Boddington, newly retired from L'Abri, as a full-time and salaried Elder on the 2 July 1978. He did the visiting and administration, while we carried the bulk of the preaching. By

1984, when Schaeffer died and Susan and I moved to Huémoz, membership stood at around 180 and Jerram Barrs became the new but unsalaried pastor. In July 1985, Clive moved to head up another church-related work in London.

It's worth noting here that by 1986, both the Milan and Huémoz congregations had fallen by the wayside.²⁵ Hence, the two English IPC churches had a pivotal role to play in the coming years. The Ealing congregation hadn't grown a lot but it was stable. It had shown that it had a real part to play as a separate church. The Liss congregation, meanwhile, had grown quite considerably and had about 200 people on a Sunday. Yet hard times lay ahead because of the Baptist leadership issue as we shall see.

My own view is that Clive's departure in 1985 was when the church inadvertently 'dropped the ball'. Up until then it had been heading towards having a full-time pastor: from Jerram working just one day a week, it had moved on to a full-time Elder and, by rights, should have taken the next step to a fulltime pastor. Instead the session decided there were enough preachers within the L'Abri team and that, without the cost of a pastor, this would free the church to give more to missions. So, David Harris was chosen to succeed Clive as a 'full-time-worker' who attended session meetings even though he wasn't a paedo-baptist. The church already had a preponderance of Baptists, so finding suitable elders became increasingly difficult. They were sorely needed but no one was training them up. In 1990, Presbytery reluctantly agreed to a five-year exception with Baptist elders accommodated temporarily for the first time. When Barry Seagren retired from L'Abri in 1992, he expressed an interest in becoming the pastor. On several grounds, not least because he was already ordained in the IPC and had been trained at Covenant Theological Seminary, this appeared to be a good move. But he, too, was unable to shift the Baptist imbalance, partly because he himself wasn't convinced this was necessary. In 1995 the Presbytery extended its 'exception' for another five years, but on 20 November 1999 the Synod reaffirmed its paedo-baptist position.²⁸ The elders in Liss and Ealing had to acknowledge they had reached an impasse. In due course the Liss elders took the whole congregation out of the IPC with just a small group of about twenty left. On the 30 March 2002, John Raines, Wade Bradshaw, Doug Curry and Mark Harvey were ordained as elders of what was essentially now the 'continuing IPC'.

10. -----

Koreans, Indians and Others

To recap briefly, between 1954 and 1972 the IPC had planted four churches — Huémoz, Milan, Ealing and Greatham — all of them owing their existence, and to a certain extent, their sustenance to Swiss L'Abri's original influence.

Outside L'Abri, meanwhile, several new shoots sprang up, most noticeably with the start of Korean congregations in the London area. Pastor Kim had been a worker with us in the early days of L'Abri in Hampshire until mid-1971 when he began theological studies at what was then called London Bible

²⁵ This was largely the result of internal difficulties within L'Abri, which then had a knock-on effect into the church. By Schaeffer's death in 1984 the team of workers had become polarised over several issues, some theological some practical. This led to a second L'Abri house being created about 10 miles away in Gryon. A very small 'remnant' of the IPC congregation moved there with Udo Middelmann as pastor and the Huémoz workers and students continued to meet in Huémoz, but only as a 'L'Abri chapel service'. In time both the Gryon L'Abri (and the Gryon IPC) faded out and the Francis Schaeffer Foundation came into existence. ²⁸ See Appendix 2.

College (now London School of Theology). During his training (1971–74), Pastor Kim felt a burden for the thousands of Korean ex-pats working abroad. The first Korean IPC congregation was formed in Kingston on the 9 September 1978 and was quickly followed by several others. In due course a Korean speaking Presbytery was needed²⁶.

After 1994, a Punjabi-speaking congregation was formed in the Southall area of London through the work of Bob Heppe, an American Presbyterian missionary with World Harvest Mission. Another plant took place in 2003 with Grace Church, Warrington, in Lancashire.

Clearly the IPC was growing, but only tentatively. Its main development had been through the work of L'Abri, which meant it was stronger in the area of ideas than it was in the area of organisation. The skeleton of Presbyterianism was there but its sinews and muscles were weak, because, even from its beginnings, no one had given sufficient time to it. Clearly it was suffering from 'an undeveloped ecclesiology'.²⁷

Then, happily, came a turning of the tide.

11. -----

Final Thoughts

In total, the IPC now consists of 23 congregations in 4 Presbyteries. There is the British Presbytery and Korean Presbytery in the UK, the European proto-Presbytery (expecting to be established in 2016/17) and a separate Korean presbytery in Korea. These are all included within a single Synod that meets in June each year in London.

Apart from this being a remarkable expression of God's goodness and kindness to the IPC, it is also a reminder of what Schaeffer hoped for at the beginning. Given his converts who knew little more than the Catholicism of their ancestors or the liberalism of their state churches, he had to do something. His resources were limited and he was soon taking care of L'Abri. But he had trusted God and intended to go on like that. All he wanted was that the church, with its distinctive emphases, would be a blessing especially within Europe. The details he left to God, confident that a church like this, committed to 'True Truth' and to church discipline, would not be out of place. Whether he was right to suggest that IPC's legacy might in time exceed L'Abri's is unimportant – but after 60 years the IPC is sufficiently established to make one wonder at least. Not that he had ambitious plans either for the IPC or for L'Abri. Both were unintended consequences of his early commitments and his passionate concern for Bible-believing congregations everywhere. Was he attempting too much in November 1954? Perhaps, given the wisdom of hindsight, he was. But his bold step gave us the first congregation in Switzerland and everything that followed. Had he had someone to take the church forward separately during the early days, that would have given us a different story. But he didn't and everyone had to do the best they could. Each of the three church 'plants' in Italy, London and Hampshire faced a similar situation: IPC's resources were limited, even though its theological and ecclesiastical commitments were clear.

²⁶ See Appendix 7 for more details of the Korean IPC developments both in the UK and in S.Korea

²⁷ See Mark Harvey's '*IPC: The Past*' – transcript of Mark Harvey's address at 50th Anniversary of IPC 18 September 2004

Despite all that, I, for one, am thankful that the IPC exists. Mainline European churches have suffered too long from theological incoherence. Our evangelical friends who serve within them do so in good faith, but the pressures upon them are mounting and one wonders how long they can survive. The need is for churches which, among other things, unashamedly promote three key emphases: clear doctrine, bold and prophetic preaching and sensitive but resolute discipline — and not merely in ‘independency’. The New Testament model presupposes congregations within wider relationships for mutual support and accountability, as at the Reformation. Sadly, 16th century churches framed themselves around national boundaries. The genuinely *inter-national* reality of God’s people — ever more obvious as global mobility increases — has to be adequately recognised.

I am even thankful for IPC’s ‘idiosyncrasies’. For two centuries at least, many evangelical churches in the UK and Europe as a whole have worked within an inadequate paradigm.²⁸ The predominant model, understandable from a certain point of view, has been ‘the proclamation of the gospel’ and in line with this churches have acted as if evangelism is the ‘be all and end all’ of church life. However, the genius of the Reformation was its recovery of the New Testament paradigm, namely, ‘the proclamation of God’s truth’ within which, of course, the preaching of the gospel is the principal part. The Reformers were insisting that God’s truth involves the whole of life not just religious issues. Their quarrel with the monolithic church of the day wasn’t so much that it obscured the gospel, which it did, but that it contradicted God’s revealed truth. It was this understanding and commitment to truth — Schaeffer’s ‘True Truth’ — that led them to recover the gospel from its medieval caricatures. Nor is this a pedantic distinction: Scripture’s revealed truth *has* to include the proclamation of the gospel but the opposite doesn’t automatically follow. The gospel *can* be proclaimed without clarifying that it is true for all people in all places at all times — and some of current evangelical weaknesses can be traced to this failure.

Schaeffer’s influence on the early development of the IPC was pivotal. Because he was speaking to people who didn’t come from Christian backgrounds and questioned ‘religious’ or ‘supernatural’ ideas, his preaching took this into account. Both immediately in the pulpit and later in private or public conversation, he laboured the fact that God’s Word is true. He left no one in any doubt that the only good reason for becoming a follower of Christ is that Christianity is true – in other words true to the way things are, not just an intellectual construct. He entered the epistemological arena in other words as readily as he did the exegetical. All human beings, he insisted, are intellectually as well as morally without excuse, just as the Apostle Paul argues in Romans 1 and 2.

His stress on the church as a living community directed by God’s Spirit was another pivotal distinction. He dwelt often on the challenge of what Dostoyevsky observed in *The Brothers Karamazov*. Does the church really believe that individuals have a direct relationship with Christ – or does it inter-pose itself between God and man? Neither Dostoyevsky nor Schaeffer had any doubt about the general trend: all human institutions gravitate towards control. Even in the church, the Grand Inquisitor explains, human beings don’t know how to manage their freedom, so the church acts like a wise guardian ‘directing’ her immature dependents: since they can’t take care of themselves and repeatedly mess things up, her wise direction is essential; in any event individuals *prefer* their slavery to ‘freedom’ and gladly surrender themselves to those who ‘have the answers’, to those ‘who get things done’ etc.

²⁸ The Free Church in Scotland and the churches in the Netherlands following Van Prinsterer and Abraham Kuyper have been exceptions.

The Inquisitor claims that Jesus made the wrong decision in all (his temptations)...for the sake of maintaining full freedom of choice and conscience for every individual...But the Inquisitor scoffs, “Nothing has ever been more unbearable for a man in a human society than freedom...We have corrected your work and have founded it upon miracle, mystery and authority. And men rejoiced that they were again led like sheep and the terrible gift (freedom of choice) that had brought them such suffering was at last lifted from their hearts”...Dostoyevsky had in his sights the corrupt authority of the medieval papacy, but his parable illuminates the idolatry in all human institutions...²⁹

With such thoughts coming on top of his bitter experiences among the American separatists,³⁰ Schaeffer tried to introduce a different attitude to church government. He focussed on the need for it to have a human face and to respect individuals, to encourage diversity and flexibility rather than uniformity and legal exactness and most of all to cultivate dependence upon God’s supernatural leading.³¹ He never weakened in his commitment to organisational structures and wise government and insisted on good minute-keeping and the proper consultation of elders almost to a fault. But he realised that the natural tendency of the human heart is to depend too much on structures rather than on Christ.

This, too, was a pivotal element in Schaeffer’s legacy and none of the practical complications from the L’Abri/IPC matrix should deflect us from seeing this. Admittedly, this subject is fraught with complications, for Schaeffer’s ideal and his true legacy can easily be confused with IPC’s historical idiosyncrasies as we’ve said, which is not surprising given their close relationship. Schaeffer saw evangelicalism as a whole neglecting the principle of what he called ‘active passivity’, that is, the need to wait on God, to pray, to yield ourselves up to what *he* wants rather than what we want — and one can see why he did this when ‘big-business’ techniques were all too easily taking over in the church.³² So he structured L’Abri as a kind of demonstration: he deliberately *exaggerated* the ideal by making the Fellowship, as some have called it, ‘institutionally weak’; that is, completely dependent on prayer and faith rather than on human ingenuity. To this day L’Abri doesn’t ask for financial support or advertise for visitors or new workers or make big plans, even though these are scripturally legitimate and in certain cases necessary. In other words, the work tied itself to an *abnormal* way of doing things.

The ‘active-passivity’ principle was scriptural enough: all believers need to learn to wait on God and pray and seek God’s wisdom — but that is not the point. L’Abri was adding another dimension in order to get something across in a more tangible way, while carefully explaining that this was not a norm to be imitated.

Once again, however, it opened up another source of confusion for the IPC. The fact of the matter is that the church didn’t operate properly as an institution and L’Abri’s specialist calling undoubtedly exacerbated this. My point, however, is that none of this changes the validity and importance of what Schaeffer was trying to recover. His insight remains pivotal: the church does need to live in close dependence on God, it *does* need to look to the Holy Spirit for empowering and guiding, just as individual believers do; it can’t afford to overlook Dostoyevsky’s warning about human institutions taking over from the work of God’s Spirit.

²⁹ Nicholas Berdyaev: ‘*Dostoyevsky*’ (London: Cassell, 1939), 145

³⁰ See Jim Ingram (ed), ‘*Letters of Francis Schaeffer*’ (Chicago: Crossway, 1985), 64.

³¹ See Appendix 3, for a discussion of how this was worked out within L’Abri.

³² See the whole of *True Spirituality* (London: Hodder & Stoughton, 1972), but especially, 69-70.

12. -----

Postscript: The Weak things of this world

The IPC's beginnings were obscure and idiosyncratic, as I said at the start. Not many, I imagine, have ever heard the story as I've recounted it here. Too much of it carries my own angle on things but only because not many have roots going back to the beginning. But it does at least open up vistas for further reading and investigation and others will hopefully be spurred into action and fill out the picture concerning more recent developments.

I have deliberately tried to make it a 'warts-and-all' affair and I hope this comes across. The IPC's origins were not ideal, nor is its present experience either. The Presbyteries are making adjustments and getting used to new steps and that's as it should be. But I hope anyone getting this far with the story will marvel, as I do, that the IPC even exists. It could have been sunk along the way by a variety of things, but God kept it afloat - and his past faithfulness encourages us to trust him for greater 'deliverances' to come.

*'I said to the LORD,
"You are my LORD;
apart from you I have no good thing." As for the
saints who are in the land, they are the glorious
ones in whom is all my delight.'*

(Psalm 16:2-3)

Soli Deo Gloria.

APPENDIX 1:

See the transcript of Schaeffer's sermon published in Koinonia February 2003, p.8 where he says:

"I would remind you that the International Church Presbyterian Réformée which is the proper title of the church – réformée merely being the French word parallel to the English "Presbyterian" – began before L'Abri began. It began while we were still in Champéry and so the International Church is older than L'Abri. I often feel there is a danger of people confusing these two – there is no organisational link between them. The church is a true congregation, and has a small synod, as I will explain.

L'Abri is a 'mission' but then the church is a real church. Now when the International Church was formed we were already in difficulties with the Swiss authorities. (editor: *'We were in our old home where we first lived with our three little girls – this was before Franky was born.'*) We had the formation meeting, and we had two elders Mr Czerny, who was a Czechoslovakian Mathematics Professor, and George Exhenry. These were the two elders and George Exhenry is still an elder in the church, but Mr Czerny now lives in a distant part of Switzerland, and is no longer serving as an elder.

The interesting thing was that because we were having these early troubles with the Swiss Authorities, we used the address of Deirdre Haim (who had become a Christian in Champéry) as our first official address – 2 Rotherwick Road [Golders Green] in London. Curiously enough she is living back there now and was at the meeting last Sunday night (*ed. in 1969*), and was one of the first members. She is back at her old home with her children because of the tragedy of the death of her husband (*ed Richard Ducker*) in the aeroplane accident when he was a pilot. So our original official address was in London, interestingly enough. Then when we moved ... the congregation actually continued meeting in Les Mélèzes' living room, and I want to mention something of that in our study of the New Testament Church in a few moments. Then of course later as we became too large for that, the Lord gave the possibility of the building of this chapel at Huémoz.

As people were reached they spread out all over the world, and it is called the International Church for two reasons, one of which is purely a historic accident in the midst of the kind of work we have [at L'Abri]. There were people in it from many nationalities. We were not shut up to one nationality and that is still the case. But there is another reason for this and that is at the Reformation something happened which was a historic accident which we do not believe should then become a set policy of the church as though it was from God. And that is the Reformation churches became national churches. So [in contrast] the Roman Catholic Church reaches across all the boundary lines of nations. But at the time of the Reformation, purely because of a historic accident, the Reformation churches became national churches. You would have a church in Holland and it would not under any condition cross the frontier into Germany. Or you would have a church in England and it stopped always at the Channel. It was just like this and we do not believe this was Biblical. It was not wrong for them to do it in their historic situation, but we don't believe it should become an eternal policy. And we feel there is no reason why a true church cannot cross the frontier, and this has been in our mind from the beginning."

APPENDIX 2:

The Synod Resolution included the following wording:

“We re-affirm as a Synod our resolute commitment to the Reformed and Covenantal view of the sacraments described in the Westminster Confession.

“Those who are currently serving as elders within the IPC who from conviction find themselves out of accord with the Confession on this matter or any of the fundamentals of the system of doctrine taught therein, shall be asked to declare it to Synod and in good faith, remembering the significance of their original ordination vows, relinquish office.

“IPC congregations that then find themselves with pastors or elders who have withdrawn from office in the IPC take steps to remedy this lack. If some wish to evaluate issues and decide for themselves whether or not they would like to remain in the IPC, that provision then be made for the orderly and peaceable withdrawal of those who wish to leave IPC and set up a new church.”

APPENDIX 3

THE OVERARCHING IDEAL³³:

‘...Over the previous years in Switzerland, Francis and Edith had experienced a profound spiritual renewal. This turned on the issue of the proper dynamics of sanctification. A *‘moment-by-moment relationship with the living Christ’*, they believed, was the key not only to individual sanctification but to the ongoing life of the church. But even more than that, it was God’s answer to one of the deepest philosophical questions known to man. They realised that the Bible gives the only adequate foundation for the relationship between *form and freedom*. Human beings aren’t like sticks and stones, Schaeffer would say. They can make real choices and in this sense are free. But they have to accept the overarching environment within which they live: just as fish need water, humans need a right relationship with the living Christ. In short, freedom can be enjoyed only within its appropriate form.

This, I believe, is one of the most important secrets of the ‘genius’ of L’Abri. Deep beneath its calling not to make plans or advertise for financial support lies an attempt to satisfy *both* aspects of the Form/Freedom equation. The fellowship aims for maximum flexibility under the Spirit’s leading and gives the individual workers freedom to decide how to spend their time. They aren’t regimented; nor are the branches themselves dictated to by a central command. The ideal is to keep organisation to a minimum so that what makes it all cohere is seen to be the reality of a moment-by-moment relationship with the living Christ.

Obviously, therefore, when we discuss what L’Abri has or hasn’t been or what L’Abri might or might not become, we have to keep this principle firmly in mind. It provides our fulcrum – what one might call *our overarching ideal*.

The significance of this should not be overlooked. Out of a proper concern not to seem pretentious L’Abri can underestimate its importance. For what it is attempting is in fact of immense historical relevance. Take, for example, a comparison between L’Abri and Monasticism. Several writers³⁴ trace the origins of Western Culture to Benedict and his small band of monks. As the monks spread across Europe these tiny communities were able to influence the development of an entire civilization³⁵. Yet they were simply small communities of Christians trying to live faithfully before God³⁶. Their impact went far beyond their size. And L’Abri has been a bit like that only infinitesimally

³³ Extract from an internal L’Abri document entitled *‘A Dynamic L’Abri’* Ranald Macaulay 2010

³⁴ like John Roberts in his magisterial *‘History of the West’* BBC (1986)

³⁵ See also Rodney Stark’s *‘The Triumph of Reason’* Random House (2006) and *‘For the Glory of God’* Random House (2004)

³⁶ What wasn’t so helpful in monasticism was its emphasis on celibacy, especially when reinforced by platonic ideals taken from Greek thought. Monks and nuns were ‘escaping’ the world. In striking contrast to that L’Abri puts married couples and children at its core with singles and couples alongside one another in all nine branches. When people go to L’Abri they do so only to understand the world better so as to re-enter it and change it. More than that, L’Abri’s model is the recovery, through Christ and his Spirit, of ordinary human experience, of what we call *‘Being Human’*.

smaller³⁷. The only really clear common denominator between the two is an emphasis on sacrificial living for the sake of Christ within a residential model. And it should not be overlooked that when Richard Lovelace discusses possible illustrations of what he calls 'dynamic spirituality' he mentions only L'Abri⁴⁶. It leads one to the obvious question, could L'Abri become more widely influential, even in the 21st century? But that is to dream.

However, to return to the form/freedom issue: all human associations whether religious or secular, ancient or modern, educational or commercial have to struggle with it. In fact, Hegel's dialectic is best understood in these terms, namely, the unending tussle between his 'thesis' and 'antithesis' in the formation of all societies. China, for example, has never managed to free itself from its factionalism and war-lords, an instability which Confucius' quasi-religious system (abject conformity from birth) has moderated only slightly. Centralised control has been China's norm even to the present - as with the Incas and Aztecs, the Communists and Fascists, and the myriad despots from Julius Caesar to Genghis Khan. Very few societies, in fact, have even dared to champion freedom as can be seen from the limitations of those that have - like Athens and the Roman Republic before Christ which championed 'democracy' while depending upon slavery. Similarly, the French Enlightenment's ideal of '*Liberte*', '*Egalite*' and '*Fraternite*' survived barely a few years: chaos quickly broke out and Napoleon, the Corsican 'strong-man', began his rampages across Europe. By contrast the English Puritans were more successful in their challenge of the royal autocracy in the 17th century but only up to a point: England settled for an oligarchy of the wealthy and the well placed. Either way, however, the dice were heavily loaded against freedom.

When we consider L'Abri's future, therefore, this fundamental principle has to be kept central. It was what inspired the

Schaeffers and through them the work of L'Abri for it constitutes nothing less than the '*agony and the ecstasy*' of history, the secret above all others of what personal life involves. **They saw it applying more significantly to the church than to the secular state for the simple reason that what makes it feasible is nothing less than 'new life in Christ'**.³⁸ Nevertheless, it is a universal norm for all institutions - and hence for civil society too. Dostoyevsky championed it as the only really valid political ideal. Personal freedom, he said, has to be unflinchingly opposed to centralised control whether secular or religious, Catholic or Communist. As Nicholas Berdyaev put it

*"...That is why the Legend of the Grand Inquisitor...was written against both the one and the other, though I am inclined to think that it was written more against socialism...because Dostoyevsky had made up his mind that the papacy would finally ally itself with communism, on the ground that the papal idea and the socialist idea are one and the same conception of the compulsory organisation of the earthly kingdom."*³⁹

And Al McDonald adds to this understanding of Dostoyevsky's prophetic role:

*"The Inquisitor claims that Jesus made the wrong decision in all (his temptations)...for the sake of maintaining full freedom of choice and conscience for every individual...But the Inquisitor scoffs, 'Nothing has ever been more unbearable for a man in a human society than freedom...We have corrected your work and have founded it upon miracle, mystery and authority. And men rejoiced that they were again led like sheep and the terrible gift (freedom of choice) that had brought them such suffering was at last lifted from their hearts'...Dostoyevsky had in his sights the corrupt authority of the medieval papacy, but his parable illuminates the idolatry in all human institutions..."*⁴⁰

The Grand Inquisitor argues that human beings cannot tolerate freedom because pride and greed make it unsustainable. The rich oppress the poor. Justice is corrupted. As Yeats puts it 'things fall apart'. The Grand Inquisitor seems to be right: an elite of some sort is needed to dictate what human beings should think and do. This alone can guarantee them the 'freedom' they crave. It affords them a stable society with assured, if admittedly limited, benefits. Dostoyevsky's response is that this is no freedom. It is Orwell's '*Big Brother*', the so-called 'happiness' of Huxley's '*Brave New World*' - efficient but souldestroying.

³⁷ Nor is it rigid organisationally. Flexibility is considered essential as we mentioned. The monastic movement worked differently. Changes occurred, as we know, with the Carthusians, the Cistercians and particularly the Franciscan and Dominican Friars. But the model was mostly inflexible. ⁴⁶ Richard

Lovelace 'The Dynamics of Spiritual Life' Paternoster (1979) p 181

³⁸ Emphasis added for the purpose of this IPC history.

³⁹ Nicholas Berdyaev: biography of Dostoyevsky page 145

⁴⁰ Al McDonald in '*No God but God*' - ed Os Guinness (p 136)

Within this universal dilemma, the New Testament's vision of societal freedom comes with daring distinction. What is impossible with man, says Jesus, is possible with God. Though law is good and restraints necessary, sinners reconciled through Christ become a new creation. A new option opens up. Because they are indwelt by God's Spirit a novel principle of freedom, unknown and unavailable before, enables them to do what is right without the compulsion of centralised control. God's Spirit prompts them to acts of love and sacrifice. They voluntarily choose to live not for themselves but for others. They 'naturally' desire to imitate the One who, though rich, became poor on their behalf. They work first of all not for efficiency but for humanity. If, as in the Good Samaritan story, they break certain social norms it is to ensure that ordinary human beings are treated well. They aren't interested in 'political revolution' and champion it only when it becomes unavoidable. Changing structures, they realise only too well, rarely leads to freedom. They know that only Spiritled behaviour can bring about a truly humane society - because love is the fulfilling of the law.

Such is the L'Abri ideal: a community of believers consciously seeking to demonstrate the existence and character of God along the lines outlined above. L'Abri denies neither Form nor Freedom; yet, because of the age-long tendency to restrict freedom, L'Abri leans heavily in the direction of flexibility - out of reverence for Christ. The Fellowship must always be subject to the Spirit's direction. What it is today it may not be tomorrow...'

APPENDIX 4 : IPC TIME-LINE

1947	Francis Schaeffer's 90 day visit to Europe	
1948	Schaeffers move to Europe for 5 year mission trip	Schaeffer meets Hans Rookmaaker in Amsterdam
	The family stay in Lausanne over the first winter	
1949	Move to a chalet in Champéry, Valais – under the mountains.	
1953	First home-furlough – Schaeffer gives ' <i>True Spirituality</i> ' talks	
1954	Frank Schaeffer contracts polio on the voyage back to Europe	
	1st IPC congregation formed – 22nd November	
1955	Family is expelled from Switzerland – 14 th Feb	
	They move to Huemoz, Vaud on the 1 st April - and buy a chalet in faith!	
	<i>L'Abri Fellowship</i> legally formed 30 th July	
1958?	2nd IPC congregation formed in Milan, Italy	
1961	Ranald Macaulay ordained elder in Switzerland – 3 rd April	
1963	Joe Martin ordained elder in Switzerland – 11 th Aug	
1964	Macaulay family moves to Ealing, London	
1969	3rd IPC Congregation formed, Ealing, 14th September, with Ranald Macaulay and Peter Gear as elders. Joe Martin installed 21st September	
1971	Macaulays move to the Manor House, Hampshire, 6 th January	
1972	4th IPC congregation formed, Liss, 28th March	

APPENDIX 5: INRODUCTION TO 'THE L'ABRI STATEMENTS'

I. STATEMENT OF PURPOSE:

1) *Devotion to Christ and a reality of prayer as we live in daily dependence upon the Lord.*

Francis Schaeffer would often say that the heart of Christianity is the relationship between the Bridegroom and the Bride: the love that Christ has shown us in giving Himself up to death on the cross as the substitute for our sins, and the love we ought to show to Him as our hearts are overwhelmed by gratitude for all He has done and continues to do for us. Without the centrality of this love Christianity can and will degenerate into a form of godliness without its power. We are called to live with the love of Christ as the motivating force of our inner being, and actively to depend on the power of God as we seek to serve and obey Him. Prayer, moment by moment prayer, is to characterize the people of God, for we are living in a supernatural universe, one open at all times to God's intervention in our lives and in this world. It was this conviction that led the Schaeffers to believe that L'Abri should be a demonstration of God's existence and of the truth of Christianity as those in the work depended on Him day by day and as He graciously answered their prayers.

2) *Confidence in Biblical Truth.*

The Scriptures of the Old and New Testaments describe themselves as revelation, communication in language, from the infinite personal God to us, His creatures. The Bible claims divine inspiration for all that it affirms, and therefore also claims to be infallible or inerrant in its teaching. This is true whether it is addressing matters of faith and practice or matters of history and the created order. The Bible was, of course, written by human authors and should be read, as with any other book, according to the rules of historical grammatical exegesis. Yet, this book is the living Word of God, able to make us wise to salvation and sufficient to teach us all we need to know for life and godliness.

3) *The Fall.*

The disobedience of Adam and Eve, their rebellion against God at an early stage of human history, brought the whole race as their descendants into a state of sin and judgment. The reality of this fall expresses itself in seven separations:

- a) God in his perfect righteousness can have nothing to do with evil and is, therefore, justly angry with us his creatures. This wrath of God is daily experienced by us and our fellows for we were created for loving fellowship with our Maker, and yet we sense his just indignation against us, an indignation which will last eternally for those not reconciled to him through Christ.
- b) We are those whose hearts are filled with pride and self-worship rather than humble devotion to the Lord. There is a deep reluctance within us to love and serve our Creator, for we are alienated from him.
- c) We are also alienated from ourselves: that is, within each one of us we find the disintegrating power of sin. We do not faithfully express God's holiness and so we experience guilt and shame. We are not what we should be, we are unable to do what we wish, nor do we even accurately know what is deep in our own hearts. This inner brokenness demonstrates itself in the extremes of inordinate self-love and self-hatred and in psychological disorder.
- d) This separation within our own persons is also expressed in our bodies. Pain, sickness and debility that come with advancing age demonstrate this physical corruption. Death, our final enemy, manifests this reality most fully as it tears apart body and spirit and brings our bodies down to the grave.
- e) We are alienated from each other. Even in our most cherished relationships: marriage, family and friendship, we discover ugly passions in our hearts: pride, envy, resentment, bitterness and hatred. These passions are at work in every facet of human society: in hostility between individuals, social groups, classes, races and nations. This inner enmity may break out in discrimination, violence, warfare and even genocide.
- f) There is separation between us and creation around us. Instead of our dominion being made known in faithful stewardship of the earth we pollute and damage our environment and recklessly destroy our fellow creatures.
- g) Even creation itself suffers separation as it has been subjected to the curse. The earth resists our attempts at dominion so that our daily work can be burdensome and even unproductive, and the natural order experiences

disintegration and violence. Christ, through his triumph on the cross and in his resurrection, has overcome, is overcoming and will overcome fully all of these separations.

4) *Commitment to genuine humanness expressed in servanthood and love, and displayed in supernaturally restored relationships.*

Within the Trinity there has been love and personal communication through all eternity. We have been created in the likeness of this personal God though our humanness has in every aspect of our nature been desperately flawed by sin and its effects. Christ, God's Son, came into this world, lived as a perfect human being, died and rose again in order to restore us to fellowship with God and to overcome all the consequences of the Fall in our lives. Christ is at work restoring us to true humanness as we become conformed to His likeness by the power of the Spirit. This will mean that wherever there is true faith in Christ there will be a life which begins to imitate the love of Christ. The Apostle Paul calls us to have the mind of Christ as we think more highly of one another than of ourselves and as we give ourselves to a life of service, loving one another as Christ has loved us. Christ is the peace between us and God and between us and one another; therefore the divisions which so often exist between people, whether personal, cultural, racial or economic, ought to be overcome by those who have come to know Christ. Though it will not in this age be perfect, yet, in our homes and families, in our friendships and our churches, in our workplaces and neighborhoods this supernatural restoration of relationships ought to be realized wherever there is true Christianity.

5) *Commitment to apply God's truth to the whole of life and to encourage Christians to make a contribution to the wider culture.*

Scripture makes no distinction between the sacred and the secular, that is, it does not encourage us to think that some activities, such as prayer or evangelism, are more spiritual than other activities, such as caring for children or manual labor. Rather we are taught that Christ is the Lord of all of life and that our calling is to honor Him in all that we do. We are to take captive every thought to make it obedient to Christ and to seek to serve Him in every human activity. Often Christians retreat from the wider culture, believing it to be completely dominated by ideas and practices which are contrary to God's commandments. Developing our own sub-culture will provide protection from the world for ourselves and our children, many Christians feel, and so society is abandoned to go its wicked way. Yet, God has not abandoned the human race, humans all still bear the divine image, and therefore His Glory can still be perceived in all human cultures despite the terrible corruptions of sin. As Christians we are called by the Lord not to withdraw from the world but to be in it, living as salt and light in it, rejoicing in all that is good in human society, and committing ourselves to make a difference in our own small way in whatever calling we are placed by the Lord. The Christian's call is to seek God's kingdom in all of life and to work at limiting the effects of the fall. This is true not only in our own human relationships but also in our relationship with the environment. We receive this earth and all its creatures as good gifts from God and as a responsibility of stewardship. Christians above all others ought to care for the creation. Our calling is both to exercise dominion over the earth for the benefit of humanity and also to pass our world on the next generation in as good or better order than we received it.

6) *The appreciation of God's gifts in all of life.*

God is the maker and giver of every good gift. The universe displays His delight in creating what is good, beautiful and true. As those made in his image, we are called to enjoy God's creation and to delight in using body, mind and imagination to express our own creativity and to enrich the lives of others as we do. For example, whether it is the appreciation of great art in all the varied disciplines, or whether it is the "hidden art" of serving a well prepared meal, or digging a ditch, we should honor, and be thankful for the depth and richness which art brings to our lives. Likewise, through the sciences we can understand and appreciate the beauty and wonder of God's order in creation and through our productive and creative work we can take delight in the shaping of our environment and the expression of our uniqueness and humanity.

7) *The need to understand the culture we live in and our responsibility to communicate to it.*

Christ became incarnate in a particular culture at a particular time in history. He knew his contemporaries, for He was one with them, raised and educated as they were, shaped by the same ideas and customs, and yet He lived in obedience to His Father's will in all that He did and said. On every page of the gospels we see His deep knowledge

and understanding of the times in which He lived and of the people to whom He sought to make known the good news of the kingdom. To resist the ideas and practices of the culture in which we live we have to understand them and bring them before the bar of Scripture. Reflection on the Word and on the world are necessary, both for holy living and also for wise communication of the gospel to those around us. Paul spoke the same truth, but he presented it in different ways depending on whether he was in a synagogue with Jews and God-fearing Gentiles, or whether he was on Mars Hill with pagans. To communicate faithfully we have to work at understanding the intellectual climate of the times in which we live, and we need to give ourselves to people in love if we want to know what idols captivate the hearts of our contemporaries.

8) *The preparedness to give honest answers to honest questions in such a way that the unbeliever may be faced with the truth claims of Christianity.*

God has made truth known in His Word and so we may urge the unbeliever and the believer to come to Scripture with his or her questions. Because Christianity is the truth, people should not be afraid to ask the questions which trouble them. Paul reminds us that the weapons we fight with are not the weapons of this world, and that therefore they have divine power to demolish strongholds. There will always be good and sufficient answers available for those who seek with an open heart and mind. This is so, whether we desire to show that a Biblical world view makes sense of life in a way that no other world view does, or whether we wish to defend the historical truth of the Biblical revelation. All people are rebels against God in their hearts and minds, so we recognize that evangelism is not simply a matter of persuading people of the truth of the Christian message. We present the truth and the reasons for believing it, and at the same time we pray for the Holy Spirit to humble the mind and heart of the hearer in order that they might be open to the truth and be convinced by it.

APPENDIX 7: Additional history (to be completed)

Korean congregations within the IPC

Pastor Kim and Cynthia had been workers in the early days of L'Abri in Hampshire until mid-1972. Later on when they had to move to Ealing to look after Cynthia's father, Kim began theological studies at what was then called London Bible College (now London School of Theology). During his training (1974–1978) Pastor Kim felt a burden for the thousands of Korean ex-pats studying and working abroad in the UK. And so he set about trying to plant a Korean congregation. By God's help, the first Korean IPC congregation called Korean Church London was formed in Kingston (Wimbledon) on the 16 September 1978 and was quickly followed by several others. The Korean Church London moved to their present church building, formerly a United Reformed (Presbyterian) Church in Kingston Upon Thames, Surrey, in 1984, which was exactly one hundred years after the first two American missionaries, Horace Underwood (Presbyterian) and Henry Apenzeller (Methodist), arrived in Korea. The gospel has a long leg!

By God's grace, other Korean churches were soon planted and in due course a Korean-speaking Presbytery was needed due to the language barrier. The following is the timeline of the various Korean congregations established since 1978 until the present (2016) with the names of their founding pastors:

1. Korean Church London, 1978; Puk-Kyong Kim
2. King's Cross Korean Church, 1980; Seong Jang Lee
3. Ealing Korean Church, 1982; Yong Jo Ha
4. Oxford Korean Church, 1984; Young Jeon Yang
5. London City Korean Church, 1986; Young Jin Bahk
6. All Nations Church, Athens, 2000; Yong Tae Yang
7. Reading Korean Church, 2000; Puk Kyong Kim
8. New Hope Church, Kiev, Ukraine, 2009; Tae Han Kim
9. International Presbyterian Church, Bristol, 2012; Joong Hwan Lee