

# Standing **FIRM** for LIBERTY

**The Church of Christian Liberty  
and its Ministries**

Copyright © 2015 Christian Liberty Press



Christian Liberty Press

Copyright © 2015 Christian Liberty Press  
*November 2018 edition*

All rights reserved. Copies of this book may be made by the purchaser for personal or immediate family use only. Reproduction or transmission of this product—in any form or by any means—for use outside of the immediate family is not allowed without prior permission from the publisher. Brief quotations embodied in critical articles or reviews are permitted.



**CHRISTIAN LIBERTY PRESS**  
502 West Euclid Avenue  
Arlington Heights, Illinois 60004-5402  
[www.christianlibertypress.com](http://www.christianlibertypress.com)

**Author:** Bob Moeller  
**Edited by:** Michael J. McHugh and Calvin Lindstrom  
**Copyediting:** Amanda Spenner, Eric L. Pfeiffelman, and Diane C. Olson  
**Cover and text design:** Bob Fine

Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

**ISBN:** 978-1-629820-11-8 (standard print edition)  
978-1-629820-12-5 (deluxe print edition)  
978-1-629820-13-2 (eBook PDF)

Printed in the United States of America

# Special Acknowledgements

The individuals listed below gave  
in a very generous fashion  
in order to help us print  
*Standing Firm for Liberty.*

Mrs. Sarah Kraft

Mr. & Mrs. Jim Olsen

Mrs. Bette Roeser

# Table of Contents

Special Acknowledgements .....	<i>iii</i>
Foreword .....	<i>v</i>
Introduction	
For the Greater Glory of God.....	<i>vii</i>
Chapter One	
Redeem the Time .....	1
Chapter Two	
God Shapes a Leader .....	11
Chapter Three	
When the Foundations Are Being Destroyed.....	19
Chapter Four	
CLASS Returns Home .....	33
Chapter Five	
Back to the Future.....	41
Chapter Six	
Why a Little Learning Can Be a Dangerous Thing .....	52
Chapter Seven	
Storming the Gates of Hell.....	67
Chapter Eight	
The Sale of the Century .....	80
Chapter Nine	
The Power of the Pen .....	90
Chapter Ten	
A Glimpse Down the Hall of Faith .....	107
Chapter Eleven	
A Voice in the Wilderness .....	123
Chapter Twelve	
Reforming Higher Education.....	139
Chapter Thirteen	
For the Greater Glory of God.....	152
Appendix A	
World and Life View in the Classroom.....	160
Appendix B	
Education or Indoctrination? .....	163

# Foreword

Some men's greatness may be seen in how largely they loom over the movements they launched. These are the Caesars and Charlemagnes, the Nebuchadnezzars and Napoleons whose accumulated personal glory seemed to outshine any of their actual achievements.

But as great as such men are in the annals of history, greater still are those men whose movements loom large over them—even to the point of obscuring them from view. These are the Bucers and Bezas, the Knoxes and Kuypers whose achievements have endured even when their names are barely remembered anymore.

Paul Lindstrom's greatness was of this second sort.

In his day, he did indeed loom large. His personality was expansive. His interests were wide ranging. His accomplishments were impressive. His influence was great. And his disciples were innumerable. In pioneering the modern homeschooling movement in the sphere of education, in standing for justice in the sphere of politics, in graciously extending mercy in the sphere of charity, in casting vision in the sphere of the church, and in founding a host of institutions in the spheres of publishing, academia, pro-life activism, journalism, curriculum development, and Christian liberty, he was an engine of productivity in an age marked by passivity and quiescence.

But it is not so much for what he was able to do in his day that he ought to be celebrated today—as impressive as that recollection may be. Rather, it is for all those he was able to influence, for the roles they are now taking in shaping their families, their churches, their schools, their communities, their businesses, and their world, that he is best remembered.

I first met Paul Lindstrom in the earliest days of his ministry when most of his later achievements were still little more than dreams. His vision for a church and a school were still in their infancy. His aspiration for a college was a barely formed idea. But already there was in him a determined and certain faith that could not and would not be denied. And already there was in him the work ethic, the unrestrained optimism, and the unbridled enthusiasm for what was right and good and true that would over time bring those dreams, visions, and ideas into fruition.

Over the years I watched with admiration as Rev. Lindstrom overcame every obstacle with unflinching courage and tenacity. He was undoubtedly one of the most evident trophies of God's grace in these modern times in which we live. And as a result, his is an incredibly instructive legacy—a legacy that reminds us of the good providence of our God in the past, of the sustaining work of our God in the present, and of the very great and precious promises of our God for the future.

These days wherever I go I meet men and women who were shaped by the work of Christian Liberty and Paul Lindstrom. They are the monuments to his faithful labors. They are his ever-living Ebenezers. They are the evidences of his greatness. Indeed, in this most welcome new survey of the ministries he birthed, that truth is proclaimed with utmost clarity and passion.

Perhaps by looking back at Paul Lindstrom's remarkable life and his reforming work, we will be able to see our way forward for our own. After all, his was a distinctly Biblical vision, a sound vision, and thus a rather unpopular vision. And it still is.

—George Grant,  
PASTOR OF PARISH PRESBYTERIAN CHURCH, FRANKLIN, TN

# Introduction

## For the Greater Glory of God

To understand the story of the Church of Christian Liberty, you must start with the convictions and passions of its founding pastor—the Reverend Paul Lindstrom.

Pastor Lindstrom was no ordinary individual. He possessed a passion for the truth, a love for people, and a determination to act on his convictions that set him apart from many of his contemporaries. While the term “activist” is typically reserved for those on the theological and political left of the spectrum, Pastor Paul was in every sense an exception. “Redeem the time—buy up the opportunities!” was one of his frequent mottos.

Get going he did—in his relatively brief lifetime he would lead demonstrations at the State Department in Washington, D.C., on behalf of imprisoned American servicemen overseas; travel the world attempting to raise awareness of the plight of soldiers missing in action; help shut down abortion clinics through acts of peaceful civil disobedience; defend the rights of families to engage in home education in state courtrooms across the United States; and begin a church for those disenfranchised by the drift toward liberalism within large denominations.

In addition to all of these accomplishments, Paul Lindstrom also helped start a Christian academy that would ultimately draw students from seventy communities; start a homeschool ministry that would empower tens of thousands of families to teach their children at home; help start the first Christian day schools in the former Soviet Union; fund mission enterprises at home and throughout the world; help begin a college in the United States; and on and on the list goes...

In the midst of all these activist endeavors, Paul Lindstrom never sought to call attention to himself or his accomplishments. His concern was two-fold: to preach the Gospel of Jesus Christ and to preserve the biblical values upon which our nation and government were founded.

While some conservative Christians of his time believed they should limit their activities to only those causes that directly impacted the local church, Rev. Lindstrom believed that the Gospel required that Christians engage the larger culture, educational institutions, as well as governmental policies. As

a result, he rarely saw any contradiction between preaching a sermon on Sunday and leading a protest on Monday.

Once, for example, he braved the icy winds of February to lead a demonstration in Chicago against the presence of a prominent Hollywood actress who had come to a popular department store to endorse a line of clothing.



Rev. Lindstrom leading protest in Chicago in 1983

He believed (as did many veterans) that this person had given material aid and comfort to the enemy by her well-publicized propaganda visits to the enemy capital during the Vietnam War.

While many, if not most, Christians hold to their beliefs and convictions, Paul Lindstrom was unique in the degree to which he

attempted to do something tangible each day to help make his values a reality in our society. While his critics said some of his views or actions were too activist or extreme for a conservative minister of the Gospel, he never took such criticism to heart. Rather, he believed that the moral and spiritual principles of the Word of God are the source of any nation's liberties and freedom, and therefore are also applicable to society and its institutions.

As an avid student of the Bible and history, Paul Lindstrom believed in the biblical truth that states, "...blessed is the nation whose God is the LORD" (Psalm 33:12). He also understood how often our Founding Fathers had the wisdom and humility to draw deeply from the principles of Scripture to form the framework of our Constitution. It was on this basis that he believed that biblical principles should legitimately guide the decisions and policies of our legislative, judicial, and executive branches of government.

During his early days in ministry, he watched in deep dismay as the public education system continued its drift toward the secular and atheistic principles of John Dewey and the *Humanist Manifesto*. His soul was even more troubled as he watched many Christian parents effectively abdicate their God-given responsibilities to teach their children the moral and spiritual



principles of the Scriptures. He felt one such evidence of this abdication was turning them over for twelve years or more to the secular government schools.

He not only believed there was a moral and spiritual bankruptcy connected to secular curriculums and humanistic teaching philosophies, but worse, that such things were actively attempting to undo the Christian heritage that had guided families in America for over 200 years. Further proof of the failure of the system was the fact that test scores were plummeting. Millions of American students were finishing their public education careers functionally illiterate.

Pastor Paul was also distressed by the serious inroads leftist and socialist forces were making into the American government, society, and economy. As a young man he had been exposed to the teachings of a group dedicated to exposing communist influences in our midst. While he would later come to recognize the inadequate approach of the group known as the John Birch Society and clearly break ranks with them, he would remain an ardent opponent of socialism and Marxism during his entire adult life.

As we have said, to understand the history of the Church of Christian Liberty you must first understand the driving principles and passions of its founder—Rev. Dr. Paul Lindstrom.

Chief among his guiding principles were five core convictions:

1. The mandate to spread the Gospel of Jesus Christ throughout the world, both through the local church and by way of missions;
2. The legitimate right of the principles of Scripture to serve as the guiding directives in the policies and activities of our governmental, social, and educational institutions;
3. The right of parents to educate their children with God's Word as the foundation in whatever setting they desired without government interference, thereby instilling in their sons and daughters a truly practical and beneficial education based on a biblical worldview and the authority of Scripture;
4. The need to remain constantly vigilant to protect the liberties bequeathed to us by our Founding Fathers as outlined in the Constitution, Declaration of Independence, and Bill of Rights, and to guard our nation against all enemies of liberty both foreign and domestic;
5. The right to life for all human beings from conception to natural death.

These basic principles served as the roadmap for Pastor Paul's life and ministry. What follows in the pages to come is the story of how he lived out these convictions and the vibrant institutions and ministries that were birthed as a result, particularly the Church of Christian Liberty and its attending ministries.

When it came to choosing a motto for the Church of Christian Liberty, the church that he would help found, he chose, *Ad maiorem, Dei Gloriam*. Translated from Latin it means, "For the greater glory of God." Indeed, Paul Lindstrom would dedicate his life to pursuing the greater glory of God. He left behind a legacy of faithfulness, courage, and vision that continues to impact families, the church, and our world today.

A picture that now hangs in the hallway of Christian Liberty Academy in Arlington Heights, Illinois, perhaps best summarizes his conviction regarding the education of children. The words are attributed to Martin Luther, a man whom God greatly used during the Protestant Reformation:

I am much afraid that schools will be the great gates of hell unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount.

# Chapter One

## Redeem the Time

### A Pastor Takes the Witness Stand

*Sitting here in "Prison" Ward C at the beginning of the ninth day of incarceration, my mind is filled with many thoughts. First and foremost is that of joyous praise to the Lord. He has been so kind and gracious. He truly does lead His flock as the great Shepherd, bringing us to the still waters that He might restore our souls. My cup surely runneth over.*

Paul Lindstrom, from *Four Days in May .... Storming the Gates of Hell*<sup>1</sup>

### Another Paul Writes from Prison

The young pastor sat peacefully amidst the heat, noise, and confusion with jail doors opening and slamming shut all around him. It was the spring of 1988, and the scene was the county prison in Atlanta, Georgia. Not unlike the Apostle Paul who wrote from a cramped prison cell in Rome during the first century, this Paul was not in jail for violating some moral or ethical law. Rather, he was incarcerated for his unwavering devotion to Jesus Christ and his passionate concern for others—in this case, the plight of the unborn.

Paul had been arrested a week earlier with his son, Peter, who was then a sophomore in college, for blocking access to an abortion clinic in Atlanta, Georgia. The two had traveled to the southern United States from his church in the suburbs of Chicago as part of a movement known as "Operation Rescue." During several tense days, he and hundreds of other protestors sat down and refused to allow women access to the abortion clinic. He knew that as soon as the women passed through those doors it meant certain death for their unborn children. As a result of their peaceful act of civil disobedience, he and scores of others had been handcuffed and dragged away by the local authorities and incarcerated.

### A Pastor Named John Doe

Undeterred in his goal of stopping the taking of innocent life inside the clinic, once in custody he refused to post a signature bail. Along with hun-

dreds of other prisoners of conscience, he refused to sign his name to a simple form that would have allowed him to walk free. In a show of solidarity with the 25 million children that had perished in abortion clinics across America since 1973 (that was the year that the Supreme Court declared in *Roe v. Wade* that



Pro-life display at Christian Liberty in the 1990s

abortion on demand was a constitutional right in America), the protestors simply used the names, “Baby John Doe” and “Baby Jane Doe” to sign the release forms.

This further act of civil disobedience infuriated the abortion advocates. They put unrelenting pressure on the Atlanta mayor’s office to keep the protestors behind bars as long as possible. They were determined to teach the Baby John Does a lesson. Yet, if they believed that taking such harsh measures would stop the likes of Pastor Paul and others, they were in for quite a disappointment.

“From a personal perspective, this week has been one of victory,” Paul wrote in his journal. “Since my arrest on Friday morning of last week God has anointed my head with the oil of His blessings.”<sup>2</sup> Like the Apostle Paul of the New Testament era, Pastor Lindstrom believed his arrest would ultimately serve to advance the Gospel of Jesus Christ—both inside and outside the prison walls, “Last night I preached to the men from Joshua 23:10: ‘One man of you shall chase a thousand: for the Lord your God, He it is that fighteth for you...’”<sup>3</sup>

Indeed, outside the walls of his cell turmoil continued in the streets unabated for several more days. Men and women of conscience from all over the United States, witnessing the personal sacrifice of the protestors on television, packed their cars and streamed to Atlanta.

“From the reports we receive from outside the prison, children and mothers are being saved,” Paul continued in his journal. “The city of Atlanta is under tremendous pressure having spent over one million dollars in over-

time pay, prison accommodations, and court expenses, etc. Hundreds of inspired rescuers are being trained to go back home and conduct local rescues. And the national news media is beginning to carry the story...Whatever God wills as far as success is concerned, may He be glorified.”<sup>4</sup>

### No Stranger to Confrontation

The confrontation with authorities in Atlanta was not the first time Paul Lindstrom had “spoken truth to power.” Earlier in his pastoral career he helped rally the nation to an awareness of the plight of imprisoned U.S. sailors illegally held captive in North Korea. For nearly a year he crisscrossed the nation (and parts of the world) drumming up efforts to secure the release of these prisoners after their ship, the USS *Pueblo*, was brazenly captured by the North Koreans in international waters in January 1968.

Due to the highly charged political climate of the late 1960s, in part due to the escalating Vietnam War, then President Lyndon Johnson was unwilling to risk a showdown with the North Koreans in order to get the ship’s crew back. He feared a fresh outbreak on the Korean Peninsula similar to that

of 1950 when the Korean War had broken out.

Sensing America’s hesitancy to use force, the North Koreans continued to interrogate, humiliate, and torture the brave sailors for nearly an entire year. Pastor Lindstrom was astonished and incredulous that Americans could



be undergoing such illegal and inhumane treatment while our own government seemed to be sitting idly by. That’s when Pastor Paul decided to organize the “Remember the Pueblo Committee.” Its purpose was to keep the illegal incarceration of these Americans before the media and demand their immediate release.

At the height of his campaign to secure their release, Rev. Lindstrom was granted a meeting with the United States Secretary of State, Dean Rusk. While the meeting failed to produce any tangible results, Pastor Paul continued to receive countless letters of gratitude from the families of the missing Americans. Finally, after more than one year of excruciating captivity, the North Koreans released the crewmen. They did not release the ship, however, and it remains in their hands to this day.

A number of years after the captive American sailors were released, Pastor Lindstrom had the honor to meet face-to-face with the commander of the USS *Pueblo*, Captain Lloyd Bucher, and receive his personal gratitude for his efforts.

### **Taking the Witness Stand**

Rev. Paul Lindstrom was no stranger to courtrooms, though not always as the defendant. As the decade of the 1960s unfolded, he watched in dismay the inexorable drift in public education toward a secular, humanist, progressive agenda. He also knew that the agenda of the public education system and the powerful teachers' unions was growing ever more at odds with the principles taught in the Scriptures.

As this crisis deepened, he and others began to search for alternatives to the compulsory public education system. Ultimately, he would begin a Christian school in the basement of his church (more about this in later chapters), and he would begin to lend his expertise and support to a relatively new phenomenon—something called “homeschooling.” Though many today might take the existence of homeschooling for granted, there was a time not so long ago when it was viewed by public educators and state officials as a radical, fringe, and even dangerous idea.

While we will examine the rise of the homeschooling movement in a later chapter, Pastor Paul's early involvement began with his appearing as an expert witness in state trials. He vigorously argued for the right of families to educate their children at home, even while such families were being prosecuted by the state for violating truancy laws. He took great delight in having young children read to the judges and juries from textbooks several grades above their current age level (and often in Latin). He produced irrefutable evidence—the educated children themselves—that homeschooling produced superior educational “outcomes” when compared to the public school systems.

Though Pastor Paul stood ready to engage in civil disobedience over right to life issues, or to argue with fiery passion for the rights of parents to educate their children at home, or to lead a demonstration against the abandonment of prisoners of war by our government, he was nonetheless a loyal and devout citizen. He was deeply committed to the founding principles of the United States and the rule of law. For all of his willingness to denounce social or governmental policies that were at odds with the Scriptures, he nonetheless loved America and all the noble virtues embodied in our Constitution and Declaration of Independence.

Like most patriotic Americans, Paul Lindstrom was a particularly good friend to men and women serving in the armed services wherever and whenever he would encounter them. This was demonstrated time and again by not only his untiring efforts to secure the release of the captured crewmen of the *Pueblo*, but to find and recover the missing in action (MIA) from the Korean War and the Vietnam War.

His opposition to the threat of creeping global communism, and the destruction of personal freedom and liberty it inevitably brought with it, caused him to speak out against it wherever he believed it was making inroads. On one occasion in 1972 he traveled to Paris and met with the chief U.S. negotiator at the Paris Peace Talks (talks aimed at ending the Vietnam War). Sitting across from Ambassador David Bruce, America's chief negotiator at the summit, Pastor Paul and his good friend, Roland Renne (himself a former Marine and Vietnam veteran), handed the surprised American official a hastily typed up list of demands.

Among the list of demands was that the United States use its full force and power to defeat the insurgent forces waging war in South Vietnam. The Ambassador read the list and blithely dropped the list on the floor saying, "This isn't ever going to happen."<sup>5</sup>

As mentioned in the introduction, Paul's love of country and devotion to its brave service personnel was on display at a protest he would lead outside the famed Chicago department store, Marshall Fields, in 1983. Objecting to Jane Fonda's presence at the store to endorse a line of clothing, Pastor Paul told a local reporter at the protest, "We think Jane Fonda should get an Academy Award for the most despicable real-life action during wartime... [She] should have been indicted for sedition."<sup>6</sup>

It was simply part of Pastor Paul's spiritual and moral DNA to speak up on behalf of the rights of those he felt had been unduly forgotten, mistreated, or betrayed by our government, society, or by those in the media. As men-

## Pastor Breaks Ground for New Christian Liberty Church



**REV. PAUL LINDSTROM (left), founder and pastor of the Church of Christian Liberty, and Philip Roos, co-founder, break ground for the church's new colonial-style sanctuary.**



tioned in the introduction, the phrase, “Redeem the time—buy up the opportunities!” was one of his favorite expressions. As Peter would later say in his eulogy to his late father, “He modeled to us and others the need for standing firm on principle and fearing God above man.”

## **Seizing the Day**

In the early 1990s, Rev. Lindstrom traveled to Moscow with Dr. Philip Bennett to help establish the first Christian school and Christian radio station since the collapse of the former Soviet Union. Paul Lindstrom was asked by local officials to deliver a series of lectures on education. He chose to lecture on the need for basing all education on the principles found in the Scriptures.



Rev. Paul Lindstrom and Dr. Phil Bennett meet with Russian educators

Later in the decade he would undertake other humanitarian efforts to bring medical aid and other forms of relief to persecuted Christians in the Middle East, particularly those living in Iraq under the tyrannical reign of then-dictator Saddam Hussein.

Yet, for all his involvement in great moral and social causes of his day, it is likely that Pastor Paul’s lasting legacy will be not be found in the corridors of power in Washington, D.C., or inside a county jail in Atlanta, or even outside a downtown department store in Chicago.

Instead, his lasting impact will likely be found in far less known or publicized settings, such as a classroom of curious preschoolers listening to a story from the Bible, or a group of homeschool students seated around a kitchen table in Nebraska. There they are learning the basics of English grammar using curriculum from Christian Liberty Press.

Therefore, perhaps the great achievement of Pastor Lindstrom's life was the founding of the Church of Christian Liberty in 1965, and Christian Liberty Academy shortly thereafter. His vision to offer a biblically based and Christ-centered educational alternative to humanistic public education continues to impact children and families all over the world today.

For as deeply as the political and social trends of the late 1960s impacted Paul, his greatest concern was always directed toward the next generation of children. He once wrote, "What can the theistic Sunday schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?...And yes, there is a biblical answer. It is consistent Christian education."<sup>7</sup>

### **The Lengthened Shadow**

It is no understatement that before his untimely death in 2002 due to liver cancer, Rev. Paul Lindstrom helped set in motion nothing less than a revolution in Christian education in the United States. Indeed, at the graduation ceremonies in 2002, just a few weeks following his passing, the commencement speaker paid him this appropriate tribute:

God has greatly blessed his labors. Indeed, few men's labors have been so greatly blessed and multiplied. Many thousands of students, both in this country and worldwide, have been nurtured in the fear and admonition of the Lord as a result of his ministry.<sup>8</sup>

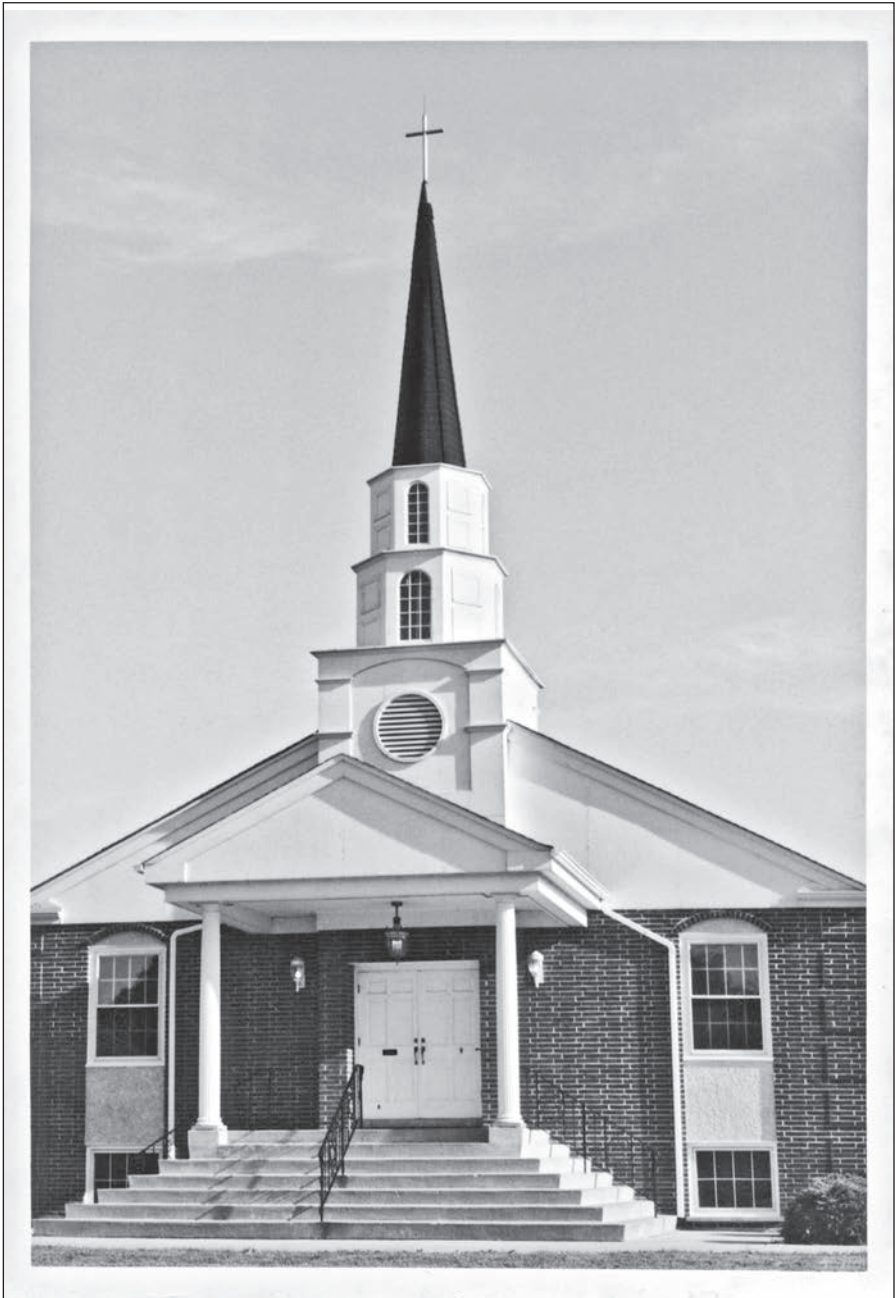
So who was this man whom God used to accomplish so much in such a relatively short time on earth? How did his upbringing, education, and family influence help produce a man who was a warrior for Christ, yet also with a humble spirit from God? Who were his mentors and teachers that helped formulate his thinking, theology, and worldview? Who were the people who would eventually join him in his vision to challenge the wrongs of his day and stand side by side with him as he began the Church of Christian Liberty?

Someone has said, "Institutions are but the lengthened shadow of a man." Understanding the background and influences that shaped the shadow of this great pastor and educator is the focus of the next chapter.

*(Endnotes)*

---

- 1 Paul D. Lindstrom, *Four Days in May ....Storming the Gates of Hell* (Arlington Heights, IL: Christian Liberty Press, 1988), 115-116.
- 2 Ibid., 116.
- 3 Ibid.
- 4 Ibid., 119.
- 5 Roland Renne, telephone conversation with author, February, 2013.
- 6 Kathy Schaeffer, "Protesters Exercise Opposition to Fonda," *Sunday (Daily) Herald* (Chicago, IL), March 4, 1984.
- 7 Paul D. Lindstrom, *Weighed in the Balance and Found Wanting: The Failure of Public Schools; the Need for Christian Education* (Arlington Heights, IL: Christian Liberty Press, 1996), v.
- 8 Bruce Davis, "In Memory of Dr. Paul Lindstrom" (commencement address, Christian Liberty Academy, Arlington Heights, IL, June 9, 2002).



The Church of Christian Liberty, Prospect Heights, Illinois