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### Insight

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**Q. LIBERTY is out of date. Its anticatholicism is nineteenth-century Know Nothingism and Native Americanism. The less of that we can have the better.**

A. LIBERTY loves old-fashioned things; like equality, for instance, and integrity—and liberty.

LIBERTY also loves Catholics. Why not? Millions of them live their religion better than most Protestants, and love the best America stands for as well.

LIBERTY's conflict with Catholics is not at all on the personal level. It is an honest difference of opinion about certain aspects of Biblical interpretation and of church-state involvement.

**Q. Are you by any chance a son of the world-renowned author Arthur S. Maxwell? I have some of his books and just happened to notice your last name is the same as his.**

A. Yes, sir; indeed I am! Thank you for asking!

And incidentally (still thinking about the "Catholic" question above) my father had many good friends among the Catholic hierarchy. They, in turn, have been among the strongest supporters of his children's set, "The Bible Story," which has so far sold more than 10,000,000 individual copies and is going spectacularly in Roman Catholic countries.

I devoutly wish Adventists and Catholics could agree on church and state matters as warmly as we agree on "The Bible Story."

**Q. I read what you said (May-June, 1971) about Armstrong's Church of God and Seventh-day Adventists being so very different. But it's hard to believe. After all, you do both keep the Sabbath on Saturday.**

A. There are many deep differ-

ences. Even in regard to the Sabbath. For example, Adventists regard the Sabbath not so much as an Old Testament commandment as an expression of love for Jesus Christ, our Creator God and personal Saviour.

**Q. I have read your arguments in LIBERTY against parochiaid. Would you please read the enclosed materials and bring your published position into harmony with this evidence? [State Senator, Lansing, Michigan]**

A. Your "enclosed material" includes statistics for all colleges in Michigan and shows that 314 students at Andrews University (where I teach) received a total of \$254,340 in State scholarships and tuition grants during the 1969-1970 school year (a total of 0.08 per cent of the funds allocated).

With all due respect, Mr. Senator, it appears to me that state aid to students as individuals is different in principle from Michigan's parochiaid plan for subsidizing teachers in church-related elementary schools—the plan recently rejected both by referendum and by the United States Supreme Court.

**Q. Why do some people always have to be suspicious of Catholics? It's true that years ago [1874] the Council of Baltimore required religious values to permeate all parochial-school instruction, but Catholics are changing. When they say that some of their classes are completely secular, why don't we believe them? Some of their courses are truly eligible for government aid even under strict separationist principles.**

A. What do you make of this quotation from the Catholic paper "Arizona Register" for January 15, 1971?

"While offering all that government schools do, (the parish) school provides a conscious, well-organized and systematic integration of religion with all aspects of teaching. It is this which makes it distinct from, and adds a spiritual dimension to, secular education." For further information on this point see an editorial ("For 30 Pieces of Silver, page 35) in the July-August issue.

**Q. With so many priests escaping from mass to marriage, how long can Catholics maintain their medieval concept of a celibate clergy? I never could understand, anyway, how a church that insists that its married couples must never prevent any children (with the pill) can also insist that its ministers must never have any children.**

A. As for the "medieval concept," let's not go back to that. Many village priests in the Middle Ages had families all right; they had them out of wedlock. Protestantism, when it came, did not so much originate the parson's home as make it respectable. Some sort of celibacy is here to stay, I am quite sure, but it's anybody's guess how soon voluntary celibacy will be allowed. Early this year the Vatican issued a stiff warning against the Dutch theologians who were advocating a liberal policy, but AMERICA, the Jesuit biweekly, predicts voluntary celibacy will be here by the mid-1970's. A young Jesuit priest told me personally, with some relish, that permission for parish priests to marry had better come soon if the Pope wanted to have any left. He added, however, "Clergy like myself, of course, who choose to live in monasteries, will always need to be single."