

6. Or academic freedom to promote one's enchantment (as I had with tax money at the U. of Hawaii) might be extended to public-school teachers, who at present have only the right to promote the religion of the public school, which is atheist.

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Yesterday for counseling came a brilliant minister enquiring as to whether he should give up pastoring, or even all clergy employment. My perplexity: He is highly gifted and more than average in "success" --yet he is differently enchanted, i.e., not only not primarily enchanted by Jesus, but clearly centrally enchanted by "another gospel" (Gal.1), viz., his own version of mystical humanism (a mix of universal adoptionism, Hellenic-Hellenistic-Renaissance-Enlightenment sacralization of the humanum, American psychopolitical individualism, and human-potential romanticism). Paul says "Let him be damned," but I blessed him (including, of course, blessing him out)...The counselor should follow a session with ruminations, and here are some of mine:

1. A community-society-culture-civilization fragments, self-destructs, if it loses what it was centrally heated and motivated by, viz., a specific enchantment (vision, mystical paradigm, devotion, way of seeing and living in the world). It's a psy-soc. fact that this root-enchantment is jealous, cannot tolerate competition, and so is and must be antipluralistic. The notion that "America has always been pluralistic" is a fiction: Protestant Christianity has always been the central enchantment of America as a civilization.

2. "What do you think of Western civilization, Mr. Ghandi?" "I think it would be a good idea." This elative-sardonic use of "civilization" is one we all can enjoy and sympathize with: every community-society-culture-civilization is only partially faithful to its central enchantment. I thank God that Mr. Ghandi's country is unfaithful to its enchantment, for I consider its enchantment more evil than good. But as I consider the root American enchantment more good than evil, I rue its replacement by another enchantment.

3. Autobiographically, I date the encroachment of this other enchantment exactly 1/2 c. ago: in highschool English the year before, my older sister got to study Bunyan's PILGRIM'S PROGRESS, a Protestant classic and thus a stable in the curriculum of the Protestant PUBLIC SCHOOL since its inception: the American public school was Protestant and the chief means of enculturating nonProtestants into the Protestant American civilization. Next year, I was informed that Bunyan had been dropped because of Catholic pressure.

4. But the "other gospel" of the public school since the Depression did not stop with expansion from Protestantism to include Catholicism and then Judaism. It transmogrified the cosmic paradigm of Creator/creation/creature into a nontheistic and then atheistic naturalism via Darwinian adjectives ("spontaneous," "natural") pushing the pseudoscience of 19th-c. mechanistic materialism, which has now modulated into a mushy pseudoHindu mystical "process" naturalism.... Night before last, an ecclesiarch said "My children have not followed the Christian faith, but rather the religion of the public school" --and a deep sigh was heard throughout our sophisticated UCC audience.

5. Sadly, I have come to the conclusion that the state's coercive power in education should not be used vis-a-vis any one educational system. (I refer to the double coercive power: to tax, and to force children to go to school.) I now believe in educational pluralism: tax money should be used to force the enculturation of the young on parental choice rather than state choice. I resent and resist the use of my tax money to promote any religion, including the religion of the public school as I've known it this past 1/2 century.