An Immigrant Church in a Protestant Nation

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Introduction

In his philosophical work *After Virtue*, Alasdair MacIntyre diagnoses the modern world with emotivism. He argues that political discourse is fundamentally ineffective because it lacks rational argument, and instead relies on emotivist statements. In emotivist discourse, moral facts do not exist, and all moral judgments are based on emotion. Thus, judgments are simply expressions of one's approval or disapproval, along with an expression for others to agree with their judgment (MacIntyre, 2007, p. 12). Rationality is rooted in one's social structure and historical context, and emotivist statements utilize terms outside of their social structure and context, causing misunderstandings in modern discussions. Therefore, the modern world struggles to give a rational account for itself because an agreement on values or a shared understanding of reason ceases to exist (MacIntyre, 2007, p. 123).

This struggle for a consensus on basic values and understanding of reason is exemplified through modern debates about religion in the United States. The United States claims to uphold separation of church and state through its constitutional guarantees of religious freedom. Despite this, the U.S. is an exceptionally religious nation, and its national identity is closely tied to its religious identity. Further, Protestantism is inarguably the dominant religion, and religious discourse in the U.S. reflects tension between Protestantism and other religions. Emotivist statements, concepts taken out of context that are rooted in one's personal moral judgment, characterize U.S. religious debate. For example, in modern political discourse, U.S. Catholics and Protestants often claim that the U.S. is founded on Christian values. Though most modern U.S. Protestants include Catholicism in their personal definition of Christianity, and Catholics consider themselves Christian, that argument is inherently an anti-

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