

博雅 英语专业博雅教育课程系列教材

The background of the top half of the cover features a photograph of the Statue of Liberty in New York City, silhouetted against a vibrant sunset sky with orange and yellow hues. The statue stands on its pedestal, with a grid of small, light-colored stars visible in the sky behind it. A large, stylized red and white graphic element, resembling a flag or a ribbon, curves across the top left corner.

美国 文化

冯玉红 编著
温剑波

AMERICAN
CULTURE

清华大学出版社

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北京

内 容 简 介

本书以美国的传统核心价值观为主线,涵盖美国的主义与问题两大方面的内容。前几个章节为美国的主义,如清教主义、个人主义等,这些主义为美国社会与文化的基础,后几个章节挖掘美国社会的几大问题。因此,教材的安排为先基础,后细节:先对社会与文化有较为全面的了解,再具体、深入地思索其主要的社会问题。

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前言

1. 编写背景

根据教育部最新版《大学英语教学指南》，大学英语课程兼有工具性与人文性双重性质。就工具性而言，大学英语课程的目的之一是进一步提高学生的听、说、读、写、译能力，或者通过专门用途英语，学生学习与专业或未来职业相关的学术或职业英语，获得在学术或职业领域进行交流的相关能力。就人文性而言，大学英语课程的重要任务之一是进行跨文化教育。学生掌握英语这一交流工具，除了学习、交流先进的科学技术或专业信息外，还可以了解国外的社会与文化，增强对中外文化异同的认识，培养跨文化交际能力。

纵观各高校的大学英语教学改革，重点主要放在对教学课程设置的革新上。从以往的大学英语读写+听说课的传统模式，改为课程多元化的设置模式。以中央财经大学大学英语课程设置为例，从最初两个学年（四个学期）的读写+听说课程设置；到后来第一学年的读写+听说的技能培训，第二学年的特色发展课程（大类包括专门用途英语，如商务英语、学术英语等；人文素质课程，如美国社会与文化、英国历史与文化、小说选读等；技能提升课程，如英汉翻译、英语演讲、时事与辩论等课程）；再到现在学生第一学年就可以直接选择特色发展课程和交流课程，第二学年的英语课程全部改为选修课。课程设置的演进体现了大学英语教学目的与要求的发展变化。

大学英语教学改革所面临的问题之一就是新的课程设置需要有相匹配的教材。以往的美国社会与文化、英美社会与文化，以及主要西方国家社会与文化等教材，无论从时间还是空间上不再适合多元化的课程设置。从时间上来看，已有的教材内容过于陈旧，无法反映当今美国社会的最新发展状况；从空间上看，教材在选材和难度方面都存在的问题，如教材内容单一，过于注重对知识的普及，缺乏批判性的文化分析，同时难度参差不齐，练习内容过于简单、刻板等。因此，为跟上大学英语教学改革步伐，达到现在大学英语教学的要求与目标，开发与与时俱进，与课程内容、难度相匹配，与学生水平相符的教材是确保改革顺利进行，达到预期目的的必要环节，这也是《美国文化》编写的初衷。

2. 教材特色

《美国文化》在结构、内容、文章选取方面都与其他同类教材不同，教材特色主要体现在以下两个创新点：

内容结构：先主义，再问题；先基础，再思考

本书以美国的传统核心价值观为主线，涵盖美国的主义与问题两大方面的内容。前几个章节为美国的主义，如清教主义、个人主义、平等主义、物质主义、卓异主义等，这些主义构成了美国社会与文化的基础。后几个章节挖掘、探讨美国社会的几大问题，如种族问题、枪支问题和同性恋问题等。因此教材的安排为先基础，后思考，先通过对几个主义的讲解使学生对美国社会与文化有较为全面的了解，再具体、深入地思索其主要社会问题。

文章选取：内容新颖，难度适中，原汁原味，与时俱进

教材所有阅读文章均选自美国一些报刊最近几年的原版文章，包括《纽约时报》《华盛顿邮报》《华尔街日报》《纽约客》等。文章语言地道，内容新颖，难度适中。选取的文章都是关于当今社会的政治、经济、种族问题等相关热点话题，探讨美国人的价值观、信仰与社会问题。作者观点独到，探讨有理有据。通过文章阅读和分析，学生不仅可以开拓视野，深入了解与理解美国社会与文化，提高语言水平，还可以培养逻辑思维与思辨能力。

3. 教材构成

教材每个章节主要由正文知识介绍和阅读文章两大部分组成。正文知识介绍是对章节主题的讲解，如历史背景、知识信息等。通过知识介绍，学生可以对章节主题有全面的了解。这一部分虽然内容长度不同，但信息覆盖全面，重点突出。正文知识介绍部分还包括问题思考与讨论及相关学术词汇列表。本部分内容来自相关主题官网、知名大学官网或权威书籍等，编者进行了进一步加工，保证了内容真实、可靠。

第二部分内容是一篇选自最近几年美国的一些报刊的文章，文章长度和难度略有调整。文章精心选取，语言难度适中；内容适合，涵盖深刻批判性的思想与看法。文章后面设有词汇、问题思考、细节理解、写作或辩论等形式多样的练习题。此外，还有相关书籍、电影等介绍与推荐。通过对文章的阅读，学生不仅可以提高阅读水平，扩大词汇量，实现语言课程的工具性目的；还可以通过对问题的思考与相关书籍的阅读，拓宽视野，培养批判性思维能力，比较中外文化与社会异同，加强对他国文化和本国文化的理解。

此外，每个主题后面还附有一篇补充阅读文章，同样选自美国的一些报刊杂志。

可以作为泛读文章，供学生课外阅读使用，提高阅读能力，以此进一步加深学生对相关主题更深入的理解。文章后面设有小组讨论或研究话题，可以作为小组课后的团队任务，学生可以通过小组书面报告或口头报告的形式在课堂展示。

4. 编写团队

《美国文化》教材的编写团队成员都是多年讲授美国社会与文化、西方文化课程的一线教师，均有留学美国的经历。冯玉红老师现为中央财经大学外国语学院副教授，有十几年的美国社会文化教学经历，课堂教学深受学生欢迎；温剑波博士现为中央财经大学外国语学院教授，具有丰富的教学经验和教材编写经验。两位老师通过长期的教学实践，对美国社会与文化有着全面、深入、客观的了解。在授课过程中，既使用过美国原版教材，也参考过国内出版的精品教材。因此，根据课程教学经验和学生的反馈和同仁的建议，编写了这本符合学生水平与需求的教材。不过，作者水平有限，不足之处敬请广大读者批评指正。

编者

2018年10月

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UNIT

1

Protestantism

A thorough knowledge of the Bible is worth more than a college education.

Theodore Roosevelt (1858–1919)

Preview Questions

Discuss the questions with your classmates to find out what you know about Protestantism in the United States.

1. What do you know about the different religious denominations in the United States?
2. What do you know about the history of Protestantism?
3. What are the basic principles of Protestantism? What is the meaning of Protestant work ethic?

Part I

★ Background Knowledge

Christianity

Christianity is based on the life and teachings of Jesus. Adherents of the Christian faith are known as Christians. The three largest groups in the world of Christianity are the Roman Catholic churches, the Eastern Orthodox churches, and the various churches of Protestantism.

The Roman Catholic and Eastern Orthodox split from one another in 1054 AD, and Protestantism came into existence during the Protestant Reformation of the 16th century, splitting from the Roman Catholic Church.

Protestantism

Protestantism is one of the major branches of Christianity today stemming from the movement known as the Protestant Reformation. The Reformation began in Europe in the early 16th century by Christians who opposed many of the unbiblical beliefs, practices, and abuses taking place within the Roman Catholic Church.

In a broad sense, present-day Christianity can be divided into three major traditions:

Roman Catholic, Protestant, and Orthodox. Protestants make up the second largest group, with approximately 800 million Protestant Christians in the world today.

Protestant Reformation



The most notable reformer was German theologian Martin Luther (1483–1546), often called the pioneer of the Protestant Reformation. He and many other brave and controversial figures helped reshape and revolutionize the face of Christianity.

Most historians mark the start of the revolution on October 31, 1517, when Luther nailed his famous 95-Thesis to the University of Wittenburg’s bulletin board—the Castle Church door, formally challenging church leaders on the practice of selling indulgences and outlining the biblical doctrine of justification by grace alone.

John Calvin and Calvinism



Lutheranism would have some impact on the development of American history, but far more important were the efforts of the reformers of the reform movement.

Ideas set forth by John Calvin, a French theologian living in Geneva, were particularly influential.

Calvinism is the theological system associated with the Reformer John Calvin that emphasizes the rule of God over all things as reflected in its understanding of Scripture, God, humanity, salvation, and the church.

◎ This principle of the Reformation demonstrates the conviction that the Bible is the Word of God and therefore the final authority in belief and practice.

- ◎ Calvinism affirms and confesses the historic doctrine of the Trinity: God as Father, Son, and Holy Spirit.

Fundamental Principles of Protestantism

Protestant churches today consist of hundreds, perhaps even thousands of denominations with roots in the Reformation movement. While specific denominations vary widely in practice and beliefs, a common doctrinal groundwork exists among them.

Throughout the course of the Reformation period, five distinct tenets emerged in opposition to Roman Catholic teachings of that day. They are apparent in the essential beliefs of almost all Protestant churches today:

- ◎ Scripture alone—The Bible alone is the sole authority for all matters of faith, life, and doctrine.

- ◎ Faith alone—Salvation is through faith in Jesus Christ alone.
- ◎ Grace alone—Salvation is by the grace of God alone.
- ◎ Christ alone—Salvation is found only in Jesus Christ because of his atoning sacrifice.
- ◎ For the glory of God alone—Salvation is accomplished by God alone, and only for his glory.

Major Denominations

After the Protestants broke away from the Catholic Church, they found that they could not agree between themselves about many beliefs. Therefore, the Protestants began to form separate churches, called denominations. The largest Protestant denominations in the U.S. now are Baptist, Methodist, Lutheran, Presbyterian, Episcopalian and the United Church of Christ.

The Baptists are the largest Protestant group in the U.S.. They believe in adult baptism, symbolizing a mature and responsible conversion experience.

The Protestant Work Ethic

The Protestant work ethic (or the Puritan work ethic) is a concept in theology, sociology, economics and history which emphasizes hard work, frugality and prosperity as a display of a person's salvation in the Christian faith. The phrase was initially coined in 1904 by Max Weber in his book *The Protestant Ethic and the Spirit of Capitalism*. It is argued that Protestants, beginning with Martin Luther, have taken worldly work as a duty which benefits both the individual and society as a whole.

Words and Expressions

Christianity *n.* 基督教; 基督教精神

Roman Catholic 天主教; 天主教徒

Eastern Orthodox 东正教

Protestantism *n.* 新教; 新教教义

Protestant Reformation 16 世纪基督教自上而下的宗教改革运动; 宗教改革

theologian *n.* 神学家

indulgence *n.* 赎罪券

doctrine *n.* 教义; 信条

Trinity *n.* 三位一体

denomination *n.* 教派

conviction *n.* 定罪; 确信; 证明有罪

Lutheranism *n.* 路德教教义

Calvinism *n.* 加尔文主义

Scripture *n.* 圣经

the Protestant work ethic 新教工作伦理观

Part II ★ Reading Passage (Text A)

The End of American Protestantism

Stanley Hauerwas



American Christianity has been less than it should have been just to the extent that the church has failed to make clear that America's god is not the God we worship as Christians.

Catholics in America know that they do not belong, which is why they are so determined to demonstrate that they are more American than the Americans.

- 1 All you need to know to understand America is that the FBI is made up of Catholics and Southerners. This is because Catholics and Southerners have to try to show that they are more loyal than most Americans, since Southerners have a history of disloyalty and Americans fear that Catholics may owe their allegiance to some guy in Rome. That is why the FBI is given the task of examining graduates of Harvard and Yale—that is, high-culture Protestants who, of course, no longer believe in God—to see if they are loyal enough to be operatives for the CIA.
- 2 The related phenomenon is what I call “the *New York Times* Catholics.” These are Catholics, usually clergy. A *New York Times* journalist has learned to call after the Pope has issued an encyclical or given a speech that seems offensive to American sensibilities. They call a Catholic, whom they have previously identified as a critic of the church, to have confirmed that whatever the Pope has said, Catholics in America are not required to obey, or even if they are so required, Catholics will not take what the Pope has said seriously. From the perspective of *The New York Times*, therefore, a good Catholic is one that would be regarded by the Vatican as a bad Catholic. But what I want to focus on here is the character of American Protestantism, as well as the religious awareness of the American people and the impact that awareness has on society and politics. No small topic. I think it first important to identify the perspective from which I speak. I am a Protestant. I am a communicant at the Church of the Holy Family, an Episcopal church in Chapel Hill, North Carolina. I teach in the Divinity School at Duke University, a very secular university. But before Duke I taught fourteen years at the University of Notre Dame.
- 3 I relate this history only to suggest that I come from the Catholic side of Protestantism.

I am not sure that I can make clear what it means to say I come from the Catholic side of Protestantism, but at the very least, it means that I do not think Christianity began with the Reformation. When I was interviewed for possible appointment to the faculty at Notre Dame, I was asked what Protestant courses I would teach. I said I did not teach Protestant theology because I thought the very notion was a mistake. Rather I would teach Thomas Aquinas, because his work was crucial for my attempt to recover the virtues for understanding the Christian life. I saw no reason that Aquinas should be assumed to be only a thinker for Roman Catholics.

- 4 But my presumption that I could claim Aquinas as a theologian in my tradition betrays a Protestant consciousness that may be distinctly American. It turns out that even those of us who would like to be identified as representing the Catholic side of Protestantism do so as a matter of choice. This dilemma, I believe, is crucial for understanding the character of religious life in America.

America's God

- 5 America is the first great experiment in Protestant social formation. Protestantism in Europe always assumed and depended on the cultural habits that had been created by Catholic Christianity. America is the first place Protestantism did not have to define itself over against a previous Catholic culture. So America is the exemplification of a constructive Protestant social imagination.
- 6 I believe—as Mark Noll rightly suggests in his book, *America's God*—America is a synthesis of evangelical Protestantism, republican political ideology and common-sense moral reasoning. Americans were able to synthesize these antithetical traditions by making their faith in God indistinguishable from their loyalty to a country that insured them that they had the right to choose which god they would or would not believe in. That is why Bonhoeffer accurately characterized America Protestantism as “Protestantism without Reformation.” American Protestants do not have to believe in God because they believe in belief. That is why we have never been able to produce interesting atheists in America. The god most Americans say they believe in just is not interesting enough to deny. The only kind of atheism that counts in America is to call into question the proposition that everyone has a right to life, liberty and happiness.
- 7 Thus America did not need to have an established church because it was assumed that the church was virtually established by the everyday habits of public life. For example, Noll calls attention to the 1833 amendment to the Massachusetts Constitution that did away with church establishment but nonetheless affirmed “the public worship of God, and the instructions in piety, religion, and morality, promote the happiness and prosperity of a people, and the security of republican government.” Noll points out that these words were

written at the same time Alexis de Tocqueville had just returned to France from his tour of North America. Tocqueville descriptively confirmed the normative point made in the Massachusetts Constitution, observing:

- 8** “I do not know if all Americans have faith in their religion—for who can read to the bottom of hearts?—but I am sure that they believe it necessary to the maintenance of republican institutions. This opinion does not belong only to one class of citizens or to one party, but to the entire nation; one finds it in all ranks.” Protestantism came to the land we now call America to make America Protestant. It was assumed that what it meant to be American and Protestant was equivalent to a faith in the reasonableness of the common man and the establishment of a democratic republic. But in the process the church in America became American—or, as Noll puts it, “because the churches had done so much to make America, they could not escape living with what they had made.”
- 9** As a result Americans continue to maintain a stubborn belief in a god, but the god they believe in turns out to be the American god. To know or worship that god does not require that a church exist because that god is known through the providential establishment of a free people. This is a presumption shared by the religious right as well as the religious left in America. Both assume that America is the church.
- 10** Noll ends his account of these developments with the end of the Civil War, but the fundamental habits he identifies as decisive in the formation of the American religious and political consciousness continues to shape the way Christians—in particular, Protestant Christians—understand their place in America.
- 11** Yet I think we are beginning to see the loss of confidence by Protestants in their ability to sustain themselves in America, just to the extent that the inevitable conflict between the church, republicanism, and common-sense morality has now worked its way out. America is the great experiment in Protestant social thought but the world Protestants created now threatens to make Protestantism unintelligible to itself. That is an obscure remark I must now try to make clear.

Modernity and the Corruption of “Freedom”

- 12** I believe we may be living at a time when we are watching Protestantism—at least the kind of Protestantism we have in America—come to an end. It is dying of its own success. Protestantism became identified with the republican presumption in liberty as an end reinforced by belief in the common sense of the individual. As a result, Protestant churches in America lost the ability to maintain the disciplines necessary to sustain a people capable of being an alternative to the world. Ironically, the feverish fervency of the religious right in America to sustain faith as a necessary condition for supporting democracy cannot help but be a strategy that insures the faith that is sustained is not the Christian faith.

- 13** More Americans may go to church than their counterparts in Europe, but the churches to which they go do little to challenge the secular presumptions that form their lives or the lives of the churches to which they go. For the church is assumed to exist to reinforce the presumption that those that come to church have done so freely. The church's primary function, therefore, is to legitimate and sustain the presumption that America represents what all people would want to be if they had the benefit of American education and money.
- 14** Let me try to put this in a different register. America is the exemplification of what I call the project of modernity. That project is the attempt to produce a people who believe that they should have no story except the story that they choose when they had no story. That is what Americans mean by "freedom." The institutions that constitute the disciplinary forms of that project are liberal democracy and capitalism. Thus the presumption that if you get to choose between a Sony or Panasonic television, you have had a "free choice." The same presumption works for choosing a President. Once you have made your choice, you have to learn to live with it. So there is a kind of resignation that freedom requires.
- 15** I try to help Americans see that the story that they should have no story except the story they choose when they had no story is their story by asking them this question: "Do you think you ought to be held accountable for decisions you made when you did not know what you were doing?" They do not think they should be held accountable for decisions they made when they did not know what they were doing. They do not believe they should be held accountable because it is assumed that you should only be held accountable when you acted freely, and that means you had to know what you were doing.
- 16** I then point out the only difficulty with such an account of responsibility is that it makes marriage unintelligible. How could you ever know what you were doing when you promised lifelong, monogamous fidelity? I then observe that is why the church insists that your vows be witnessed by the church, since the church believes it has the duty to hold you responsible to promises you made when you did not know what you were doing.
- 17** The story that you should have no story but the story you choose when you had no story also makes it unintelligible to try having children. You never get the ones you want. Americans try to get the ones they want by only having children when they are "ready." This is a utopian desire that wreaks havoc on children so born, just to the extent they come to believe they can only be loved if they fulfill their parents' desires.
- 18** Of course, the problem with the story that you should have no story except the story you choose when you had no story is that story is a story that you have not chosen. But Americans do not have the ability to acknowledge that they have not chosen the story that they should have no story except the story they choose when they had no story. As

a result, they must learn to live with decisions they made when they thought they knew what they were doing but later realized they did not know what they were doing. They have a remedy when it comes to marriage—it is called divorce. They also have a remedy regarding children—it is called abortion. The story that you should have no story except the story you choose when you had no story obviously has implications for how faith is understood. The story that you should have no story except the story you choose when you had no story produces people who say things such as, “I believe Jesus is Lord—but that’s just my personal opinion.” The grammar of this kind of avowal obviously reveals a superficial person. But such people are the kind many think crucial to sustain democracy. For such a people are necessary in order to avoid the conflicts that otherwise might undermine the order, which is confused with peace, necessary to sustain a society that shares no goods in common other than the belief that there are no goods in common.

- 19) So an allegedly democratic society that styles itself as one made up of people of strong conviction in fact becomes the most conformist of social orders, because of the necessity to avoid conflicts that cannot be resolved.
- 20) Such a view has devastating effects on the church. For the church does not believe that you should have no story except the story you choose when you had no story. Rather the church believes that we are creatures of a good God who has storied us through engrafting us to the people of Israel through the life, death, and resurrection of Jesus of Nazareth. Christians do not believe we get to choose our story, but rather we discover that God has called us to participate in a story not of our own making. That is why we are called into the church as well as why we are called “Christian.” A church so formed cannot help but be a challenge to a social order built on the contrary presumption that I get to make my life up.
- 21) But a church formed capable of challenging the reigning ethos that sustains America is no easy achievement. You may well think that the Catholic Church surely would be up to that task, but you need to remember that, as Archbishop Francis George of Chicago often remarks, Catholicism in America has largely become a form of Protestant Christianity. Catholics in America, like their Protestant sisters and brothers, are likely to assume that there is no essential tension between being a Christian and being an American. As a result, Catholics in America think the distinction between the public and the private (and their “faith” clearly falls into the latter) is a given that cannot be questioned.

America’s Culture of Death

- 22) If I am right about the story that shapes the American self-understanding, I think we are in a position to better understand why after 11 September 2001 the self-proclaimed “most powerful nation in the world” runs on fear. It does so because the fear of death is necessary to insure a level of cooperation between people who otherwise share nothing in

common. That is, they share nothing in common other than the presumption that death is to be avoided at all costs.

- 23**▶ That is why in America hospitals have become our cathedrals and physicians are our priests. Accordingly, medical schools are much more serious about the moral formation of their students than divinity schools. They are so because Americans do not believe that an inadequately trained priest may damage their salvation, but they do believe an inadequately trained doctor can hurt them.
- 24**▶ The American desire to use medicine in an attempt to get out of life alive is but the domestic form of American foreign policy. 11 September 2001 gave America exactly what she so desperately needed after the end of the cold war, for it is unclear if America can live without a war. Otherwise, what would give us a moral compass? So, we got a “war against terrorism,” which is a war without end.
- 25**▶ That Americans are willing to die for America is indicative of their most basic conviction. As Carolyn Marvin and David Ingle observe in their book, “In an era of Western ascendancy, the triumph of Christianity clearly meant the triumph of the states of Christianity, among them the most powerful of modern states, the United States. Though religions have survived and flourished in persecution and powerlessness, supplicants nevertheless take manifestations of power as blessed evidence of the truth of faith. Still, in the religiously plural society of the United States, sectarian faith is optional for citizens, as everyone knows. Americans have rarely bled, sacrificed or died for Christianity or any other sectarian faith. Americans have often bled, sacrificed and died for their country. This fact is an important clue to its religious power. Though denominations are permitted to exist in the United States, they are not permitted to kill for their beliefs, which are not officially true. What is really true in any society is what is worth killing for, and what citizens may be compelled to sacrifice their lives for.”
- 26**▶ America is a culture of death because Americans cannot conceive of how life is possible in the face of death. Freedom names the attempt to live as though we will not die. Lives lived as though death is only a theoretical possibility, moreover, can only be sustained by a wealth otherwise unimaginable. But America is an extraordinarily wealthy society determined to remain so even if it requires our domination of the rest of the world. We are told that others hate us because they despise our freedoms, but it may be that others sense that what Americans call freedom is bought at the expense of the lives of others.
- 27**▶ I love America and I love being an American. The energy of Americans—their ability to hew out lives often in unforgiving land, their natural generosity—I cherish. But I am a Christian. I cannot avoid the reality that American Christianity has been less than it should have been just to the extent that the church has failed to make clear that America’s god is not the God we worship as Christians.
- 28**▶ If I am right that we are now facing the end of Protestantism, hopefully that will leave the