

"Choose Life"

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Life Culture versus Death Culture and the Death of Literature

Includes Index and Bibliography

A SPIRITUAL DEDICATION TO FRANCIS DUFF AND THE LEGION OF MARY, TO THE OBLATES OF ST. BENEDICT, TO THE BATTERED AND SLAIN WOMEN OF THE WORLD AND TO THE CHILDREN'S HOLOCAUST IN THE AMERICAS

To Nicole Brown Simpson, a Catholic and a victim, to Caroline Kennedy, an orphan, to Patty and Jacob Wetterling and the children's holocaust, to Tracie McBride a Centerville, Minnesotan killed in the line of duty, to the forgotten woman slain near the street car tunnel entrance 150 feet away from the Chancery in St. Paul, Minnesota.

An Intellectual Dedication

To Mike Franey, David Noble, Mark McGee, Brother Gregory Conant, Father Hilary Freeman, Sister Mary Anthony Wagner, and the Oblates of St. Benedict at St. Benedict's College, St. Joseph, Minnesota, St. John's University, Collegeville, Minnesota, and Harvard/Radcliffe at Still River, (Harvard), Massachusetts.

Family and Friends

To Richard Kast and Patricia O'Dougherty-Kast. To my father, Aquinas O'Dougherty, my brother Mike, and my sisters: Margaret Mary, Mary Ann, and Maureen. To Megan, Sean, and Stephen. To John O'Dougherty, John Herlick, the Conant family, and the Linstroth family.

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Life Culture versus Death Culture

LIFE CULTURE VERSUS DEATH CULTURE AND THE DEATH OF LITERATURE

Cain versus Abel

Cain versus Abel is the history of Europe and America and their literature in the Twentieth Century. This history is a "binary opposition."¹ For example, the history of Europe and America and its literature in the **twentieth century** is recurrently Cain killing Abel. For example, the Italians and Germans fighting against their French brothers and sisters. The Cain versus Abel theme reflects in Aryan versus nonAryan cultures and races in the conflict in WWII. Thus European and American history are a "binary opposition" or double opposition between Cain and Abel between life and death culture. Also, the American involvement in the Cold War and the literature that came out of it, for example the literature about Vietnam, are a "binary opposition."

Life: A Tonic Key Resolution to the "Binary Opposition"

The key to culture, literature and the "binary opposition" is life. For example, the Gospels of the Four Evangelists are all Gospels of life. The Gospel of Life contains the proclamation of Jesus and His very person. Christ said, "I am the way, and the truth, and the life" (Jn. 14.6). Jesus also said, "I am the resurrection and the life, he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (Jn. 11:25-26).² Jesus is the life tonic key.

A Definition of Culture from T.S. Eliot

T.S. Eliot contends the word culture has different meanings depending upon how we have in mind the development of an individual, class or group, or a total society. He suggests the culture of an individual is dependent on the class or group which is then dependent on the whole society. The culture of society is the fundamental and the higher concept.³ How does one relate culture and religion? Instead of using the terms relation or identification, Eliot says the culture of a people is the incarnation of its religion. For example, Jesus Christ is the "Incarnate word of God." There are levels of culture and the spiritual level is the highest level of culture. Life is the basis of any definition of true culture.⁴ Secular culture does not base itself on the incarnation. Thus American secular culture is largely counterfeit.

Father Hilary Freeman's Definition of Culture

Father Hilary Freeman argues "culture is either personal, dealing with language, religion, or morality, or material, dealing with art, technology, etc. Originally, it meant the development of human power, but later it came to mean what man adds to nature. It results from the cooperation of many individuals."⁵

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Life versus Death Culture

There is a struggle between the "culture of life" and the "culture of death." This struggle creates a "binary opposition" revolving around the death and life of freedom.⁶ For example, modern man has eclipsed "the sense of God and man" with secular culture. This culture contains the loss spiritual freedom and a loss of the sense of God.⁷ Thus the debate over life and death culture is a debate over the freedom of relationship of God and men and women. For example, the freedom status of the person has become possessed and threatened. Also, American materialism creates values of having instead of being. Having breeds individualism, utilitarianism and hedonism.⁸ Being is freedom rather than having. Also, materialism and having devalue the freedom relationship of the person to God.

The struggle between the "culture of life" and the "culture of death" plays itself out on the battlefield of God and person, religious and secular culture, status issues and materialism, having and being, individualism and asceticism, utilitarianism and hedonism. The way to resolve the "binary opposition" within and between these issues is to choose life culture. St. Augustine relates freedom to freedom from sin and crimes.⁹ Truth and love define the culture of life.¹⁰ Life and freedom are the tonic keys.

THE DEATH OF CULTURE AND LITERATURE IN ENGLAND AND AMERICA A Case Study in Cultural Theory and Life Theory

Post-T.S. Eliot Literature in England and America has produced a death culture which has created a "disintegration of intellect." Eliot perceived a slow "disintegration of intellect" following three "metaphysical moments" arising in European civilization during the thirteenth, seventeenth and nineteenth centuries. Out of his analysis of these centuries, Eliot developed a "metaphysical" theory of poetry which was philosophical and intellectual. The imagery created by this poetry was startling and unconventional.¹¹ In America, the loss of the war in Vietnam caused a "disintegration of intellect" and of the American personalities, for example, the Hippie personalities. Following this war loss and the rise of death culture and antiliterature and the new imagery it created, England and America entered another era of the "disintegration of intellect" and its related "disintegration of personality."¹² For the Christian, England and America have become an intellectual and personality Gethsemane. Gethsemane is a garden outside of Jerusalem which was the scene of the agony, betrayal, and arrest of Jesus Christ: Matt. 26:36. It is any scene of agony.¹³ Christian literature, theology and art are a way to integrate intelligence and personalities. This integration will resolve the Gethsemane within English and American culture.

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THE ANTILITERARIANS

The antiliterarians have infiltrated English and American culture. They are the primary examples of the disintegration of intellect and personality in English and American culture. Literature and history began with the record of one person saying to another in the Bible "'Let us make man in our image and likeness.'" ¹⁴ This choice of a Creator on whether or not to "make man in our image and likeness" gave birth to man's freedom. ¹⁵ By rejecting the Creator in literature English and American writers have created an antiliterature. For example, Marxist English and Marxist American literature are an antiliterature, an anticulture, a Gethsemane. Culture finds its basis in incarnation of the religions of its peoples. ¹⁶

Death Literature and Death Culture: Harvard University An Irish Wake for American Death Culture at Harvard

The literature of Harvard Magazine and Harvard University as of 1995 are examples of the death of literature and the death of culture. Incarnation is the basis of culture. American culture died at Harvard with the rejection of the incarnation. An Irish wake is necessary for the "death culture" at Harvard.

Antiliterature and Slavery: Playboy and Penthouse Magazines

The literature and philosophy of Playboy and Penthouse are examples of the "death of literature" and philosophy of slavery. They are an antiliterature and antiphilosophy because they efface the embrace of God with men and women and champion making persons "slaves to passion." ¹⁷ In the ancient world in many countries nearly ninety percent of the populace were slaves. The pyramid is the symbol of the social structure of the ancient world. If one factors in "slavery to passion," for example, sex, gluttony, or smoking what would the figure approach today? Also, Brother Gregory Conant, O.S.B., thinks a second-rate mind cannot produce a first-rate book. The implication is Hugh Hefner and Bob Guccione have second-rate minds. ¹⁸

High-culture/popular-culture: A "binary opposition"

The high-culture/popular-culture debate has affected critics in music, art, writing, and the social sciences. F.R. Leavis, a European, defines and defends high culture by invoking the elite canons of literary texts to defend timeless human values in the face of unruly Jacobin masses. High culture is different from popular culture. There is a "binary opposition." between them. Theodore Adorno keeps the division between high and popular culture but looks to popular music consumed by the

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laboring classes. Raymond Williams opposes the distinctions between high and popular culture. Tristan Tzara's analysis of Dada performances in Paris during 1920 exposes its dependence on high culture which it opposes. His analysis invokes the culture strength of texts in forms of action which intervene and deconstruct the elitism of high art.¹⁹

Minority Culture and Mass Civilization: Reversing the Terms

The minorities who can understand the classics contain the consciousness of a race or of a mass civilization. This consciousness implies responsiveness to theory as well as to the human situation and life reflected in art, science and philosophy. The minorities keep alive the finest and most subtle traditions of the past. The spirit of mass civilization is incoherent without the changing idioms of the language or metonymy, especially those of minorities. 'Culture' is the use of language which relates spirit to idiom and idiom to spirit.²⁰ Minorities bring idioms into transcendence in a culture and language.

Music: A Life Based Art

There are two modal spheres of music: popular and serious. Popular music is standardized. The form standardized is standardized. The details are standardized. In contrast, in serious music the sum of the piece consists of the relationships of the details and not just enforcement of the musical scheme. In sum standardization and nonstandardization are the "binary opposition" defining the difference between popular and serious music. For example, much popular jazz is standardized through "pseudo-individualization." The music is 'pre-digested.'²¹ What attracts the listener to popular music? The simultaneity of distraction and inattention of the entertainment explains its appeal.²² Serious music is nonstandardized. Life should be the basis of both popular and serious music. There is a "binary opposition" between life and death culture themes within both popular and serious music. **Antimusic expresses death culture.**

Working-Class Versus Bourgeois Culture

What is 'working-class culture'? It is the basic collective ideal and the institutions, manners, ideas which develop from this. Bourgeois culture is the basic individualist idea or ideal and the institutions, manners, and thought patterns which develop from this idea or ideal.²³ Working-class and bourgeois culture dialogue in the life and rights and responsibilities issues. This dialogue forms a "binary dualism."

Nondemocratic Cultures and Aristocratic Cultures

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Nature is not democratic. It is a highly selective, aristocratic, theocratic process. The literature of nature, for example, the literature of biology, botany, and zoology depicts nature's immensely nondemocratic evolution. Other nondemocratic literatures, like military or police literatures in America and in Latin America, reflect the aristocratic nondemocratic principle of nature. **The Catholic Church is not a democracy.** Thank God! John Kennedy and Jacqueline Kennedy, Catholics, came across to Americans, like "the chosen" royalty. Were they selected through Darwinian natural selection and the survival of the fittest? America is a pedestrian rather than an aristocratic civilization. Also, part of the ideology of Fascism, a nondemocratic literature, is the claim Aryans are the primary "culture creating" people. The literature of Marxism is also nondemocratic. There is a "binary dualism" between nondemocratic and democratic cultures and their literatures.

The European Paradox

In Europe, they talk of love and peace yet it is essentially a culture of war lovers. This is the paradox of Europe. For example, in Europe, they passed laws and signed agreements and 125 million perished in the twentieth century. It was all **legal**. **These agreements are part of the literature and culture of death and form the basis of a culture of war lovers.** The Anne Frank exhibition in St. Paul asserted only one Catholic Cardinal signed a formal protest against the elimination of dependent populations in Germany, for example, the disabled. Edward Haugh alleges the revelation of the Blessed Mother to Jacinta at Fatima was that most of the people who fought in World War II went to hell. This is true for all sides of the war efforts. For example, Franklin Delano Roosevelt had a blockbuster bomb dropped on every small town in Germany. The war statistics and holocaust statistics coming out of Europe in the twentieth century prove this truth. The Blessed Mother could not have condoned these acts of carnage, holocaust and **population control** at Fatima or at any of her other appearances. The paradox of WWII is the paradox of the Godfather. In this movie during a Baptism the henchmen of the Godfather are out committing every type of crime, especially the Cain and Abel type of crime. Likewise, Europe is in an almost continuous state of war. This is largely their culture. The paradox of Christian Europe and America is the often the paradox of the Godfather and the Godmother.

A Life Based Culture and Literature to Break the "Binary Opposition" between Life and Death Culture.

On August 22, 1995, Patrick A. O'Dougherty founds a Catholic literature of life to counter the English and American Death of Literature and to put Christ's blood, sacrifice and personality back into the American people.²⁴ This literature will develop the Gospel of Life which is the heart of Jesus' message. This literature and the film that grows out of it should develop themes opposing murder, abortion, genocide,

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euthanasia and mutilation and other forms of self-destruction, attempts to control the will, assaults on dignity such as slavery, deportation, arbitrary imprisonment, torture, bad banking conditions, and the selling of women and children, in short, a culture of life working against all these evils is imperative.²⁵ This literature should break the "binary opposition" of Cain versus Abel and life culture versus death culture within the fabric of all these themes and within the fabric of life in world civilization and the civilization of England.

A Preface to Literature

A LITERATURE BASED ON THE ETHICS OF DR. ALBERT SCHWEITZER

The great fault of all ethics hitherto has been that they believed themselves to have dealt only with the relations of man to man. In reality, however, the question is what is his attitude to the world and all life that comes within his reach. A man is ethical only when life, as such, is sacred to him, and that of plants and animals as that of his fellow men, and when he devotes himself helpfully to all life that is in need of help. Only the universal ethic of the feeling of responsibility in an ever-widening sphere for all that lives--only that ethic can be founded in thought...The ethic of Reverence for Life, therefore, comprehends within itself everything that can be described as love, devotion, and sympathy whether in suffering, joy, or effort.

ALBERT SCHWEITZER, *Out of My Life and Thought, An Autobiography*, trans. C.T. Campion, Chapter 13, p. 188 (1933).

Literature should have an ethical basis. The ethic of Reverence for Life and sexuality should be the basis of a literature of life. Albert Schweitzer's thought and life are one basis of this ethic which applies to women as well as men.

POPE JOHN PAUL II: BLOOD AND LIFE

For the Jews in the ancient world "blood is the source of life," and life belongs to God, especially human life.²⁶ An attack on life is an attack on God. **For example, Cain killed Abel and the earth became "the land of Nod."**²⁷ Literature should work against parricide. A conspiracy for life is an imperative. Political, economic and life literature should contest ethical relativism emphasizing rights and not responsibilities. Sin is slavery and sin against life is the highest form of slavery. The "culture of death" is the highest form of slavery.²⁸ Blood relates to life and life culture and sin to death and death culture and slavery culture.

Pro-life

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Moral conscience is both individual and social. The media create confusion between good and evil. For example, depersonalized sex and exploitive sex confuse and impoverish interpersonal relationships. The blood of Christ triumphs over death, resolves the confusion between good and evil, and gives us the strength to promote life. The Pope is "unconditionally pro-life."²⁹ This should be the aim of all literature.³⁰

Themes of Life from the Encyclical Letter: The Gospel of Life

Abundant Life

"I came that they may have life, and have it abundantly" (Jn.10:10).³¹ The whole universe needs to be sown with the seeds of life. For example, the moon, a symbol of women, is barren of life.

Vision and Life

The vision of God is man's life.³² Sight is life. Life is sight.

The Bible and Birth Control

"Be fruitful and multiply, and like the earth and subdue it" (Gen. 1:28).³³ The Bible is decidedly against birth control. The universe should excite with life.

An Accounting for Life

God demands an accounting for every human life. The Pope writes in his Letter to Families. A person's genealogy is part of the biology of generation.³⁴

Fatherhood and Motherhood

God is present differently in human fatherhood and motherhood. God is the source of the image and likeness belonging to the human being.³⁵ Angels do not have children. Parenting a child is one of the highest callings in nature.³⁶

God's Plan

God has a plan for every person from his or her conception. The life of the earthy body is not an absolute good.³⁷ The flesh is weak.

Self-gift

The "love of life" ties to all the commandments especially the commandment "you shall not kill."³⁸ Brotherly love through self-gift creates a law of "freedom, joy and blessedness."³⁹ Self-gift ties to life.

New Covenant

The blood and water from Christ's side on the Cross, the source of life, create a New Covenant and the "people of life" generate themselves.⁴⁰ The Commandment "Thou shalt not kill" is a gift to man.⁴¹ It is also a gift to women.

Obedience

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God's creative action originates life which is sacred and inviolable.⁴² Death should be an act of obedience to God, the Father.⁴³ A married couples' complete giving is an act of obedience.

God's Law Over Civil Law

God's law should prevail over civil law.⁴⁴ The American Revolution and the French Revolutions enthroned the rights of man.⁴⁵ Civil law has eclipsed the rule of God's law. Rights and responsibilities are laws and in the Church so are life rights and responsibilities.

THE COMMON GOOD

John XXIII in the Encyclical Pacem in Terris suggested the common good is best protected when a person's rights and duties are guaranteed. Civil authorities must assure these rights "are recognized, respected, coordinated, defended and promoted, and that each individual is enabled to perform his duties more easily."⁴⁶ Rights are inviolable. If a government does not recognize human rights, its decrees will not be binding.⁴⁷ The common good defines life rights. Why is not there agreement on a common God? Should not a definition of the common good relate to the idea of a common God? The answer is there is only one true God, the Trinity. Wars over religion are the rule rather than the exception. The common good is the fundamental basis of the just war and of all levels of culture.

Solidarity in the Rights of Life and The Common Good

Solidarity: is the "combination or agreement of all elements or individuals, as of a group; complete unity, as of opinion, purpose, interest, feeling, etc." and culture.⁴⁸ Solidarity, for example, is social and political and is a way of defining rights and the common good. Life must further the common good.⁴⁹ T.S. Eliot thought unity, like solidarity, is the basis of genius while conformity is the mark of mediocrity.⁵⁰

Authority

Authority comes from God so civil law must conform to the moral law. Abortion and euthanasia should be opposed by conscientious objection or opposition to civil law where these evils are legal. **It is never legal to cooperate in evil.**⁵¹ The Church should protect the faithful from politicians, wayward intellectuals and mad scientists.⁵² My father, Aquinas O'Dougherty, quoting St. Thomas Aquinas says "where there is a choice between two evils, there is no choice." This is often the case in politics. However, there is a choice between good and evil.⁵³ One of the strengths of the Catholic Church is that it is not a democracy. Its appointments are not based on political whims. It looks at the "test of time." Many politicians just

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want your money and your life. There are often Judas factors in political life and in civil law. For example, the Vatican has condemned the American legal system for being morally bankrupt and corrupt.⁵⁴ Something is rotten in America.

Evangelization: A Life Activity

Paul VI said the Church exists to evangelize an activity that relates to preaching, celebration, liturgy, and charity. Individuals should become neighbors in evangelization. What are some themes of evangelization? Jesus is "the word of life" made manifest (Jn. 1-2).⁵⁵ The Gospel of Life is shared in prayer, liturgy and the sacraments. The Gospel of Life plays out in daily self-giving which is a form of evangelization. For example, charity does not permit bias and discrimination. Abortion and euthanasia require conscientious objection. Also, a strong family policy should be the basis of all social programs. The family is the sanctuary of life. Daily prayer is both individual and with the family. It should celebrate life.⁵⁶

Life Culture

We should transform all culture into a culture of life. This culture should have an inner transformation and a change within Christian communities. Life culture relates to freedom and truth. Conscience formation regarding life is essential. The basis of culture is the mystery of God. Love, sexuality, suffering and death courses should be a part of educational culture. Intellectuals, especially Catholic intellectuals, should champion life culture.⁵⁷

"New Feminism" versus "Models of Male Domination"

A "new feminism" ought to reject imitating models of "male domination" to affirm the genius of women in all aspects of society which works to overcome all discrimination, exploitation, and violence, like abortion.⁵⁸ Women who have had abortions should turn to the Sacrament of Reconciliation for repentance and forgiveness.⁵⁹

The Gospel of Life and Democracy

The Gospel of Life is universal. Democracy should base itself on personal dignity and human rights and the universal Gospel of Life. The defense of life and its rights will create true universal peace.⁶⁰ However, this peace is often largely personal.

Life: A Christ Child is Born

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Christ's birth enables us to contemplate a Life made manifest. His death on the cross is a gift and his resurrection will create for humanity an eternal life. The Blessed Mother's consent at the Annunciation brought the Incarnate Word, Christ, into the world.⁶¹ Mary, the Church, and life are at the center in the clash between good and evil. The rejection of human life is a rejection of Christ and Mary and Christ's birth.⁶² Abortion is the repudiation of Christmas.

LIFE CULTURE IS TRIUMPHAL AND CATHOLIC

What is triumphalism? This word describes a proclivity to think of the Church as conquering throughout the centuries and more interested in maintaining its own rights and privileges than in fostering the salvation of everyone. However, this word does contain another large truth. Christ is triumphant and the Church will be triumphant. The Church partakes in the triumph of its Master in a limited sense. Christ triumphed over sin, death, and suffering.⁶³ Father Hilary Freeman maintains "it is an attitude of having won."⁶⁴

The Story of Triumphalism by Brother Gregory Conant, O.S.B.

When a Roman general won a great victory, he was welcomed at Rome with a parade called a triumph and an arch called a triumphal arch was erected on which the story of his victory was told. For example, the Arch of Titus depicts his conquest of Jerusalem in A.D. 70. "Triumphalism" thus depicts a person's attitude as that of a victorious general returning to Rome with slaves and other booty. It is used by antiCatholics as a slur against Catholics who insist the Catholic Church is the one true Church founded by Jesus to save all mankind as if their shaky opinions were all it is proper for intelligent people to hold. Yet these people have a triumphalism of their own in being so certain of their own incertitude. Perhaps triumphalism might be defined as "a certitude in one's own position seen as unjustified in the eyes of those who disagree with it."⁶⁵

A DOZEN CAUSES FOR THE TRIUMPHALISM FOUND IN THE CATHOLIC CHURCH

Gregory Conant, O.S.B., SAINT BENEDICT ABBEY, Still River MA 01467

1. The Catholic Church, having its seat of government in Rome, is not only the largest private association of any kind but the oldest corporate body on Earth with an uninterrupted existence.

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2. The Catholic Church, having its seat of government at Rome, is the only denomination claiming the name of Christian to have its seat of government in any city mentioned in Holy Scripture.
3. While it is an autocracy, for all popes bind or loose binds or frees Catholics, the Church is democratic for the popes have always stood by the faith of the vast majority of the baptized.
4. Catholics have more faith than the unorthodox for Catholics not only believe the Son of God gave His life to redeem all but gives Himself bodily to all His disciples down through history.
5. Since love requires freedom and the Catholic Church insists charity is required for salvation, that fact has made Catholics free even where tyrants killed them for professing their faith.
6. Up to 1900, over twenty million Catholics were put to death for their religion but, thanks to Marxism, an estimated hundred million have become martyrs for their religion since that date.
7. Catholics can answer every Protestant denomination with one Bible text where Saint Paul speaks of "the Church of the living God, which is the pillar and ground of truth." (1 Timothy 3:15)
8. Catholic saints Pope Agapetus I and Isidore of Seville were responsible for the first university in the World and the first treatise saying those who govern should act as public servants.
9. The Catholic saints Francis of Assisi and Bernadin of Siena and the "bad" pope, Alexander VI, did more to bring about peace than the Quakers, who see peacemaking as their special mission.
10. Catholics believe God is everywhere but the Church is where the body of Christ is present and this made the Catholic Church perfect the moment Mary's answer about the Incarnation.
11. The Catholic Church started to exist the moment Jesus' body lay in Mary's womb and that each should love all and to forgive sinners and make them children of God are its primary purposes.

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12. The Church is holy because God is Holy and Catholic because God is Catholic in the white light of all virtues united as one virtue but rainbowed together with all the vices in the Church.

PS: To love their enemies, Catholics are happy to listen to all their complaints in hopes of helping them to find the happiness they themselves find in that complete gift of Love God is.

TEN SIGNIFICANT FACTS ABOUT VARIOUS RELIGIONS ON THE OTHER SIDE

1. Paganism, held in contempt by both atheists and deists, is as near the truth about God as either, seeing the plurality and complexity in God they miss. God's nature is the complete gift of self of persons who serve each other in different functions.
2. Indeed, atheism is often the result of the inadequacies of the deist idea of God for a deity who did not eternally produce His equal would depend on his creatures for all social virtues. For example, love only exists as shared by two or more persons.
3. The ancient eastern religions are or were at first no more than the philosophical systems of intelligent men who sought to understand the World. But since knowing persons is impossible unless they reveal themselves, God surely has a right to do so.
4. The religion of Zen Buddhism only began as a reaction after Saint Thomas the Apostle had preached Christianity in India and Buddhist monasticism began in the 7th century AD in imitation of the Nestorian monks Justinian exiled from the Byzantine Empire.
5. Eastern Christians insist a Nestorian monk wrote the Koran for the illiterate Mohammed, who, noticing his Nestorian father and Jewish mother agreed only that "God does not bear....does not have offspring," put these words in chapter 1 of the Koran.
6. As Mohammed sought to establish a least common denominator on which everyone could agree to achieve religious unity, other founders from Montanus, who said he was the Holy Spirit, to Dr. Moon have claimed they wanted to achieve religious unification.
7. The Great Eastern Schism was the result of attempts, under conservative liturgical cover, to achieve a liberal transfer of the papacy to Constantinople after an earthquake in 862 leveled all Rome but the Trastevere, the section near to Saint Peter's.

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8. Protestantism was really produced by a German prince known as Frederick the Elector of Saxony realizing that Luther's idea that all the clergy should marry would end monasticism and make the property of the monks and nuns available for expropriation.

9. The French and Marxist Revolutions were really just excuses for atheistic societies to take over the Church's property just as the Protestants did. A doctoral thesis would be needed just to catalogue the uses now of many buildings built by churchmen.

10. Humanitarianism or Modernism in the Church is a recent ploy of intellectuals anxious to achieve unity without the Orthodoxy which is the intrinsic balance of all positive values such that differences are enhanced by instead of used against each other.

The author grants permission to all who wish to use them in the apostolate of the Catholic Church to copy either or both sides.⁶⁶

LIFE LITERATURE, TRIUMPHALISM AND RIGHTS

Life literature should amplify Catholic triumphalism and should Counter Religions on the Other Side. Triumphalism is the basis of literature which should triumph over sin, slavery, and death and death culture. One example of how this can be done is to develop a literature of rights and responsibilities within the context of Church triumphalism. This literature of rights and responsibilities should counter in a Catholic dimension the definition and application of these themes, for example, in Religions on the Other Side such as humanitarianism and modernist literature. Brother Gregory Conant, O.S.B., suggests "Marxist literature is an example of atheistic triumphalism."⁶⁷ He also thinks "Franklin Delano Roosevelt's theme of 'spreading our way of life,' is an example of Deistic triumphalism."⁶⁸ The secular school system in America and its literature are examples of atheistic/agnostic triumphalism.

A Definition of Right or Rights from Father Hilary Freeman

Father Hilary Freeman suggests there is "right in the juridical order, what corresponds to juridical order, and powers belonging to members of a juridically ordered community."⁶⁹ He contends "only persons can be the subjects of rights and duties. The virtue of justice has to do with legal obligations and the rights of others."⁷⁰ A freeman has juridical rights, which correspond to juridical order, and powers belonging to the juridical ordered community. In contrast, is a slave defined as a person or property? The answer is in many countries a slave is or was defined as the property of the slaveholder.

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The Triumphalism of Life Rights A Literature of Life and Culture Based on the Themes of Rights Catholic Rights in the Church: A Charter Prelude

Catholic rights and responsibilities, for example, derive from their humanity, baptism, and membership in the Church. Rights guarantee the dignity and freedom of the person and the Catholic. The United Nations Charter stated basic human rights. The Church presupplements these rights with those given at baptism supposedly (1) the priesthood of believers, (2) the equality of believers, and (3) the prophecies of believers.⁷¹

The sponsors of the Charter of Rights for Catholics follow the Gospel message of justice within the Church. For example, the Church as a People of God not as individual Christians should give witness to the commandments. This witness creates a responsibility to renew the Church's structure to create justice. Christ destroyed all divisions such as race, nationality, sex, age, social position and state-of-life. This charter maintains Catholics are radically equal. Rights exist with responsibilities. There exists a loving relationship between the magisterium and the People of God.⁷²

Fundamental Rights

1. Catholics have the right to follow their educated consciences in all issues.
2. Church officials should turn to the laity for consultation on issues of private and public morality.
3. Catholics have the right to participate in activities which do not infringe upon the rights of others, for example, the rights found in the Bill of Rights such as freedom of speech, press, and association.
4. Catholics have the right to obtain information held by Church officials on their spiritual and temporal well being, providing such access does not impair the rights of others.

Decision-Making and Dissent Rights

5. Catholics have a right to a voice in all decisions that concern them, including leadership selection.
6. Catholics have the right to expect accountability from their leaders.
7. Catholics have the right to make voluntary associations to develop Catholic aims.

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8. Catholics have the right to public dissent about decisions made by authorities, including Church authorities.

Due Process Rights

9. Catholics have the right to quick and fair judicial procedures.
10. Catholics have the right to regular legal procedures for redress of grievances.
11. Catholics have the right to privacy and protection against character assassination.

Ministries and Spirituality Rights

12. Catholics have the right to Catholic instruction, worship and pastoral counseling.
13. Catholics have the right to follow their unique callings in life, and both personal and community guidance.
14. Catholics have the right to follow the customs and rites of worship of their choice.
15. Catholics have the right, regardless of race, age, sex, nationality, state-of-life and social position to receive the sacraments if they are correctly ready to do so.
16. Catholics, either lay or clerical, male or female, have the right to exercise ministries in the Church commensurate with the approval of the community and meeting the standards of Church preparation.
17. Catholics have the right to expect a sense of community from Church officials.
18. Church officials have the right to training, fair pay, and freedom in the exercise of their positions.
19. Catholics have the right to expect proper training and education from Church officials.
20. Catholic theologians have the right to academic freedom, dialogue, and pluralism of belief.

Cultural and Social Rights

21. Catholics have the right to political freedom.

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- 22. Catholics have the right to follow their informed consciences while pursuing justice and peace.
- 23. Church employees have the right to just wages and decent working conditions.
- 24. Catholics have the right to artistic and cultural freedom.

Rights of States of Life

- 25. Catholics have the right to select their state in life: single, married, or celibacy
- 26. Catholic women have equal rights with Catholic men.
- 27. Catholics have the right to expect fair distribution of Church resources, on education, the single state in life, without regard to race, nationality, sex, social position, and sexual orientation.
- 28. Catholics have the right to determine the size of their families.
- 29. Catholic parents have the right to see to their children's education.
- 30. Catholics have the right to divorce and remarry. The Association for the Rights of Catholics in the Church claims Catholics have this right but the Church has never approved this claim.
- 31. Divorced and remarried Catholics have the right to Church ministry and the sacraments. ARCC maintains Catholics have this right but the Church has never sanctioned this claim.

Language Rights

- 32. Church documents and materials should not be sexist or exclusively masculine.⁷³

Sexuality Rights

To counter Fascist sex experiments and sex atrocities, all of these rights and responsibilities issues must converge in a "seamless garment" of unity. For example, this "seamless garment" ethic should counter the psychopathic, schizophrenic Nazi sex experiments. In contrast, the ethic of life and sexuality and its definition in literature are a "seamless garment" for all races and all peoples.⁷⁴ The life issues and sexual issues create the universal basis of a literature and film of life and life themes.

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Triumphalism and the religions of the other side must define and expand these rights.

The Military and Life and the Rights and Responsibilities Issues

Jeanne Holm's, Women in the Military: An Unfinished Revolution makes the case for another American Revolution.⁷⁵ The foundation of this revolution should be the rights and responsibilities of women and minorities in the military and also within and without the military context throughout the world. Moreover, the third or fourth most powerful nuclear force in the world is North Dakota. The human species has a right to life.

The Mind, Rights and Responsibilities

Franz Brentano argues the mind has direction.⁷⁶ The direction of the mind should focus on life, rights and responsibilities. This should be the focus of the American mind in literature, film and music, etc.

There is a "binary opposition" between the life and death culture which develops around the rights issues. Triumphalism is one way to define, resolve and direct these rights issues in the direction of life and victory of life.

CARDINAL TRUTHS OF DEVOTION TO THE BLESSED MOTHER

from St. Louis De Montfort

The first truth is Jesus Christ is the end of devotion to Mary.

The second truth is we belong to Jesus and Mary as slaves.

The third truth is we require Mary to die to ourselves.

The fourth truth is Mary is our Mediatrix with Jesus Christ our Mediator.

The fifth truth is we need Mary to preserve the Graces and treasures we received from God.⁷⁷

Brother Gregory Conant, O.S.B., maintains the idea of slavery as used here is "before you were slaves of the world and free from Christ" now you are "slaves of Jesus Christ through Mary and are free from the world."⁷⁸ What is a freeman? A freeman is "1. a person not in slavery or bondage 2. It is a person who has full civil and political rights in a city or state; citizen."⁷⁹ The theology of the Catholic Church is all are freemen and freewomen in Christ through Mary. True devotion is a choice. Freemen and freewomen are the keys to life literature. They are a theology of life literature.

Examples of Life Literature ROYALIST LITERATURE AND RIGHTS

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The primary example of royalist literature by a family in England and America is the literature produced by William Byrd (1543-1623) and his family in England and America especially the Byrd family of Virginia. An example is William Byrd's, The Great Service.⁸⁰ Byrd developed cantus firmus composition.⁸¹ He influenced the service styles of many English and colonial clergymen. A high expression of priestly and royalist literature is liturgical Church music, like the liturgical music produced out of the Vatican II. Dom Virgil Michel's, The Liturgical Movement, gave impetus to the liturgical movement that grew out of Vatican II. Dom Virgil Michel was a monk at St. John's University. His movement is another example of royal, priestly, liturgical literature **created** in America. A royal priesthood produces a royalist literature.

Royalist Literature in America: A Life Based Literature

A strong theme in the literature of Mary, the **queen**, is the theme of the slave. For example, St. Louis Marie de Montfort, Francis Duff and the Legion of Mary championed the idea of Slaves of Mary. Also, the Harvard and Radcliffe Catholic students with Father Feeney developed an order of Benedictine Sisters called Slaves of the Immaculate Heart of Mary. The emancipation proclamation and the civil rights movement in America and the world should transform this life and rights literature theme into the theme of the **freeman or free persons**.

Orphans and Life: A Dependent Population Literature In Memory of all the Dependent Victims of the Holocaust

ORPHAN NATIONS, ORPHAN LITERATURE AND RIGHTS

There are millions of orphans in America and Latin America. The figure for Brazil runs between sixteen million and thirty-six million orphans. As a result, Brazil is a pariah nation. This figure shows a children's holocaust going on in the Americas. Orphan literature is a form of psychological holocaust literature. Orphans create a wanderings psychology, philosophy and leave nations adrift. The psychological impact on the young people is enormous. We have become a psychological "nation of hermits" out of this disaster.⁸² The psychological rights of orphans is a main basis of orphan literature.

Eileen Simpson (1920?--) Orphan Literature

An example of orphan literature is Eileen Simpson's work. Eileen Simpson amplifies her experience as an orphan by looking at the lot of the orphan in literature and history. Her memoir, Orphans, Real and Imaginary, is a recollection of her childhood and a study of orphanhood in history and literature. Simpson had lost her

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parents by the age of six and lived with her brother and sister in a Catholic convent school led by Italian nuns. The memoir, Orphans, grew out of the loss from the death of her second husband. The second part of the book is an interpretation of the effects of losing a parent or parents during youth on such great writers as Tolstoy, Rousseau, Sartre and Mary McCarthy.⁸³ O.J. Simpson's children are examples of present day orphans. Orphan literature is a growing literature in America and the world. Has America become an orphan nation? The answer is yes. For example, through nationalism America is an orphan within and in relation to the other nations of the world. Also, Edel Quinn, an Irish founder of the Legion of Mary and missionary to Africa, is a spiritual mother to the all orphans in America and Latin America.

SINGLE PEOPLE, SINGLE PEOPLE'S LITERATURE AND RIGHTS

The litmus test for all literature is life in all its dimensions. **Single people's literature is one avenue to express the literature of life.** Single people are often the most free persons in America. They are now the majority. A field of literature formalizing this group starts this day 9/30/95. Single-celibate males in America are not running the country. Celibacy is the best way to transmit incarnate cultures. Secular institutes within the Catholic Church are one of the Church's ways of meeting the needs of single people and developing their literature. Also, single people are a special area of ministry in the Church. Merrill Morse has published a book called, The Ministry to the Single Person. He is a Lutheran pastor and has published this book through The Liturgical Press at St. John's University, a Catholic University. The rights issues approach is one of the main ways to develop single people's literature, especially in the dimensions of life rights. An example of single people's literature is the following "Prayer for Single People." Prayer is the highest example of single people's literature.

"Prayer for Single People"

"O Lord,
after much prayer and reflection
it is my belief
that I can best serve You in the single state.
Let me be true to my vocation to this life
and never do anything to sully it.
As I freely give up the benefits of married
life,
I am aware that I also give up its difficulties
and receive in turn the benefits of the single
state.
Enable me to appreciate the freedom at my disposal
from cares and concerns of spouses and

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children,
from a highly structured life-style,
and from the legitimate demands of family
members."⁸⁴

The literature of Brother Gregory Conant, O.S.B.: A Harvard Benedictine and a single person.

CLERICAL CELIBACY

O Mary, take my only son as yours
And with him every hope I had to see
My name emblazoned in posterity
The while this silly world of ours endures.

I know that I shall have him back again
A hundredfold in everlasting bliss
In heaven's recompense for pains in this;
And who will not be happy for it then!

But still the sacrifice I make is felt
in loneliness that is not present joy
Although my fast awaits an endless feast;
And yet before one thought my heart must melt:
That I, like you, have had one little boy
And that my son, like Yours, became a priest.⁸⁵

LIBRARIAN'S PRAYER

These volumes waiting on the shelves
Where skimmer dips and scholar delves
Have little value in themselves

Their paper and their printer's ink
Are meant to be the food and drink
Of spirits God designed to think

For prayers are thoughts to make us shove
Beyond our worlds to one above
Where selfishness is turned to Love

And even those who seem accursed

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And whose behavior is the worst
Can, if they do some thinking first,

Find room among the very best
Whose lives of love for all the rest
Are Christbuilt mansions for the blest.

O Lord, Whose is the pen that scrives
On each of us when death arrives
The honest value of our lives,

Come to each searching heart that looks
As both the Climax and the Crux
Of all the facts that fill our books.⁸⁶

WHAT JOY TO THANK OUR GOD

What joy to thank our God
With His own Son's thanksgiving
in Eucharistic love
With God our Father living
A life that knows no end
For those who do not cease
To seek Him as a friend
Who is eternal Peace.

What joy to thank our God,
Whose love we could not merit,
Who gives His great reward
To all who will but share it,
Who find a wisdom sent
All folly to forgive
In sinners who repent
And through His mercy live.

What joy to thank our God
Whose Word makes each a brother
Who, taking Christ as Lord,
Is given for his mother:
The Father's fairest child
The Holy Spirit's bride
Whose bosom undefiled

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The Son of God could hide.

What joy to thank our God,
A Father all caressing,
Who gives His Son above
In pure and endless blessing
The Holy Spirit of
Concern for others' needs
Whose overwhelming love
From theirs poured out proceeds.⁸⁷

DAVID NOBLE COINCIDES WITH T.S. ELIOT

A Metaphysical Basis for Literature and History

The Eternal Adam, The New World Garden, and The Human Condition

The basis of life literature and history is theology, for example, the metaphysical and royalist writings of the historian of progressivism, convert to the Episcopal religion, theologian of history, and theologian of the incarnation, David Noble.⁸⁸ For example, he contends with the end of colonial political culture during the American Revolution begins the end of America's relationship to Europe's past. The human condition of mankind gave way to a millennium of perfect harmony on earth in a New World Eden. **The new Adam is the American democratic citizen.** Brother Gregory Conant, O.S.B., suggests Horatio Alger is another example of a new Adam.⁸⁹ David Noble contends there will be no comedy and tragedy where the new Adam has transcended all social and individual weaknesses and lives in timeless and immutable harmony in redemptive nature. Perfection leaves out novelty and the novelist.⁹⁰

American Novelists

David Noble argues most of our major novelists from James Fenimore Cooper to Saul Bellow are philosophers and theologians who repeatedly test the national faith in an American Adam living in a New World Eden against innocence as the American situation. The national community defines itself as a congregation of earthly saints living outward from historical culture. The novelists have little choice but to make their heroes philosophers and theologians who contradict their initiation into the realities of American life with this ideal. For example, it is the idea of the American Adam which Cooper, Hawthorne and Melville make central in their writings. They **negate** the idea America can become a New World Eden. They reject the heavenly city on earth as a defensible ideal. They refuse to believe in the perfectibility of the person.⁹¹ In modern literature, for example, "death culture" and antiliterature, have repeatedly become a Garden of Gethsemane rather than a Garden of Eden.

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TIME

Time present and time past
are both perhaps present in time future,
and time future contained in time past.
T.S. Eliot, Four Quartets.⁹²

Another major factor in literature and history is time. **Does the new Adam live in timeless and immutable harmony with redemptive nature?** This is a myth. For example, David Noble, who is essentially a theologian, thinks the central myth of American civilization is "the transcendence of time."⁹³ Every human community, especially the American community, has roots in the past, in history, in time. These roots are implied in T.S. Eliot's poem on time. Eliot implies the interrelatedness of present, past and future time.

St. Augustine: "Time and Eternity"

St. Augustine suggests time is "an activity of the mind, whereby the mind is not merely extended into the past, as in memory, or into the future, as in anticipation, but is distended, so as to hold things as present."⁹⁴ Thus for St. Augustine, time has a **personal** dimension; and, he was similar to the present day **intuitionist** mathematicians. Intuitionism is the **activity** as opposed to the **logic** school of mathematics. St. Augustine was a personalist. However, St. Augustine maintains **time** and material objects can lead us astray. We can spread ourselves thin or "**distend**" over **temporal** goods instead of **extend** or **intend** on God and **eternity**. If we become "distended," we are without purpose, instead of purposive.⁹⁵ He says, "O Lord,....you are before all times, the eternal creator of all times, and that times are not coeternal with you, nor is any creature such, even if there were a creature above time."⁹⁶

INCARNATION

Rabbi Joseph Edelheit can see Christ as a role model for suffering, but he would not go so far as to accept him as the Incarnate Word of God.⁹⁷ David Noble thinks Rabbi Joseph Edelheit is not a first-rate thinker. David Noble and the writer maintain the word or mystery of the Incarnation changes the whole meaning of the Old Testament and the whole interpretation of the whole history of the chosen people and the American people. Through the Incarnation Christ predates and changes the meaning forever of Adam and Eve, the Garden, time, nature, the novel and America. For example, the Christian God, the Incarnate word of God, continually partakes in the creation of life in the universe through this mystery. This mystery champions the victory of life culture versus death culture eternally. David Noble is the lifetime tonic

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key of American historians. T.S. Eliot, David Noble and the writer converge in the incarnation of life, time, history, religion and culture.

The purpose of life literature, for example, royalist, orphan and single people's literature is the incarnation of culture and religion. This union would integrate rather than disintegrate the intellect and personality in purposive activity within the time frame of human history and outside the construct of time in eternity.

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