

Are Americans a Drug-Oriented Society?

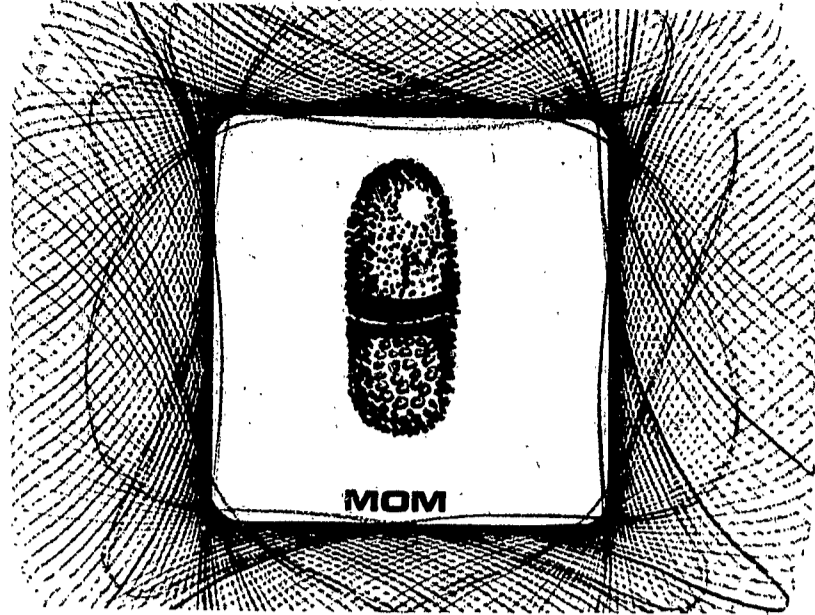
By Religious News Service

At a Catholic Youth Organization (CYO) meeting, television and radio star Art Linkletter lashed out at former Harvard professor, Dr. Timothy Leary, branding him "one of the most evil figures of our generation."

Linkletter's bitter castigation was prompted by the tragic death of his daughter, Diane Linkletter, 20, who leaped from a Hollywood apartment window. She was depressed, her father said, because of bad LSD "trips," but he did not consider her death suicide.

Rather, he indicated the cult of the psychedelic drug movement, and its high priest, Dr. Leary, who, as the leading exponent of hallucinogenic drugs, founded a "new religion" called the League of Spiritual Discovery. The initials of the title also stand for d-lysergic acid diethylamide (LSD) — better known among hippies as "acid" — which is a psychedelic "mind-opening" compound.

The League of Spiritual Discovery, its founder says, is



based on the "sacramental use" of LSD, and also peyote and marijuana.

In the belief that such drugs, especially the first two, provoke "religious" experiences, at least two other cults that make use of them also have been established in this country since 1963 — with total membership reported in the thousands.

The use of these chemicals, in the opinion of Archbishop Fulton J. Sheen, is evidence of an unparalleled desire for religion, not "religion as we know it," however. Rather it is a search for "instant religion," he says.

But Linkletter's indictment underscores the other side of the coin. "Acid," research and

tragic experience has shown, is an extremely dangerous drug that can and frequently does have harrowing consequences.

Newspapers carry stories about individuals under the influence of LSD or other hallucinogens who jump from buildings or walk in front of automobiles in order to prove their invincibility.

Even more harrowing evidence is accumulating that LSD, taken by pregnant women, will cause certain chromosome breaks, resulting in grotesque physical characteristics of babies yet to be born.

It is such actual or potential consequences as these that accounts for what seems to be a decreasing demand for LSD, according to a study by the National Association of Blue Shield Plans.

But meanwhile, the demand for a milder hallucinogen, marijuana (pot, grass, Mary Jane, weed), is growing by alarming leaps and bounds. This derivative of the female hemp plant, "cannabis sativa," has a long history and a reputation of having over 300 million devotees

throughout the world. 20 million of whom are estimated to have used the drug in this country.

Without delving into all of the sociological and psychological aspects of marijuana smoking, a Gallup survey conducted for The New York Times found that 38 per cent try it simply out of curiosity. Others gave reasons like wanting to escape from reality, the desire to retreat from tension and worry, or rebellion.

Whatever the reason, marijuana is being used with a much greater frequency than at any time in history in junior high schools, high schools, colleges, and even the family living room, reports the Blue Shield study.

A psychologist at the National Institute of Mental Health thinks that some young people, and adults, use this drug because of serious psychological disabilities or problems. "The drug, he says, 'becomes a solvent or apparent solvent for the problems.'"

For some others, he adds,

there is an "element of rebellion, that is, youth feels angry and at the mercy of a world they see as not of their own making." Consequently, he believes the use of marijuana is a way of "demonstrating their unhappiness with the Establishment."

Does the use of pot lead to addiction? Does it lead to the use of stronger drugs, such as heroin? The answers lack scientific certainty. Many experts believe it does not possess "addictive qualities," but most agree one can become "psychologically dependent" on its effects.

Although it is not now generally held that the pot smoker inevitably progresses to hard narcotics, the telling point is made in an article reprinted in "Chit-Chat" a bulletin of an alcoholism rehabilitation center in Robesonia, Penn., that anyone who smokes pot "must necessarily, at least in some measure, be forced to make contact with a kind of underworld."

"This is solely because of pot's illegality," the article

says, and "in this underworld, which those in search of pot must enter, heroin and all sorts of other very noxious substances are also freely available."

But, even apart from the question of illegality, knowledgeable students of the problem stress that use of marijuana, by itself, is a participation in a drug sub-culture, with its concomitant "drug-mentality" and built-in inducements to seek for ever more and "better" drug experiences.

This observation would seem to be valid, in the face of mounting evidence of the growth in heroin addiction.

Figures show that in the U.S., some \$508 million are spent yearly for these drugs and other sedatives. If, to all the money expended on, and time involved with, all the drugs described, one adds the substance, alcohol, (68 per cent of all adults in the country drink at least occasionally) — the characterization of American society as a "drug-oriented" society seems eminently plausible.

COMMENTARY

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ON THE RIGHT SIDE

Liturgy, Part II: A Dialogue

By Father Paul J. Cuddy

What is this "Liturgy" business?

Do you have a devotion to the Sacred Heart?

Of course. I can't go to Mass each day, but since school days I've gone on the first Fridays when I could. And I love the Litany of the Sacred Heart.

Why does the Litany so appeal to you?

Well the invocations are a panoramic view of our Lord. It's a capsule of the New Testament. Every invocation helps me to understand "the word made flesh," our Lord's love for us.

What's your idea of the Church?

The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments and are governed by their lawful pastors under one visible head.

St. Robert Bellarmine would give you a gold star. But the definition is incomplete. Do you know what is meant by the Mystical Body of Christ?

Of course. The Church is the body of Christ. We are the members of the body. Christ is the head.

Good. The St. John's University Catechism film series has a good film on the Church. To teach the Mystical Body, a la Marshall McLuhan, there is a film of the traditional picture of Christ, with a strong and gentle face and head of the Lord. However for the Body, the film shows a garmented body composed of people. They are yellow, black, white, copper. They are from all cultures

but professing one faith. All are woven together to form one body.

That is the Church. Now, Liturgy is Christ in the Church, adoring and praising the Eternal Father, and making intercession. It is the Church in Prayer. Pius XII wrote: "The Liturgy constitutes the public worship of the Mystical Body of Jesus Christ, namely the Head and members." (Mediator Dei.) The Mass is the number one liturgical act of worship by the Church.

To illustrate: you go to Sacred Heart Church. There are 1,000 persons present. A priest celebrates Mass. But he is not celebrating alone. You and 999 other members are united with the priest. United for what? To form Christ's living Body. Christ died. Christ rose. Christ continues to live in the Church. The 1,000 persons with the priest offer themselves to God the Father. You are united in and through Jesus Christ.

We seem to have wandered from the Sacred Heart.

No. Quite the contrary. Christ is the Eternal Word made Flesh. As the Second Person of the Blessed Trinity He exists externally. As the earth-born Jesus He lived 20 centuries ago in a human body, with a human heart and human emotions — never ceasing to be divine.

He formed His Church — and continues to live. So Christ and the Church are one. When the Church, i.e. you, and Uncle Mario, Aunt Kate, cousin Stan and those awful twins down the block, and that gossipy Nellie and her tipsy husband Bill, and those new Indian and black families who have been coming to Mass re-

cently — when you get together to celebrate Mass with Father Hogan, you form one Christian family, joined to the Body of Christ.

Well, I don't see where those miserable twins and Nellie and Bill fit into the body of Christ. They're pretty poor examples of Christ. Do you know what Nellie said about my Aunt Kate?

Oh, come off it or I'll take St. Anthony's statue down and put you up on his pedestal! The Mystical Body of Christ suffers even as the human body of Christ did in His Passion.

Rather than despising Nellie, poor ulcer that she may be in the Body, all members must work to build up the One Body — and Nellie is part of the Body of Christ.

You make it hard. It's easier to love the Sacred Heart than it is to love that Nellie. In fact her whole family are trouble makers.

Hold it! Don't blame me. Blame the Sacred Heart. Christ's Mystical Body, the Church, breathes the spirit of Love as it comes from the Sacred Heart of Christ. The litany says: "Heart of Jesus, holy temple of God, tabernacle of the Most High, furnace of love." This describes the holiness of Christ, the sacredness of our own body, and the gospel of love of neighbor. "Heart of Jesus, fount of life, crushed for our sins, source of all consolation" describe the mediatorship of Christ, the doctrine of reparation, and again, Christ as the source of love and security.

This is poetic theology to describe the Christ of history, and equally the Christ of today living, teaching, loving, in His Mystical Body, the Church.



ALL IN THE FAMILY

No Milk Cartons on the Table

By Sarah Child



My husband came home from the library the other night with a book about elegant table settings for me.

He does this sort of thing whenever he can't find the kind of historical novel I like.

Sometimes it will be a volume on beautiful homes in America or maybe it will deal with European antiques. Anyway I get a lot of pleasure out of living graciously even if it is vicariously.

Two of the most interesting books in this category that I ever saw were written by Dorothy Rodgers, wife of the composer Richard Rodgers, a student of interior design, a lady of grace, culture and elegance and obviously some wealth.

In her first book, "My Favorite Things," she spoke of entertaining weekend guests at their country estate in Connecticut and revealed a custom that I rate as the ultimate in luxury:

Every houseguest received a Sunday breakfast tray with his or her own copy of the Sunday New York Times.

Heaven forbid, wrote Mrs. Rodgers, that a guest should take his turn at the Sunday paper and find the cross-

word puzzle already worked.

The author had lots of other tips on how to entertain graciously, some of which my husband discovered.

He was home with the flu for a couple of days and ensconced comfortably on the living room couch before the television with a pile of books on his stomach. Somehow he managed to work his way through the pile to the bottom.

"You're not serving broccoli to-night for dinner are you, dear?" he called to me in the kitchen. At our house, unless we are going out to a restaurant or we are having people in we call the evening meal supper. His use of the word dinner should have tipped me off, but I bit anyway.

"Why do you want to know?" I demanded. Mrs. Rodgers, he reminded me, never serves broccoli — because of the strong odor it has while cooking.

"We're not having it for supper, but if we were I'd turn on the fan," I shot back and returned to the kitchen.

Two seconds later he was calling again, this time to make sure I was toasting the white bread.

"Toasting the white bread?" I echoed stupidly. Mrs. Rodgers, I was informed, declares that no white bread ever makes its way to her table without being toasted.

Since then I have taken the trouble to keep all the gracious living tomes apart from his various piles of mystery story collections.

The book on fanciful table settings, should he decide to peruse it, could start some real trouble around here.

I do make a point of keeping the milk cartons off the supper table but the kids' insulated mugs obtained with two chicken noodle soup labels and 50 cents are not precisely in a class with bone china or even stoneware for that matter.

And there's a table cloth on the kitchen table now after I discovered that it wipes up cleaner than the formica top which is inclined to streak. It is plastic, however.

Probably the ultimate blunder against true elegance is that we almost always eat in the kitchen. The blue-green tweed of our dining room rug is good about hiding marks from chocolate cake crumbs, grape jelly and stomped on peas. But not even it takes kindly to the nightly occurrence of spilled milk.

COMMENT FROM ROME

Housecleaning at the Vatican

By PATRICK RILEY
(NC News Service)

Vatican City — (NC) — During the early 1950s a top official of the Papal Secretariat of State was often heard to muse aloud that Vatican City should be a model state. Now, as Pope, he is trying to do something about it.

But while this housecleaning is in progress the Vatican is beginning to "look like the Casbah." (The simile fell from the lips of a despairing Vatican official.)

The dirty linen so far exposed to public gaze includes the theft of tickets to the Vatican museums, illegal sale of gasoline coupons that permit Vatican employees to pay about half what they would have to pay on the Italian market, and the holding of Vatican citizenship by those with no right to it.

That the Pope's agents have orders to be scrupulously impartial is demonstrated by the fact that two of the Pope's best friends have already lost Vatican citizenship.

The chief superintendents of this housecleaning are Archbishop Giovanni Benelli, substitute secretary of state, and Prince Giulio Sacchetti, president of the Council of Vatican City State.

Archbishop Benelli's growing reputation for severity is probably due, in part at least, to the requirements of this task. Or perhaps the Pope chose Archbishop Benelli for this task pre-

cisely because it requires a certain severity, a quality not easy to find among the mild and open-hearted Italians.

The average Italian would consider it pettifoggery to strip a man of Vatican citizenship merely because some rarely read regulation says he no longer has a right to it. Vatican citizenship means freedom from many of the ordinary anxieties of life. It means exemption from Italian income tax. It means freedom from import duties and sales taxes and road taxes, and in many cases, free housing.

But under the new and stern policy laid down by Pope Paul, even such a trusted and time-proven confidante as Archbishop Sergio Pignedoli has lost Vatican citizenship. The same has happened to Archbishop Mario Erini, like Archbishop Pignedoli an old friend of the Pope and like him a high official of the Holy See. They were no longer entitled to Vatican citizenship because they had left the diplomatic corps for new assignments.

In all, about 15 persons have lost Vatican citizenship in the past year.

Under the Pope's policy the Vatican's immunity from import duty can no longer be used by high-ranking ecclesiastics who have no legal right to it. The letter of the law is enforced.

Gasoline can be purchased at it costs a block away in Italy, the Vatican pumps at half what

Thus when the new policy came into effect, Vatican officials had part of their work prefabricated: closer checks on identification cards at the gasoline pumps. They discovered that coupons were being assigned directly to nonexistent religious orders. Two employees of the State Council office have been removed.

Another serious discovery was that tickets to the Vatican museums had been stolen in blocks. With the price of admission at 500 lire (about 80 cents) and visitors numbered in the hundreds of thousands annually, the loss to the Holy See could be very substantial. At last report, the loss had not been reckoned. But a high official of the museum was at home "ill," and his replacement had already been found.

Part of the system elaborated by the author or authors of this theft was to adjust the number of free admissions to the museums (such as for students) to compensate for the missing tickets.

Another abuse at the museums was the pocketing of fees for the taking of photographs. The fee is 20,000 lire (about \$32) per photograph.

In order to become a Vatican state employee, a candidate must belong to "an honest and religious family." He must not be a member of any "association or political party contrary to the Church's doctrine or discipline." His "religious, moral and civil conduct" must be "good."

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