## OUBLE-CROSTIC

## Number 157

## by Thomas H. Middleton

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ctions:

ou've never solved one of these es, it will probably look much more ult than it actually is. If you can anonly a few of the WORDS correctly, e on your way to solving the puzzle. n the numbered blanks of all the DS you can guess and write the let-f each numbered blank in its correidingly numbered square in the ram. The letters printed in the upper-hand corners of the squares indicate what WORD a particular square's comes.

diagram, when filled in, should read juotation from a published work. The squares are the spaces between s. If there is no dark square at the of a line, a word may carry over to the elow.

first letter of each WORD, reading n, will spell the name of the author the title of the work from which the

should find yourself seeing words phrases taking form in the diagram; ou can work back and forth, from DS to diagram and from diagram to DS, until the diagram is filled in.

er to Double Crostic 156 appears on page 6.

	WŐF	RDS								CI	UES	WOR	RDS							
k	22	52	71	86	104	121	171	183		N.	Scrap, fracas, ruckus, rumpus	90	118	132	145	155	35			
r less	193	31	74	101	144	157	187	203		0.	American painter ("Christina's World"; full	96	201		54	79	11	6	37	135
ncific islands, nt milky juice		10	57	83	63	91	110	134			name)								141	149
d or sublime	158	177	67	82	133	150	166	191		P.	"When he is gone his way, then he" (Prov. 20:14)	55	127	84	114	136	159	167	38	
	14	151	195	39	69	95	115	30	47	Q.	One of the Graces	184	130	-36	147	61	174	163	140	10
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e of the aving flowers olatile oil mery (comp.)		107	152	198	172	13	70	162	51	R.	Village near Stratford-on- Avon; birthplace of Anne Hathaway		98	12	156	185	5	77	59	
west of									120	S.	"A forted residence 'gain: of time" (2 wds., Measure for Measure)		100	87	45	186	17	128	192	
nake ranging at Lakes to		194	97 	124		2 81		106	200	T.	Scattered over with thing set at intervals; decorate	s <u> </u>	173	34	27	103	204	108		
al Lares IU	•	10	20	43	00	01	00	100	200	ບ.	with nailheads, etc. Disengaged	21		148	113	50	182		138	10
ndition wd.)	56	178	33	- <u>-</u> 80	196	92	29	48	105			21	J	140	115	50	102		100	
						139	19	66	116	V.	Dishcloth gourd; vegetable sponge	18		72	154	165				
	168	181	42	85	112	16				W.	Withholds employment from (employees) in orde	er 122	40	143	58	123	137	68	176	
or, critic, Ier Sesame and	46	75	99	117	199	119					to gain concessions (2 wds.)									
used in			100			400				X.	Spanish dramatist and statesman (1832–1916; Folly or Saintliness; Nob		188	43	93	109	160	180	179	16
ıg (2 wds.)	76	89	190	8	25	120	20	44 -	125	Y.	Prize 1904) Defamatory faisehood								464	
78	64	131	7	73							published for political effect	65	129	142	78	111	23	146	104	79

## THE BACK DOOR

Letter to the New Pope

OLY FATHER, Pardon my presumption, but I am concerned. The Roman Catholic Church is in trouble. For centuries the guarantor of social and emotional stability of millions, it is increasingly viewed as disputable, dispensable, anachronistic. Your predecessor's stand against birth control proved bewildering, even traumatiz-ing, to those who took it seriously, and unconscionable to anyone concerned about the impoverished and overpopulated corners of our planet. Likewise, Pope Paul's insistence that wretched and contaminating marriages were preferable to divorce seemed unnecessarily hurtful to the lives of children as well as parents.

Decline is, of course, in the nature of things, for institutions no less than individuals. Perhaps the erosion of the Church's influence, membership, and endowment is simply an unalterable fact of life, God's will. But I don't believe it. Men built the Church; men can rebuild it—and should. For while gov-

ernments have made progress satisfying the physical needs of their citizenry, the Church is one of the rare institutions whose purpose is to minister to emotional needs. Without a powerful and persuasive Church, more and more souls will founder on the eternal questions: Why were we born? And, if there was a good reason to be born, why, then must we die? Psychiatry, with its relentless focus on the self, is not a sufficient substitute. Neither is community, in our increasingly unsettled world. Neither is hedonism, despite promoters' promises. The Church's answer to these eternal questions is one of the few that have proved satisfying to generations of both brilliant and ordinary souls. If Man did not have the Church, he would have to invent one, and no modern invention is likely to approach Christianity's moving and time-honed Gospel.

In previous, more hierarchically minded centuries, the Church was able to dominate the lives of its members. But today, the Church is a choice, one



of innumerable ways to spend one's time and money. As never before, the Church must compete for awareness and attention, must make its potential worshippers realize that the Church offers what they are seeking. Christ enjoined his disciples to seek converts. In America, the modern method of converting is marketing. The proof that one can successfully market religion is too plentiful to ignore. All manner of swamis and pop religionists parlay third-rate myths into millions. Slick preachers from instant sects infest the airwaves. While the Church should never sell itself with a jingle, like a bar of soap, neither can it afford to stand by while its potential members and their dollars are being captured by competitive creeds. Power lies in numbers-of members and dollars. Shocking as it may sound, I would recommend that your American representatives seek the counsel of a smart ad agency.

I would also recommend, Holy Father, that, where possible, you avoid committing the Church to losing battles. This may sound like a recommendation of pusillanimity; it is not. Where necessary-and you are the only judge-make a stand. But no reputation, including yours, is well served by repeated defeats. I hope your conscience will allow you to support birth control and test-tube pregnancies, for they belong to the future. I would also ask you to stop treating women as inferior beings, incapable of administering the Sacraments. In respect to the celibacy of priests, I would vote to continue it; their work deserves singleminded attention. Regarding the liturgy, I would say, don't alter it too much. One of the Roman Catholic Church's greatest assets is historical continuity; there is solace in hearing familiar phrases incanted year after year.

I wish you success, Holy Father. The more powerful the Church becomes, the greater will grow your opportunities to exert a humane and peaceable influence on these fractious times. The more souls your Church gathers under her wing, the fewer will be the anxiety-ridden and aimless souls haunting the streets. As you accept the pallium and the ring, perhaps no man alive stands a greater chance to do good in the world. Godspeed.

-CARLL TUCKER