



Nazareth students Denise Lasek, Tracey Ponticello and Paulette Chatman are ready for the annual magazine sale.

## Nazareth Gears Up For Magazine Drive

Nazareth Academy's third annual magazine drive is scheduled from Feb. 1 through Feb. 14.

### CHARISMATIC MASS

A Charismatic Mass will be celebrated at 7:30 p.m., Friday, Feb. 8 at St. Cecilia Church, 950 Lake St., Elmira. The Mass is sponsored by the Charismatic Renewal Groups of the Elmira area, and all are welcome to attend.

According to school spokesperson, Sister Carol Cimino, the drive involves the sale of over 200 magazine titles and nets the school 40 percent of the gross sales.

Proceeds from the drive go toward the school's operational expenses and students will earn prizes for extra effort and salesmanship.

### Fr. Albert Shamon



Word for Sunday

### Famous Speeches

Sunday's Readings: (R3) Mk. 1/14-20. (R1) Jn. 3/1-5, 10. (R2) 1 Cor. 7/29-31.

Last year's political campaign with its whirlwind of rhetoric — debates, platforms offered, promises made, opponents criticized — may have left us somewhat deaf to speeches.

However, in Sunday's Liturgy, we hear two famous speeches by two famous speakers. The speakers are Jonah and Jesus. Jonah packs his speech into eight words: "Forty days more and Nineveh will be destroyed." No rhetorical jargon. Nineveh has 40 days to get its penitential act together. They hear. They believe. They act.

Jesus picks up where Jonah left off. His inaugural address begins with 21 words: "This is the time of fulfillment. The reign of God is at hand! Reform your lives and believe in the gospel!"

Jonah was negative. Jesus is positive. Jonah spoke of destruction; Jesus, of fulfillment. Jonah proclaimed bad news; Jesus, the good news of the gospel. Jonah is the most successful preacher of the Old Testament — he gets instant results. Jesus is a triumphant failure — he wins a few, loses a few, and still keeps trying. Jonah is a one-man show; Jesus calls others to follow Him. A fish hooked Jonah; Jesus' followers are picked to be fishers of men.

Though Jonah and Jesus seem so different, yet both of them issued a call and asked for a response.

We might say there are three different responses to the call.

Guilty people respond immediately, like the Ninevites, because they are

afraid of what will happen to them if they don't. Such a response is not to be sneered at, even though it is not wholly adequate. "The fear of the Lord is the beginning of wisdom." Guilt is primitive, but it can be the beginning of a return to God. There comes a time when God's sinful, stiff-necked people have to be told in no uncertain terms that God is still a God of justice and is quite capable of blazing anger. The fires of hell have lit up the road to heaven for more than one saint.

Some people simply wait, like the Galileans, not out of defiance or fear, but just out of lack of interest. That is why the call to the gospel has to be repeated many times. Thus Paul warned Timothy, "I charge you to preach the word, to stay with this task whether convenient or inconvenient... constantly teaching and never losing patience." C.G. Jung once said, "Some go willingly, others are pushed." Paul had to be pushed.

The best ideal response is that of those who answer the call consciously, like Peter, Andrew, James and John. Aware of their guilt and aware of their indifference, they strive to purify their response to the invitation. In Mark's gospel the failures of Peter, James and John get special attention: the ambition of James and John and the denial of Peter. They fail, but not forever! After their failures, they are told to meet the risen Jesus in Galilee. He comes whenever they fail to reassure and strengthen them. Ultimately there is the victory.

The best news of all, therefore, is that we are not alone when we seek to respond to God's call. The risen Christ is with us all days, in every Mass, to prod us and empower us. That fact is what makes all the difference in the world.

## TELEVISION

# PBS True Spy Drama Termed Superb Depiction of Venality

By Henry Herx

New York (NC) — The amoral world of international espionage is re-created faithfully in "Man from Moscow," a three-part series airing Feb. 1, 8 and 15, 9-10 p.m. EST on PBS.

The dramatization is based on the autobiography of Greville Wynn, a British businessman whose travels in Eastern Europe served to cover his activities as a courier for British military intelligence.

It recounts Wynn's role in one of the most significant intelligence coups of the Cold War — penetrating the security of the Kremlin through a highly placed Soviet military informant.

The officer was Col. Oleg Penkovsky of Soviet military intelligence, who began passing information to the West in the early 1960s.

An invaluable source, Penkovsky gave not only the detailed plans for such Soviet operations as the Berlin Wall and the missile bases in Cuba, but also about Moscow's strategy and military capabilities.

Within two years, Penkovsky and Wynn were in the hands of the Soviet secret police and forced to cooperate in the 1963 staging of a show trial for the world's press.

Penkovsky received the death penalty and Wynn later

was exchanged for a Soviet spy.

Knowing the outcome of this Cold War incident in no way detracts from the tension and suspense of the dramatization. Everyone is playing for keeps in a "game" in which there are no rules and the stakes are life and death.

What distinguishes this from others in the spy genre is its attention to the human dimension of its two principals.

Wynn (David Calder) is a loyal citizen doing what he considers his duty. Penkovsky (Christopher Roxycki) is a Russian patriot doing what he can to over-

throw his totalitarian government. Both are idealists and, although concerned about their families, are willing to risk their lives for their nation.

In contrast, the professional intelligence officers who direct their activities are presented as coolly detached careerists who care little about the means or the human cost of getting what they want. They are concerned about Penkovsky's safety only because if captured, Soviet interrogators would get from him all he knew about Western agents and intelligence operations.

The picture presented here of super-secret agencies and their petty, intramural rivalries — both Western intelligence services and Soviet ones — is not edifying.

Its final images are of Penkovsky's death and the unanswerable question of whether his sacrifice, and that of so many others, can be justified in the name of national security.

## BOOKS

# Exegete's Revelations

"Source: What the Bible Says about The Problems of Contemporary Life," by Father John L. McKenzie. The Thomas More Press (Chicago, 1984). 228 pp., \$14.95.

Reviewed by Father J. Michael Beers NC News Service

The name of Father John L. McKenzie is already well-known to American Catholics for his 40 years of service as a priest-scholar, though he tells us in "Source" that he dislikes the idea of hyphenated ministry.

From "The Two-Edged Sword" and "The Dictionary of the Bible," Father McKenzie established a well-deserved reputation for scholarship and for that very rare skill of relating the fruits of research in language, intelligible and popular, yet uncompromising of the truth.

We find that skill in no way dulled by the years, but amply evident in "Source," the first volume of "Basics of Christian Thought," a new series undertaken by the Thomas More Press.

As the subtitle of this book indicates, Father McKenzie is concerned with the application of Scripture to particular contemporary problems.

Too often his attitude toward contemporary problems is less critical than it is merely cantankerous; he is especially given to an anecdotal style at the expense of objective analysis.

Admittedly, he is not a disinterested, disengaged observer of the human scene. He has as much at stake in the resolution of contemporary problems as the rest of us, but that hardly justifies the frequent intrusion of mere opinion as though it were a papal pronouncement.

Papal pronouncements, incidentally, are often given short shrift if they fail to concur with the author's opinion. Along these lines, he criticizes "modern-day Docetists" for embracing what he terms their "heretical concept of the Institutional Church."

Certainly "Source" provokes many questions of the

reader, as its author has of himself: "I have not embraced causes uncritically for 40 years...."

### Sarah Child



All in the Family

### Crosswords Can Be Broadening

There are two schools of thought as to the educational value of crossword puzzles. One says that working crosswords increases vocabulary and expands general knowledge. The other that such puzzles deal in esoteric, monosyllabic terms (Ai — two-toed sloth) quickly memorized by buffs, used by puzzlemakers over and over again, and thus worth nothing.

I go along with the first school, for a number of reasons. Unable to remember an esoteric word with a recognizable root for more than five minutes, I have to look up the old faithfuls again and again.

This in itself wouldn't be particularly educational but, a la Sidney Harris, I invariably discover something new on my way to solving the clue.

This past week I was trying to find a synonym for killdeer. Before learning that it is a member of the plover family, a wading bird, I came across three other kinds of birds I'd never heard of before: nightjar, fuffit and yockel, the last of which also happens to be name of our neighbors. (New American Crossword Puzzle dictionary.)

I also learned, among other things, that Tripoli is not just the capital of Libya on the north coast of Africa, but also a silica-like substance used for polishing (Random House Dictionary of the English Language) and that Cosmo G. Lang was an Anglican archbishop (of York and later Canterbury) thus entitling him to wear a miter

(also mitre) which was the "topper" the puzzle asked for (Webster's Biographical Dictionary).

All these examples are from the Sunday Times puzzle, usually the most challenging and always the most fun.

A family project (though not by choice), the puzzle gets solved only after I have consulted the head of the house as to the sports questions and both him and the kids on the French clues.

Frequently when I have become sufficiently frustrated, I will toss the puzzle to my husband and ask him to take a crack. The dialogue usually goes something like this:

He: "Are you sure 39 down is villify?"

Me: "No. I guessed."

He (pedantic tone): "Why?"

Me: "I always do. Nothing ventured, nothing gained."

He: "Yeah. Well you messed up the whole right hand corner."

Me: "That's why I use an erasable pen."

Obviously, I never work a puzzle in one sitting, although once I came close to it. We were flying home from Italy and with the next serving of vino and pasta several hours away, I whipped out an unsullied crossword.

I began filling in the squares with a speed that amazed and delighted me. Quite clearly the trip had broadened me in more ways than one.

Halfway through, I read a clue which suddenly was too familiar, the answer too easy. A glance at the date on the top triggered my memory. A month or so before, we had had, for some reason, two copies of the same Sunday Times, the puzzle of which I'd already worked.

## Vatican II Review

Continued from Page 1  
secretariat, and create a synod committee, consisting of representative bishops from around the world, to sort-out and help select future synod topics. The pope agreed to those requests and put them into effect.

The 1969 synod also clarified the place of collegiality and the role of bishops' conferences in the church, reinforcing these institutions against conservative arguments that they were threats to papal authority and primacy.

Besides that extraordinary synod, there have been six "ordinary" synods of the world's bishops, in 1967, 1971, 1974, 1977, 1980 and 1983.

A third type of synod, called "particular" or "special," is meant to deal with problems in a particular region. Only one of these has taken place — the January 1980 special synod of the Dutch bishops to resolve deep divisions in the Dutch church.

In his first major address as pope, to the world's cardinals still assembled in conclave on Oct. 17, 1978, Pope John Paul declared an intention to strengthen col-

legiality, or the shared authority of the body of bishops in teaching and governing the church, and the structures through which collegiality is expressed.

Speaking of the continuing implementation of Vatican II as the central agenda of his papacy, Pope John Paul said:

"In a special way we urge a deeper reflection on the implications of collegiality... Collegiality undoubtedly means that there will be appropriate development of those bodies, sometimes updated, which can secure a better union of heart, of will, of activity in building up the body of Christ which is the church. In this regard, we make special mention of the Synod of Bishops, first established before the council came to an end by that man of immense genius, Paul VI."

The 1985 extraordinary synod, which is to conclude on the 20th anniversary of the closing of the Second Vatican Council, could mark a significant stage in translating into reality that aim which Pope John Paul expressed at the beginning of his papacy.