

Fr. Albert Shamon



Word for Sunday

**Darkness And Light**

Sunday's Readings: (R3) Mt. 4:12-23. (R1) Is. 8:23-9:3. (R2) 1 Cor. 1:10-13, 17.

Darkness and light are common symbols of good and evil. In World War II there were blackouts all over the Western world — street lights were turned off and windows were covered. A popular song was, "When the lights come on again, all over the world."

When Isaiah wrote Sunday's first reading, darkness had come upon the northern Kingdom of Israel. The land once inhabited by the tribes of Asher, Naphtali and Zebulun was overrun by powerful Assyria. Some of its people were deported; the rest lived under the cloud of occupation — they walked "in darkness."

Isaiah, to give hope to his

countrymen, foretold that the lights would come on again. And the restoration, he prophesied, would begin precisely where the disruption had started — in Galilee, the land of Zebulun and Naphtali.

For Matthew, Jesus fulfilled Isaiah's prophecy. Jesus was the great light who made all things clear and all roads safe and brings joy like that a farmer feels at harvest time.

Matthew shows Jesus' ministry as beginning in Galilee. That was a good place to start. At the time of Jesus there were 204 villages in Galilee having a population of at least 15,000 people. That meant there were over three million people in an area that was only 50 miles from north to south and 25 miles from east to west.

Then, too, the Galileans were a people most open to a

new message. Galilee was called "heathen Galilee," for two reasons. First, the country was surrounded by heathens: Phoenecia on the west, Syria on the north, Decapolis on the east, and Samaria on the south. Then, too, its population was a mixed one of Jew and heathen. As a result, its people were open-minded, so much so that the more orthodox Jew of Judea branded them a "people living in darkness." Never did they believe Israel's deliverance would come from such a people.

The synagogue, too, was also a good spot to start the good news. The synagogue service lent itself to a new preacher. It consisted of prayers, scripture readings and an address given by anyone who had anything to say. Naturally, Jesus, because of His popularity, was called upon again and again to speak at these services.

The fact that Matthew used the term "their synagogue" reflects the time when Matthew was writing. He wrote about 85 AD when there was a definite break between Jews and Christians. The Jews of

Jarinnia had interdicted Christians as fallen-away Jews. Matthew countered with his gospel to prove to them that Jesus was the long-awaited Messiah, since He fulfilled the prophecies like the one in Sunday's gospel.

Johnnie was in the third grade. Jimmy was in the second. They lived in the country about half a mile apart. Often they played together after school. One afternoon they played later than usual. It got dark, a storm blew up; there was rain, thunder, lightning. Johnnie had no one to take him home. He stood on the porch, frightened and afraid to start out alone.

Then a light appeared. It turned into the farm where Johnnie was stranded. His big brother Bill, with a flashlight and their dog Rex had come to light Johnnie home.

Christ came like a great light, to pierce the darkness. In the Response we pray, "The Lord is my light and my salvation." We might ponder and ask ourselves, "How is Christ a light to me?"

**Singleness Adventure At Cenacle**

"Adventure in Singleness" is the title of a special retreat which will be offered at the Cenacle Feb. 13-15. Father Paul Hansen, CSSR, superior of the Redemptorist Provincialate in Toronto, will lead the retreat which focuses on awakening and encouraging Christian single people to know who they are as Christians and as singles today. Details and reservations are available by calling the Cenacle Ministry Office (716) 271-8755.

**Deaths**

**J.F. Donoghue**

Mass of Christian Burial was celebrated at St. Theodore's Church Jan. 13 for Jeremiah F. Donoghue who died Jan. 10, 1981.

Mr. Donoghue was a member of the American Legion Dowd Post 98, and the Electrical Union, Local 86.

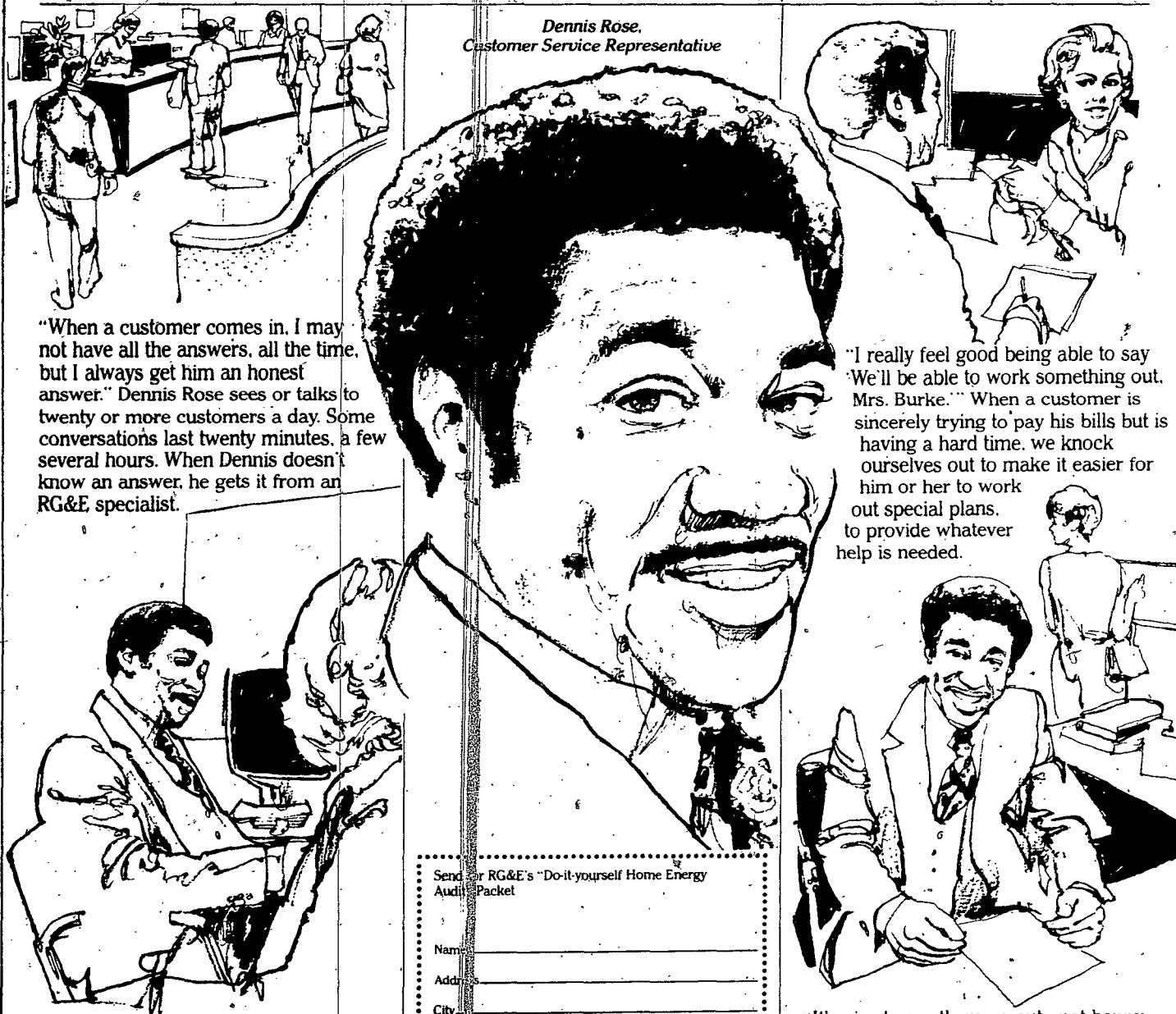
He is survived by his wife, Josephine C. Donoghue; a son Michael; a daughter, Amy; his mother, Amy; brothers and sisters, Mrs. Edward (Margaret) Blodgett, Mrs. Helen Mikel, William D., M. Joseph, and John M. Donoghue; as well as several nieces and nephews and aunts and uncles.

**D.J. Donoghue**

Funeral rites were celebrated at St. Monica's Church, Jan. 14 for Daniel J. Donoghue who died Jan. 11, 1981.

A veteran of World War I, Mr. Donoghue is survived by his wife, Amy; his children, Mrs. Margaret (Edward) Blodgett, Mrs. Helen Mikel, William D., M. Joseph and John M. Donoghue; 13 grandchildren; two great grandchildren; his sisters, Mrs. Margaret Coughlan of Ireland, and Mrs. Nora McCarthy of Elmont; as well as several nieces and nephews.

**"It's nice to see them go out—not happy all the time, but understanding."**



Dennis Rose, Customer Service Representative

"When a customer comes in, I may not have all the answers, all the time, but I always get him an honest answer." Dennis Rose sees or talks to twenty or more customers a day. Some conversations last twenty minutes, a few several hours. When Dennis doesn't know an answer, he gets it from an RG&E specialist.

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"Every person is a special individual with a special problem... and you treat them accordingly." With inflation eating into everyone's income, a lot of customers come to Dennis to try to work out special bill paying arrangements. Or cut their energy waste. It's his job to listen. And help.

"It's nice to see them go out—not happy all the time, but understanding." High bills don't make anyone happy. Not even RG&E employees like Dennis who pay full undiscounted energy bills, just like you. With hard times upon us, you may want to know more about bill paying programs and efficient energy use. If you do, Dennis and RG&E can help.

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