

# Keeping a Promise Is a Labor of Love

By Joan M. Smith

A promise to the Lord and nine years later — 100 afghans created and given to various charities and organizations. This has been the task of Fred Keating, a long-time friend of Father Robert Collins who gave the clue to the Courier-Journal about this marathon achievement. And although, at long last, Keating is completing number 100, he vowed he isn't quitting yet. He intends to make 50 more.

At 62, Keating is a cheery person. "You can't cut it," he said, "if you haven't a sense of humor." And he has managed to maintain his through setbacks like a recent illness and burglary. But back to the afghans. He admitted that there had been tedious times when he would put the work away and forget it, but would eventually return to the project.

Most of the afghans, he said, are twin sized with floral patterns done in a double crochet stitch. Each of the afghans has a dedication: to the Sacred Heart, with the work done in white and shades of red; the Holy Family, done in pink, blue and white; St. Anne, done in a rainbow of colors; and Our Lady (Keating has an intense devotion to the Blessed Virgin Mother), in blue and white. Destinations for his handiwork have been the Dominican and Carmelite convents, St. Mary's Hospital, and Catholic churches throughout the diocese.



Fred Keating works on his 100th afghan, which is being donated to the Seton Sale.

Keating attended Sts. Peter and Paul school here in Rochester, went to Madison High School and then to Jefferson Business School. He learned floral design from working for various florists in the area. "Without pay," he commented.

Aside from his crocheting, Keating has taught himself to sew, and to play the organ; and he admitted to being a gourmet's cook. But no matter the diversion, he tenaciously sticks to his main occupation — that 100th afghan.

## Insights in Liturgy

### PLAN . . . To Be Resourceful

Today there exists an abundance of material (written and/or recorded) on any given topic. Sifting through this material is a gigantic task. Determining the essential from the superfluous is, to say the least, time consuming. In an effort to save parishes time, energy and expense in compiling resources for worship, the Liturgy Office maintains an up-to-date library. By taking advantage of these resources, parishes can avoid the "trial and error" method of choosing the best possible materials, and choose only that which fits the community's needs.

Books and catalogued periodicals covering the general background and history of liturgy, liturgical planning and preparation, and information and ideas for specific types of celebrations can be found on our library shelves. These shelves are also stocked with pertinent liturgical documents as well as copies of the rites for celebrating the sacraments.

Our files overflow with information from other dioceses outlining programs and celebrations of the liturgical seasons, addressing liturgical ministry, etc. The topical file alone is worth its weight in gold. Covered are such topics as Anniversary Liturgies (wedding, parish, religious communities), In-

stallation Liturgies (parish councils, new pastors, liturgical ministers), Youth Liturgies, Ecumenical Liturgies, etc. Other major areas include Ritual-Sacramental (everything from pre-Baptismal information to Funeral-Wake Services) and Seasonal (Advent/Christmas, Lent/Holy Week/Easter). Some of this has been collected through the generosity of the parishes who share the results of their research and planning with us; the rest is a result of sifting through piles of information in the form of advertisements or complimentary copies mailed to the office over the years from publishing houses and other dioceses.

Magazines are a useful tool — yet it is sometimes difficult to decide which would be the most beneficial investment for parishes. The Liturgy Office subscribes to six major liturgical magazines and receives several others on a complimentary basis. Back issues have been catalogued according to topic and are kept on file. With all this information at their fingertips, it shouldn't be too difficult for individuals or parish groups to determine what best fits their needs.

Music resources are a very important part of our work. The office is proud of its collection of hymnals, songbooks, sheet music and music references, including the new edition of "The Music Locator" which is used for tracking down obscure or hard-to-find music. Although the majority of this material is available for use in the office only, some sheet music and

other materials may be lent out and there are books and pamphlets for sale.

Tracking down copyright information is part of the service offered by the office. This information can be obtained through a simple telephone call (716 — 328-3210) for a search concerning the music for a particular celebration, or, for a longer project (such as researching copyrights for a parish hymnal) the staff would be happy to make an appointment with parish representatives and guide their work to completion.

Communication is another important facet of our work. For this we rely on our publications. "Liturgy Resources Newsletter," a quarterly journal published by the office on a subscription basis, covers a variety of topics in contemporary liturgy. "Living Liturgy," a one-sheet, single-topic bulletin published eight times a year, is sent free to parish staff members and liturgy personnel. This weekly column, we understand, is clipped and saved for future reference by many parishes. And we also use ad hoc booklets and timely information on topics of concern.

This column, and last week's, introduces, or re-introduces, readers to the resources and services of the Liturgy Office. Being efficient, organizers of time, personnel and expenses is an invaluable characteristic of the ministry of liturgy planning. Leading the people of God to a fuller awareness of their ministry as participants and reflectors of the kingdom is the ultimate goal. Resourcefulness in planning is the key.

Fr. Louis J. Hohman

The Open Window



### Sinatra's Annulment

Dear Father,

This is something I should like explained to me. I always thought Frank Sinatra and his first wife were married by a priest. When he left her she never married again. Now I read that Frank came back to the Church, and that there was no first marriage. I also read where his first wife couldn't understand it herself. There has been no explanation about why this was. I have nothing against Frank Sinatra and I'm glad he could come back. As long as he's a public figure, shouldn't we know the reason he was allowed to come back?

(Signed) M.M.

Dear M.M.,

I am not familiar with the story that Frank Sinatra has come back to the Church or that he married someone else in the Church. I am quite sure from a priest friend who was very close to Sinatra that he was married to Nancy in the Church. The problem however is not whether he has returned and not whether we should know it.

The problem is a matter of trusting the Church officials that they will not make exceptions in the case of the famous and not allow the same things for the poor and the unknown.

For many years it was thought that the Church favored the wealthy and I can guarantee you that simply is not true. I would be among the first to complain loudly if it were true. There are numerous cases handled by diocesan tribunals exactly like the one that apparently involved Sinatra. Most of them involve people who are unknown and not wealthy.

Finally, I think there is some matter of charity involved here in not only respecting the honesty and integrity of Church officials, but also in respecting the

privacy of even a public figure in matters that pertain to his private life. I thank you for your question and hope that this will be a satisfactory answer. God bless you.

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**THOUGHTS TO CONSIDER**

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When someone dies, the two to four-day period of the funeral begins. The first formal acknowledgement is the wake — or viewing of the body of the deceased. This visitation period, usually in the funeral home, is of great emotional value to the family of the deceased. By your presence and comfort, you express to the family how much their loved one meant to you, and how much they will be missed. This visitation is followed by a funeral service which is, for many, a time of spiritual reaffirmation.

Following the funeral service, the body is committed to its final resting place in a grave, mausoleum, or crematory. The days of the funeral serve several purposes — to help the family accept the fact of the death, to allow friends and relatives to express their sympathy and, finally, to become a final tribute to the deceased.

There is no single prescribed form for any part of the funeral — and the desires of the family are always given preference. If there are any questions we can answer about our services, we would be glad to do so.

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