By FATHER ROBERT J. KENNEDY

Dressing Up To Celebrate

ST/ IN

The Church has always handled with special care, not only the central acts of its sacramental life, but also the objects and articles associated with these acts. Such reverence was given because of the holy nature of the events during which the particular objects were

Liturgical vestments have always held a special fascination congregations and artists alike. This was true to such an extent that vestments became objects of beauty in themselves and distracted from the beauty of the rites they were meant to serve. So it was no surprise that the reforming hand of Vatican II would touch liturgical vesture, and call it back to its former dignified place. However, the vestments one sees these days may not necessarily be what the reform had in mind.

The function of vest-

ments (alb, stole, chasuble, dalmatic, cope) at liturgical celebrations is twofold: they are meant to show forth the ministry of the person wearing them and they should contribute to the overall beauty and dignity of the rites.

In exercising their ministry as the Body of Christ, the members of the Church do not all have the same function. This diversity of ministries is reflected in the liturgy, the summary and identifying acts of the Church. The first function of vestments then is to symbolize the diversity of roles and ministries within the liturgy and the Church. For example, the stole is the sign of ordination, but the priest wears it around his neck and the deacon over his shoulder, thus distinguishing the distinct ministries within the call to Orders.

In this function liturgical vestments are Christian symbols; they do not need Christian symbols. The General Instruction of the Roman

Missal categorically states: "The beauty of the vestment should derive from its material and form rather than from its ornamentation."

Vestments are clothes. not decorative costumes. They should be in keeping with the dignity and beauty that characterize the liturgical action as a whole. Just as a new Easter outift says this day is special, so the liturgical vesture says we are doing something special. This celebration is an important moment, a holy event of this people, and our "clothes" ought to be a visual statement about

Vestments that suit our time and culture do not necessarily have to be trivial, silly or cheap throwaways. Neither does "best" mean outrageously expensive. Made of good materials. of our time and culture, vestments should be simply and honestly beautiful; they should possess the strength and vitality of style that the liturgy itself embodies. They should be carefully and attractively tailored.

In light of this, there is a special concern for the alb when it is worn by itself. The alb is the vestment common to all liturgical ministers (allowing for cultural adaptations), but it should not be common in appearance. It is not sufficient to pull just any old alb from the sacristy closet, since most are meant to be flimsy underclothes for a chasuble. Most hang on people like potato sacks, no matter how they are tied. Attractive, simple, well-tailored albs are now available that are meant to be worn by themselves or. with a stole, and they should be.

Liturgical vestments, like all the other things that accompany the worship of the community, are meant to provide a welcome environment for the people's prayer. As the work of our hands, they are already an object of holiness and an offering of praise. But in the contest of the liturgy they simply help to draw us more fully into the mystery of God who created us, God who became one of us, God who enables us to become like him, clothed in his glory and light.

Enrollment Up At Nazareth College

A 19 per cent increase in the number of full-time undergraduate students at Nazareth College this fall has helped boost the college's total enrollment to an all-time high for the second consecutive year, according to Robert Kidera, president.

undergraduate enrollment from 1,024 to 1,220 is the major factor in the expansion of the student population which also includes 460 continuing education undergraduates and 1,025 graduate students.

This Fall's enrollment has climbed to 2,705 students compared to 2,658 last year. An increase in full-time

Kidera called attention to the 15 per cent increase in the size of the freshman class (from 293 to 338).

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Chapel **Dedication** Sunday

Good Shepherd parish in Henrietta has a new "chapel" four times the size of the church, in terms of seating

Bishop Joseph L. Hogan will dedicate the chapel at 12:30 p.m. Mass Sunday, Oct. 1. Everyone is invited.

The new facility, designed not only for liturgies, but also for large meetings, concerts, plays, etc., has 950 seats. It replaces a 700-seat basement chapel provided in a 1964 addition to the school building. It has been in use since Aug. 13, when the copastors, Fathers Roy Kiggins and Robert Miller, celebrated the first Mass there.

The designer used part of he original chanel area and added a two-story space for sanctuary, choir and organ. An acoustical ceiling rises in a sweeping curve, and the ribbed curve is repeated in the design of altar, lectern and tabernacle. These were made by William Keyser of Rush, a professor in the School for American Craftsmen at Rochester Institute Technology.

Robert Macon, parishioner, was the architect. Fantacci Construction, the general contractor, is headed by another parishioner, John

The room is air-conditioned and carpeted. It has a wheelchair ramp in one of the two entrances. All sanctuary furnishings are movable, and there is a new organ, a gift from the Rosary-Altar Society.

The original Church of the Good Shepherd will continue to be used. Built in 1911, and renovated by parishioners in 1974, it seats 240 people.

James Morris was chairman of the chapel expansion committee A 1977 fund drive was directed by Robert Carmen, Mary Ann Hill and Julian Niedbala

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