



Our Parish Community

July 17, 2022

Sixteenth Sunday in Ordinary Time (C)

Gn 18:1–10a

Col 1:24–28

Lk 10:38–42

Dear Padre,

Especially in the summertime, parishioners come to Mass dressed quite casually. Some wear shorts, sandals, old jeans, or gym shoes. What is proper church attire?

When I was a child, my father always wore a dress shirt and tie to church, my mother wore a dress, and my eight siblings and I were also impeccably dressed. Times have changed. We're a more casual society. That said, I think it's good for people to dress up for Mass. Parents need to set an example for their children and get into the habit of wearing their "Sunday best"—even if it's Saturday evening.

The Church, being universal, doesn't have an official dress code.



"Appropriate attire" for the jungles of Brazil is different from that in New York City. We must be sensitive to culture and to financial situations. Also, what is inappropriate for Easter Sunday may be fine for a Saturday teen Mass.

Although not a mandate, in 2006 the US bishops issued a statement with suggestions for Mass attire: "As Christians we should dress in a modest manner, wearing clothes that reflect our reverence for God and that manifest our respect for the dignity of the liturgy and for one another" ("Happy Are Those Who Are Called to His Supper").

We should speak up when someone is dressed inappropriately, but do so in a kind, nonjudgmental manner. A sign in the back of church or an announcement in the bulletin may be a better alternative. Try something like, "Summer is here, but remember when you dress for Mass that church isn't the beach." We show respect at church events by our participation and in the way we dress.

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A WORD FROM Pope Francis

Jesus' response to Martha—when he tells her that there is only one thing that needs to be done—finds its full significance in reference to listening to the very word of Jesus...If we go to pray, for example, before the crucifix, and we talk, talk, talk, and then we leave, we do not listen to Jesus.

ANGELUS, JULY 17, 2016



Come On In!

Hospitality has been defined as entertaining your guests and caring for their needs. It is a gracious custom. However, in some ancient communities it was necessary for survival. Travelers were vulnerable to the climate and topography of an unfamiliar area, as well as to its inhabitants. Every stranger was a potential enemy. Conversely, the traveler might be a thief, murderer, or a spy sent ahead to reconnoiter his enemies. People had to be on their guard, and travelers never really knew how others would receive them. They could be robbed by their host, captured, enslaved, or even put to death.

FOR Reflection

- ✦ How might you offer your services to open-door projects of your parish?
- ✦ Most of us trace our family history back to immigration. How have you benefited from that form of hospitality?

To guarantee protection on all sides, a certain protocol of hospitality had to be presumed and observed. The host was expected to treat all travelers as guests, not as potential enemies. Such treatment was thought to neutralize any threat to the household. The traveler was expected to act as a guest rather than a threat, accepting the generosity of the host for necessary food, drink, and shelter. Such hospitality was a temporary arrangement, but it assured everyone of a degree of safety.

We see traces of this custom in the first reading from Genesis. Surprise! The visitors were no ordinary travelers. They were messengers from God. In the Gospel reading, Jesus was a guest in the home of Martha and Mary. Their hospitality flowed from love, not social custom. Furthermore, he was no ordinary traveler. Both readings encourage us to practice hospitality. You never know who might appear as a guest.

Sr. Dianne Bergant, CSA



"The Lord said to her...Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part."
LUKE 10:41–42