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Come spend time in  
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**ST ANN'S PARISH & ITS MISSIONS**  
PO BOX 2911, TUBAC, AZ. 85646 | 520.398.2646 | STANNSPARISH3@GMAIL.COM  
**SUNDAY, SEPTEMBER 1, 2024**

**22<sup>ND</sup> SUNDAY IN ORDINARY TIME**

He summoned the crowd again and said to them, "Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile." - Mk 7:14-15

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD. ©LPI



# St Ann's Parish & Its Missions

## Our Mission Statement

**As a Roman Catholic Church in the Diocese of Tucson,  
our mission is to spread the word of God. Our mission is to promote peace, love and unity  
to all the people of our community.  
The doors of Saint Ann's Parish and Its Missions  
are open to all who wish to enter.**

**Pastor**  
*Rev. Joseph Esson*

**Office/Parish Center (for all Churches)**  
2231 E Frontage Road  
Tubac AZ 85646-2911

**Summer Office Hours:**  
Monday– Tuesday–Thursday  
9:00 to 2:00  
Wednesday 10:00 to 2:00  
Friday 9:00–200

**Mailing Address only**  
P O Box 2911  
Tubac AZ 85646

**Church Address:**  
St Ann's—11 Calle Iglesias, Tubac, AZ  
Assumption Chapel– 17 Montosa Rd, Amado, AZ  
St Ferdinand's —17140 W Arivaca, AZ

**Tel: 520-398-2646      Fax: 520-398-3036**

Email: stannsparish3@gmail.com  
Website: www.stannsparishtubacaz.org

**Sacrament of Penance & Reconciliation**  
Please contact the parish office



**St . Ann's Parish**  
Sunday's at 9:00 a.m.

**Assumption Chapel**  
Sunday at 11:00 a.m.

**St Ferdinand's**  
Sunday at 1:00 p.m.

**Mass- St Ann's Parish**

Every Tuesday, Wednesday, Thursday & Friday at  
9:00 a.m.

## **Entrance Antiphon**

Have mercy on me, O Lord, for I cry to you all the day long.  
O Lord, you are good and forgiving,  
full of mercy to all who call to you.

## **Communion Antiphon**

How great is the goodness, Lord,  
that you keep for those who fear you

## **Prayer after Communion**

Renewed by this bread from the heavenly table,  
we beseech you, Lord,  
that, being the food of charity,  
it may confirm our hearts  
and stir us to serve you in our neighbor.  
Through Christ our Lord.

# Announcements/Events from St Ann's & Dioceses

## Adoration

Adoration of the blessed  
sacrament: Every 1st &  
3rd Thursday of each  
month, St Ann's Parish.



**Adoration Thursday, 4:PM to 6:PM**  
**September 5, 2024**  
September 19, 2024

## Important Reminder

Once you have received the host in  
your hand,  
Please **do not** step to the side and  
then consume it.  
You **must** consume the host **in front**  
of the Eucharistic Minister before  
heading back to your seat.



## Our Bulletin

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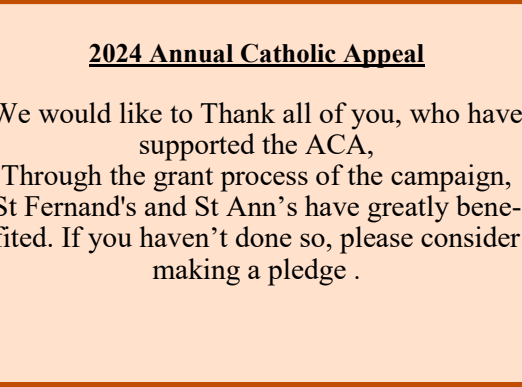
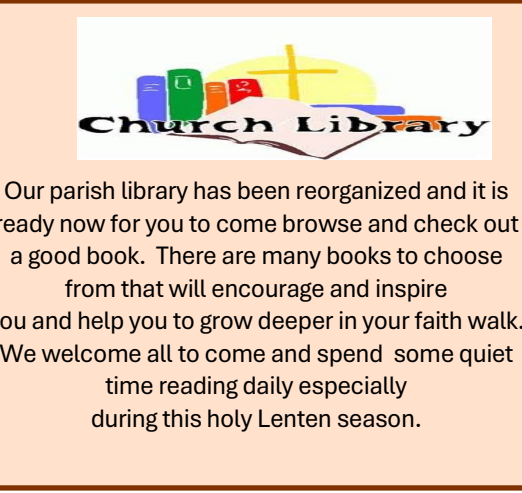
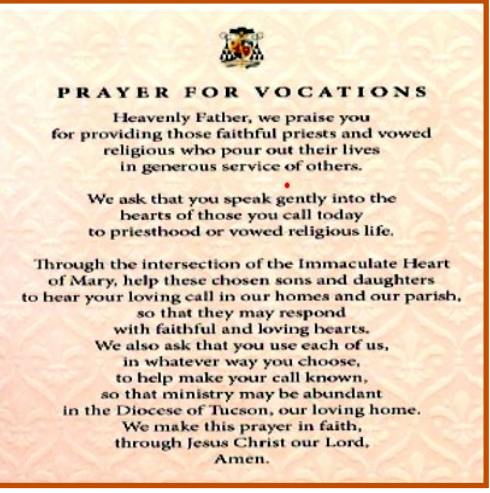
## Homebound Communion

For All St Ann's &  
Its Mission  
Parishioners  
that are in need of  
**Homebound Communion**  
brought to them, must first  
contact the Parish Office and  
make the proper arrangements.  
520-398-2646

## Safe Environment

We all have a duty to protect the  
vulnerable. If the abuse happened in the  
Diocese of Tucson, call the victim  
Assistance Program of the Diocese of  
Tucson at 520-623-0344  
(1-800-234-0344) and/or the Office of  
Child, Adolescent and Adult Protection of  
the Diocese at  
520-838-2513  
<https://diocesetucson.org/reportabuse>

**Saturday, September 7,2024**  
**Reparation Mass at 9:00 AM followed by**  
**Rosary**  
**Come and Join Us!**  
**St Ann's Parish**







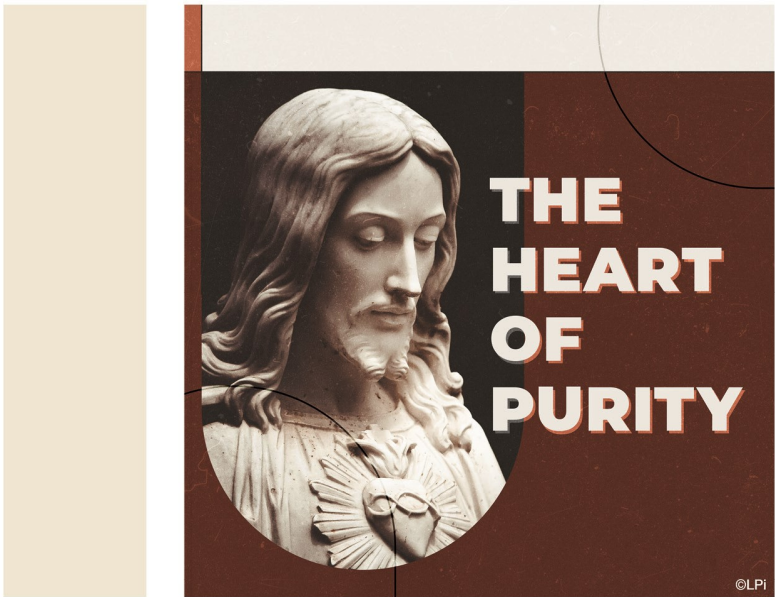


Readings for the week of September 1, 2024

- Sunday:**  
Dt 4:1-2, 6-8/Ps 15:2-3, 3-4, 4-5 1a/  
Jas 2:1-5/Jas 1:17-18, 21b-22, 27/  
Mk 7:1-8, 14-15, 21-23
- Monday:**  
1 Cor 2:1-5/Ps 119:97, 98, 99, 100, 101, 102/  
Lk 4:16-30
- Tuesday:**  
1 Cor 2:10b-16/Ps 145:8-9, 10-11, 12-13ab,  
13cd-14/Lk 4:31-37
- Wednesday:**  
1 Cor 3:1-9/Ps 33:12-13, 14-15, 20-21/  
Lk 4:38-44
- Thursday:**  
1 Cor 3:18-23/Ps 24:1bc-2, 3-4ab, 5-6/  
Lk 5:1-11
- Friday:**  
1 Cor 4:1-5/Ps 37:3-4, 5-6, 27-28, 39-40/  
Lk 5:33-39
- Saturday:**  
1 Cor 4:6b-15/Ps 145:17-18, 19-20, 21/  
Lk 6:1-5
- Next Sunday:**  
Is 35:4-7a/Ps 146:7, 8-9, 9-10 (1B)/  
Jas 2:1-5/Mk 7:31-37



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Gospel Meditation  
Encourage Deeper Understanding of Scripture

Purity isn't popular at the moment. Or is it? Look at a rack of health magazines or at popular podcasts. You'll see an infinite ocean of regulations and rituals of diets, intermittent fasting, morning sun rituals, intense juice detox practices, lists of dangerous foods, mental practices, as well as long lists of dos and don'ts for the proper cleaning of clothes, dishes, cars, houses, pets, and children. Like it or not, we long to be pure, clean, and without blemish.

This question of purity haunted people in Jesus' day, too. The Pharisees and scribes (the leading purity authorities of the day) criticize Jesus, asking, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" (Mark 7:5). Jesus responds by saying, "There is nothing outside the person that can defile him if it goes into him; but the things that come out of the person are what defile the person" (Mark 7:15). What does he mean, and how can it help us be pure?

We've probably all heard the somewhat shopworn interpretation that Jesus replaces the ritual, exterior notion of purity with a moral, interior one. Christianity is thus seen as a kind of moral re-tooling, as if religion doesn't make us pure. Good moral intentions do. But this doesn't take the rest of Jesus' ministry seriously enough, nor our obsession with purity. The better reading is that Jesus audaciously offers himself as the ultimate source of human purity — from *within* each human heart. Both our religious ritual practices and our moral actions are meant to flow from this encounter with Jesus the Lord. When we are in friendship with him, everything becomes pure for us.

— Father John Muir

(PRACTICING)  
CATHOLIC

The Word

On November 28, 1981, Alphonsine Mumureke was in the dining room at her high school in Kibeho, a small village in southwestern Rwanda. She heard a voice. It was a woman, veiled and beautiful. Alphonsine asked her who she was. "I am the Mother of the Word," answered the woman.

It was the first appearance of Our Lady of Kibeho, who would return to visit Alphonsine and two of her schoolmates over the course of the next eight years. She left with them an urgent call for repentance, along with a prophecy of the Rwandan genocide that would come to fruition in the next decade.

I have always found it compelling that Our Lady chose to identify herself in this way at Kibeho. *The Mother of the Word*. A title so simple and so concise, but so heavy with meaning.

"In the beginning was the Word..." says the Gospel of John in its opening lines.

But what is the Word? Is it spoken, or is it felt? Is it seen, written, heard? Is it shouted or whispered? Is it scribbled across pages that will one day dry and disappear? Is it carved into stone tablets, or on the nameplate above a cross? Is it poured over our foreheads? Is it set ablaze in a bush? Is it etched into our hearts?

It is all of these things, yes, but it is more, still. The Word is not something that is merely spoken. It is not merely written. The Word is something that is done. It is something that we must choose to do.

Our Lady of Kibeho lamented that this world "has neither love nor peace." "If you do not convert and heal your hearts, you will all fall into an abyss," she warned.

But how do we convert our hearts? What snatches us back from the brink?

It is the Word, spoken. It is the Word, carried out. Not just one, and not just the other, but both.

"Humbly welcome the word that has been planted in you and is able to save your souls." — James 1:21

- Colleen Jurkiewicz Dorman

Why do we do that?  
Catholic Life Explained

**Question:**  
As we celebrate Labor Day, can you tell me about Catholic teaching regarding labor?

**Answer:**  
One of the most important principles of Catholic social teaching is the dignity of work and the rights of workers. Four encyclicals address this foundational social teaching: *Rerum Novarum* (1891) by Leo XIII, *Quadragesimo Anno* (1931) by Pius XI, *Laborem Exercens* (1981), and *Centesimus Annus* (1991) by John Paul II. They address both the theology and dignity of work. In Genesis, God takes the initiative in creating the world, calling forth human beings to be faithful stewards of creation. We are thus formed to share in God's continuing creative activity by partnering with God in finishing the world and helping bring it to completion and fulfillment. From this perspective, work can be spiritually understood in terms of sharing in God's ongoing activity to build, create, and transform the world. Human beings are co-creators with God. This vocation demands self-discipline.

Besides an exercise in self-discipline, work is also the means by which we develop and fulfill ourselves. In work, we shape the world and our environment. Through work, we also shape ourselves. Pope John Paul II summarized this point in *Laborem Exercens* #6, "the value of work is not primarily the kind of work being done, but the fact that the one who is doing it is a person."

Labor Day offers an excellent opportunity to reflect on how we view work in light of our Catholic social teaching.