Pilgrimage of Our Lady of Zapopan to include Diocese of Grand Rapids

>> The U.S. pilgrimage of the icon Virgin de Zapopan a small, 10-inch statue affectionately named "La Generala," from Zapopan, Mexico will make its journey to the Diocese of Grand Rapids Aug. 24-25. The pilgrimage is part of a collaborative effort by the Grand Rapids Sister Cities International and the Sister City of Zapopan, Mexico. Diocesan pilgrimage events include:

Monday, Aug. 24

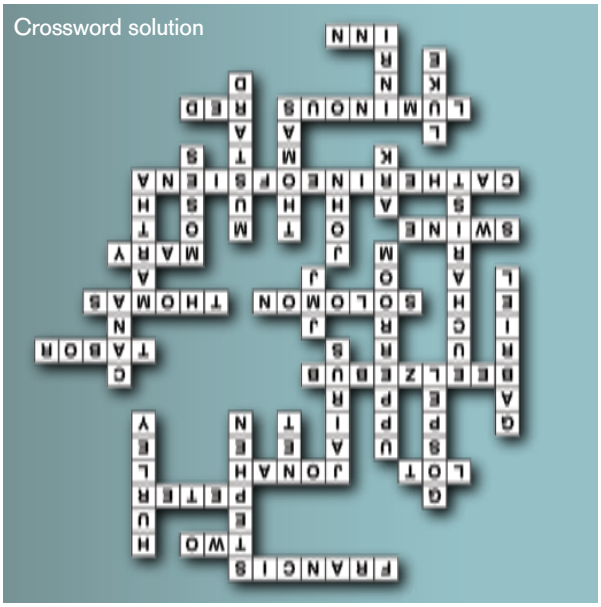
4 p.m. Arrival of pilgrimage from Milwaukee to St. Jean Baptiste Church, 1292 Jefferson St., and Muskegon.
5 p.m.-7 p.m. Reception and program at St. Jean Baptiste.
7 p.m. Pilgrimage departs Muskegon for Grand Rapids.
8 p.m. Pilgrimage arrives at Shrine of St. Francis Xavier & Our Lady of Guadalupe Church, 250 Brown St. SE, Grand Rapids.

Tuesday, Aug. 25

10 a.m.-5 p.m. Open visitation at Shrine of St. Francis Xavier & Our Lady of Guadalupe.
6 p.m.-7 p.m. Rosary at Shrine of St. Francis Xavier & Our Lady of Guadalupe.
7 p.m.-8 p.m. Mass at Shrine of St. Francis Xavier & Our Lady of Guadalupe.
8 p.m.-10 p.m. Concert, dancers, and singers at Shrine of St. Francis Xavier & Our Lady of Guadalupe.

The pilgrimage will return to Milwaukee on Aug. 26.

Crossword solution



Answers from page 28

Love does not rejoice over wrongdoing, but rejoices in the truth.

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Most of us would like to think that we don't "rejoice in wrongdoing," to use St. Paul's phrase. We would have to be unapologetically complicit in some evil or other to take pleasure in its accomplishment. Could a follower of Christ be compromised that much?

Quite easily, some would say. It depends on how you define "wrongdoing." There was a time when teachers of the church provided detailed lists of what constituted wrongdoing. We were to examine our consciences on the basis of those lists. From the Ten Commandments to the beatitudes, to the spiritual and corporal works of mercy, to the commandments of the church, we were to hold ourselves accountable to God and the church through the sacrament of penance on a frequent and regular basis. This discipline had the benefit of sensitizing consciences. A conscience trained to recognize wrongdoing in one's own self could grow in seeing the truth about our relationship to God and to one another.

Some consciences, however, became crippled under that discipline of self-examination: They could not sense the forgiving and empowering love of Christ, but only their own unworthiness. They would fall into a scrupulosity that magnified life's smallest foibles into the worst "wrongdoing." The result was spiritually paralyzing. If not rejoicing over their own suspected wrongdoing, they seemed almost to need it.

Today, some in the church feel we are in an entirely different, even opposite, spiritual climate. Instead of scrupulosity, there is a broad laxity. Consciences, some would say, are no longer trained to see sin or wrongdoing anywhere, especially in oneself – even if it were to hit you in the face. The spiritual practice of reviewing your standing before God at the end of each day is thought to be all too rare.

St. Paul's most important contribution to any of our spiritual practices is to remind us that underneath them all and encompassing them all is to be the supreme love of Christ his love for us and our love in return. Without that love, we can easily find ourselves explaining away our wrongdoing – and even rejoicing in it.