

Question: Some people say that in the Hours of the Passion, one suffers with Jesus, offers him compassion at a deep level, and therefore they no longer need to do the Stations of the Cross during Lent. Is this true?

Answer: Luisa participated in the Stations of the Cross in her little bed and in a manner the Lord had specifically hand-crafted for her. Through many locutions, visions, apparitions, vicarious physical sufferings and internal sorrows, Luisa was literally drawn into the Passion on a daily basis throughout the entire liturgical cycle that went well beyond the cycle of Lent in both body and soul. The “holes in her socks” bear witness to her physical participation in Christ’s Passion.

It is noteworthy that from the age of 17, Luisa meditated every day on the Lord’s Passion (through visions and apparitions) and, 31 years later, in obedience to her spiritual director and confessor, Hannibal di Francia, she wrote these meditations down which Hannibal, and later Fr. Calvi, would publish under the title: “The Hours of the Passion”.

Now, if Luisa meditated on the all of the Stations of the Cross in body and soul and the Church sanctioned her meditations with the *imprimatur* contained in “The Hours of the Passion”, these meditations may be used for our Stations of the Cross during Lent.

One must bear in mind that Luisa observed her Stations of the Cross in body and soul, and so should we. As members the mystical body of the universal Church that prays and worships together in the house of God, our physical presence in Church for its devotions, e.g., Holy Mass, Eucharistic Adoration, Stations of the Cross, Rosary, etc., sets an example for other members of the Church. If Jesus occasionally went off to be alone with his heavenly Father in prayer, he also prayed with his disciples (e.g., the Our Father Prayer). For God who is a communion of Persons made man and woman as a communion of persons to reflect his divine Communion, and thereby reveal that we are all created in solidarity and are sanctified in solidarity.

Inasmuch as the Stations of the Cross constitute a traditional liturgical observance in Church each Friday during Lent, often led by a priest with altar servers holding lighted candles for the entire parish community, it is a pious practice for all to partake in. This is but one way in which we express our devotion to the Lord’s Passion like Luisa, who, with the body and the soul, relived his timeless Passion.

Concerning our psychosomatic worship that pertains to all human beings, and that is not without relation to the General Judgment at the end of the world, the Council of Trent affirms that the soul receives its “particular judgment” at the moment (*mox*) of the person’s physical death, while the body along with the soul receive a “General Judgment” at the end of the world – in no way do the sentences pronounced at the particular judgment vary from the General Judgment. Moreover, several mystical authors maintain that at the General Judgment, by virtue of the body’s participation in the soul’s judgment, if one is saved, the soul’s accidental glory will increase for all eternity, and if one is damned, the soul’s torments will increase as well.

Although Jesus reveals to Luisa that the Hours of the Passion offer its readers some of the greatest graces imaginable, by virtue of the soul’s participation in the Stations of the Cross every Friday throughout Lent, one *also* obtains special indulgences that the Church has specifically attached to those who participate in the Stations of the Cross in Church.