



Cavanis Lay Fraternity
Sacred Heart House, CAVANIS INSTITUTE
Via Col Draga - Possagno (TV)

INVISIBLE MONASTERY 02.01.2021

Beloved,

I write these few lines while the Church celebrates the Feast of the Holy Family; the Birth of the Lord, in the structure that supports the liturgy, constitutes not only a single event, isolated in the season but, rather, an extended and widespread season in which the reflection of the Church on the Incarnation of the Word is explained, on the results that it has produced in the History of Salvation and on the paschal dimension that is proper to it. In fact, if Easter is the new passage of God who came to save his people from death, just as he had already saved the ancient fathers from Egypt, so of this transit the Passion, Jesus' death and resurrection are the fulfillment but the Incarnation is the beginning of these. The feast of the Holy Family guides our gaze to contemplate the environment in which the Son of God, generated by Mary of Nazareth, grows and gradually becomes aware of himself, of his own humanity and of his relationship with the Father. The beautiful Luke's narrative captures the initial phase of this setting (which is also in the making because parenthood is an experience that is made by growing and maturing progressively); we are shown the very first initiatives of the two parents who, faithful to the religious tradition in which they were themselves educated, bring their son to the temple to present him to the Lord. When faith represents a vital and constitutive reality it is not possible to think of the child outside this dimension; for Joseph and Mary the initiative taken is therefore not a formalistic adherence to the Mosaic prescription, but the expression of a sensitivity that leads them to perceive every act as done in the presence of God. The two spouses bringing Jesus to the temple, situate their paternity and maternity in the breath of expectation and faith of Israel of which Jesus constitutes the fulfillment and of which they are, at the same time, mediators and recipients. It is therefore nice to think of the family as the place where faith constitutes the vital substratum and where the human and spiritual education of children are not distinct things but aspects of a single process of maturation.

And it is nice to think of the strength of a charisma, like this of ours – the Cavanis, born *"mainly to exercise towards young people the duties not so much as a teacher but as a father, in aid of the educational action of the family"* (cf. *Const. e Norms*, art. 2)

In fraternitate sanguinis Christi

il Coordinatore della FLC della Delegazione d'Italia,

Massimo Mazzuco

From the Holy Gospel according to Saint Luke (Luke 2, 22-40)

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

Lord, now you let your servant go in peace,

according to your word;

for my eyes have seen your salvation,

which you have prepared in the presence of all peoples,

a light for revelation to the Gentiles

and for glory to your people Israel."

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed - and a sword will pierce your own soul too."

Formation intervention by Fr. Diego Spadotto, on www.cavanis.org on 14.12.2020:

"Teach us to count our days that we may gain the wisdom of heart" (Psalm 90, 12). There are many opportunities to reflect on what the pandemic is telling us from a social and pastoral point of view: the caducity and precariousness of earthly life, the certainty of faith in eternal life, the consolation of knowing that we are not alone in this storm that has hit the world, because "the Word became flesh and came to dwell among us". The pandemic

has also shown the limits of a religious life that has put aside or relativized all the important things: first, the true meaning of the community life and then the need for a life of non-formal personal and community prayer. Prayer and charity so as not to become "mediocre, lukewarm, worldly", distracted by "plots", personal interests and "so many vanities", in search of "godparents to make a career". Attracted by our interests and distracted by so many vanities, we risk losing the essential. Why trying to get promoted and advance in career? Everything passes. Be watchful, says the Lord. The disciples also fell asleep in the last hours of Christ's earthly life. During the Last Supper, they betrayed Jesus; at night they dozed off; at the crowing of the cock they denied him; in the morning they left him to be condemned to death. The same torpor can descend on us too. There is a dangerous sleep: the sleep of mediocrity that makes us live even the Christmas of Jesus in the fashion of the world. Sleep comes when we forget our first love and go on by inertia. This corrodes faith, because faith is the opposite of mediocrity: it is God's ardent desire, it is continuous audacity to convert, it is courage to love, it is always moving forward. The awakening to this sleep of mediocrity is prayer which is like oxygen: "As one can't live without breathing so one can't be a Christian without praying". But there is also a second inner sleep which is the sleep of indifference. When we orbit only around ourselves and our needs, indifferent to those of others, night falls into the heart. Constant complaints, victimization, etc. It is a chain. This night seems to have fallen on many who claim everything and are not interested in others. It seems that feeling compassion, helping, serving, is a loser thing. In reality it is the only winning thing, because it is already projected to the future, to the Lord's day, when everything will pass and only love will remain. "When the fullness of time came, God sent his own Son, born of a woman" (Gal 4: 4), and in this fullness of time God encounters the freedom of a young woman who accepts to receive God's mysterious plan in full freedom and offers herself to become a mother in filial trust to God. Today the Lord asks the consecrated life the free availability of Maria.

