



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

## ***INVISIBLE MONASTERY 02 Mar. 2021***

*Beloved friends,*

*The preaching of Jesus begins with the programmatic words: "The time is fulfilled and the kingdom of God is at hand. Repent and believe in the gospel." (Mk 1, 15). Before Jesus, converting oneself always meant a "going back" (the Hebrew term, shub, means to reverse course, to retrace one's steps). It indicated the act of who, at a certain point in life, realizes that he is "off track". Then he stops, has a second thought; he decides to return to the observance of the law and to re-enter the covenant with God. It makes a real and proper "U-turn". The conversion, in this case, has a fundamentally moral meaning and suggests the idea of something painful to do: changing custom. This is the usual meaning of conversion in the mouth of the prophets, up to and including John the Baptist. But on the lips of Jesus this meaning changes. Not because he enjoys changing the meaning of words, but because, with his coming, things have changed. "The time is fulfilled and the Kingdom of God has come!"*

*From now on, converting oneself means taking a leap forward and entering the kingdom, grasping the salvation that has come to men free of charge, through the free and sovereign initiative of God. Conversion and salvation have swapped places.*

*Not first conversion and then, as a consequence, salvation; but on the contrary: first salvation, then, as its requirement, conversion. "Repent and believe" does not therefore mean two different and successive things, but the same fundamental action: repent, that is, believe! Be converted by believing! All this requires a true "conversion", a profound change in the way of conceiving our relationship with God. It demands to pass from the idea of a God who asks, who orders, who threatens, to the idea of a God who comes with generosity to give us everything. It is the conversion from "law" to "grace" that was so dear to St. Paul. Now, in the New Testament, the term that indicates the action of converting is "metanoèin", which suggests precisely the idea of a*

*radical change in our usual way of thinking, of seeing things, thus far from any moralistic conception.*

*I believe that for us, members of the FLC, all this can concretely be configured in the serious and decisive effort to return to the original grace from which our reality (certainly poor in terms of numbers and means, but extraordinarily rich before God) springs. In other words, it means drinking from the source of the charism and strengthening oneself with the nourishment of prayer. Let's ask help from the Lord to translate our commitment for Lenten conversion into the humble service of fidelity to the Cavanis charism and prayer for our beloved Congregation of the Schools of Charity.*

### **From the holy Gospel according to Saint Mark (1, 12-15)**

And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying: "The time is fulfilled and the kingdom of God is at hand; repent and believe in the gospel."

### **From art. 2 of the Statute of the "Cavanis Lay Fraternity" Association**

(§§1-3, relating to the nature and purpose of the Association)

1. The FLC (*Fraternità Laici Cavanis - Cavanis Lay Fraternity*) is a private association of lay faithful united by the desire to share the spirituality and charism aroused by the Holy Spirit in the Venerable Servants of God Fr. Anthony and Fr. Mark Cavanis and they participated in the Church through the Congregation of the Schools of Charity; the members of the FLC also feel the need to express their baptismal priesthood in the ministerial service to the Church through the proper modalities, on the identity and vocational level, of the CAVANIS CHARISM, in close relationship of unity and purpose with the Congregation of the Schools of Charity, in the forms proper to their state.
2. The members of the FLC, aware that "the Congregation of the Schools of Charity, in front of the deficiencies and difficulties of education and of the dangers that young people encounter in their growth, was established mainly to exercise their duties towards young people, not as a teacher but as a father, in aid to the families' educational action" (cf. Constitutions and norms, n<sup>o</sup>. 2), they participate in this pastoral anxiety and undertake to support it and express it in the ways proper to their state and in communion with the religious of the Congregation whom they recognize as brothers in the blood of Christ.
3. For this reason the members of the FLC tend, on the one hand to promote their commitment to personal sanctification through prayer, the Word of God and the Sacraments, on the other hand to

make their relationship with the charism more intense and effective through the exercise of communion among themselves and with the religious of the Congregation and through contact with CAVANIS sources.



*O Jesus, Master and Shepherd, who taught us to pray the Lord of harvest to send laborers into his harvest to do his harvesting, raise good vocations for the Congregation of the Schools of Charity you have inspired to your faithful servants the Venerable Fathers Anthony and Mark Cavanis.*

*Fill with your Holy Spirit those who are called, so that trusting in your word; they may be faithful workers in your vineyard. Make us appreciate the gift of the vocation to religious and priestly life and help us to cooperate generously through our prayer and sacrifice.*

*Heart of Jesus, give holiness and perseverance to those you have called. Amen.*