



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

***INVISIBLE MONASTERY 02<sup>nd</sup> May 2021***

Beloved friends,

I write these lines while I have before my eyes the intervention of the late Father Giovanni De Biasio, at the Cavanis Conference on education that we held in Collevale in September 2009. Fr. Giovanni, at a certain point, says enlightened by the “comment that Fr. Anthony wrote on the Foreword of the first draft of the Constitutions, where it says that we dedicate ourselves to the education of young people *“to what is motivated by the savor that is given to God, who loves them with distinct love and has done a great good for them”*. Paternal love, rich in tenderness, tends to ensure that young people open their hearts to preceptors and to be found willingly to listen to the words and to obediently follow advice and commands. It is a demanding love, which starts from joy and esteem for the ministry, but it must be translated into “vigilance, solicitude, patience, hope of fruit and prayer”. They are virtuous acts - says Father Anthony - thus hard-working: it is a proven, practical, persevering, courageous virtue. He therefore proposes to us as a model Jesus Crucified and the offering of our virtuous actions to the five wounds of the Lord, mindful of the Gospel that reminds us of the joy of the disciples when Jesus appeared to them and showed his hands and side”.

This thought is beautiful which places the vital and renewing experience of Easter at the heart of our faith, and it is an intense and dramatic Easter image that aroused by the words of Fr. Giovanni. The deepest aspects of the paschal mystery are identified by the atrocity of the Passion: it is in the blood of the cross that the exodus of the new Easter takes place. The fullness of life is reached through the darkness of death. Jesus is made perfect, says the letter to the Hebrews, “through the experience of the things that he suffered”; that is why that image of the educator's five wounds, perhaps far from our contemporary sensibility, is instead so representative of the paschal conception of the ministry of education, so dear to our founders. The society of the time, in which the founders lived, judged the young people of the time to be “indocile and incorrigible”, a sign of moral degradation and a crisis of values in progress. The Cavanis brothers, lending their hands and hearts to God's initiative towards such poverty, demonstrated the opposite with the proof of facts (which are the abundant fruits harvested “welcoming young people with the paternal love”).

The next 2nd of May, when all the Cavanis Religious solemnly renew their vows, I would like us to join them, at the same time strengthening the invisible bonds of fraternity that bind us, remembering the need to reinvigorate the Easter impulse of our adhesion to the charism and the spirit of charity that we want to share with our beloved Congregation.

**From the holy gospel according to san Luke (24, 34-49)**

In Jerusalem, where they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

While they were talking about this, Jesus himself stood among them and said to them, “Peace be with you.” They were startled and terrified, and thought that they were seeing a ghost. He said to them, “Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate in their presence. Then he said to them, “These are my words that I spoke to you while I was still with you that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures, and he said to them, “Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”



*Let us pray: Lord, you blessed Saint Joseph Calasanz with such charity and patience the he dedicated himself to the formation of Christian youth. As we honor this teacher of wisdom may we follow his example in working for the truth. We ask this through Christ our Lord. Amen.*

## Cavanis sources

<b>From the Statute of the FLC (art. 2 - the purpose)</b>	<b>From the Constitutions and Norms of the Congregation of the Schools of Charity (nature and end of the Congregation)</b>
<p>1. The FLC (<i>Fraternità Laici Cavanis - Cavanis Lay Fraternity</i>) 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.</p> <p>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.</p> <p>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.</p>	<p>2. The Congregation of the Schools of Charity, in front of the deficiency and difficulties of education and of the dangers that young people encounter in their growth, "was established principally to exercise towards young people the duties not so much as a teacher but as a father " help with the educational action of the family, with the school or other initiatives compatible with the founders' project.</p> <p>3. The mind and projects of the Founders, ratified by the competent authority of the Church, regarding the nature, purpose, spirit and character of the Institute, as well as the sound traditions, all of which constitute the patrimony of the Institute, must be faithfully guarded (can. 578). Therefore, the mission of the members of the Congregation include:</p> <ul style="list-style-type: none"> <li>A. strive for one's own sanctification, imitating Jesus Christ the Lord, who obedient to the Father, first set an example and then taught;</li> <li>B. welcoming children and young people with fatherly love, educating them gratuitously, caring for them attentively, forming daily their intellect and spirit, with particular availability for the poor, no matter the cost or efforts, so that all may mature to full stature of Christ and contribute to the growth of the Church and to the good of the family and of society;</li> <li>C. giving spiritual exercises to young people and adults, in order to promote their on-going Christian formation, the revision of life and the their conversion.</li> </ul>

