



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

INVISIBLE MONASTERY 02nd January 2022

Dear friends,

As I prepare this text, the time is approaching towards Christmas which is now very near and I think that, when we celebrate our Invisible Monastery, the liturgy will have led us already on the second Sunday after Christmas. It's a very solid moment on the spiritual level, in which the Word of God speaks to us insistently not only of the Nativity of the Lord from the womb of the Virgin Mary, but also of the need to know how to generate it ourselves, through faith, in our hearts and in our life. Mary, who generates Jesus in the flesh, as Blessed Isaac of Stella reminds us, is not only the image of the Church that sacramentally generates Christ, but also the image of every believing soul who generates Jesus in faith. We are therefore urged to a strong commitment which, overcoming every form of intimacy and withdrawal within ourselves, pushes us instead to the active witness of the faith.

I also like to think of another generative nature's effort; there is another reality that awaits to be generated into life and for which we have responsibility. I think of the great experience of our FLC of which we are protagonists and guardians; I think of the responsibility that we have in relation to the gift of the Cavanis charism which has to be lived and participated through humility of our effort and our ability to be its sign; I think of the torpidity that weighs upon our associative reality and that often mortifies it; Finally, I think of the prophecy that comes to us from this Christmas of the Lord that urges us to generate and to bring to life the light of the Cavanis educational charism in our realities.

I want to entrust (and it is at the same time a wish, a prayer and an expectation) that this will be the year of a restart of our lay Cavanis reality. Together again, starting from the beloved house of the Sacred Heart (which we have ideally chosen as seat since the foundation of our association), we will reconnect the lines of an interrupted discourse but not yet concluded and we will start again with enthusiasm towards a journey of service and of the Church.

I would like also to take this opportunity to wish everyone a Christmas full of blessings from Heaven. May Mary, Mother and Queen of the Schools of Charity, always accompany us with her intercession.

Alleluia!

From the Holy Gospel according to Saint John (1,1-14)

1 In the beginning was the Word,
and the Word was with God,
and the Word was God.

2 He was in the beginning with God.

3 All things came into being through him,
and without him not one thing came into being.

What has come into being,

4 in him was life,
and the life was the light of all people.

5 The light shines in the darkness,
and the darkness did not overcome it.

6 There was a man sent from God,
whose name was John.

7 He came as a witness to testify to the light,
so that all might believe through him.

8 He himself was not the light,
but he came to testify to the light.

9 The true light, which enlightens everyone, was coming into the world.

10 He was in the world,
and the world came into being through him;
yet the world did not know him.

11 He came to what was his own,
and his own people did not accept him.

12 But to all who received him, who believed in his name,
he gave power to become children of God,

13 who were born, not of blood or of the will of the flesh or of the will of man, but of God.

14 And the Word became flesh and lived among us,
and we have seen his glory, the glory as of a father's only son, full of grace and truth.

From "The unpublished writings of Fr. Anthony Cavanis for Spiritual Exercises"

(AICV, b. 14 GO, pp. 281-2)

God is our Father because he created us and because he made us in his image and because he protects, provides for and pastures us. Thus, he is Father to all men. But we call him Father in the most noble sense, and it is because of having been adopted as children by means of Grace. He doesn't give to the others if not vile gifts, for us he keeps the inheritance. He must therefore be called Father with double affection: with the affection of a son in the order of nature and with the affection of a son in the order of Grace. In the order of nature, we must all be his more than the tree is not for the benefit of the owner who planted it with all the leaves, flowers, fruits. In the order of grace, we owe him not only our whole being, but also his, which has begun to participate in us with the intention of one day making us all similar to himself in glory, as we are similar to him in grace. In the Old Testament, the Saints were also adoptive children of God, because they were given grace by reason of their faith in the future Liberator, but they did not dare to call God Father, except as for creation, because they were like children under the guard of the Law (...). But we have come out of servitude so as we are not only children of God, but we are called as such: *vocabuntur filii Dei vivi (Rm. 9,26), jam non sumus servi, sed filii*. But as of now for the grace in Christ we freely call ourselves children of God, so he wants us to freely call God Father. We are in the same rank as Jesus Christ: He is the Son of God by nature and we by adoption. After all, we are still true children and adults.

