



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

INVISIBLE MONASTERY 02nd May 2022

To live the Lord's Easter in its fullness means to look at the paschal mystery in its wholeness; it means not only to contemplate the light of the Resurrection, but also to walk with Jesus along the painful path of his Passion and Cross. I propose that we be guided in this journey by the very Word of the Gospel and by the light of the message that was shared with us this Easter by the General Superior, Fr. Manoel Rosa.

In the New Testament, in all circumstances in which the term “Easter” is mentioned, it refers to the Passover of the Jews, with the exception of only one case: towards the spring of the year 57 A.D., writing to the Corinthians about a serious case of immorality, St. Paul recalls the foundation that justifies the moral demands of the Christian: “our paschal lamb, Christ, has been sacrificed!” (1Cor. 5:7). Paul’s voice bears witness to the fact that, some twenty years after the events that led to the crucifixion of Jesus, in the Christian community there is the conscience of having its own Passover at the heart of which lies the immolation of the new lamb, Christ himself. The Greek term *pàska* originated from the transliteration of the Hebrew term *pesach*, but the evident affinity with the Greek verb *paskèin* (which means to suffer) led to identify the Paschal event in the act of the Lord's immolation, helped in this also by the testimony of the evangelist John who makes the death of Jesus coincide with the day and the hour in which the lamb is immolated for the Jewish Passover. In this case the initiative is also of the Lord who offers his life on the altar of the Cross and, crossing the dark regions of the underworld, he takes our humanity to the glorious port of the Resurrection. Therefore, Easter (this reveals the name) is not only the Resurrection of the Lord, but also his Passion, his Crucifixion, his deposition in the tomb, all things that constitute the unavoidable passage to reach the glory of the Risen One. This vision of the Paschal Mystery tells us to be, in our turn, immersed in this transit, in this glorious exodus that leads us, starting from our poverty, to the

light of the Risen One. And in this light, we want to place the same path of our beloved Congregation of the Schools of Charity and that, so tiring and difficult, of our Fraternity: the contradictions, the difficulties, the same defeats are inscribed in the Passion of the Lord but they also constitute the way (difficult to really understand) that leads to the full realization of the Kingdom to which we all aspire. On this May 2, when the Religious of the Congregation solemnly renew the vows of their consecration, let us support them with this faith and with our prayer.

May the Lord bless us and accompany us!

From the Holy Gospel according to Saint John (19, 28-37)

when Jesus knew that all was now finished, he said in order to fulfill the scripture: “I am thirsty”. A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said: “It is finished”. Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth. These things occurred so that the Scripture might be fulfilled: “None of his bones shall be broken”. And again another passage of scripture says: “They will look on the one whom they have pierced.”

From the wish message of the General Superior and his counsel for Easter 2022

Here, in these words, is written our history: "Make us glad as many days as you have afflicted us, and as many years as we have seen evil" (Psalm 90, 15).

What do all these nice "NOs" that Marquises and Counts throw in our faces mean? That the work will be destroyed? Never! Quite the contrary. It means that it is troubled, and this is precisely why God wants to protect it and make it great. I am in beautiful peace, without worries, without fears, and I rejoice with my children who have been doing their spiritual exercises since yesterday...". (Fr. Anthony to his brother Fr. Mark, on October 25, 1825 – Positio p. XCIX).

