



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

***INVISIBLE MONASTERY 02<sup>nd</sup> JUNE 2022***

Beloved,

The approaching of the convocation for the gathering in July is near, when it will be possible for us to meet one another in person after a long time. Our heart is loaded with memories, with nostalgia and above all with expectation. And nevertheless, this time, I believe, should be lived not much on the fragile thread of emotionality but on the solid foundation of our bond with God. The readings of the sixth Sunday of Easter give strength to this thought, on which I meditate while I prepare these notes. We are on our way to the heavenly Jerusalem to discover - but only on condition that we are already on the way, reaching towards the goal - that is Jerusalem itself that descends towards us in all its beauty, to fulfill our desire and our pilgrimage. On this journey, as Jesus reminds us in the Gospel of John, we must carry with us a simple baggage, essential but indispensable. First of all, a Word to observe and keep, or rather, that Word which is Jesus himself as the definitive revelation of the Father. By abiding in him and in his love, we are certain that we are already in communion with the Father, even in the time of our pilgrimage. There is the gift of the Holy Spirit to enable us to abide in the Word - the second essential good to carry - He who teaches us everything by remembering us all that the Lord Jesus has told us. That of the Spirit is a teaching by remembering, enabling us to deepen our understanding of Jesus' revelation and also to discern in his light the decisions to be made from time to time, in the face of the problems that gradually arise along the way. Precisely as it happens in the Jerusalem council, when decisions are made on the basis of what "seemed good to the Holy Spirit and to us" (v. 28). A third good to take along is the peace given by the Lord, which overcomes all disturbance and fear. Preparing one's baggage for the journey in this way, however, one realizes that he is carrying with him an infinitely greater good: the very presence of God that walks with us and in us. "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them" (John 14, 23). The journey that we are going to complete, as responsible members of our fraternity, let us face it with this openness and sensitivity. May the Lord bless us!

## **From the holy gospel according to John (Jhn 14, 23 - 29)**

Jesus answered him, “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me. “I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, ‘I am going away, and I am coming to you.’ If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe.

### **From [www.cavanis.org](http://www.cavanis.org), The risk of an idle faith, Fr. Diego Spadotto**

*(April 25, 2022)*

For Jesus’ followers, “this is not the time to sleep, to let one’s soul be narcotized, to be anesthetized by today’s consumerist and individualistic climate, whereby life is okay if it’s okay with me; for which we talk and theorize, but lose sight of the flesh of our brothers, the concreteness of the Gospel”.

The drama of our religious life is to close our eyes to reality, turn away, “to park”, limit ourselves, for example, to a life of formal community prayer, without any connection with the reality and with the sufferings of the young people and the poor, to bring to the heart of the Lord.

The force of habit and a certain rituality have led us to believe that not even prayer could transform man and history, one can often and willingly leave himself out. Instead, praying with living faith transforms reality, it is an active mission, a change of the world. “It will do us good to ask ourselves whether our praying immerses us in this transformation; whether it casts a new light on people and transfigures situations. The spirit of prayer ‘unhinges us inside,’ revives the fire of mission, rekindles joy, continually provokes to let ourselves concerned with the suffering cry of the world”.

“Faith without works is dead”, and the prayer spirit of faith is the first work. Jesus prays with trusting abandonment in the Father; he lives the prayer with the certainty of being heard; he praises and blesses the Father with deep reverence; he prays for himself and to be able to carry out his mission; he prays for the disciples, he prays for us: “I pray for those who through the word of the disciples will believe in me”.

Jesus prays and teaches how to pray; he pours out joy, confidence, security, serenity. We are too tempted to allow ourselves to be fragmented by the daily routine: we do one thing, then we do

another, perhaps good things, but trivial and repetitive, and we allow ourselves to be crumbled, worn out by daily smallness. The prayerful spirit of being silent before the Eucharist and to “offer your bodies as a living sacrifice”, is holy and pleasing to God. “This is our spiritual worship” (Rm 12:1).

