



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

INVISIBLE MONASTERY

08.2022

'Its fruit discloses the cultivation of a tree, so a person's speech discloses the cultivation of his mind'. The book of Sirach gives us a simple sentence - an absolutely important reference, a discernment for our lives. And Luke's Gospel takes up and reinforces this insight: *"No good tree bears bad fruit, nor does a bad tree bear good fruit"*. And again: *"The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks"*. The things we do and the things we say, therefore, spring from our innermost reality, that inner place that Scripture identifies with the term **lev**, which occurs no less than 858 times in the First Testament, 814 of them are in exclusive reference to the human heart. This is the most frequently used anthropological concept in Scripture, which in the Greek-language texts of the New Testament is translated by the term **kardia**, which, however, is vitiated for us by the intellectualistic approach proper to Western culture. The heart for the Hebrew indicates the truest and deepest identity of the person; that's why nothing can come from the heart except what it contains, just in the way that: *"Figs are not gathered from thorns, nor are grapes picked from a bramble bush"*. It is good to remember that these images that the Luca's account presents to us today are still situated in the context of the so-called the *"Sermon on the Plain"* and immediately followed by the great teaching about *'love for enemy'* that of the Gospel constitutes the soul. Jesus is pointing us to the need for a profound conversion that has its center, not so much in the (often frustrating) effort to correct or modify our actions, but in the human heart itself. The vision is therefore not moralistic; the heart does not change as a result of our efforts or self-discipline, but it changes in its depths by love. At its basis is the encounter with Christ and the readiness to accept him. If Christ dwells in the heart of man, then Christ himself will be the *"good fruit"* to be *"brought forth ... from the good treasure of the heart"*.





**From the holy Gospel according
to Saint Luke (Lk 6, 43-49)**

No good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks.

“Why do you call me ‘Lord, Lord,’ and do not do what I tell you? I will show you what someone is like who comes to me, hears my words, and acts on them. That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.”

“We move to the other shore”

in www.cavanis.org, Fr. Diego Spadotto, June 11, 2022

In the Church, according to the perspectives emerging from the synodal journey, the trend toward the **“minus”** sign, seems irreversible: fewer priests, parishes, seminaries and churches, fewer faithful attending them, fewer children in catechism. ***It will be a less “powerful”, more effective, missionary and synodal Church, not self-referential but at the service of society and the common home.*** In it nothing can be considered decisive or victorious. This is the reality. As a Congregation, are we intercepting the changes and downsizing that needs to be done, the needs of the youth of our day, with the awareness that we are facing a change of era? We are not a power, nor do we have to be, which is why, according to our charism, ***we do not have to offer young people everything they can find elsewhere and in abundance. However, we can offer the gift we have received, the fatherhood and beauty of the Gospel.*** ***“We cannot expect things to change if we keep doing the same things over and over again”.*** Insanity is doing the same things over and over again and expecting different results. ***For***



different results, different actions are needed; for different actions we need a different mentality, a true evangelical quality of our spiritual life, the specific assumption of charism. “Generic” pastoral care has done serious damage. We have turned “works and activities of Charity” into “social works” awaiting the administrations in the hands of unscrupulous, corrupt adults without true ideals, conditioned by the power of social. In the past, young people were the problem and adults the answer; today young people are the answer, adults the problem.

There is no need to reflect on the future of ***Cavanis consecrated life, it is time to put our hands on the Cavanis consecrated life of the future.*** In our apostolate, few things seem to affect the formation process of the youth. Catechism? Catholic school? Sermons and celebration of the sacraments? The Christian smattering offered during the time of Christian initiation serves little purpose. ***The awareness of the partial failure of the current system coexists with the fear of facing the necessary change to make it work as it should.*** (...) We must have the courage to confront reality, ***“let us initiate processes”***, accepting Jesus’ invitation, ***“let us pass to the other shore”***. ***Let us pass to the other shore together with Him, not alone.*** The navigation is tiring and full of dangers and risks but He is present and helps us to carry in our hearts and on our shoulders, the expectations and burdens of the ***“poor scattered children”***.

