



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

INVISIBLE MONASTERY

10.2022

Dearest friends,

Last July, in Sacred Heart House, even though the number was few, we had the joy of meeting one another, finally in presence, experiencing, after so long, a fuller dimension of the fraternity that binds us together. It was very beautiful to share a truly central reflection on the state of the FLC (*Cavanis Lay Fraternity*) and, more generally, of all lay persons who, in various capacities and in various ways, participate in the educational adventure of the Cavanis family. Based on the



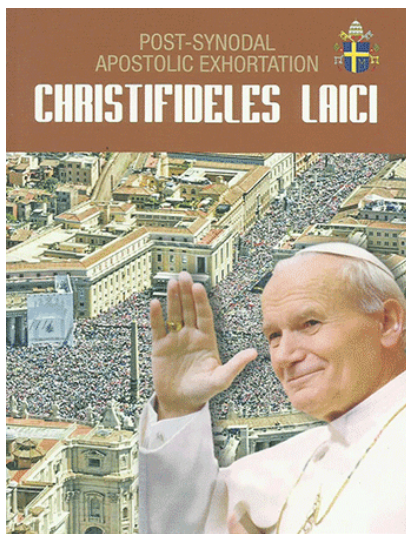
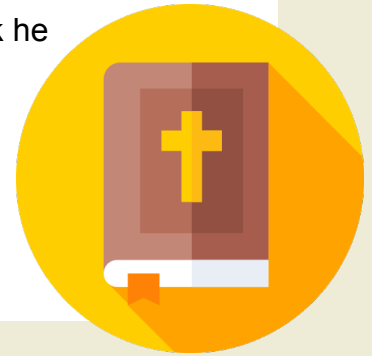
solicitations received on that occasion, the idea of a large online assembly was born through which to bring together everyone's sensibilities and to rebuild/renew our associational reality. We will all receive some material that shall guide us on this journey but, while waiting for this design to take shape, I thought I would take the opportunity, offered by our monthly meeting of the "Invisible Monastery", to offer some texts that will somehow conveniently prepare us for our next meeting.

May the Lord bless us and accompany us!



From the Holy Gospel according to saint Matthew (Mt 20, 1-7)

For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them: 'You also go into the vineyard, and I will pay you whatever is right'. So, they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them: 'Why are you standing here idle all day?' They said to him: 'Because no one has hired us'. He said to them: 'You also go into the vineyard'.



POPE JOHN PAUL II

From Post-Synodal Apostolic Exhortation *CHRISTIFIDELES LAICI* of His Holiness John Paul II

THE LAY MEMBERS of Christ's Faithful People (Christifideles Laici), whose "Vocation and Mission in the Church and in the World Twenty Years after the Second Vatican Council" was the topic of the 1987 Synod of Bishops, are those who form that part of the People of God which might be likened to the labourers in the vineyard mentioned in Matthew's Gospel: "For the Kingdom of heaven is like a householder who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for a denarius a day, he sent them into his vineyard" (Mt 20:1-2).

The gospel parable sets before our eyes the Lord's vast vineyard and the multitude of persons, both women and men, who are called and sent forth by him to labour in it. The vineyard is the whole world (cf. Mt 13:38), which is to be transformed according to the plan of God in view of the final coming of the Kingdom of God.

From "Collaboration and synergy between religious and lay collaborators"

By Fr. Diego Spadotto in: www.cavanis.org 19 August 2022

In the confusion of the roles among the lay, clergy and religious, it is worth recalling the little story of the **"blind camel and the lame sheep"**. A blind camel was lost in the desert. By his luck he met a sheep. But the poor beast was lame and could not walk. After much thinking, the camel finally invites the sheep to ride on his back. And so, from above, the sheep, who had a good view, led the camel to the oasis of salvation, for both of them. Religious, clergy and lay are all "blind camels and lame



sheep", they are not destined to sacrifice themselves on the altar of selfishness but to collaborate in synergy with **equal responsibility**, to build hope, and to walk **"towards the poor, to meet God"**.

No one is born as an adult Christian, neither the religious, nor the priest, nor the lay persons. They become one if they learn to collaborate in synergy and symphony. It is evident that if one or the other are not **adult Christians**, collaboration and synergy will be increasingly difficult. The meetings of **"formation"** then, between religious and lay, perhaps will work when it is the lay that organize them.

The entire path of formation in the Church must activate process aimed at forming mature priests, consecrated men and lay persons, **"experts in humanity and proximity, and not officials of the sacred"** that **"they could help young people to become good men, thinking of God to make them saints"**.

At stake is the concrete existence of the youth, who live without shared orientations, under the insistent condition of contradictory messages, which change the perception of reality, orienting them to individualism and indifferentism. Religious and lay must learn to use a **"living, dynamic"** language that **"make themselves understood, to interpret the faith, translate it, make it comprehensible, using new words"**.

