



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

INVISIBLE MONASTERY

12.2022

Dearest friends,

As I write these notes, I am lingering on the readings of the Solemnity of Christ the King which concludes this liturgical year and which seems to me to contain a singular prophecy also for our journey as Cavanis Lay Fraternity. Celebrating Christ, King of the universe means recognizing that He is the center of history, of our little stories and of the history of all humanity; recognizing that everything in him finds meaning and fullness. Paul, in the hymn taken from the Letter to the Colossians, recalls this tension of all history and of all creation towards the fulfilment realized in the paschal mystery of Christ.

But recognizing Christ as the one who has “primacy over all things” (v. 18) also means placing our lives, or sometimes incomprehensible events that mark the journey of our restless humanity, under this gaze that directs everything toward a fulfillment and unity, despite the fact that the experiences we have are so fragmentary and contradictory.

But God's word takes us a step further by revealing the place where it is realized the fulfillment of all things in Christ and the messianic expectation that runs through all of Israel's history. The kingship that shines from the nature of the messiah is that of the savior; and his sovereignty, based on self-giving, gives him the power to save others and all that was lost. The true king, whom the community of believers acclaims, to whom they can say “behold we are your bones and your flesh”, has aspect of the suffering and humiliated servant, reduced to helplessness, crucified. This is revealed to us in the account of Lk 23, 35-43, the icon of a mocked, insulted and humanly king without possibility of salvation. Yet, as it is prophetically written atop the cross on which he hangs: “This is the king of the Jews” (v. 38). And on that cross, to the evildoer who asked Jesus to remember him in His kingship, Jesus answers with a word that is actuated today; at the moment when man has the courage to entrust himself to that king without power, weak among the weak, Jesus assures a life of communion with him today. True salvation is to be with Jesus. But it is a salvation that follows a paradoxical and shocking logic: Christ saves when he dies, when life is lacking in him, when he humanly reaches failure. And God reveals himself as savior not because he frees the Messiah from the cross, but because he remains faithful to love even in the most extreme situations. To live our humble experience of service to the Church and to the congregation means, perhaps, to strive to enter into this logic; to be also like the Paschal candle that by consuming itself gives light just as Christ by dying gives life.



From the holy gospel according to saint Luke (Lk 12, 32-40)

Jesus said to his disciples: “Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. “Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves. “But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour.”



Consecrated life cannot be absent in the Church and in the World

www.cavanis.org - 11.11.2022, Fr. Diego Spadotto

In these days, and it is not the first time, Pope Francis has invited consecrated life not to be discouraged by the lack of vocations and aging, but to renew in the spirit of its charism the option for the poor, fraternity without cultural or ethnic borders, the encounter between the different generations that are present in the congregation, the “going forth” mission... “*Consecrated life cannot be absent in the Church and in the world*”.



Being discouraged by the lack of vocations and aging is a temptation to be overcome by faith and a sincere process of conversion.

Those who let themselves be taken by pessimism set aside the faith and choose the “broader” path that does not lead to personal and congregational salvation. The Lord of history sustains us and invites us to faithfulness and fruitfulness. We must trust in the Holy Spirit.

The more we approach religious life through the Word of God, the history and creativity of the Founders, the more we become capable of living the future with hope. (...) We Cavanis, too, must question ourselves (...) We must humbly admit and accept the inadequacy of our “youth ministry” the child of eras that already long past, and rethink the mission of the Congregation.

We take note that our Cavanis style in relation to the youth, continues to speak to young people of the past and not in the light of an anthropological change that is happening with an impressive speed.

This change also presupposes an internal reorganization of the Congregation and the realization that the present difficulties of the Congregation are the responsibility of each and every one. They must be addressed together with a synodal spirit of service. When we are young, we believe that freedom is self-determination, that is, the possibility of affirming that our own steps are chosen by us and are precisely what we want to do.

Today, it is time to discover that authentic freedom is responsible participation, the fruit of a great interior work because it is within us that blocks, fears, distrust, crises of identity and vocations dwell, all elements that prevent us from being truly free and participative.

When we learn to know them and to manage our inner weakness, then we do less damage and we can really be brothers, in community Cavanis houses and schools of Charity. It is the “*narrow*” way that Jesus presents to those who want to follow him, often it is a struggle of continuous liberation. Liberation is the horizon towards which we must all strive.

PRAYER FOR VOCATIONS

O Jesus, master and shepherd, who taught us to pray the Lord of the harvest to send laborers into his harvest to do his harvesting, raise good vocations for the Congregation of the Schools of Charity you have inspired to your faithful servants the Venerable Fathers Anthony and Mark Cavanis. Fill with the Holy Spirit those who are called, so that trusting in your word, they may be faithful workers in your vineyard. Make us appreciate the gift of vocation to religious and priestly life and help us to cooperate generously through our prayer and sacrifice. Heart of Jesus, give holiness and perseverance to those you have called. Amen.

