



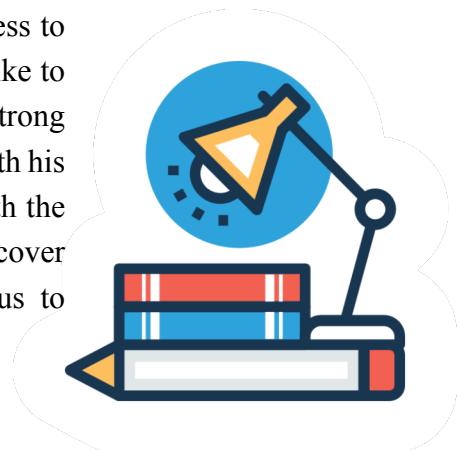
Cavanis Lay Fraternity
Sacred Heart House, CAVANIS INSTITUTE
Via Col Draga - Possagno (TV)

INVISIBLE MONASTERY

02.2023

Dearest friends,

In preparing the text that we will use to renew the bond of fraternity that binds us to one another and, all together, to the beloved Congregation of the Schools of Charity, I linger on the readings of the Third Sunday in Ordinary Time. Isaiah speaks to the Galileans deported by Tiglat-Pileser III in 732 B.C. These people walking bowed down, in chain and dejected toward exile; they walk as in the night. The prophet announces a sudden light to them: the end of slavery, the return to the homeland in a blaze of joy. Therein lies a promise to all mankind groaning from its condition dominated by the experience of evil and slavery. This lost humanity, bent under the weight of its own experiences, enslaved by masters who have put shackles on its feet and chains on its soul, will one day see a great light and return to know joy: *"The people who walked in darkness saw a great light ... You have multiplied joy; you have increased gladness"*. Shortly after his baptism, Jesus comes to Capernaum, in the Galilee of the Gentiles, precisely in the region that one day he saw ranks of Jews take path to exile. The presence of Jesus in this place appears to the evangelist as the "yes" of God to his ancient promise; he therefore recalls the text of Isaiah's prophecy: *"that what was said through the prophet Isaia might be fulfilled"*. After having established this decisive contact between the voice of the ancient fathers and the new event of the Gospel which constitutes its fulfilment, Matthew says that *"from then on Jesus began to preach"*, as if to signify that the foundation of his ministry lies precisely in being the response and fulfillment of the ancient promises kept by the faith of Israel. And at the heart of Jesus' preaching lies that invitation that seems to have been inherited from the hands of the Baptist: *"Repent (metanòeite), for the kingdom of heaven is at hand"*. The kingdom is near because the great light of which Isaiah speaks has begun to shine in Jesus of Nazareth, and it requires a new look to see it, a different way of looking at life and at the world: a conversion understood not in a moralistic key but as the willingness to look at things with the very eyes of Christ, a *metanòia*, in fact. I like to think that among the folds of these texts of the liturgy lies a strong message also for our FLC: God sees our difficulties and visits us with his light; we have the responsibility to welcome it and to respond with the unceasing commitment of conversion. May the Lord help us to discover with ever greater depth the beauty of the charism and guide us to appropriate our Cavanis identity with great determination!



From the holy gospel according to saint Mathew
(4, 12-17)

Now when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

“Land of Zebulun, land of Naphtali,
on the road by the sea, across the Jordan,
Galilee of the Gentiles!
the people who sat in darkness
have seen a great light,
and for those who sat in the region and shadow of death
light has dawned.”

From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”



**From “Constitutions and Rules” of
the Congregation of the Schools of
Charity - Cavanis Institute:**

63. The Congregation welcomes, as brothers in the Blood of Christ, those lay people who, having a strong sense of belonging and after a formation journey, by morally valid act, commit themselves to share with the religious the spirituality, charism and mission of the Founders and to work according to the spirit and purpose of the Institute. These are given the title: “Cavanis lay people”:



63/ the Major Superiors of the different territorial parts commit themselves to:

1. revive, strengthen and support initiatives for the formation of the lay people, making available specific resources to be used for this purpose, in order to assure the formative programs;
2. initiate experiences of communion between religious and lay, inspired by the desire of deepening the Cavanis spirituality and characterized by prayer, Eucharist, fraternity and sharing of values.



Prayer for the beatification of Fr. Basilio

Almighty God, we pray you to glorify the Venerable Father Basilio. In his early life he was a teacher of knowledge and virtues to the youth and he loved to suffer silently, as a victim of expiation for the souls in need of your mercy. Through his example and his intercession grant us the love for silent sacrifice for the salvation of the souls, and in particular, the grace we are asking with faith.

We ask this through Christ our Lord. Amen.

