



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

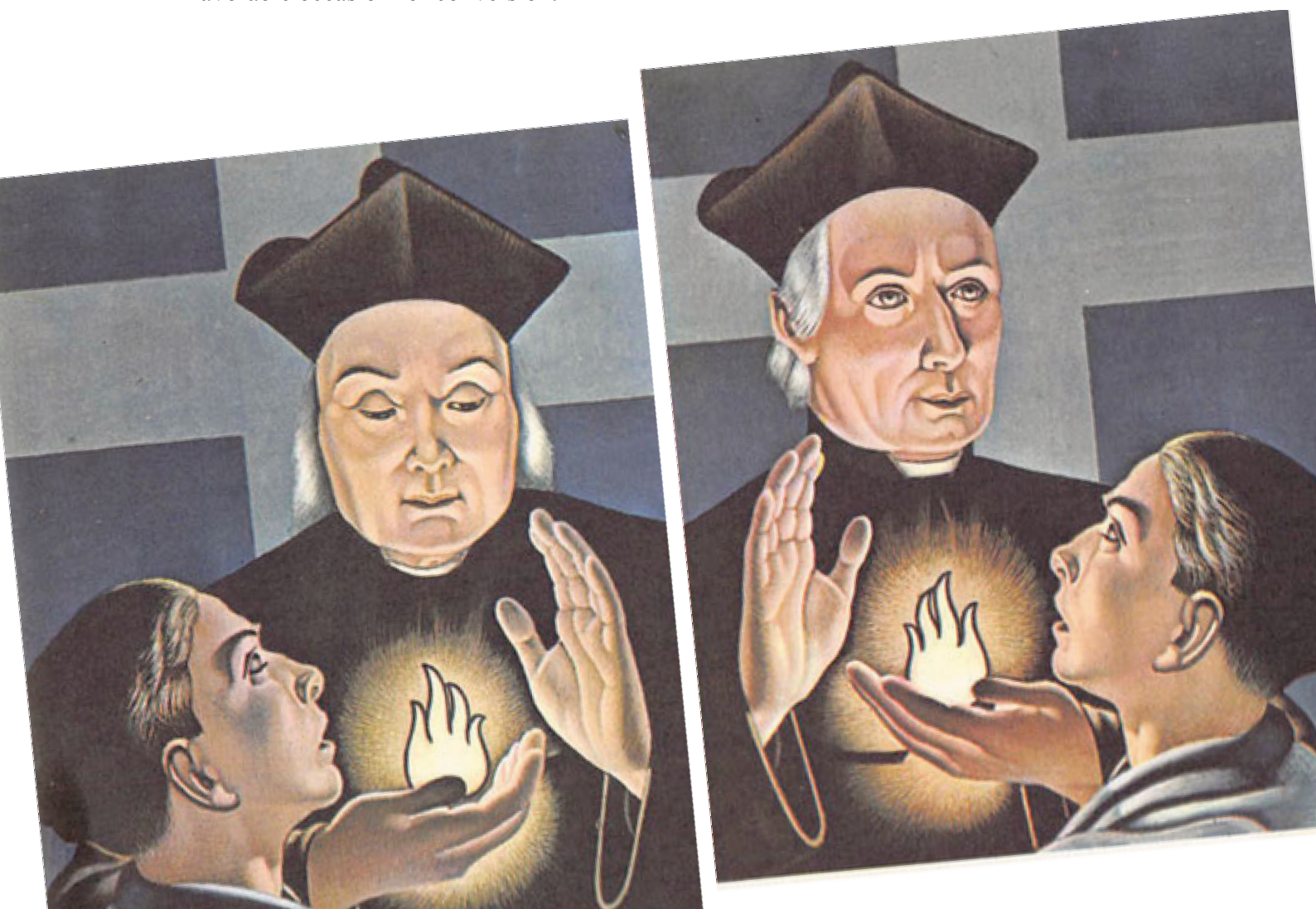
INVISIBLE MONASTERY

03.2023

Dearest friends!

The theme of identity continues to seem to me to be decisive for the future of our Fraternity, as it is for the life of the Congregation itself. The life of the Cavanis family, religious and lay together, seems to me to be tied in a decisive way to the great challenge of fidelity to the charism. On the pages that our website reserves for the themes of formation, I found a suggestive intervention by Fr. Diego Spadotto, which I submit for everyone's reflection because it seems to me to be extremely useful also in relation to the themes that we have dealt with in the last online meetings. I propose it for everyone's meditation and discernment so that it may give nourishment to our prayer and help us in our commitment to adhere to the charism with enthusiasm.

May the Lord bless us and accompany us on this journey and make this time of Lent a favorable occasion for conversion.



From the book of Genesis

(12,1-5)

Now the Lord said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

So, Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan.



Time is more important than space

www.cavanis.org (13.02.23) - Fr. Diego Spadotto, CSCJ

Among the merciless statistics on the vocational situation in the Congregation, it stands the growing gap between the “*admission*” and the “*exit*” and the gap between the very few religious who dedicate themselves with Cavanis heart to the children and the youth, and those who seem to be officials of a humanitarian organization.



It seems necessary for everyone to begin a serious reflection on this complex and alarming

situation. The attempts made to address the issue are linked to the increase in transfers, in different nations and cultures, of young religious who have no preparation to manage complex works and not even to collaborate pastorally with truly missionary availability of conversion and inculturation. It seems to keep sewing pieces of new cloth on an old dress. These attempts to make a quick fix for the decline of works, it goes against common sense, we forget that “*time*” is more important than “*space*”. Time that passes inexorably shows that for the Congregation today we must guard against the temptation of “*leaving things as they are*” for fear of “*losing privileges and conveniences*” as well as from the temptation to continue counting the “*works*” seeking to drag them forward at all costs, in mediocrity and incoherence.

Time is unforgiving when one loses one's charismatic identity.

Every call invites not only to “*leave one's own land*” but also to actually “*set oneself out on journey*”, accepting to change, to grow, to challenge the unknown and take on responsibility. This does not always happen, because those who are “called” only want to “*come out of their own land*” with their own life program, their own well-defined schemes, their own plans. But, the call of the Lord is always, as with Abraham, to “*be what one is not yet, to redefine oneself, no longer according to one's land and father*”. Along the path of formation, the Lord confers the strength and ability to respond to “*those he calls*”, only if they move in radical trust and learn to recognize the Lord's presence in events, even the most complex ones.

In the lives of those whom “*the Lord calls*” there are two levels of reading events: one contingent and one transcendent. Often the former seems to deny the latter. The two levels interact, but should not be placed in “*short circuit*” through a simplistic discernment. In other words, a negative event in the contingency plan cannot be considered hastily as a sign that some choice made are wrong, and a positive event cannot automatically be considered as approval of choices made (...). Our first duty is not to be a perfectly organized congregation but a congregation that, in the name of Christ, stands in the midst of the suffering life of youth. We must never exercise our ministry pursuing religious and social prestige but walking in the midst and together with the youth, learning to listen and dialogue.