



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

# INVISIBLE MONASTERY

06.2023

Dearest friends!

I am about to prepare the text for the next appointment of the INVISIBLE MONASTERY, in the imminence of the solemnity of the Ascension of the Lord. This is an extraordinary opportunity that allows us to look at our associative reality, as well as our personal experience, in a new way. The Liturgy takes us through stages of the various aspects that constitute the only Paschal Mystery of Jesus. With his resurrection he enters into full communion with the Father, establishes a new relationship with men, gives the Holy Spirit that delivers the disciples to the evangelical witness to the ends of the earth. All this takes place in Jesus' Easter, in that his unique hour, as the evangelist John writes, but we can only gradually approach this unitary mystery, to taste little by little its manifold riches. Our faith needs to gradually conform to the new condition that the Risen

*"...Sin da ora la Pasqua di Gesù ci consente di vivere in modo nuovo la relazione con Dio, quella con gli altri uomini, con la storia stessa del mondo."*



Lord gives us to live in. In fact, Easter represents not only a novelty in the historical event of Jesus, but also in our human condition. As of now, Jesus' Easter enables us to live in a new way our relationship with God, our relationship with other people, and with the history of the world itself. The Ascension of the Lord is not only a Christological mystery, that pertains to the event of Jesus of Nazareth and his identity; it is also an anthropological and ecclesial, thus concerning our condition as men and disciples of the Risen Lord. Historically, this newness of journey is manifested for us today in the call to synodality that has come to the Church from the prophetic voice of Pope Francis. Also, for our FLC this circumstance is an occasion of great significance; it means getting out of every form of closure and personalism and working to build a more authentic communion with the Congregation and with the whole Church. It also means looking at the convocation next July in the Sacred Heart House as a concrete opportunity to cooperate in building this synodal spirit with our contribution, poor perhaps, but certainly necessary. It is certain that all of us will participate in the preparation of this event with our prayers, supported by the desire for "a great restart". A fraternal embrace to all with Joy!



***From the Acts of the Apostles (1, 1-11)***

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

### The Ascension of Jesus

So, when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven”.



*Fr. Diego Spadotto,*

***Synodality is the best  
way to face the crisis of the  
consecrated life***

*www.cavanis.org, 31.03.23*

***Synodality is a creative journey.*** The more we are able to discern synodality as a gift from the Lord, the more creative we will become by discovering new ways to live our consecration to the youth, what are the most urgent situations to be addressed, priorities to be selected, and spirituality gaps to be filled.

It is an intense and not easy work; it is important to have a methodology to arrive at wise and courageous decisions, by listening to the Spirit. If synodal religious life stops, it happens like a river that reaches a barrier: it inevitably turns into a quagmire or a swamp. Origen, in the third century of Church history, observed that it is not enough ***“to be renewed once; one must renew the same newness”***. The Spirit is, by its very nature, newness. The world, the society has not stood still, but has undergone a dizzying acceleration. Changes that used to take place in a century or two now take

place in just a decade.

***This need for continual renewal is none other than the need for continual conversion, extended to each religious and to the Congregation, in its human and historical dimension.*** The real problem is not in the novelties but rather in the way of dealing with them in synodality.

It was not a straight and smooth path, not even that of the primitive Church. The decision taken by the apostles to welcome the pagans into the community is resolved with these extraordinary words: ***“It seemed good to the Holy Spirit and to us”*** (Acts 15:28). It is the synodality. In front of events, of the political, social and ecclesial realities, we are led to immediately side with one side and demonize the other, to desire the triumph of our choice over that of the opponents. Just as when a war breaks out, everyone prays to the same God to give victory to their armies and annihilate those of the enemy. Pope Francis, exhorts instead to follow the Spirit in freedom and synodality, the Spirit should not be caged with an excess of rules, the primacy of God's love, the gentleness of his Fatherhood and attention to the changing world should be emphasized. This is what the Founders did before the profound changes that the decadence and fall of the Venetian republic had caused.

Synodality is ***“that attitude of consecrated life, which grows in silence, in prayer, in charity, in service, in listening to the Spirit”***.

Pope Francis narrates the anecdote of a general of the Society of Jesus, Father Ledóchowski, who wanted to put ***“all the spirituality of the Jesuits in a book”***, to ***“regulate everything”*** and of that Benedictine abbot who, reading the first copy, affirmed that that document had killed the Society of Jesus. It is not the Decrees that will save religious life, but the rediscovery of enthusiasm in the Holy Spirit.

