



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

INVISIBLE MONASTERY 02nd October 2023

Dearest friends!

I am rereading, as I prepare this instrument of our prayer, the beautiful pages that Matthew dedicates to the story of the mission of the twelve, from the end of chapter IX to v. 8 of the next chapter. Jesus reveals himself once again in compassion: «Seeing the crowds, he felt compassion for them, because they were tired and worn out like sheep that have no shepherd» (Mt 9:36). What oppresses these sheep is not only fatigue or destitution; it is above all the absence of someone to take care of them. They do not have a shepherd capable of taking charge of their fatigue, of leading them to nourishing and restful pastures. What is more, there is no one who gathers the flock and guards it in unity. The exhaustion of these sheep stems from their own dispersion. Behind their weariness we can thus glimpse a need for relationship that remains disappointed; no one cares to gather them together, weaving true bonds.



It is the need for a relationship like the one evoked by Paul in his letter to the Romans: "God demonstrates his love for us in the fact that while we were still sinners, Christ died for us." This compassionate love always generates a calling and a sending. God loves us, but He does not keep us for Himself, as our love is always tempted to do, when it becomes entangled in its selfishness and its individualistic and solitary visions; instead, God's love delivers us to others, so that they too, through us, may perceive the same gaze of tenderness and compassion. This is a typical feature of Matthew's vision. Jesus' compassion engenders the disciples' responsibility. Jesus' compassion generates the disciples' commitment and generates their sending out on mission. To these scattered sheep Jesus gives shepherds. These twelve men are nothing to the vastness of the harvest. "The harvest is abundant, but there are few workers..." (Mt 9:37). Jesus nevertheless sends them out and asks them to pray that the Father will "send out laborers into his harvest" (v. 38). The disproportion between the number of laborers and the vastness of the harvest is not just a problem of our day. It has been a true reality since time immemorial, from the very beginning of the mission. It is a necessary disproportion, constitutive of mission itself, so that it is lived out in the logic of the cross and reliance on God, not in confidence in one's own resources and possibilities. This is also why prayer is necessary: not only so that God will send more laborers, but so that those who are already working in the harvest will live out their commitment trusting in God and not in themselves. I like to read in this horizon a parable that concerns us as FLCs; a word capable of helping us in the fatigue of our journey and directing us to the sources of our spiritual and charismatic identity. May the Lord help us to recover the meaning of our mission and to rediscover the reasons for a journey we have freely undertaken with the solemn form of a public promise.

From the holy gospel according to Saint Mathew (9,36-10,8)

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest." Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John;

Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out with the following instructions: “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.

Fr. Diego Spadotto, Educating Youth in Educating Communities, 07/13/2023, in www.cavanis.org

The community dimension of youth formation constitutes a criterion for the verification of the educational mission. The temptation to proceed as protagonist free shooters, is always lurking. Every Cavanis community, is an active subject in the education of mind and heart of youth, whatever its pastoral scope and function.

The educational mission is not epidermal enthusiasm. It is a service of humility and gratuitousness; it is not static and weary personal tranquility.

It is a help not to become fossilized, it redeems from anxiety, it promotes work in synodality and gratuitousness, in the winding and difficult paths of the current youth ministry for a world of “*Fratelli tutti*” (*all are brothers*) and responsible solidarity. It is said that to make a child grow well it takes a "village", so to form youth it takes an educational community of witness and coherence of life. Educating is not transmitting an ideology.

It is to accept the destabilizing risk of seeking coherence. The recipients of education are not only children but the educators themselves who are educated to educate. (...) The expression “forming together” implies working on discernment, on respect for roles, so that the educational dynamic calls for a rediscovery of the value and beauty of relationships and new ways of communication. The culture expressed by the dominant ideologies of possession and success, of the power of artificial intelligence, does not give freedom, it risks destabilizing the human in the name of progress, the differences are annulled, peoples’ lives are zeroed out, religions and cultures abolished, to converge in a homologation that colonizes.

In such a scenario, where everyone seems to be anesthetized, it is easy to discard the weakest and minorities, not to promote equality of opportunity in order to arrive together. In this context, what is the task of the Cavanis?

Cavanis education, is “a place where thought is born, grows and matures open and symphonic”, in the relationships that cultivate the transcendent, society, history, creation. It aims at the integral formation of the human person, at the good of the human community, at cultivating the spirit and faculties of admiration, intuition, discernment and the religious, ethical and social sense.

In the Cavanis school, faith and science work in autonomy and harmony for a more human world, for a knowledge linked to relational, open, concrete and community, courageous and constructive love.