



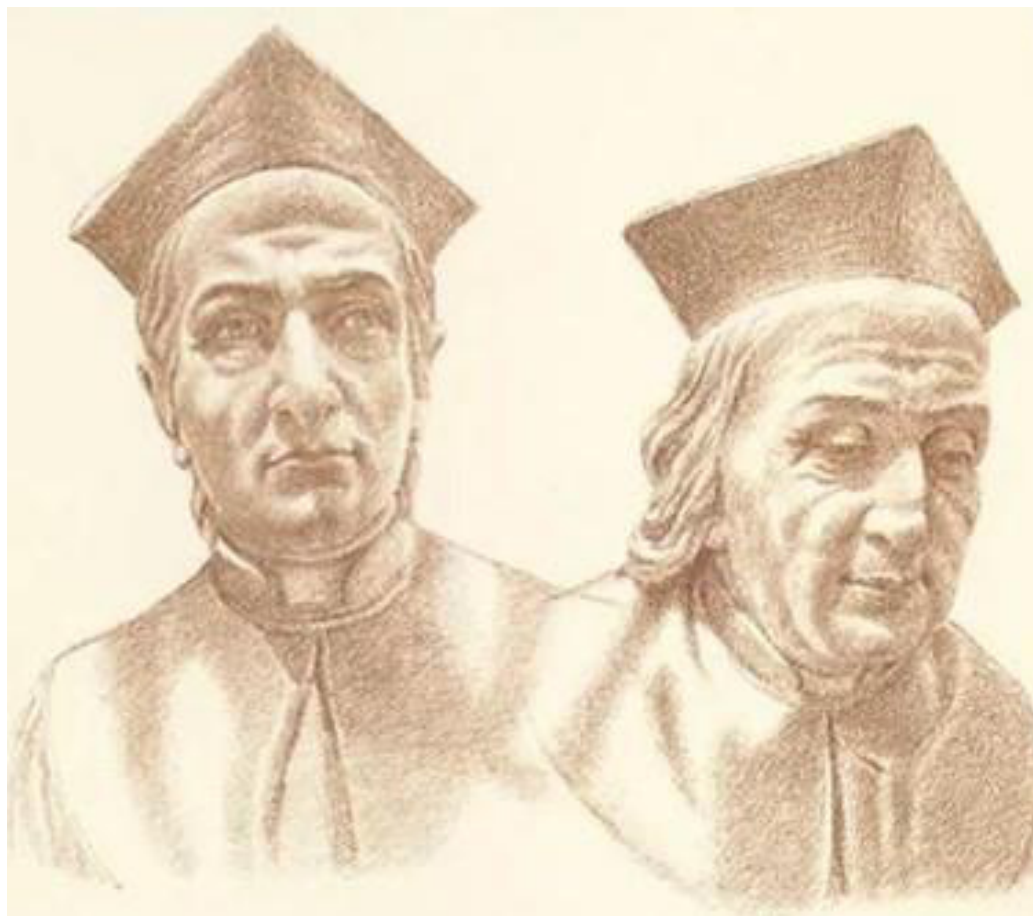
Cavanis Lay Fraternity
Sacred Heart House, CAVANIS INSTITUTE
Via Col Draga - Possagno (TV)

INVISIBLE MONASTERY

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Dearest friends,

I was very struck, a few Sundays ago (the XXVII of Ordinary Time), by the liturgy of the Word that reread in parallel two texts of Scripture that are deeply connected, both in content and dynamics. On the one hand, we have the metaphor of the vineyard which, despite the landowner's thoughtful care, remains barren and which for Isaiah becomes the image of Israel's resistance to the covenant with God and inability to correspond to his gifts: "the vineyard of the Lord of hosts is the house of Israel... He expected justice and behold bloodshed." The other text in the liturgy is the so-called 'parable of the Wicked Tenants'; this parable also features a vineyard and a caring owner, but there is a difference from Isaiah's text: it is not the vineyard that is barren, but it is the greed of the tenants that prevents the landowner from reaping its fruit. Isaiah's canticle of God's faithful love for his people, unrequited love, serves as the background to the parable, and the one who



heard the parable already had a key to understanding the story told by Jesus: he knew well that God's love for his vineyard/Israel turned to anger because it had not borne the expected fruit (cf. Is 5:4-6). Jesus' parable begins like the song of the vine grower about his vineyard, but the outcome is different! The parable is concluded by a question that leaves it to the hearers to answer, "When the owner of the vineyard comes, therefore, what will he do to those tenants?" For Isaiah the vineyard is abandoned and destroyed; for Jesus it was not the vineyard that was barren, but the tenants with their stubborn and violent attitude.

For Jesus, the vineyard is something much more intimate and living in the heart of God: it is the gift of wholeness, of communion with him, of life. It is the gift of the Kingdom that he himself, Jesus, makes present. That is why this vineyard cannot be abandoned, but is given to others who will know how to make it grow in obedience and faithfulness: "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

This shift in the landowner's behavior from patience to judgment reveals the deep tension that justifies all his actions. Out of metaphor, here is manifested how God's action is at the same time faithfulness, mercy, patience, but also justice, motivated precisely by the seriousness of what is at stake.

God calls, not to violently take possession of the inheritance, but to be freely coheirs, truly co-responsible for the growth of the Kingdom. As always, the Word of God not only has significance on the universal and ecclesial level, but it is also full of repercussions on the side of our experience; that is why I like to think that there are dense and evocative echoes in these texts of the liturgy for our journey as FLC as well: we too could discover ourselves as the vineyard of the Lord, loved and cared for by him and therefore responsible to guard the great gift of the Cavanis charism and to light its light in the environments of our daily commitment. Also, in view of the tasks that await us (of which I spoke to you in my last communication) let us feel mobilized to make the good fruits of service and witness grow, as in the Lord's vineyard, so also in our associative reality.



From the Holy Gospel according to Matthew (21, 33-43)

Jesus said to the chief priests and the elders of the people:

“Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again, he sent other slaves, more than the first; and they treated them in the same way. Finally, he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So, they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.” Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes’? Therefore, I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.



From the “Final Document of the XXXV General Chapter” of the Congregation of the Schools of Charity - Cavanis Institute:

ONGOING FORMATION

10. «I have this complaint to make, you have less love than you use to. Think where you were before you fell; repent and do as you used to do at first» (Ap 2:4-5a).

11. We draw inspiration from the invitation of St. Paul (1 Tim 4:14 and 2 Tim 1:6) to rekindle the gift of God that is in us through the laying on of hands.

12. Ongoing formation is connected to a second conversion in our Cavanis religious life. It is a life-long formation that should embrace our whole personal history and lead to docibilitas (that means to be open to continuous learning)

AT THE SERVICE OF THE YOUTH IN AN OUTGOING CHURCH

16. The Cavanis Charism is present, alive in the whole Congregation. There are different ways of being a Cavanis. By conforming our life to Christ, we become bearers of his love to the youth. We educate them first through our example, joy, faithfulness to God and to our Charism.

FORMATION OF THE CAVANIS LAY

17. The Cavanis Charism is not an exclusive property of the religious. We are its keepers. Lay too are receivers and co-responsible of the Cavanis Charism, Spirituality and Mission.

18. Like the religious who undergo specific formation programs, lay people too should be given the possibility to avail an adequate formation on the Cavanis Charism and Spirituality.