



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

INVISIBLE MONASTERY

08.2025

Dear friends,

Also this time, and perhaps with greater intensity than on other occasions, I experience that temporal singularity imposed by the circumstances themselves: as I write to you, the XXXVI General Chapter is being celebrated (inaugurated just yesterday, Our Lady of Mount Carmel), but by the time you read this text, next August 2, the Chapter will have already been celebrated, the Congregation will have a new government, and we all, from the stage of expectation will have moved on to that of its fulfillment. Therefore, in this context, the words addressed to the Fathers by Fr. José Garcia Paredes, preacher of the Spiritual Exercises that preceded the Chapter, seem to me particularly beautiful. Fr. José defined the General Chapter as "the place in which everyone gathers to have a dream; but a dream is only possible if there is a descent of the Spirit that makes us dream (...) the Institute has scattered its seeds in various parts of the world and this Chapter must be the moment that gathers these seeds and makes it possible for them to blossom throu-



SOLA IN DEO SORS



ghout the world." Perhaps indeed we all approached the Chapter inwardly cultivating a dream: of renewal, of communion, of witness, of new planning, but what really matters is to realize, not our dreams, but God's dream. The Lord has a dream, an expectation whose realization He, the Almighty, nevertheless wished to entrust to our willingness and commitment. This is why there is truly a need for a copious outpouring of the Holy Spirit and all our prayer for the Chapter Fathers: may this Chapter contribute to the realization of God's dream on "so many poor sons and daughters," on our youth so generous and capable and yet so tormented by so many evils. To the prayer for the General Chapter that we have raised to God in these months and these very days, let's pray now for the new government of the Congregation and for the educational challenges that await them!

From the book of Nehemiah (8, 2-6.8-10)

Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. The scribe Ezra stood on a wooden platform that had been made for the purpose; and beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand; and Pedaiah, Mishael, Malchijah, Hashum, Hash-baddanah, Zechariah, and Meshullam on his left hand. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they



bowed their heads and worshiped the Lord with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the Lord your God; do not mourn or weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength."

"RELIGIOUS AND LAITY TOGETHER FOR THE GOSPEL"



MASSIMO MAZZUCO, LAITY IN THE CAVANIS FAMILY, CALLED BY THE CHARM OF THE SAME CHARISM, CO-RESPONSIBLE FOR THE SAME MISSION, JULY 5, 2025 AT THE GATHERING: "RELIGIOUS AND LAITY TOGETHER FOR THE GOSPEL", IN SACRED HEART HOUSE

There are two major perspectives from which to look at the lives and witness of the Saints and, more generally, of those who have preceded us and been our guides on the spiritual journey and thus also of our venerable founders. There is a perspective that we might call hagiographic, which consists of admiration and celebration of the virtues of the witness whose heroicity and degree of perfection in the sequela Christi is recognized. This is the perspective that I have seen most frequently followed (especially on occasions of a commemorative nature, but also in moments of formation in the spirituality

of the Congregation) and it is a perspective that presupposes two particular attitudes: one of a historical type (concerned with gathering data, testimonies, documentary sources and aimed at contextualizing the action and work of the founders in its historical time) and one of an apologetic type (nourished by admiration for the person of the two Cavanis brothers and aimed at celebrating their exemplarity and depth). I must confess that (although limited to what I have been able to verify from my angle of vision, in the community of Venice and in my capacity as a manager and lecturer) this approach has always presented major problems on the level of communication, provoking mostly supine and bored reactions in the students and, not infrequently, in the lecturers themselves. However, there is also another way of approaching the testimony of the servants of God Anthony and Mark Cavanis, and it consists precisely in that perspective I like to call prophetic. The precise angle of view of those who take such a perspective as their own is that of those who shift the focus of attention to what God, through the initiative and action of the saint intends to say today to his people, to his Church. The two perspectives, of course, are not in conflict, but complementary; together they give back a more complete picture of the witness of the saints and a more concrete indication of how to set out to follow Christ along the way they do. It is no accident that the process leading to the recognition of a witness's holiness is called canonization; the saint somehow becomes canon, rule. Do you also want to become a saint? This is the way, the rule. And this is exactly what happened in the case of the venerable brothers Anthony and Mark Cavanis: their witness to the service of youth, in response to the powerful solicitation addressed to them by God, became a gift to the Church. And this gift has been used by many to follow God and serve the Church in the ways and in the spirit indicated by the two brothers. The Saints therefore belong to the whole Church to whom and for whom they were given as a gift by God.

