



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

# INVISIBLE MONASTERY

03.2026

***Dear friends,***

As I write these lines, I am reflecting on Matthew's account of the beginning of Jesus' public life (Mt 4:12-23). The passage opens Jesus' public ministry by placing it in a concrete context, marked by history, geography, and even suffering. Jesus begins His mission in Galilee, a peripheral, mixed region, far from the religious center of Jerusalem. Matthew emphasizes that this happens after the arrest of John the Baptist: the light of the Gospel is born while a prophet is silenced. This is an important detail, because it reminds us that the proclamation of the Kingdom does not flourish under ideal conditions, but within the wounds of history.

The evangelist interprets this beginning as the fulfillment of Isaiah's prophecy: "The people who lived in darkness have seen a great light." Galilee of the Gentiles is a symbol of every place marked by confusion, marginality, and distance from God. Jesus does not begin from the "holy places," but from where the light seems most necessary. This reveals the heart of the Gospel: God takes the initiative and goes out to meet humanity where it is, not where it should be.

Jesus' message is essential and radical: "Repent, for the kingdom of heaven is at hand." Conversion is not first of all a moral effort, but a response to a presence. The Kingdom is not an abstract idea or a



future project: it is the very nearness of God entering into life and asking us to change our outlook, direction, and priorities. To convert means to become aware that God is at work and to allow oneself to be involved.

Immediately afterward, Matthew recounts the call of the first disciples. Jesus walks along the sea and calls men immersed in their daily routine: fishermen at work. His word is brief and incisive: “Follow me.” What strikes us is the promptness of their response: they “immediately” leave their nets, their boat, even their father. It is not a romantic gesture, but a choice that entails detachment and trust. The nets represent what gives security, identity, and livelihood. To follow Jesus means accepting that the meaning of one’s life no longer comes only from what one possesses or controls.

I believe this is also true in our Cavanis reality as lay people engaged in various ways in the educational mission of the Congregation. The conversion to which we are called must take shape in the very fabric of our educational relationships, in the network of bonds that unite us within the FLC, and in the settings of our daily lives: the classrooms, the oratory, the community to which we belong. It is precisely in this space that we can encounter the Lord and hear from His own lips the decisive invitation: “Follow me.”

***Massimo***

***From the Gospel according  
to Matthew (Mt 4:12–23)***

Now when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

“Land of Zebulun, land of Naphtali,  
on the road by the sea, across the Jordan, Galilee of the Gentiles!



the people who sat in darkness  
have seen a great light,  
and for those who sat in the region and shadow of death  
light has dawned.”

From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

## EDUCATIONAL GRATUITOUSNESS

*Fr. Diego Spadotto, 20.01.2026, in [www.cavanis.org](http://www.cavanis.org)*

The educational work of the Cavanis religious is an act of love for youth, carried out in total and joyful gratuitousness, present—by the will of the Founders—in the canonical title “Congregation

of the Schools of Charity.” In various General Chapters, gratuitousness has given rise to reductive interpretations and discussions of all kinds. For Anthony and Mark Cavanis, the gratuitousness of their educational mission is born from the fatherly gratuitousness of God’s Love: only God’s Love is absolutely



gratuitous.

Gratuitousness is not a monetary issue; it is first and foremost a theological dimension linked to the gratuitousness of Creation, Salvation, and Providence. “Therefore, always stir up and enkindle an ever-greater tenderness toward youth, prompted by the pleasure given to God, who loves them with a special affection, and by the great good done to them.” “The members shall dedicate themselves to the school and other educational activities completely free of charge.” “This will allow the Congregation the continuous presence of the poor in its works and individual religious the necessary freedom from human considerations” (Const. 49).

The religious “...dedicate themselves to the apostolate with the same commitment as the Founders” (Const. 44) and with “...the most generous availability of themselves to the education of the young” (Const. 48). Gratuitousness in education is a work of faith and religion.

The etymology of the word religion, “re-ligere,” suggests that religion is what strengthens the social bond of the People of God and is the driving force of the apostolate. According to another etymology, “re-legere” indicates that religion, in its educational mission, is a work of approach and study of reality, shared among many: a choral work, to free oneself from the trap of absolutizing the unilateral interpretation of one’s selfish “ego.”

The gratuitousness of educational work is a manifestation of the mystery of Grace: the life we possess is an absolutely free and superabundant gift, to be shared with others, without anything being diminished in us by sharing it.

Gratuitousness is a relationship of love with the Author of a life given ex nihilo to all; it nourishes freedom and the capacity to commit oneself freely with and for others in view of the “common home.”

This relationship of gratuitous love and trust proposed by God to the human being presupposes no formal equality nor the possibility of an equality measured by human criteria between God and man. Rather, it requires that the human being, recipient of the grace of the “God of all,” accept his or her creaturely dimension—an incomparable gift—as well as the absolute uniqueness of God’s gratuitousness.

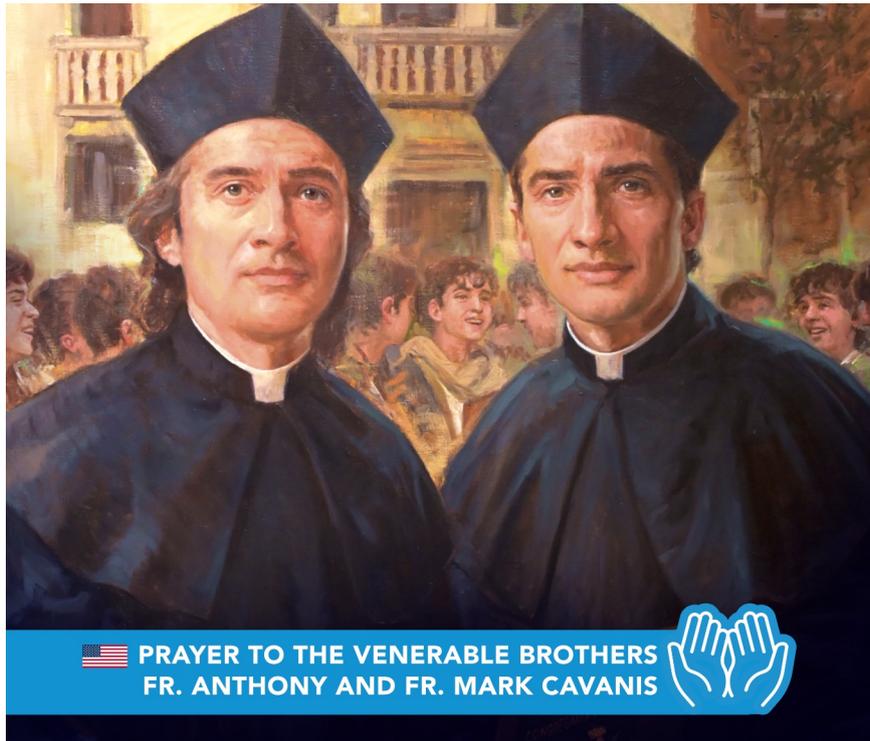
The freedom to give oneself freely to others is linked to God’s gratuitousness: “freely we have received, freely we give.” “The relationship of dependence and gratuitous friendship with God and the freedom of the person grow together” (Karl Rahner).

“All is grace”: from a mentality of debt to communion

Only by believing in gratuitous Grace are we freed from the mentality of “a primordial debt always to be paid until the end, never fully succeeding.” Only the logic of gratuitous and superabundant grace allows us communion with God, with one another, and with nature: “all is grace.”

Christ offers us the certainty that the primordial debt no longer exists: creation is ex nihilo; the “copious redemption” accomplished by Jesus is gratuitous; it restores to creatures the freedom to build a world in common, because He “has paid for all and forever.”

Faith in the gratuitousness of grace does not take place in the abstract, but in the concrete reality of each day, insofar as each person commits to building the “common home” through the gratuitous relationships established with others.



Almighty God, you have aroused in the Church the Venerable Fr. Anthony and Fr. Mark Cavanis, who dedicated themselves, through their Christian example and their paternal teaching, to lead the youth along the way of salvation.

We pray you today to gift your Church with the joy to soon see them enumerated among your saints, and also to give us the grace to imitate them for getting our own sanctification through the service of our brothers and sisters.

In particular, we beg you to grant us, through their intercession, the grace we are now asking you with faith.

We pray you for this intention in the name of Jesus, your beloved Son, and through the mediation of Mary, our beloved Mother. AMEN.