



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

INVISIBLE MONASTERY

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Dear friends!

When we experience the monthly appointment of the INVISIBLE MONASTERY we will have behind us, a few days ago, the celebration of the Solemnity of Christ the King. The remembrance of this liturgy undoubtedly offers us a number of really useful insights for our spiritual journey. Christ, through the readings is presented to us as the caring shepherd of whom Ezekiel speaks, or as the One who reduces to “nothingness all Principality and all Power and Strength” indicated by Paul or - finally - as the judge who separates the goats from the sheep celebrated in the solemn eschatological picture of the evangelist Matthew. In Matthew’s grand vision these features of the face of Christ as king, shepherd and judge take on a surprising force that offers light on our history. What Matthew narrates through the image of the final judgment concerns all people, believers and non-believers alike, and concerns the present of their existence: “all peoples will be gathered together... All that you have done... All that you have not done...” On what is decided that final discernment that illuminates human history, that gesture made by that king in ‘separating’ men to lead them to life or death? The confrontation between the ‘righteous’ and the ‘unrighteous’, between the ‘sheep’ and the ‘goats’, takes place simply between doing and not doing, between action and omission, and not so much between good and bad action. The seriousness of judgment depends on objective conduct from which the truth of



our relationship with God emerges. And the actions listed refer to concrete service toward others, without reference to an act of worship or even a knowledge of God. God, Matthew reminds us, wants fruit, wants a life conformed to mercy, wants concrete charity for the poor. This picture reminds us, linked to the Cavanis charism, of the great educational poverty that afflicts our world and of which our young people are victims. To succor this poverty means to succor Christ who is hidden behind the face of every poor person: of the destitute - certainly - but also of the one who suffers from the emptiness of paternity and education that affects today (in a different but no less terrible way than in the time of the founders) so many "poor scattered children". To this horizon our associative commitment and prayer must also look.

Massimo Mazzuco



**From the holy Gospel according to Saint Matthew
(25:31- 46)**

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ And these will go away into eternal punishment, but the righteous into eternal life”.

Fr. Diego Spadotto, Everything for the Youth" is Possible, 11/15/2023, www.cavanis.org



Anthony and Mark Cavanis leave their serene and secure life in family and work, become poor and beggars, and go to live in a damp and unhealthy "little house." Their choice is inspired by the mystery of the Incarnation, God becoming man, God coming down, and from being rich he becomes poor and servant of all.

They recognize that "Time is more important than space, reality is more important than ideas". In real time always there are wars, social uncertainties, explosions of "misery". In real time we are not saved by ourselves, we are all in the same boat, and we have to row.

Often, when ideas about life's difficulties prevail, it seems that the only form of innocence is ignorance, the inertia of millennials and the power of habits, instead, in real time you can change your life, you can be creative, courageous. You can merge strength and gentleness as the Cavanis did, not waiting until tomorrow to do what you feel you have to face today: "Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life..." (Luke 21:34) and conform to the world's mentality. If ideas prevail over time and reality, one enters religious making the opposite path, from being "poor" and without economic opportunities, one becomes "rich", ideas become fixed in immobile time, one is afraid of being sent to the "peripheries" of society and real history. And the "rich" mentality no longer changes.

Fr. Mark, a very practical man, reminds the "member of the clergy" and the young people that Christ became poor to enrich us but remained poor, his fulfillment was the Father. Exodus to the Father, true promised land, is the eschatological meaning of Fr. Mark Cavanis' life "all for the youth", from the bondage of things to the freedom of God's children. The choice must be made with strong determination, a true "Eucharistic transformation": "offer your mortal bodies as a holy and acceptable sacrifice to God".

"Everything for the youth" without limitation of time, energy and hope for fruit in God's time, even when emergencies/crises add up and stratify.

How to do it? Fr. Mark teaches it, even though he has led a "running" life on the road.

"Everything for young people," and when he wants to take the time to stop for a moment of rest, he realizes that he was as if besieged by a thousand opportunities to be seized, a thousand voices that demanded to be heard, a thousand situations that demanded his presence. To listen one has to stop, to see better one has to focus one's interest in a specific thing, to choose in freedom, to have conscious goals beyond appearances, performance anxiety, the desire to have it all and now. Patience, virtue of the strong, of Fr. Mark, in faith and hope that does not disappoint.

Without a real goal, the departure will never have an outcome; if you do not sow in the right time, you will only reap wind. Fr. Mark, often repeats: whatever the reason things don't work, it is never a reason to lose the serenity and peace to try again and again to make them work.