



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

INVISIBLE MONASTERY 02nd March 2024

Dear friends,

Like every journey, also for the Lenten season, a symbolic itinerary is also traced that which entails some significant spaces to be crossed or reached; so that, that mysterious journey that the liturgy takes us on can truly transform our lives. In a way, the Lenten itinerary obeys a kind of spiritual geography: it is marked by certain places whose significance deeply involves our lives, placing them precisely in the space of the Spirit. In fact, we began the journey by placing ourselves with Jesus in the desert, the place of solitude and truth, where our deepest desires are tested and where they are purified so that they can be transformed into the desires of the Spirit. The passage into the desert is necessary to reach another place, the symbolic city of Jerusalem, the place of fulfillment of the promise. But between the desert and Jerusalem there is yet another place that is given to us as a stage, where, at the same time, we experience a moment of rest and find the strength to resume the journey. This place is a mountain: a secluded and elevated place, from which we have the grace of reaching, with a single glance, that goal to which we arrive only with effort, step by step, at the end of the journey. It is the mount of transfiguration where the joy of Easter light is anticipated for us. I like to think of the experience of our Fraternity as a moment in which we are given to grasp in its beauty, the light of the charism, the fascination of the great spiritual adventure of Fr. Mark and Fr. Anthony Cavanis, the exciting and suggestive call of the mission to educate. We, too, however, are not given to stay too long on the mountain contemplating; we, too, like Peter, James and John are asked to go down to the valley and to proceed amidst the difficulties and criticalities of every day, but not alone, though! Mark, in the account of the Transfiguration, notes at the end of the episode, “looking around, they saw no one but Jesus alone with them” (9:8). Jesus is still with us; he led us up the mountain and he brings us down continuing to walk with us, to guide us to that goal that is also his.

From the Holy Gospel according to Saint Mark (9, 2 - 10)

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.” He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, “This is my Son, the Beloved; listen to him!” Suddenly when they looked around, they saw no one with them any more, but only Jesus. As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what this rising from the dead could mean.

Fr. Diego Spadotto, “Father Mark Cavanis teaches how to welcome, guard and orient the youth”.

15.02.2024, in www.cavanis.org

In the changing times that we are experiencing, it is increasingly difficult for the youth to feel welcomed, guarded and above all oriented by us religious. They say frankly that they find no reason to participate and remain in our works and activities, and be accompanied and oriented.

“Orienting toward the beautiful homeland of heaven” is the third task of the educational mission. “Heaven” represents the arrival point of life's journey, the fullness of fulfillment and happiness. To get there, there are so many roads and so many treacherous paths to be chosen and traveled. (...)

The work of orientation is undoubtedly a social work that forms relationality, respect for others, cooperation for a common objective, responsibility, a sense of duty, the value of sacrifice for the common good, here and now. Young people who grow incapable of a common vision, who consider their desires as absolute values, become incapable of facing the path of life aiming at a final point but also at a "heaven" here and now.

The far-off heaven is not a conquest but a free gift; the heaven here and now is the result of symphonic work. The youth have to deal with a context marked by ethical subjectivism and practical materialism, by intrusive socials that increasingly occupy their imagination, colonize their desires. And it is not a matter, to believe in unrealizable utopias, but to welcome life as a commitment that makes us responsible for ourselves and thus for the future. (...)

The youth find us pedantic and presumptuous counselors posing as know-it-alls and self-referential ones. We are not humble "seekers of sense of existence". Fr. Mark was loved by the youth because of his humility, his good humor, his irony and courage. (...)

