



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

INVISIBLE MONASTERY 02nd November 2024

Dear friends!

As always, between the time of our spiritual meeting in the walls of the INVISIBLE MONASTERY and the writing of this text that we use as a tool, a certain lapse of time inevitably passes, For this reason, the gospel on which I am pausing today, as I am about to write these lines, is the gospel of the XXX Sunday of Ordinary Time: blind Bartimaeus, hearing that Jesus is coming, calls out to him, “Son of David, Jesus, have mercy on me!” This episode of blind Bartimaeus is in Mark's gospel the culmination of Jesus' catechesis to make us understand that we too are blind. The miracle is not healing from physical blindness, but from inner blindness, which is that of the disciples who just before had asked to sit at his right and left in his kingdom, that is, to be first, to seek their glory. But Jesus answers that his glory is giving, giving life, not taking it for himself. There is an inner blindness that is closing in on ourselves, it is selfishness, where I do not see the other but I see the function that the other can have for me; even God: what do I need him for? If he doesn't respond to my needs I leave him alone. Bartimaeus, blind and a beggar, “sat by the side of the road.” While everyone is moving there is this person standing still, sitting and by the side of the path. The evangelist is presenting us with Bartimaeus as the model of the disciple. While the crowd and the disciples are accompanying Jesus and they think they are seeing, but they are not noticing anything, this blind man is the only one who is becoming aware of what is happening outside and inside him. It is a fact that among the greatest mystics, the blind, is the seer. Bartimaeus does not see, but he hears (“heard that it is Jesus the Nazarene”). In a sense, it is true that one cannot begin to see if one has not first begun to hear. If one is attentive to what one hears then the way of seeing changes. It seems important to me to embrace in all its communicative and prophetic power this word of the Lord, thinking of it addressed to each of us individually and to our FLC as a whole. We, too, must learn to recognize Jesus' presence and hear His voice in order to seize the opportunity of His passing among us and ask Him, like Bartimaeus, “Rabbi, may I see again!” We must learn to see things with the gaze that Jesus gives to those who are converted to Him; we must, like Paul, when Ananias laid his hands on him, let fall from our eyes the scales that seal them and make them blind, in order to look at the reality in which we find ourselves in the same way that Jesus looks at it. It is this gaze, which is given to us by the Spirit of Jesus, that will make us capable at last of seeing, and therefore of acting, in the way God asks of us. Our very being Cavanis, our efforts to adhere to the charism must be born from a gaze truly oriented to Christ and inflamed by that Charity that inspired the action of Fr. Anthony and Fr. Mark.

From the holy gospel according to saint Mark (10, 46-52)

They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

From the homily of the General Superior of the Congregation, most rev. Fr. Manoel Rosa, in the holy Mass at the conclusion of the Jubilee of the Venerable Father Marco Cavanis, 11.10.2024, in www.cavanis.org:

"We can recall the five virtues of the educator Cavanis: vigilance, patience, solicitude, hope for fruit and prayer.

Education is fundamental to the transformation of the person and society. What space and priority do we give to schools, the main instrument of quality education? The Cavanis brothers used what they had at their disposal to enrich the school: oratory, sports, typography, library, theater...

Today, we live immersed in the media, artificial intelligence, robotics, cultural revolutions that follow one another, in the epochal changes. We see the growth of individualism, depression, anxiety, injustices and global conflicts that are at our doorstep. Exaggerated consumerism that suffocates us, a deluge of information that disorients us; we are alone in the crowd. We feel that institutions, democracy, families are in crisis ... not unlike the time of Father Mark. Where to find answers? What direction to go? This was also the suffering of the Cavanis brothers. They used all means to convince and involve as many people as possible in the essential mission of educating the new generations to ensure a prosperous and peaceful future. They invested in the integral formation of the person, a heart full of values, combined with a solid culture. They gave everything for the education of the youth! They gave their lives! The school was not a business of speculation or enrichment. It was not a pedestal for praise or recognition. It was not part of a vainglory-driven expansion project... The school was their family. The students, their children...; they consumed their lives in the school because they believed in what they were doing. "He who does not sow at the right time, waits in vain for a good harvest." They had no time to waste. Today, we too feel we are running against time, pressured by so many emergencies. They knew how to maintain peace, and serenity of spirit, in the midst of contradictions and setbacks. They were convinced that the work came from God, hence so much persecution and suffering. They fought against the Austro-Hungarian Empire's monopoly on education. They are heroes of educational freedom. Even the children of wealthy families needed quality education. We were amazed at how intense and dynamic the school life was that the two brothers managed to build with so few resources. Miracle of Providence!

They sanctified themselves in the school, following the example of St. Joseph of Calasanz, whom they chose as the Patron of the Cavanis Institute. They were recognized as saints while they were still alive and, after their death, their fame spread further. They discovered the reason for their lives through the education of children. They fulfilled their vocation and were happy."