



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

INVISIBLE MONASTERY

02.2025

On February 2, the whole Church celebrates the World Day of Consecrated Life in conjunction with the Feast of the Presentation of the Lord in the Temple. This feast is not only a time of solemn prayer but an opportunity to reflect on the call to Consecrated Life, that is, the call that God raises in the will of men and women to follow Him closely and collaborate with Him; and not only as witnesses of His joy and grace but also as witnesses of fraternal communion.

In the writings of Venerable Fathers Anthony and Father Mark Cavanis, we find numerous confirmations of their fidelity to God, to the Church, and towards brothers who are most in need, especially through works. The love and fidelity of the Cavanis Charism have been given by the Founders to all their spiritual children, working in the world.

As Pope Francis says in his invitation to “cultivate Hope through a journey of conversion and renewal,” it is



necessary to renew, especially in this year of Jubilee Grace, the witness and perseverance in the journey of Consecrated Life.

We Lay Cavanis will accompany toward the next General Chapter the Cavanis Fathers, who are working in the world and in the Church today, with our prayers and affection, so that all choices will be inspired by the Holy Spirit and by the heart.



From the Holy Gospel According to Saint Luke (2:22-40)

When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord,” and to offer the sacrifice of “a pair of turtledoves or two young pigeons,” in accordance with the dictate in the law of the Lord. Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he should not see death before

he had seen the Messiah of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying:

“Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel.”

The child’s father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary, his mother:

“Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed.”

There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem. When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

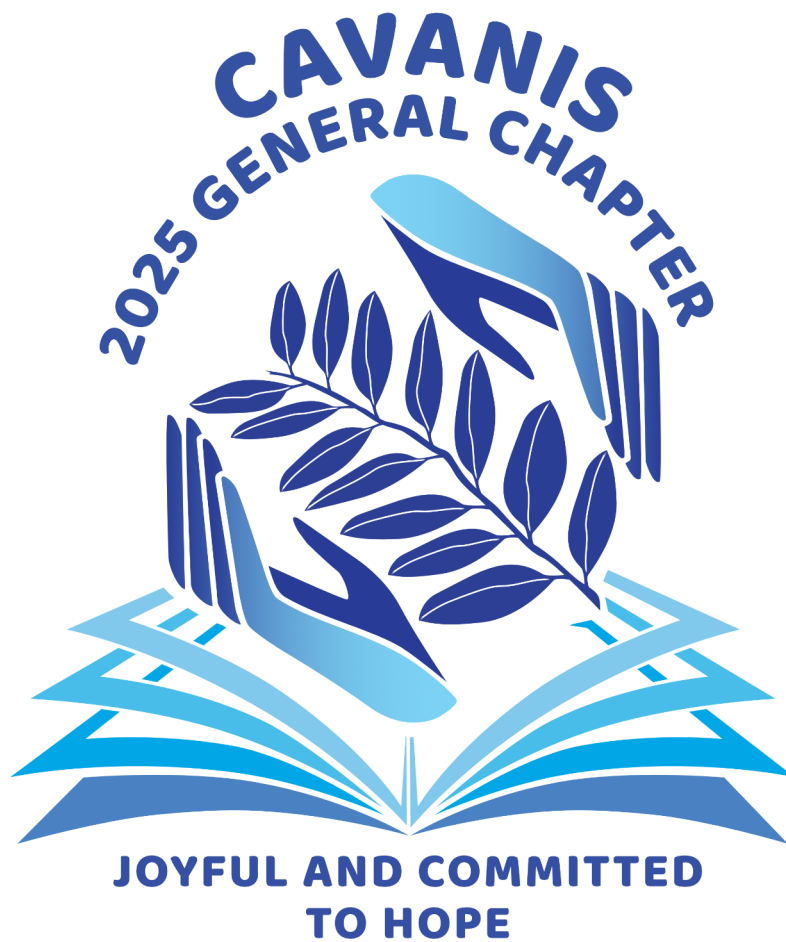


Reflection

In their Consecrated Life, Father Anthony and Father Mark testified to true charity toward everyone and especially toward the poor and children.

Let us reflect: It is very easy to use the poor to feel good or to bend them to one's own ends. In welcoming children and youth, Father Anthony and Father Mark had the utmost respect for their "consent," their freedom of choice, as an essential element of education—helping them, but never substituting and deciding for them. That would be an abuse of conscience. Usually, vulnerable persons, as children are, suffer the consequences if we use the trust that they place in us to direct them toward our solution. With gratuitousness in self-giving and docility to the action of the Holy Spirit, the Founding Fathers remained faithful to this behavior throughout their lives, thanks to the example of Mary. Their "life according to the Spirit" was a free choice and for the freedom of Christ, as it was for Mary in saying her "yes" to God. A simple and poor life, far from superficial and bigoted.

Poverty, for Fr. Anthony and Fr. Mark, was not a sociological, philosophical, or cultural category: it was an evangelical and theological category, linked to their filial and trusting relationship with the Father and the Son of God, who lowered Himself, incarnated, and became poor out of Charity—free and unconditional love for humanity. This is poverty in the Schools of Charity: the poverty of Christ's flesh. A poor Congregation for the poor, a Congregation historically and concretely incarnated in the poor children.

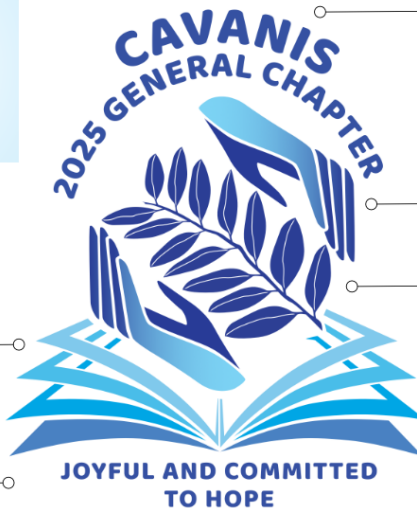


GENERAL CHAPTER LOGO

The light blue tone represents tranquility and peace, symbolizing trust in Divine Providence that provides so we can be “truly fathers of youth.”

The book symbolizes formation and education in the Cavanis style, characterized by being more fathers than teachers.

Everything is founded on the joy of being who we are and on the hope that never disappoints.



The term “Cavanis” (above) reminds us that we are all (religious and laity) under the supreme and sovereign authority of the General Chapter.

The hands symbolize one the religious and the other the laity, united in the service of loving care for the youth.

The olive branch represents the hope of bearing fruit if well cared for with paternal love.

The seven leaves represent the gifts and skills of the religious (seven) and the Cavanis laity (seven), cultivated and made available for the formation and education of young people, boys, and children.