

July 30

BLESSED FRANCIS SOLANUS CASEY, PRIEST

Memorial

Bernard Francis Casey was born in Prescott, Wisconsin (USA) on November 25, 1870. At the age of 22, he entered the diocesan seminary of St. Francis de Sales in Milwaukee, then in 1897, he joined the Capuchin Order, in the friary of St. Bonaventure in Detroit and received the name Francis Solanus. On July 24, 1904 he was ordained priest, with the restriction of not hearing confessions or preaching publicly. He spend the years of service between Yonkers, Manhattan, the convent of St. Bonaventure in Detroit, the convents of Brooklyn and Huntington, attracting many people because of the fame of his virtues and the extraordinary graces attributed to his prayers. After several hospital treatments he died in the friary of St. Bonaventure in Detroit, on July 31, 1957. He was beatified on November 18, 2017.

From the Common of Pastors: For Priests or from the Common of the Holy Men: For Religious.

OFFICE OF READINGS

SECOND READING

A reading from the Decree on the Adaptation and Renewal of Religious Life of the Second Vatican Council.

(Perfectae Caritatis nn. 15.12-14)

The religious, members of Christ

Common life, fashioned on the model of the early Church where the body of believers was united in heart and soul, and given new force by the teaching of the Gospel, the sacred liturgy and especially the Eucharist, should continue to be lived in prayer and the communion of the same spirit. As members of Christ living together as brothers, religious should give pride of place in esteem to each other and bear each other's burdens. For the community, a true family gathered together in the name of the Lord by God's love which has flooded the hearts of its members through the Holy Spirit, rejoices because He is present among them. Moreover love sums up the whole law, binds all together in perfect unity and by it we know that we have crossed over from death to life. Furthermore, the unity of the brethren is a visible pledge that Christ will return and a source of great apostolic energy.

The chastity *for the sake of the kingdom of heaven* which religious profess should be counted an outstanding gift of grace. It frees the heart of man in a unique fashion so that it may be more inflamed with love for God and for all men. Thus it not only symbolizes in a singular way the heavenly goods but also the most suitable means by which religious dedicate themselves with undivided heart to the service of God and the works of the apostolate. In this way they recall to the minds of all the faithful that wondrous marriage decreed by God and which is to be fully

revealed in the future age in which the Church takes Christ as its only spouse.

Religious, therefore, who are striving faithfully to observe the chastity they have professed must have faith in the words of the Lord, and trusting in God's help not overestimate their own strength but practice mortification and custody of the senses. Neither should they neglect the natural means which promote health of mind and body. As a result they will not be influenced by those false doctrines which scorn perfect continence as being impossible or harmful to human development and they will repudiate by a certain spiritual instinct everything which endangers chastity. In addition let all, especially superiors, remember that chastity is guarded more securely when true brotherly love flourishes in the common life of the community.

Religious should diligently practice and if need be express also in new forms that voluntary poverty which is recognized and highly esteemed especially today as an expression of the following of Christ. By it they share in the poverty of Christ who for our sakes became poor, even though He was rich, so that by His poverty we might become rich. With regard to religious poverty it is not enough to use goods in a way subject to the superior's will, but members must be poor both in fact and in spirit, their treasures being in heaven. Religious should consider themselves in their own assignments to be bound by the common law of labor, and while they procure what is required for their sustenance and works, they should banish all undue solicitude and trust themselves to the provident care of their Father in heaven.

In professing obedience, religious offer the full surrender of their own will as a sacrifice of themselves to God and so are united permanently and securely to God's salvific will. After the example of Jesus Christ who came to do the will of the Father and *assuming the nature of a slave* learned obedience in the school of suffering, religious under the motion of the Holy Spirit, subject themselves in faith to their superiors who hold the place of God. Under their guidance they are led to serve all their brothers in Christ, just as Christ himself in obedience to the Father served His brethren and laid down His life as a ransom for many. So they are closely bound to the service of the Church and strive to attain the measure of the full manhood of Christ.

RESPONSORY

Cf. Rom 12, 1-2

R/. Offer your bodies as a living sacrifice, holy and pleasing to God, * your spiritual worship.

V/. Do not conform yourself to this age but be transformed by the renewal of mind. * Your spiritual worship.

Ant. Ben.

Ps 107/106, 8-9

Let them thank the Lord for his mercy, such wondrous deeds for the children of Adam.
For he satisfied the thirsty, filled the hungry with good things.

PRAYER

O God, who in your providence conformed Blessed Francis Solanus (Casey) to the image of your Son making him tireless in service to the poor, by his intercession and example, grant also to us the same generosity and joy in giving of ourselves in service to our neighbor. Through our

Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Ant. Magn.

MT 7-8

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.