
**FRANCISCAN
PROPER
OF THE
SAINTS**

NOVEMBER

1. The rank of the celebration (solemnity, feast or memorial) is indicated for each day. If there is no indication, it is an optional memorial.
2. For each solemnity and feast a proper Mass is provided in its entirety. This is therefore used as given.
3. For memorials:
 - a) Proper texts, given on some days, must always be used;
 - b) When there is a reference to a particular common, the most appropriate texts should be chosen according to the principles at the beginning of the commons. The page reference in each case indicates only the beginning of the common to which reference is made.
 - c) If the reference is to more than one common, one or the other may be used, according to pastoral need. It is always permissible to interchange texts from several Masses within the same common. For example, if a saint is both a martyr and a bishop, either the common of martyrs or the common of pastor (bishops) may be used.
 - d) In addition to the commons which express a special characteristic holiness (e.g., of martyrs, virgins, or pastors), the texts from the common of saints, referring to holiness in general may always be used. For example, in the case of a saint who is both a virgin and a martyr, texts from the common of saints in general may be used, in addition to texts from the common of martyrs or the common of virgins.
 - e) The prayers over the gifts and after communion, unless there are proper prayers, may be taken either from the common or from the current liturgical season.
4. The Masses in the proper may also be celebrated as votive Masses, with the exception of Masses of the mysteries of the life of the Lord and of the Blessed Virgin Mary and Masses of certain saints for whom a special votive Mass is provided. When Masses from the proper are used as votive Masses, words in the prayers referring to the day of death or to the solemnity or feast are omitted and “memorial” or “commemoration” is substituted. If the entrance antiphon, “Let us rejoice” occurs, it is to be replaced by another antiphon from the respective common.

NOTE:

- 1) All Scriptural texts have been brought into conformity with the New American, revised translation, approved by the USCCB.
- 2) Certain prayer formulas, such as prayer endings and versicles and responses, have been brought into conformity with the English translation of the Third Typical Edition of the Roman Missal (2011).
- 3) Titles have been changed for any Blessed that has since been canonized.
- 4) In those cases where an approved English translation is not yet available, translations have been made of the approved Italian texts. For those who do not wish to use unapproved texts, the prayers may be taken from the corresponding Common(s).

7 November**ST. DIDACUS [DIEGO] OF ALCALÁ**

FRANCISCAN FRIAR

*Note: Didacus is the Latinized form of Diego.***ENTRANCE ANTIPHON**

see Sir 3:18.20

He humbled himself in all things and found mercy in the sight of God.
For great is the power of the Lord; by the humble he is glorified.

COLLECT

**Almighty and eternal God,
in whose marvelous ordering of things
the weak of this world are singled out to shame the strong,
grant, we pray,
that by imitating the humility of St. Didacus [Diego]
here on earth,
we may be raised up to eternal glory with him in heaven.
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.**

PRAYER OVER THE OFFERINGS

**Most merciful God,
who were pleased to create in blessed Didacus [Diego]
the New Man in your image, the old having passed away,
graciously grant, we pray, that, renewed like him
we may offer you the acceptable sacrifice of conciliation.
Through Christ our Lord.**

COMMUNION ANTIPHON

Mt 11:29

Take my yoke upon you and learn from me, for I am meek and humble of heart;
and you will find rest for your selves.

PRAYER AFTER COMMUNION

**By the power of this Sacrament, Lord, we pray,
lead us always in your love,
through the example of blessed Didacus [Diego],
and bring to fulfillment the good work you have begun in us
until the day of Christ Jesus.
Who lives and reigns for ever and ever.**

Source: The Collect appears to be proper and comes from the Roman Seraphic Sacramentary (1974), 726. The other prayers are identical to those in the Third Typical Edition of the *Roman Missal* (2011), from the Common of Holy Men and Women, D. For Religious, 1.