

1962 Holy Week (not the 1950 version)

Divine Office

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1. MATINS AND LAUDS may not be anticipated in the evening of the preceding day, but are to be chanted in the morning of the proper day, at a suitable time. Thus the evening service of Tenebrae, in which the Matins and Lauds of Thursday, Friday, and Saturday were chanted on the preceding evenings, is suppressed. This applies not only to the celebration of Tenebrae in communities bound to the office, but also to the common chanting of Matins and Lauds, since the decree refers to recitation "in choir or in common."⁴

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1. No commemorations or *orationes imperatae* permitted.
2. No public anticipation of Matins and Lauds (Tenebrae) during the sacred triduum.⁴
3. At solemn Mass no reading by the celebrant of the parts chanted by the deacon, subdeacon, or lector.
4. Services according to the solemn rite wherever there are enough sacred ministers.⁵

2. "Ceremonial Directions," "The Order of Standing and Sitting," "The Music of Holy Week."

3. See the chapter on "Sermons and Instructions."

4. There is one exception to this rule. Where the Mass of the Chrism is to be celebrated on Holy Thursday morning, Matins and Lauds may be anticipated on Wednesday evening. All the other rules for the divine office have been omitted from this chapter; they are considered in the chapter, "Divine Office."

5. In parishes where there are two assistants or where other priests are available, priests should fill the offices of deacon and subdeacon at the solemn rites. Where there is no one to serve as deacon or subdeacon, the simple rite is used.

3. See below for the textual changes on Holy Saturday (new prayer, vesper antiphons, etc.)

4. Matins and Lauds (Tenebrae) may not be anticipated *publicly* — except in cathedrals and then on Wednesday only.

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1. S. R. C., *De rubricis ad simpliciore formam redigendis*, March 23, 1955.