

would be convicted of a capital violation of Roman law. The judges thus charged Jesus before Pilate of stirring up the people, forbidding payment of taxes to Caesar, and declaring Himself a king (Lk 23.1–2; cf. Mt 27.63, where after His death Jesus is called a deceiver).

Pilate's studied judgment was that Jesus was not guilty of any crime against Roman law. Upon the insistence of the accusers, he continued to consider the case, interviewing Jesus privately, sending Him to HEROD ANTI-PAS (who, as tetrarch of Galilee and Perea since the death of his father Herod the Great in 4 B.C., might have jurisdiction over Jesus, a native of Nazareth), offering to release Him in virtue of the traditional Passover amnesty, and allowing Jesus to be scourged (a police punishment ordinarily meted out to agitators who were not Roman citizens, cf. Acts 22.22–29), in the hope that this limited punishment would placate the accusers and allow himself to be absolved of further involvement in the case. [See BARABBAS; FLAGELLATION (IN THE BIBLE).] Although in the course of private interviews with Pilate, Jesus had acknowledged His claim to the title of king, Pilate apparently saw in Jesus' insistence either a religious claim which he considered an internal affair of the Jews, or a delusion, but hardly a likely source of insurrection. Finally, however, Pilate submitted to a threat from the Jews that his releasing of Jesus would be reported to the imperial court in Rome as a failure to crush a possible sedition (*crimen laesae majestatis*), since Jesus' acknowledged claim was to the title of Messiah, King of the Jews (Jn 19.12–15). This threat, coupled with the insistence of the crowds, whom the Sanhedrists had incited to demand Jesus' death, finally led Pilate to dismiss the matter as quickly and easily as possible, i.e., by acquiescence. He therefore issued the condemnatory order, confirming the death sentence, and assigning CRUCIFIXION, the usual Roman form of execution for treason.

See Also: PASSION OF CHRIST, I (IN THE BIBLE).

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[T. E. CRANE]

TRICHET, MARIE-LOUISE OF JESUS, BL.

Baptized Louise Trichet; co-foundress of the Daughters of Wisdom (*La Sagesse*); b. Poitiers, France, May 7, 1684; d. Saint Laurent sur Sèvre, Vendée, France, April 28, 1759. Trichet was the fourth of eight children of devout, bourgeois parents, who ensured that she was baptized on the day of her birth. Her family life and the Christian education that she received endowed her with virtue and an awareness of the needs of others.

At age 17, the beautiful young woman met the already-esteemed LOUIS DE MONTFORT in the hospital of Poitiers and spontaneously offered her services, confiding to him her desire for religious life. Two years later she responded to his invitation to commit herself totally to working with the sick. Although her mother opposed her decision to follow "this mad priest," she accepted the grey religious habit and the name Sister Marie-Louise of Jesus on February 2, 1703 and began her humble duty as a nurse.

Together with de Montfort, she founded the Daughters of Wisdom, the mainspring of whose spirituality was to be Jesus, the "Eternal and Incarnate Wisdom." After de Montfort's departure, she worked alone until she met Catherine Brunet in 1714. The following year the two women, who had now been joined by two others, established the order's first community at La Rochelle (Charente) where they continued to help the children of the poor, the neglected sick (both in hospitals and homes), and others in need. The order continued to grow, and by the end of the twentieth century the Daughters of Wisdom had more than 2,361 members on five continents.

Pope John Paul II beatified her on May 16, 1993. Sister Marie-Louise of Jesus is buried next to the relics of St. Louis de Montfort in the parish church of Saint-Laurent, in Saint Laurent sur Sèvre, where both were venerated by Pope John Paul II during a visit September 19, 1996.

Feast: May 7.

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[K. I. RABENSTEIN]

TRIDENTINE MASS

Named for the Council of TRENT (*Concilium Tridentinum*), the Roman-Rite form of celebrating the EUCHA-

RIST had been in obligatory use from 1570 until the 1969 publication of the Order of Mass reformed by decree of VATICAN COUNCIL II. In its 25th and final session in 1562 Trent left it to the Roman Pontiff to reform the Missal. Beginning in 1564, a commission under Pius IV and St. Pius V worked on the *Missale Romanum ex decreto SS. Concilii Tridentini restitutum, Pii V Pont. Max. iussu editum*, published in 1570 (last *editio typica*, 1962). A more accurate designation of the form of celebration proper to this Missal would be “the Mass of Pius V.”

In current usage the designation “Tridentine Mass” may simply connote an Order distinct from that of the 1969 Order of Mass. Once the latter was promulgated, its use obligatorily replaced, first in Latin and then in the vernacular, the former Order of Mass. This was made clear by the Apostolic Constitution *Missale Romanum* (April 3, 1969) of Pope Paul VI, and implemented by the Congregation for Divine Worship in the Instruction *Constitutione Apostolica* (Oct. 20, 1969). The same document (no. 19) authorized Ordinaries to allow elderly priests to retain the 1962 Missal and its Order of Mass when celebrating without a congregation. These dispositions were repeated in the Notifications of the same Congregation *Instructio de Constitutione* of 1971 and *Conferentiarum Episcoporum* of 1974.

Controversy. The opponents of Vatican Council II intend by the name “Tridentine Mass” an orthodox continuity with the Eucharistic teaching of Trent alleged to be missing from the 1969 Order of Mass, which they impugn as invalid, even heretical. In a letter to Archbishop Marcel Lefebvre, leader of the most publicized recalcitrance, Pope Paul VI expressed the reason for the obligatory adoption of the new Order of Mass: the unity of the whole ecclesial community, of which the Order of Mass is a singular sign. Paul VI also stated and rejected the key point of the Lefebvre opposition that only the Tridentine Mass preserved the authentic sacrifice of the Mass and ministerial priesthood.

The issue of the Tridentine Mass took a new turn in 1984. A survey of all the bishops of the Church, reported in *Notitiae* in 1981, indicated little dissatisfaction with the reformed Missal and a minuscule interest in a return to the Latin liturgy. Apparently, however, there were some loyalists who wished to celebrate the Tridentine Mass. In their favor the Congregation for Divine Worship announced in 1984 an indult allowing petitioners to celebrate a Tridentine Mass in the letter “Quattor Abhinc Annos” (*Acta Apostolicae Sedis* no. 76 [1984]: 1088–1089). The concession can be made by the diocesan bishop to those known to have no ties with the opponents of the 1970 Roman Missal. The celebration must be in Latin, follow the *Missale Romanum* of 1962, with-

out intermingling elements of the 1970 *Missale Romanum*. The bishop determines the day and place of celebration and limits participation to the petitioning priest and faithful.

In 1988 John Paul II issued the apostolic letter *Ecclesia Dei*, which called for a wider and more generous application of the directives for the Tridentine Mass. The Pontifical Commission *Ecclesia Dei* issued guidelines implementing the apostolic letter in 1991. The guidelines indicate that the celebration of the Tridentine Mass may be celebrated in parish churches, the regularity and frequency of which depends on the needs of the faithful. The guidelines grant faculties to the local ordinary to give permission for the use of the 1962 Missal. It calls for the celebrants of these Masses to emphasize their adherence to legislation of the universal Church and the juridical value of the liturgy of Vatican II in their preaching and contacts. It does grant, however, that the new lectionary in the vernacular could be used at these Masses, but cautions that pastors should take care not to impose it and thus impede the return of those who maintain the integrity of the former tradition.

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TRIDUUM

A Latin word meaning a space of three days, signifies in Catholic usage, a period of three consecutive days on which specified devotions are observed, determined prayers are said, or both, in order to obtain particular graces, to give thanks for special favors, to solemnize feasts, or to honor outstanding events as, for example, the election of a pope or the coronation of a king.

The choice of the number three for these devotions had its origin in a sacredness popularly attributed to it from pre-Christian times. In the OT, three-day periods were given particular importance (Tb 3.10; 6.16, 22; Jdt 12.6; Est 4.16; Dn 10.2–3; 2 Mc 13.12). In the NT, Our Lord referred to the three days Jonah spent in the whale's belly (Jn 2.1), and often spoke of the three days his own body would be in the tomb (Mt 17.22; 26.61; 27.40, 63; Mk 9.30).