



## **1. BASIC LINES OF TRINITARIAN SPIRITUALITY AND CHARISM**

### **1.1. THE BEING**

- ✓ Our being as Trinitarians derives from the spirit of Saint John de Matha, living the Redeeming Trinity as the basis and foundation of the Trinitarian charism to be lived and manifested in all the achievements of our redemptive apostolate.
- ✓ Therefore, the binomial Trinity and Redemption is the axis on which our being and our acting as Trinitarians in the Pastoral Penitentiary revolves. (Prison ministry, Pastoral care for prisoners)
- ✓ Being glorifiers of God the Trinity (spirituality), freeing the captive and imprisoned man (mission).
- ✓ "Mercy and Redemption" are the foundations of our spirituality in the liberating mission.

### **1.2. THE TRINITARIAN**

- ✓ The Trinitarian religious lives impregnated with "the mercy of the Father", the "redemption of Christ" and the anointing/mission of the Spirit.
- ✓ Trinitarian redeemer with vocational discernment as missionary disciple for the evangelizing mission in prisons. Always by the fidelity to the charism of Giovanni de Matha.

- ✓ A redemptive vocation that is born and nourished in the Eucharist.
- ✓ He is formed for the mission. Committed to the cause of the poor and the prisoners. Readiness for this mission, ready to serve the slaves and prisoners.
- ✓ Free to liberate. With psychological and spiritual balance and maturity. Live the spirituality embodied in life, with sensitivity to others' pain and knows how to "listen to the cry of prisoners", who loves passionately the poor and prisoners and is ready to give his life for love.
- ✓ He has experience of the Trinitarian community, integrated into it, and feels sent and supported in the hard mission that sometimes supposes fatigue, loneliness and incomprehension.

### 1.3. THE COMMUNITY

- ✓ The Community/Trinitarian Fraternity, as a place of prayer, encounter, dialogue and shared mission; feel accompanied and accompany our brothers in the mission.
- ✓ Synodal, open, welcoming and inclusive community.
- ✓ Send the brother to an apostolate of "frontier" and risk, always in "exit", to the "existential peripheries".
- ✓ Spirituality is founded in being "House of the Trinity and prisoners" as a home and school of fraternity, and is fundamental to welcome and reintegrate people deprived of freedom; accompanying them so that they have a healing experience, transforming and liberating; also, for the communities that work in this pastoral as a Trinitarian Family and in co-responsibility of life and mission with the laity.
- ✓ To form charismatic, liberating communities based on communion, prayer and redemptive commitment.
- ✓ That our religious are conscious of the value that has the Penitentiary Pastoral for the Order and the Dioceses where we are present.

### 1.4. THE MISSION

- ✓ Constitutions n.5, b: the persons deprived of liberty as recipients of our mission: “

And so, in light of the evolution and the progress of present-day society, the Order's task and ***duty is to render a service of mercy and redemption***, “*so that all may share in the glorious freedom of the children of God*” (Rom 8, 21): (...) b) ***on behalf of those who are deprived of their rights of freedom and justice and who are subjected to sufferings and hardships of body and spirit; on behalf of the poor and the neglected, whom the brothers will help by works of mercy and by other endeavors of human promotion; ... on behalf of those who suffer persecution for the sake of Christ or whose Christian faith is in jeopardy or is hampered***”

- ✓ We must reflect in depth throughout the Order on the specific aspects of our mission and duty of the redeeming charism marked by our Constitutions, to concentrate on what is essential and priority for all Trinitarians. The Penitentiary Pastoral is one of the essential concretions of our charism in the present moment all over the world.
- ✓ Rescuing prisoners and imprisoned slaves is a priority for the Order today.

## **1.5. THE RECIPIENTS**

- ✓ The prisoners cry out to us about their loneliness, their suffering, their death; they cry out about the institutionalized injustice thrown upon them, especially the poorest of the earth. For this reason, our evangelizing mission is a prophetic and hopeful proclamation so that, in the hard trial of prison, they do not lose faith and hope by recovering their dignity and their integral liberation.
- ✓ The person deprived of liberty, imprisoned and enslaved for his personal and/or social ills, is the privileged reality to meet with the Redeeming Trinity and glorify it in every prisoner.

## **2. The place where we want to walk in the future is the Trinitarian charism based on the apostolate in prisons**

### **A LIBERATING PASTORAL FROM THE CHARISM**

- ✓ We appreciate the redemptive apostolate carried out by the Order throughout the world, as well as the esteem which the Church has for our charism in prisons, entrusting us with pastoral services and responsibilities at the level of the Episcopal Conferences and particular dioceses.
- ✓ We recognize that our prison ministry is significant for the Church and society, as we are committed to achieving "another possible prison", offering alternatives and services of liberating reintegration.
- ✓ As John de Matha gave answers, in his time, to the drama lived by poor, slaves and prisoners, so we must also push and implement today all the actions necessary to realize proposals of evangelization, humanization and liberation, Relying on the Trinitarian Family and committed lay people.
- ✓ Encouraged to be synodals in our mission, enhancing the encounter, dialogue, the integration of co-responsibility in the evangelizing and liberating mission with all the Christians who make up our chaplaincies and with all the people who wish to participate and collaborate in our pastoral care.
- ✓ We are carrying out a clearly ecumenical pastoral, as initiated by Giovanni de Matha and his redemptive brothers, based on openness, dialogue and relationship with many cultures and religions existing in the penitentiary centers.

- ✓ It is transcendental that the Order should promote the Penitentiary Pastoral as a frontier mission throughout the world, in accordance with the genuine charism of our Order.
- ✓ It is necessary to promote and concretize times of theological formation, spirituality of the Trinitarian charism, penitentiary pastoral, criminal law, etc., for both religious and lay people.
- ✓ Continue to raise awareness of the entire Order and share on our own networks and media, and others, how many pastoral experiences we are making where we are present.
- ✓ To make known our redeeming charism and our apostolate with prisoners in the environments where we are, in our parishes, in our schools, in the local Church and in society.
- ✓ Create, at the level of the whole Order and Trinitarian Family, channels of communication to share our apostolate in prisons: reflections, prayers, pastoral actions and initiatives in the different prisons of the world, etc.
- ✓ It is essential to be aware of new forms of poverty and exclusion.
- ✓ Strengthen the justice that repairs as a way of forgiveness and reconciliation between victim and perpetrator.
- ✓ We consider the Church in prison, that is, the Order in prison, a priority for the Trinitarians at this moment.
- ✓ It is important to draw up a "Charter of the educational principles of the Penitentiary Pastoral in the light of the Trinitarian charism" for the whole Order, as already exists in some provinces.

### **3. Pastoral approaches, reintegration actions, etc.**

#### **REINTEGRATION AND LIBERATION PATHWAYS**

- ✓ Prevention, reintegration and integration programmes into the family and society must be strengthened.
- ✓ Strengthen the creation of a Legal Team in our chaplaincies so that they can assist and accompany prisoners who do not have financial resources for their defence and avoid being imprisoned without trial for an indefinite period.
- ✓ Take over and strengthen existing reintegration programmes, such as Prolibertas, Foundations and Trinitarian Family Associations.
- ✓ Organise training plans in border pastoral areas such as: prisons, persecuted Christians, migration, trafficking, drug addiction, mental illness, women in prison, interreligious dialogue, etc.
- ✓ To have clear the identity of our own presences, outlining well the being and doing of our apostolate starting from the Trinitarian redeeming charism.

- ✓ Promote throughout the Order significant gestures, proper to our charism, aimed at presenting proposals for the rights of prisoners, awareness-raising days for the Church and society, prayer proposals, etc.

Salamanca, 8 February 2024

Santa Josefina Bakhita

The "lucky" slave redeemed by faith