

From the very beginning, the Holy Spirit gave our Founder, Saint John de Matha, a charism to carry out a unique Trinitarian mission in the Church. The Trinitarian mission has two main focuses: “*Gloria tibi*” and “*captivis libertas.*” This charism calls the Trinitarians to carry out a concrete and specific mission in the Church as a service. We strive, as much as possible, to find ways to fulfill and carry out this mission through activities that respond to the different needs of each jurisdiction.

The Order is devoted to the service of redemption, armed with mercy and with the sole intention of bringing hope and faith to our brothers who suffer under the yoke of slavery. Redemption is the primary mission of the Order. Therefore, the life of every Trinitarian should be apostolic and redemptive. Every activity carried out in the Order, at any level and with a sense of responsibility, is always, by its very nature, focused on the style of the Order in fulfilling the mystery of redemption and mercy. The Trinitarian fraternity was born to serve mercy and redemption, as an extension of Christ's saving work. The Trinitarian religious bear witness to this work of mercy and redemption through their consecration. The members of the fraternity are called to be “credible witnesses, through whom God acts and reveals His merciful and redeeming love.”

The current Trinitarian legislation recognizes the diversity of the apostolate, emphasizing that the Order is always ready to respond to the redemptive priorities and various initiatives of the Church's pastoral mission (cf. 72).

***What is the liberating commitment for the Trinitarian today, and who are the slaves to be redeemed now?***

Today, the Order can carry out its apostolic mission through a variety of works. Each jurisdiction has the means to perform typical Trinitarian works, based on the local conditions and the norms of the Order and the local Churches. The Trinitarian apostolate focuses on the redemptive, missionary, pastoral, and ecumenical charitable aspects. In carrying out these apostolic activities, the

religious are also deeply involved in the life of the Church. The brothers are ready to respond to the Church's needs and new requests.

The redemptive mission of the Trinitarian, by actively participating in the life of the local Church as a diocesan family, takes place in prisons, parishes, shelters for the poor, schools, hospitals, and by raising awareness among university professors and preachers, among other areas.

## **1. THE PRISON MINISTRY**

By the mystery of Christ's Incarnation, every person has become our brother! In the Holy Gospel, Jesus affirms:

“I was in prison and you came to visit me” (Mt 25:36).

Based on this biblical passage, Saint John de Matha, from his first Mass, felt called to bring Christ's redemption to those suffering from captivity and marginalization. He dedicated his life to God, the Holy Trinity, to redeem Christians and non-Christians imprisoned by Muslims because of their faith in Christ, paying a fair price for their ransom.



Our Order was founded for the redemption of prisoners. Those deprived of their freedom are a priority in our pastoral and charismatic mission. From the very

beginning, the Holy Spirit gave our Founder, Saint John de Matha, a charism to carry out a specific Trinitarian mission in the Church. That charism continues to call us today to carry out a concrete and specific mission in the Church, understood as service.

In virtue of our charism, we actively participate in the Church's care for people in situations of suffering, especially for our brothers and sisters who are imprisoned. This mission, received from Christ, is to continually work for God's mercy on behalf of the most vulnerable and defenseless, in whom Jesus Himself is present (cf. *Mt 25, 40*).

The Church continues to recognize the Order for its charism of "mercy and redemption," which remains relevant in today's world. We live out this charism in the field of penitential pastoral care, focusing on marginalized men and women who need to be freed and redeemed.

Our legislation affirms that the members of the Order are committed, in the service of charity and redemption, to helping those facing particular difficulties and the poor, providing them with spiritual support (CC 1).

By virtue of our charism, many of our brothers and lay people serve in penitentiary pastoral care as part of their charismatic ministry on behalf of our Order. Each brother dedicated to this mission is free to carry it out based on the different realities, times, and places, while also considering the diocese or region in which he serves.

The pastoral activities of our brothers among prisoners are carried out in various areas: evangelization, worship, humanization, support, and reintegration, so that prisoners may rediscover their identity and dignity as children of God.

In general, each chaplain can schedule time for interviews, prayer, and catechesis, especially for the celebration of the Eucharist, in agreement with the



prison officials. Additionally, the pastoral care focuses on preparing some prisoners to receive the sacraments of Christian initiation.

After the prison sentence ends, support continues through reintegration at a special center. The goal is to help released prisoners peacefully reintegrate into society. The Trinitarians run several centers for this purpose. Many pastoral activities are carried out in prisons, depending on the situation in each country where the Trinitarians are present.

We work in several countries around the world, including Italy, Spain, Poland, Colombia, Peru, Bolivia, Argentina, Brazil, Congo, Gabon, Cameroon, and Madagascar, where we do prison ministry.

## **2. PASTORAL WORK**

The Trinitarian community is called to actively participate in the pastoral care of the diocese where it resides. This participation is part of an apostolic service in the spirit of the founder. The community carries out apostolic ministries aligned with its charism, serving the particular Church according to its specific needs.



The pastoral ministry in the parish is the primary apostolate exercised by the Trinitarians as a Clerical Order of Pontifical Right (CC.1). Typically, each community has a church (a sacred building open to the public according to Canon 1214), where priests carry out their sacred ministry in harmony with our Trinitarian charism.

In fulfilling their charism, the Trinitarians strive to help diocesan bishops to establish a parish structure that meets the needs of the ecclesial community. Within the parishes entrusted to them, the Trinitarians follow diocesan pastoral directives while also adapting their charism to meet the needs of local residents. Many pastoral activities aligned with the charism take place in the parish. Members of the community are called to generously cooperate with the Pastor or Rector, which is a valuable opportunity to live out and practice the charism of the Order.

All jurisdictions of the Order manage parishes, conventual churches, and shrines in collaboration with the diocese through formal agreements between the two authorities.

Additionally, the Order continues its *ad gentes* mission and specific Trinitarian mission, such as evangelization in the Arab, Muslim, and Communist worlds. We are grateful to our Brothers in various countries for their dedication. Missionary work is the responsibility of the entire Church, not just a select few or the Hierarchy. From the beginning, the Order has been active in Africa, a region deeply tied to the Trinitarians' tradition of redeeming slaves.

Since the Second Vatican Council, ecclesiastical legislation has evolved, and the Order's Constitutions now reflect a new approach to the relationship between Bishops and religious working in diocesan pastoral care, in line with the documents "*Ecclesiae Sanctae*," "*Christus Dominus*," "*Mutuae Relations*," and the 1983 Code of Canon Law.

Our current legislation clearly describes this mission:

“Since the whole Church is missionary, and the work of evangelization is a basic duty of the People of God, our Order, too, is directly involved in carrying out this task in missionary lands. This work is within the scope of the spirit of the Order and belongs to its tradition and patrimony.

As a matter of fact, in the missions, the Order advances the redemption of the human race, carries out its specific works of charity and apostolate, and raises up new sanctuaries and temples for the Holy Trinity through baptism” (Cost. 71)

There are some jurisdictions such as the Missionary Province of Our Lady of the Good Remedy, Vicariate of Saint Agnes (Central Africa) that continue to implement the new approach by constructing new buildings in various regions.

### **3. ATTENTION TO THE POOR AND THE NEEDY**

The mission of the Trinitarians is part of Christ's mission, where in His “programmatic statement” (Lk 4:18-19), He emphasizes the preferential treatment of the poor. Jesus also says, "You will always have the poor with you" (Mk 14:7). In the Gospel, Christ urges us to give special attention to the poor, which is a fundamental act of charity: “Whatever you did for one of the least of these brothers and sisters of mine, you did for me” (Mt 25:40). St. John de Matha shared this focus on the poor, as outlined in the early Rule:

“The care of guests and of the poor and of those who come and go is to be entrusted to one of the more discreet and kinder brothers. He is to hear them and, as it seems expedient, administer the comfort of charity” (RT. 17).





One of the concrete purposes of our charism is to care for the poor, a responsibility entrusted to religious communities. Each Trinitarian community must contribute part of its income to support the poor, embodying the solidarity of participation in their suffering. The religious practice of "tertia pars" (third part) further strengthens the commitment to alleviate the miseries of the poor through acts of mercy and charity. The extraordinary General Chapter of 1999 issued a call to the Order:

"Every province and jurisdiction, and in it, every house, has a concrete charismatic activity..., as a response to situations of marginalization and poverty in their own environment".

“Who He loses the poor, loses himself,” as our Reformer says. Trinitarian communities demonstrate their commitment to the poor through various services such as counseling centers, canteens, and immigrant hospitality. These centers are designed to meet the unique needs of individuals, offering support in difficult times and reflecting the Order's charitable mission to serve those in need, particularly as inspired by St. John de Matha's emphasis on mercy and solidarity.

## 4. HOSPITAL

“Jesus went through all the cities and villages teaching and healing every disease and infirmity” (Mt 9:35).

Jesus demonstrated deep compassion for the suffering, performing miracles to heal both physical and spiritual ailments. This mission of healing continues through the Trinitarian Order, which is called to assist the sick and share in human suffering. As Jesus commissioned his disciples to heal and care for the afflicted, the Order carries on this divine mandate, addressing both spiritual and physical needs as an integral part of its mission of redemption and mercy.



The visit to the sick is a key ministry for the Trinitarians, offering both spiritual and emotional support through fraternity and sacramental assistance. Trinitarian chaplains in hospitals provide comfort and healing by administering the sacraments, including anointing of the sick, confession, and Eucharist, ensuring the

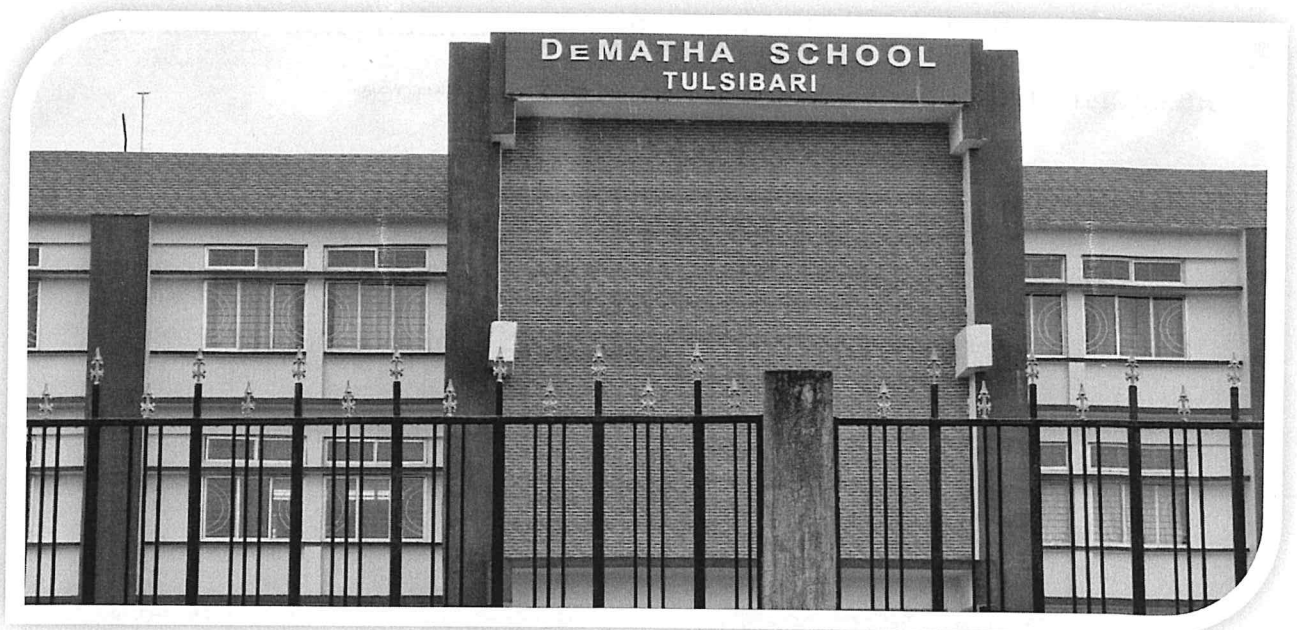


sick and their families experience the grace of God's presence in their suffering. This ministry is a continuation of the compassionate care modeled by Christ.

## **5. MINISTRY OF ACATHOLIC EDUCATION**

The redemptive mission of the Order is also oriented towards Catholic education, promoting the work of evangelization and addressing ignorance about God. The goal is to ensure that individuals are liberated from ignorance through education. As emphasized by the Second Vatican Council, education is a universal right, and through Catholic education, the Order helps people grow in faith and understanding, guiding them to live in alignment with Christ's teachings. Education is a universal right as the Second Vatican Council underlines:

“All men of any race, condition and age, by virtue of their dignity as persons have the inalienable right to an education which corresponds to their own vocation ...”  
(*Gravissimum Educationis*, n. 1).



The Order recognizes education as an essential, inalienable right, and schools serve as a key way to realize its charism—freeing individuals from ignorance. Trinitarians strive to build schools worldwide, addressing local needs

while promoting Catholic education. In some jurisdictions, the Order actively engages in providing educational services through Catholic schools, ensuring that these structures are tailored to the specific needs of the local community. This commitment reflects the Order's dedication to evangelization and human dignity.

## **6. OTHER MINISTRIES PERFORMED**

The Trinitarians carry out various ministries within the Church, responding to the specific needs of the local communities. Each ministry is rooted in the Trinitarian charism, focusing on the redemptive mission of bringing God's love and mercy to those they serve. Their work spans a range of activities, all with the common goal of sharing the mission of redemption and meeting the spiritual and material needs of the people in their territories.

In some jurisdictions, the Trinitarians implement their charism by managing centers for disabled and autistic individuals, ensuring they are recognized and treated with dignity. Additionally, they run reception centers for migrants fleeing war, providing care and support to those displaced from their homes. These ministries reflect the Trinitarians' ongoing commitment to human dignity and the mission of redemption in the face of social challenges.







Trinitarians promote their spirituality and charism through preaching at spiritual centers, with some brothers specializing in this ministry. Certain jurisdictions operate spiritual centers where they deepen and share Trinitarian spirituality, helping individuals grow in faith and understanding of the Order's mission. These centers serve as key spaces for reflection, prayer, and the spreading of the Trinitarian message.

Some Trinitarian friars serve as ordinary and extraordinary teachers at universities or hold significant positions, such as the General Secretary. One friar is also stationed in the Vatican Secretariat of State, contributing to the Church's administration and service. These roles showcase the diverse ways in which Trinitarians contribute to the academic, administrative, and spiritual life of the Church.

In addition to prison chaplains, some Trinitarian brothers serve as chaplains at the level of the Bishops' Conference, where they contribute to the broader pastoral and spiritual guidance within the Church. These roles highlight the Order's involvement in various facets of the Church's mission, extending beyond local ministry to national or regional levels.



There are also many other pastoral ministries carried out by the Trinitarians that are not specifically listed in the presentation. These ministries address the diverse needs of the people they serve, continuing the mission of redemption and charity in the spirit of their Trinitarian charism. Each jurisdiction adapts to local circumstances, ensuring a broad range of services that respond to the ever-changing needs of the Church and society.

## **Conclusion**

The Trinitarians are called to proclaim the Good News, particularly to the poor and those in captivity. Their work of redemption, shaped by their charism, adapts to contemporary needs. The Order is empowered by its legislation to engage in diverse apostolic works and pastoral initiatives that respond to the mission of the Church. As stated in the Constitutions:

“Our Order is available for the many works of apostolate and for the various pastoral initiatives of the Church” (Cost. 72).

We express our deep gratitude for the dedication and service of our Brothers who continue to live out the charism through their various ministries within the Order and the Church. Their commitment to pastoral work reflects our shared mission, and we also recognize the invaluable support of the Trinitarian Family, whose active participation in these efforts strengthens the realization of our charism.

We ask for God's continued assistance in our ministries, trusting that the Holy Trinity will guide us in our work. May Our Lady of the Good Remedy, patroness of the Order, intercede for us, and may our Holy Founder continue to inspire and sustain our merciful and redemptive service.

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