

**MESSAGE OF THE MINISTER GENERAL
TO THE TRINITARIAN FAMILY ON THE OCCASION
OF THE SOLEMNITY
OF THE MOST HOLY TRINITY**

Lit. Circ. 03/2026

B.S.SS.T



*D*ear Brothers and Sisters,
As the Solemnity of the Most Holy Trinity approaches, I wish to reach each one of you with this message, as the Trinitarian Family raises its praise to the One and Triune God, source of communion, mission, and freedom.

This year, the celebration of our feast takes on a special significance, since we commemorate the centenary of the arrival of the Trinitarians in Madagascar. On June 4, 1926, a few days after the Solemnity of the Most Holy Trinity, the first group of Trinitarian religious (among whom was the Venerable Bishop Giuseppe Di Donna) departed from Rome accompanied by the Minister General of the time, Fr. Francis Xavier of the Immaculate Conception, inspired by the desire to bring the Gospel, witness to redeeming charity, and embody the Trinitarian charism in a new missionary land.

*T*hat moment represented far more than a simple geographical expansion of the Order: it was a concrete expression of our deepest identity and of the dynamism proper to the charism of Saint John de Matha. Looking today at that moment, we can recognize in those confreres and in all the Trinitarian religious men and women who departed for Madagascar in the years that followed, the evangelical courage of those who crossed cultural, linguistic, and religious boundaries in order to be guided by the Spirit. They departed not to conquer, but to serve; not to impose, but to share; not to proselytize, but to proclaim the Kingdom of God; not to expand the Order, but to build up the Church and bear witness to the true freedom that is born from the love of God.

*T*he memory of the centenary of Madagascar invites us, therefore, to reflect on the missionary dimension of the Trinitarian charism, a dimension that

belongs to our origins and that continues today to be a criterion of authenticity for our vocation.

1. A Charism Born on the Frontiers

The Order of the Most Holy Trinity and of the Captives was born in a time marked by divisions, religious conflicts, and slavery. Saint John de Matha and Saint Felix of Valois understood that the Lord was calling them to make visible in the world the mystery of the Trinity through works of mercy and redemption. From the very beginning, the Trinitarians were men without borders. Our communities did not close themselves within protected spaces, but went forth toward the geographical, cultural, and existential peripheries of their time, where humanity suffered the loss of freedom and dignity.

A unique aspect of the Trinitarians' redemptive mission lies in the fact that, for the redemption of captives, they had to go beyond the boundaries of the Christian world in order to encounter the enemies against whom Christendom had launched the Crusades. The work of redeeming slaves fostered contacts between the Trinitarians and Muslims from the very beginning. Moreover, through the efforts of our religious, the Apostolic See established a meaningful channel of dialogue with the Muslim world through lives dedicated to justice and charity.

That movement was not merely a historical necessity; it expressed a precise evangelical choice: to be a sign of peace and a bridge of fraternity with the Muslim world, which established a channel of dialogue through charity that promotes the good of all.

The Trinitarian mission was born from the encounter between contemplation and compassion. Whoever contemplates Trinity cannot remain indifferent before the wounds of humanity. The Trinitarian mission will continue to have a future only if we are able to keep alive the bond between contemplation of the Trinity and service to human freedom.

The God who is communion always leads us toward others; the God who is love continually opens us to mission. For this reason, the Trinitarian charism possesses within its spiritual DNA a natural missionary openness.

2. Mission as Creative Fidelity

As we celebrate the centenary of our presence in Madagascar, we are called to recognize that mission belongs not only to the history of the Order but also constitutes its present and future. Fidelity to our origins does not consist in repeating forms of the past, but in keeping alive that impulse which leads us

toward places where human freedom is threatened and where the Gospel awaits proclamation through words and deeds.

Even today the Lord leads us toward new frontiers. These do not always coincide with distant lands. There are cultural, spiritual, social, and existential frontiers waiting to be inhabited by men and women capable of witnessing to evangelical freedom. We live in a world marked by profound contradictions. Opportunities for communication increase, yet so do loneliness and individualism. Contacts among peoples and religions multiply, yet new fears, conflicts, and forms of closure frequently emerge. Awareness of human dignity and international rights grows, yet so do oppression and violence.

Many men and women experience forms of inner slavery: addictions, spiritual poverty, violence, injustice, loss of meaning, and religious indifference. We cannot forget those frontiers marked by war and religious persecution, especially where Christians are a religious minority at risk of extinction. Nor can we forget that the first expression of the transcendent dignity of every human being is religious freedom, mother of every other form of freedom and measure and guarantee of every other human right.

Our solidarity with those who suffer because of their faith in Christ truly has a universal scope. In this troubled and dramatic context, the Trinitarian mission retains all its relevance. We are called to proclaim that every person is created for freedom and communion. Our spirituality teaches us that no one can be saved alone and that fraternity is not an abstract ideal, but the reflection of the very mystery of God.

For this reason, mission cannot be considered a specific sector of the life of the Order. It is a constitutive dimension of our identity. Every Trinitarian community must feel missionary; every religious, every sister, and every Trinitarian layperson must continually ask what the new forms of slavery and the new frontiers are that the Lord asks us to reach today.

3. Madagascar: A Blessing and a Prophetic Sign

The history of the mission in Madagascar represents a luminous sign of this creative fidelity. The missionaries who departed in 1926 carried with them enthusiasm and trust in Providence. They knew how to insert themselves into the local reality with humility and perseverance, sharing the life of the Malagasy people and allowing themselves to be evangelized by its culture and faith.

One hundred years later, we give thanks to the Lord for the many religious, sisters, and laypeople who have given their lives in that land. Many lived hidden lives; some faced sacrifices, illness, and loneliness; all contributed to building

up the Church and making the Trinitarian charism present. The Most Holy Trinity has blessed us with numerous vocations, which are a great gift but also an enormous responsibility.

Madagascar reminds us that authentic mission is always born from love and generates fraternity. Wherever a missionary sincerely lives the Gospel, new relationships arise, justice and peace are strengthened, and unexpected spaces of hope are opened. Today the religious men and women of Madagascar are not only the fruit of the missionary generosity of the past, but are themselves protagonists of the universal mission of the Church and of the Trinitarian Family. This is one of the most beautiful fruits of mission: new realities themselves become missionary.

4. A Trinitarian Family Going Forth

Reflection on mission concerns the entire Trinitarian Family. No vocation can feel alien to this dynamism. Our religious communities are called to be welcoming places, open to encounter and capable of dialogue. The witness of fraternity is already a concrete form of evangelization in a world marked by divisions and polarization.

The Trinitarian nuns participate profoundly in the mission of the Order through the hidden strength of contemplation and intercession. Their lives remind us all that mission is always born from prayer and listening to God. Trinitarian religious sisters and brothers, present in many educational, medical/clinical, social, and pastoral settings, continue to manifest the merciful face of the Trinity to the poor, the little ones, and the suffering. Trinitarian laypeople are called to live the charism within the daily realities of family, work, culture, and society. We are all called to bring hope and redemption to the many wounded people whose dignity and rights are too often unrecognized. At a time when the Gospel must reach increasingly complex environments, the charism of Saint John de Matha is precious and necessary, as it was at its origins, and perhaps even more so today.

5. Mission as a Guarantee of the Future

The centenary of our presence in Madagascar must not remain merely a commemoration of the past. It must become a spiritual challenge for our present and our future. Perhaps the greatest risk for us today is not poverty of means, but the loss of missionary boldness. At times we may be tempted by fatigue, closure, or fear of change. Yet the Holy Spirit continues to call us to “go beyond,” as our confreres who departed from Rome in 1926 did.

This boldness is born from rediscovering the centrality of the Gospel; from authentic fraternity always open to others; from recognizing difference as richness; from closeness to the poor and excluded; and from the ability to read the signs of the times and place ourselves, in every context, on the side of the Gospel, even when it proves unpopular. The missionary dimension gives our consecration a universal horizon; therefore, it is important that it not be neglected in formation programs and processes. Today more than ever, it is essential to form religious and laypeople with missionary sensitivity. Such sensitivity is a seed of hope for all of us.

Conclusion

In contemplating the mystery of the Most Holy Trinity, we understand that mission is born from the very heart of God. The Father sends the Son; the Father and the Son give the Spirit; the Trinity is eternal communion opening itself to the world. The redemption of humanity is the work of the Trinity. In this work we participate — as Pope Francis told us — in a literal way, even offering our lives if necessary. We too are sent forth.

We entrust this missionary journey to the Virgin Mary, Our Lady of Good Remedy, who accompanies the Trinitarian Family throughout its history and sustains every disciple in fidelity to the Gospel. May Saint John de Matha and Saint Felix of Valois intercede for us so that the Trinitarian Family may continue to be in the Church and in the world a sign of communion, freedom, and hope.

With fraternal affection, I bless you all in the name of the Father, and of the Son, and of the Holy Spirit.

Rome, May 17, 2026

Solemnity of the Ascension of the Lord



P. fr. Luigi Buccarello O.S.S.T.

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Minister General