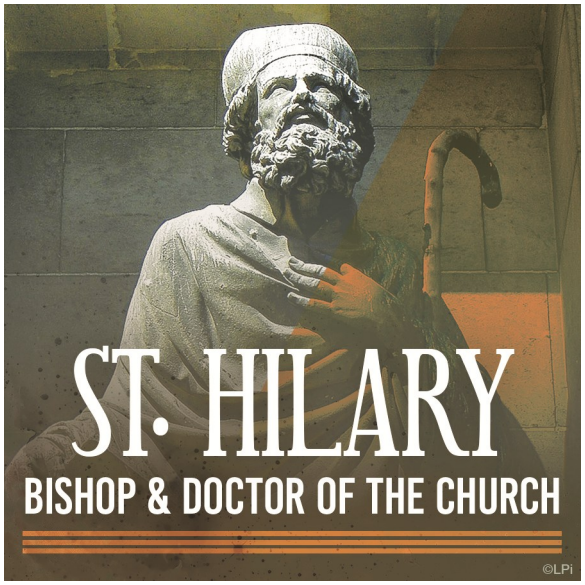
From Fr. Jason



Dear Brothers and Sisters,

This Tuesday, the Church places before us the memorial of St. Hilary of Poitiers, Bishop and Doctor of the Church. In these days, let us allow the Lord to speak to us through the life of this great saint—a man who was drawn from darkness into the marvelous light of faith, and who fought with all his strength to proclaim the true kerygma in a world that sought to dilute the mystery of Christ.

St. Hilary was born around the year 310 in Poitiers, in what is now France, into a noble pagan family. Raised in the wisdom of the philosophers, he sought the truth with a restless heart but found only emptiness in the idols of his time. It was the Sacred Scriptures that shattered his illusions: especially the prologue of the Gospel of John—"In the beginning was the Word, and the Word was with God, and the Word was God"—that pierced him like an arrow, revealing the living God who is Love. Converted as an adult, he received baptism together with his wife and daughter (traditionally known as Abra), entering fully into the Church. This can help us who live lives far from God, perhaps nominal Christians, or even pagans in heart. Through the scriptures that uncover our history under the light of salvation, we can rediscover baptism, not as a distant memory, but as a living reality that regenerates us day by day.

Elected bishop of Poitiers around 350—married and with a family, yet called by the people for his zeal and wisdom—Hilary soon confronted the great heresy of his age: Arianism. This error, supported even by emperors, denied the full divinity of Christ, reducing Him to a creature, a "god" inferior to the Father. It was a subtle poison that spread through councils and imperial decrees, threatening to empty the faith of its heart: the mystery of the Trinity. Hilary, called the "Hammer of the Arians" and the "Athanasius of the West," stood firm. He wrote profound treatises, especially *De Trinitate*, where he defended with clarity and fire that the Son is truly God, begotten not made, consubstantial with the Father. Listen to his words: "The whole faith is summed up and secured in this, that the Trinity must always be preserved... Go and baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost." For this fidelity, he was exiled for four years to Phrygia by the Arian emperor Constantius, enduring isolation and suffering. Yet, in that desert—much like the deserts we traverse in our own lives, in trials of faith, family divisions, or secular indifference—Hilary did not despair. He studied the Eastern Fathers, wrote hymns (he is considered the first great Latin hymnographer), commentaries on the Psalms and Matthew, and continued proclaiming the truth, converting many even in exile.

We too live in a world that often reduces Jesus to a mere moral teacher, a historical figure, or a comfortable idea that fits our lives without requiring conversion. Heresies today are not always named "Arianism," but they whisper the same lie: that Christ is not truly God, that the Trinity is an abstract doctrine irrelevant to daily life, that we can "believe" without the cross, without community, without the liturgy that makes present the Paschal Mystery. But St. Hilary teaches us that the truth of the faith is not negotiable—it is the rock upon which our salvation stands. We are called to defend this truth humbly yet boldly.

Like Hilary, who returned from exile to continue weeding out error in Gaul and mentoring saints like Martin of Tours, we are sent back into our "exiles"—our workplaces, neighborhoods, broken relationships—to proclaim that Jesus is Lord, truly God and truly man, the Savior who redeems our personal history. Let us invoke St. Hilary's intercession: that we may grow in zeal for the truth, in humility before the mystery, and in joy for the gift of faith rediscovered.

Peace,