



Rome, 25 March 2017  
*Solemnity of the Annunciation*

*Sent to preach the gospel:  
After the Congress for the mission of the Order of preachers*

Dear brothers and sisters,

In the wake of the Congress for the mission of the Order with which we closed the Jubilee celebrations, I would like to share with you the joy and gratitude that I expressed at the conclusion of the Congress. In addressing to you this letter which contains these conclusions, I wish to invite the whole Order to reap the fruits of this Congress and, more broadly, of the grace of the Jubilee.

Joy at having lived these four days of encounter for the members of the Order, meeting brothers and sisters, countries, languages and cultures, different generations, very diversified faces of the Church. Joy, in the midst of all this, of an experience of profound unity, a sort of «common home» where the Word is heard, gathered, shared, celebrated and preached. Joy and gratitude, because all this has enabled us to become even more aware that it was a grace given by Another. A shared grace, whatever the specificity of each of the branches and entities to which we belong, a grace dispensed in fragile clay vessels very often, but with confidence in the One who, always, accompanies and precedes the men and women He sends.

This feeling of « common house », has led us all, I believe, to recognize ourselves in one face, that of Dominic who, guiding us on the path of following Christ the preacher, offers us an adventure of preaching in the way of « Proclaiming the Good News of the Kingdom through the towns and villages ». This preaching is not at first declined according to the opposition between the inside and the outside of an already established Church. Rather, it is crossed on the one hand by a tension between the impossibility of moving forward « without » (without the victims, without the wounded memories, without the refugees who are ours, without the sinners, without the men and women of good will, without the other quests for truth, whether they are believing or not), and on the other hand, the deep desire to learn to move forward with the conviction that, by doing this, one also learns how to move forward with God.

We each carry this desire, and in a common way, in a world that we love, that we want to learn to love, by developing the capacity for contemplation. Like any true love, it is demanding. It is the requirement of the lucid and realistic gaze that allows us both to read and to deplore the ravages of a global war which disfigures it and accumulates systemic victims, and which knows how to identify the opportunities of places and realities where the human being manifests his ability to resist what diminishes, disfigures or degrades the human being. It is a world that is the place where the human being can discover the humanity of which he is capable, this shared humanity which allows him to face the trials of life, to surpass them, sometimes to knock over what provokes him, to be more and more convinced that it is precisely through the humanity of the human which makes to be good, generous, capable of forgiveness, in solidarity, that everything can, ultimately, end in a beautiful way, unexpected perhaps, but hoped for. It is in this world, for this world we should also say, that we are sent to preach. And we see in this sending that which constitutes our unity, to all of us Members of the Order of Preachers, brothers, nuns, laity, apostolic sisters of congregations aggregated to the Order,

Secular Institutes, priestly fraternities and the young people of the Dominican youth movement, and so many friends. Sent to serve, through the ministry of the evangelization of the name of Jesus Christ, the mystery of the grace of the Word. Yes, a lot of joy and a deep gratitude, to belong to this family!

### Convictions

This « family », this « communion of holy preachings », is animated by a certain number of convictions, which were expressed during the presentations and discussions of the Congress. As a result of this Congress, I would like to keep three of these main convictions which could be defined as a « mysticism » of preaching and a « lifestyle » of preaching.

### Preaching

The first is the conviction that our first vocation is that of preaching, and that the unity of all members of the Order and the Dominican family is rooted in it. The exchanges and reflections during the Congress demonstrated that this preaching cannot be limited to the liturgical homily, but includes all the ways according to which we can lend the human word to the expression of God's Word who wants to come and converse with humanity. This ministry of the Word establishes us somehow as mediators - and mediators who are not solitary ministers but rather, like the musicians and actors that we encountered during these days, solidary actors in the same adventure for the transmission of a single message.

This preaching has characteristics that we all care about, without erasing the diversity and specificity of our states of life in the Order, of our cultures, of our Churches. It is the mediation of a permanent dialogue between the Word addressed by God to mankind, the Church that is established by this Word as sacrament of salvation to the extent that it is prophetic, speaking on behalf of God, and the concrete and historical cultures in which the Word is proclaimed. And, while we say that it is proclaimed, it is by insisting on always locating the human word about God in a sequence where silence, listening, speaking, and again silence follow each other, the silence of contemplation of the grace of the Word at work, and in an alternation, as Dominic himself practised, between moments to speak of God to men, and others, essential, to speak of men to God. This alternation is what makes us discover, and live the adventure to which preaching leads: to experience the life that is given and that we receive, to give thanks for the life that we transmit, because it animates the Word that is He who came to give life in abundance. For this reason, we believe that preaching of the word is at the same time the word of life and love, the word of mercy that liberates and heals, the word of engendering to a life that has the strength to transform everyone and transform the world.

The proclamation of this good news of life, of beauty and of love, we believe, must go through various languages, marked by the various cultures and their context. And we have pointed out several of these languages, in addition to the conversation, the announcement or the explanation. It is the language of the testimony of life, individual and community. It is also the language of tenderness, of mercy and forgiveness. It is also the language that responds to those who, in this world, have a thirst for liberating words. It is the language of gestures that imposes the requirement of justice, restores the social fabric and puts the social and political authorities in dialogue to initiate a thread of solidarity. But they are also the languages of art in its various forms that join the capacity for the quest of beauty and truth essential to human beings. Always, in any case, these languages are looking to deploy a qualified preaching, implementing methods adapted to a conversation with our contemporaries who would allow a way out of all kinds of «bubbles» in which we stand so easily. These languages, finally, will always be ways to demonstrate the beautiful reality of the Incarnation, precisely the reality taken by the One who is the Word. Preaching maintains in this world a language which, in many different ways, offers to humanity the joy of « becoming a body » with God. It does so, because it proclaims the good

news of the coming of the Kingdom by the mystery of the Incarnation. It does so, as « holy preaching », in discovering that, in this announcement, it is carried, accompanied and preceded by the mystery of the grace of the Spirit.

### *Fraternity*

Among these languages of Incarnation, and it is a second conviction, we have given an important place to the language of fraternity. The latter is what gives testimony to the friendship of which we want to be the bearers, in the name of the friendship of God for the world of which we want to be the preachers. But fraternity is also a reality of which the human being is capable, thus showing love and mutual recognition, as of belonging to a common humanity: the acts and words that consolidate fraternity, deploy something as a language of the heart opening a path which can lead to God. And, at the same time, this fraternity is a sort of attestation that it is possible to build bridges between beings and between groups, between cultures and between the contemporary worlds that would appear to be excluded, thus resisting segregation and exclusion. Preach by fraternity, to engage the human community to have confidence in its own capacity for integration in the unity of a communion, first given, and founder of the possibility itself, and the richness of its diversity. Conviction of the fraternity that is partly linked with preaching.

### *Encounter*

A third conviction that we developed over the course of these days is that encounter is the first way of preaching, the manner in which we wish to become preachers and proclaim the Kingdom. An encounter that echoes that of the God of revelation with His people, of which he sees the suffering and hears the clamour, to the point that He just walks with his people. And we believe that this is the God that sends us to encounter our contemporaries, to talk with them about this good news of the Kingdom of God and thus to evangelize the name of Our Lord Jesus Christ. This encounter, as we have said, is not only curiosity or desire to know something new, it is not only apologetic, it is first a determination to love, serve, and take care of humanity whose destiny we share. Certainly, we meet people who are ready to listen and receive, but also indifferent people, disillusioned, and sometimes even opposed. In all cases, the authenticity of life, the fairest coherence possible between what is said and what is lived, will ensure the credibility of the preacher and of fraternal communities of preaching, at the same time as that of the message. Encounter will always be the occasion of an «adjustment» of mutual communication between human beings and, as in the dialogue with the Samaritan woman or the walk on the roads of Emmaus, it will seek to be guided by the pedagogy of God himself when he enters into conversation with his people. We have expressed the wish that this conviction of encounter leads us to get out of the different « bubbles » in which we are often too settled, and to seek to meet, as a matter of priority, those who suffer violence, poverty, exclusion and social discrimination: they teach us something essential about our own vulnerability. We would like to learn something from them about the reality of the promise that is accomplished when God takes a body in this world, and becomes vulnerable, to being placed on the Cross to open for the multitude the way to life.

### **Preaching as a path of sanctification in a world at work**

This Ministry of the Word, for the preachers, is not in the first place a function but the path of their sanctification. Preaching leads us to the heart of the world, because it is our way to follow « Christ the preacher » and desire to live with Him. It leads us to the heart of a world of which we wish, with Him, to recognize all the signs of the promise made to be engendered: a world in the throes of engendering, as we said. But in doing so, preaching also leads us to the

heart of ourselves, individually and in community, giving us the same promise to be engendered and to be born again, to become saints!

### *Restlessness of the world*

Concerning the world in travail, for us it is basically to take the means to learn how to identify what today transforms the figure of the world, in order to give priority to the desire to go where the world is in travail, to join those who live there, try to understand with them what is happening, what can be heard as promise and so deployed even more, what must be transformed, rebuilt, reoriented, refused. Go to these troubled places of the world, where the long history of the conversation that we want to serve, of God with men, contributes, together with the history built by men, to establishing a world lived in common, hospitable to all and sustainable by all.

That is why the work of the proclamation of the Good News of the coming of the Kingdom, the adventure of preaching, calls for the tireless discernment of the signs of the times, when mutations can present themselves as terrible dangers for the humanity of the human being, at the same time they can be the opportunity, as the poet said, where the danger is, there also grows the saving power. Here I shall only enumerate what we have discussed together, but of which we have repeatedly said that it would be very good to deepen our understanding: Did Dominic not send his first brothers in the first place to « study », to join these new academic places where efforts were underway to make more comprehensible for the human being, man himself, his world, and his God? It is the reality of the significant movements of forced and suffered migration, of which too many refugees are today the victims, which engenders so much suffering, fear, paralysis of the human capacity for communion. It is the reality of cultural and religious cohabitations and crossroads - characteristics of a globalised world that does not erase (and perhaps even amplifies) identity enclosures and protectionism - crossroads not always peaceful, not always serene, not always « intelligent » because they are so marked by passion and by painful memories. It is the profound mutations of the ways of communication, relationship to others, self-assertion, where the contemporary worlds face this paradox when there is at the same time a need to connect with others, and the risk of finding yourself, without having really chosen it, enclosed within these. It is conflicts that multiply precisely in this tension between globalization and identity politics, on the pretext of an ultra-liberal market, the pillaging of essential resources of so many countries, the dependence of entire populations - and often the poorest and most vulnerable - on conflicts of interest that do not concern them. Conflicts, sometimes animated by the memory of colonization or imposed hegemony, which are at the origin of wounds of memory in which recognition and accompaniment are urgent, otherwise conflicts recur. It is the serious political crises, too often disfigured by corruption, false and manipulative words, an elitist view of the social fabric and its future, a democracy emptied of its requirement and its sense, where the dignity of the human being and his rights must be somewhat re-conquered, in order to avoid that the human being is again subject to commodification. It is the ecological crisis, about which *Laudato Si* has so clearly highlighted the challenges for evangelization, up to and including the putting at risk of original peoples, their dignity, and their conditions of existence. It is, again, the crisis of vulnerability where there is both a greater sensitivity to the fact that vulnerability is at the heart of the very identity of the human being, but also an increase in forced vulnerability, aggravated, exposed, instrumentalised, individuals (human trafficking, freedom of expression for women in certain places), as well as the vulnerability of structures and living conditions (crisis of the earth, water, energy). It is the crisis of the basic cells of societies, the family unit, but also of the cell of work places, or cells of social life where, when, across the centuries, cultural and religious pluralism which was an opportunity and a force seems to become a danger and a curse. Finally, it is the crisis of religions which are exposed, again, to what may well be their fundamental temptation:

to impose themselves as a unique power claiming the sacred, even God, asserting oneself as a promoter of exclusive identities, fighting others to take control of territories or populations. A crisis in which we cannot deny that of the Catholic Church, which in certain places is disoriented by a secularization which is imposed without anyone knowing, but which could continue to make the promise heard as a way of life that is not exclusive but fortifying and liberating. And without finding how to transform structures of territorial organization, for example, or distribution of burdens and co-responsibility, which would be adapted to the evolution of societies and cultures, offering the Church to grow in synodality.

### *Communities themselves at work*

But, " where the danger is, there also grows the saving power ". Very often, when brothers or sisters have evoked these realities as urgent challenges, they have also done so by showing that it was often possible to carry the fire of hope, of transformation, of engendering to a different destiny where pain and failure would not necessarily have the last word. The concrete experiences reported and the exchanges of the Congress invited us to resist resignation. Indeed, some among us, certain communities and, therefore, all of us together, know full well that several of these realities listed above dwell within our own community realities and individual existences (I am thinking about the reality of migration and of the need to seek refuge, about secularisation, about pluralistic cohabitation, about painful memories, about the frequent needs in our communities for reconciliation between people after latent conflicts have poisoned relationships for years...). This proximity of experience ought to help us be vulnerable to those to whom we are sent to announce the friendship of God as good news. We have had the joy of hearing testimonies about practices of resistance either by the works carried out by some of us or by participation in social movements, associations, NGOs, volunteer groups, promotion campaigns for social justice, solidarity with victims groups, practices of education so important at a time when cultural transmission and education have become in some places so fragile.

Through experiences and testimonies, we were able to discover once again how the very fact of making such commitments requires us also to consolidate our own way of life, individually and in community. It is, on the one hand, to promote in our own realities everything that can promote the humanization of each of us, forgiveness and reconciliation, the adjustment of the exercise of power, the fairest possible practice of democracy of which we are so proud in the Order while being sometimes very poor exponents, cultural pluralism that does not exclude identities, the use of goods ordered for the common good, the concrete pooling of assets and goods without any condition. Thus affirming the conviction that we could make a contribution to the « salvation and the transformation » of the world, in confronting ourselves with difficulties similar to those that the world also confronts. It is, on the other hand, a question of expressing how the way in which we confront these realities that we experience can lead to taking precise responsibilities for peace on the basis of justice, in favour of education, democracy, and reconciliation on the social level. How, for example, can we fail to understand how the care given to respecting the word of each one in a community can strengthen the desire to serve the right to speak of the voiceless? In short, to proclaim the incarnation of the promise calls us to establish our own word in a personal and community attitude of prayer, of contemplation, of prayer for peace, in short, of conversion.

This dialogue between the discernment of the signs of the times, and the work in itself and in the communities, then opens the possibility of a serene assessment of apostolic commitments. Allowing us, where appropriate, to consider how to choose to « uninstall » ourselves and to go preferentially to difficult, uncomfortable, places where the Word is not

expected, and sometimes not received. Itinerancy of preaching so that it can be born from these places of restlessness in the world.

### **Perspectives on our mission for tomorrow**

At the end of the Jubilee celebrations, the Congress for the mission of the Order has been an international assembly of our « family for preaching », stressing once again that this will be the best way to give thanks and to participate, today and tomorrow, in this « confirmation » given to the Order eight-hundred years ago. What could be the outlines of this future of preaching?

### ***From preaching to theology, and back***

The first perspective for the future of the mission is to seek always to strengthen the essential articulation between preaching and theology. This living dialogue between the two, a dialogue in some way between the experience of faith and the intelligibility of the mystery of Revelation, is constitutive of the identity of the Order and defines an essential « note » of the sending of the Order to proclaim the Gospel, the specific service that the Order is called to offer to the Church « in a permanent act of evangelization ». We need to study, not because we pretend to be or become scholars, but because we would like to make ever more intelligible the presence of God in this world, and the work of his grace. In addition, if preaching is to respond to the sending of workers to the harvest, preachers are indeed sent as to a « sacred land » (repeating here the expression of Pope Francis at the audience granted to the capitulars last August) where they will have as a first task to contemplate this work of grace, collect the signs of the mystery of this presence, to let their hearts be inhabited by a compassion for the world which echoes God's own compassion, who hears his people, responds to their thirst for freedom and communion, and addresses to them a Word of liberation and consolation. The work of understanding the faith is based, nourished, guided by this solidarity in compassion, by the desire to go and preach « in the commitment of God ». Theological research in the Order, and through all possible collaborations between us and with other researchers and other disciplines, should give priority to this perspective, for the greater service of the Church. In this sense a database of «theological resources» of the Order should be established and published, just as a similar basis could be disseminated concerning resources from preaching experiences. Furthermore, particular attention should be given, on the one hand, to the places where the creation of universities could be particularly relevant (cf. Nigeria) and, on the other hand, to the importance of devoting energies of research to the themes of interculturalism, of the dialogue between cultures and religions, especially in Africa and Asia. But also with the techno scientific and digital cultures that grasp the reality of the world and humanity today, and « invent » new types of social relation, new types of relationship of each to oneself, but also a new type of relationship to reality, to the outside world, or even to one's own body or psyche.

### ***At the places of the restlessness in the world***

This attitude presumes that we seek to join ever more, always better, and in synergy with each other, the places where the world is « in travail with itself ». For decades, the Order, through the highlights of its history, the intuitions of the best known and anonymous sisters and brothers, as by the guidelines formulated by our chapters, has indicated priorities and privileged points of view according to which to deploy the ministry of evangelization, of preaching. The encounters during the Congress showed that it was now a matter of continuing to question critically the realities of preaching by seeking to answer these two questions: where we deploy preaching, how to further deepen the quality and the accuracy of the evangelization of the name of our Lord Jesus Christ? In doing this, what specific contribution do we think we have to make, as the « family for preaching », to the task of evangelization by which the Church becomes what

it is called to be? In every region, this work of discernment could be the occasion for a common reflection by the different entities of the Order, even to deciding and defining new projects of apostolic collaboration. To contribute to bringing to birth the joy of evangelization in these places of restlessness, as it were to « the other of the world ».

### *In permanent formation*

A third line of action for the future deployment of the « *Propositum* » of Dominic in our social, cultural and ecclesial contexts, is to pay attention to the fact that the world, on the one hand, and our vocation (our "sending") on the other hand, are constantly « in travail », in the process of engendering themselves. In a way, it is also to say that our identity as a preacher will come to be what it is called to become, to the same extent as it is attentive to the future of the world. For this reason, during the Congress, a great emphasis was placed on the needs of a « permanent formation » which must be an essential key of the life of the communities of preaching. This attention to permanent formation should become our privileged way to exercise vigilance mutually in order to promote the vocation of all. At the end of this Jubilee, we could transmit all the identified formation needs in our own institutions, asking them to organize, as much as they can, moments, places, times, cycles, proposals for common formation. For example, the educational and research institutions that depend directly on the Master of the Order will be called upon to become, from the respective basic mission of each one, places of formation for the Dominican Family, where we could take the means and the time to make intelligible how it is that this world « in crisis » is a world in the process of birth and of engendering. Places promoting the commitment of the brothers and sisters and laity of the Order in this work of implementing and continuing formation, combining efforts at understanding the world and, by the same token, consolidating the ministry of preaching to which we are « totally dedicated » and sent. Themes that were particularly highlighted for this continuing formation: schools of preaching (in giving real priority to the laity); knowledge of the tradition of the Order in the field of human rights; knowledge of religions and interreligious issues; ecology; political action; accompaniment in regard to wounds remembered; promotion of life). Thus, a dynamic of continuous formation will help it to be understood that nothing is installed, nothing is definitive nor established once and for all, everything is « on the way ». As in the Gospel, it is « on the way » that we are engendered to preaching.

### *A « family », in the heart of the ecclesial communities*

On this path, we believe that it is essential to make our contribution as brothers and sisters of the Order of Preachers, to building a church in communion, starting with the promotion of communities in this church. The latter is probably at a stage in its history where its construction and the consolidation of its community reality whereby it is a communion of communities of faith, where a priority will always be to give their full and rightful place to lay people in the Church. To them, too, the sending to evangelize must be proposed as a « way » to become a believer, a way to build up the Church as a community of believers. As such, the Order of Preachers is particularly called to write a new page in its history « fully in the heart of the Church » by providing for and promoting the laity of the Order of Preachers and their fraternities, to their full and rightful place in the response of the Order to go and preach. Here, a special mention must be made of the promotion of a renewal of the involvement of the laity in the preaching of the Order, through the lay fraternities, the Dominican Youth Movement, the various initiatives of Dominican volunteering, various and rich collaborations in the projects of the educational institutions of the Order. In this same line, the Order is called to identify the specific service that it can bring to this building of the Church as a communion of communities, from its own tradition of community which can help promote the reality of ecclesial

communities in the local Churches: international communities, « school of Christian life », collaboration of religious and laity, of brothers/sisters, ... at the service of communion, etc..

### *In the path of « tradition »*

This leads to the identification of a fifth perspective to focus on in building the future: revive in us the desire for tradition, that is to say, of transmission and education. It is to emphasize here the attention that we must all bring to the promotion of vocations for the Dominican family, a promotion that must be constantly articulated in the promotion of the vocation of each one. It is also emphasizing, more widely, the part that the Order can play in the task of discernment and of vocations promotion of each one, and in the recovery and consolidation of the complementarity of all vocations which, in their diversity, make the Church. Once again, the Order of Dominic has undoubtedly to seek to offer to the Church the legacy of its own tradition, at the heart of which is affirmed a conviction about the pedagogy of the Gospel: the proclamation of the Good News of the Kingdom is a path to becoming a believer. Here, particular attention should be given to educational projects carried by the brothers, sisters and laity of the Order. How can we promote collaborations and even projects in common that go beyond the mere concern of maintaining institutions? How can we give our university places a « Dominican » specificity, and establish a vital link between all these institutions? How can we contribute to strengthening, in all possible ways, this belief that the world grows as it transmits its knowledge and its cultures, its values and its capacity for critical understanding, its traditions and its history, its quest for meaning and its faith?

### *Process of Salamanca: are we not all humans?*

This path, with the Church, in the world, we would like it to contribute to transforming the world, and several times we emphasized how the so-called process « of Salamanca » (cf. the Congress « Dominicans and human rights »), by putting into dialogue theological reflection and the experience of preaching in those places where the human being is in danger, gives full importance to the role of the preached word in the transformation of the world and ought to be a priority in our service of the Word. We speak here of a transformation of the world, not guided by an ideology, but by love and by a desire to be present and to show solidarity in these places on the other side of the world, where there is the One who teaches us the joy of the given life and whom we would like to follow. This concern for the transformation of the world must remain at the heart of the vocation of preachers, since it is a « constitutive dimension of the preaching of the Gospel » (*Justitia in mundo*, 1971, n° 7). In this area, the presence of the Order in different international institutions and NGOs, and particularly the Permanent Delegation of the Order to the United Nations in its various headquarters, are opportunities to develop, from experiences lived in the field, reflections carried out in dialogue with the victims, the evidence of a fraternal communion which affirms itself as a sign of contradiction when faced with the logics of fractures and divisions, to enter into dialogue with the Nations, and to translate the intuition which was that of the School of Salamanca and Francisco de Vitoria into the current context. This fundamental intuition must be constantly strengthened, and be the opportunity for collaboration in theological research and preaching between all of us.

### *Priorities for collaborations*

The last line of priority is an insistence on the essential importance of that collaboration by which the Order in its various branches will become a « family of preaching », a narrative memory at the heart of the Church, meaning that the Church becomes what it is « in proclaiming the Good News of the Kingdom of God ». Each branch of this family already has its own ways to promote collaboration among its members. In many places we can also rejoice in the beautiful achievements of preaching through collaborations between members of the Order. In this



perspective of collaboration, the networks and apostolic research and activity initiated on Atrium are called to strengthen themselves, and to establish the necessary links with the Order as a whole. In addition, the Congress for the mission of the Order made it possible to identify for the future four areas that should be a priority for all of us in the implementation of new and strong collaborations between us::

- ***The worlds of young people***, and particularly while preparing for the next synod of bishops on the theme « Young people, transmission of the faith, and discernment of vocations », so that, in regard to the pedagogy of preaching, or preaching as pedagogy, they be given place and voice in the heart of the Church and of the Order;
- ***Digital culture***, so that body and word are present, hearing in this new continent the call to contextualize the proclamation of the promise of the covenant, as it was realized in the mystery of the Incarnation, the foundation of the fraternal communion of which the world is capable;
- ***Migrations***, to which and from which we come, to testify to the promise of a communion which transforms the world not by letting it decide « from above » the criteria for the coexistence of diversities, but by joining the reality of a communion already established by the coming of the « very low » to the other side of the world, and by forging a solidarity with the refugees of the world, from which to announce, always and again, the fulfilment of this promise of a world given to men in responsibility and called to become a world hospitable to all, and sustainable by all;
- ***Study***, finally: collaborate without respite to study, and study again, with concern for the dialogue of theological research with attention to the contemporary worlds (themes for study that were particularly highlighted: what renewal of a « theology of mission » today?; analysis of the weight of colonialism and western ideological imperialism on the mission of evangelization? ; theology of intercultural and interreligious dialogue; theological approach to pluralism; theological reflection on the relationship to truth; greater understanding of contemporary violence; reflection on politics and how to educate the oppressor, to heal wounds and memories, to lift the man who is down, the place of victims in theological reflection). In the tradition of the Order, thus study conducted together is constitutive of communities, bringing with it the concern to establish communities where the work of mutual vigilance of heart and reason is rooted in contemplation and leads to preaching. Communities, in order to preach.

Eight hundred years ago, Dominic received the confirmation of the Order of Preachers. A confirmation that has been transmitted to us along the centuries, and entrusted to us so that, in our turn, we confirm this same joy of being called, in the heart of the Church, a family for preaching...

« *He is risen from the dead, and he is going ahead of you into Galilee* » (Matt 28:7)  
« *Go therefore and make disciples of all nations* » (Matt 28:19)

Happy Easter!

Your brother,



**fr. Bruno Cadore, O.P.**  
Master of the Order

50/17/225 Letters\_of\_the\_Order