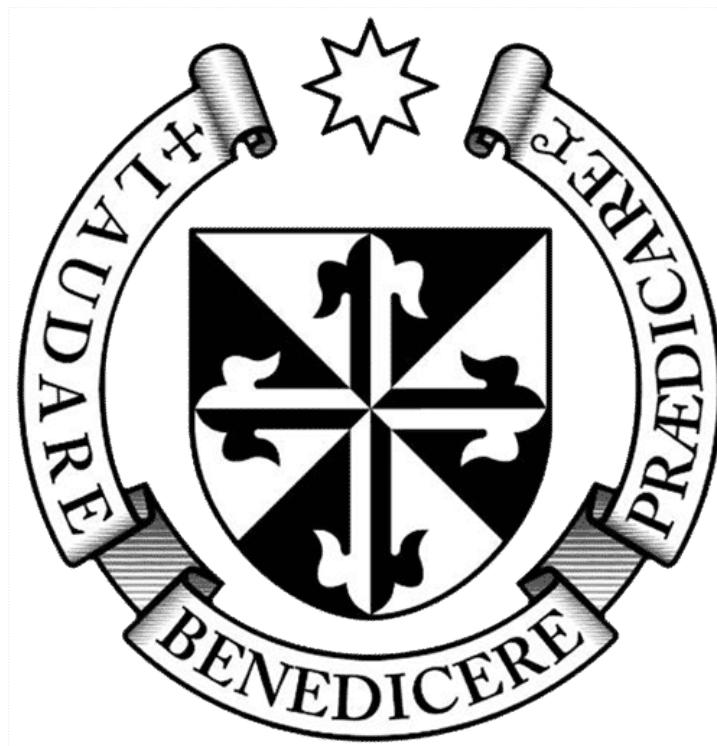


Directory of the Dominican Laity



Province Saint Dominic of Canada

2019

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1 Introduction

The mandate to write the Directory of the Dominican laity of the Province of Saint Dominic of Canada, was entrusted to the Provincial Council by the Provincial Chapter, held in Chateauguay, Quebec, in 2011. According to the 1986 Rule of the Dominican Laity, each Province was invited to set up a particular directory. The latter makes it possible to offer a complementary guide to the Rule of the Lay Fraternities of St. Dominic. It specifies the functioning of Dominican structures taking into account regional distinctiveness.

We have done this work by taking into consideration the diversity of our fraternities and the needs expressed by the groups over the years. We wanted to offer a document that could be adapted to each of our realities and that would offer the new chapters a practical guide to help them find their way around the structures of the Dominican laity. It invites us to reflect on our functioning within our chapters. In this way we will be able to live a greater unity within our province.

In our mind, this directory is more of a guide than a regulation to be respected at all costs. Each chapter will know how to draw from it what it needs to live its vocation, in the footsteps of St Dominic, in the spirit of truth, mercy and prayer that was its own.

To carry out the directory, we have drawn inspiration from the acts of the previous provincial chapters, from some particular directories existing throughout the world, from the questions raised at the provincial council in relation to the current reality of our province.

We hope that it will allow each chapter and each lay person in our province, to feel in communion with the great family of Saint Dominic, who has been offering a path to Christ for more than 800 years.

2 The Pillars of Dominican life

Lay Dominicans share the charisma of St. Dominic with the other branches of the Dominican family (brothers, apostolic sisters, nuns). This charisma is built around four

pillars, that constitute the foundations of our spiritual commitment to follow Christ in the manner of our founding father: fraternal life, preaching, prayer and study.

2.1 Fraternal life

Fraternal life is as essential to the lay people as to the other branches of the Order. It is the privileged place where our charity, our commitment to the service of our brothers and sisters, is exercised. Times of resourcing, prayer, celebration and fraternal sharing, allow us to build our Dominican identity. Deeply democratic in its structures, the Dominican tradition invites us to form living communities, witnessing to Christ's love for the world.

2.2 Preaching

Preaching, the heart of St. Dominic's mission, is shared fully and in synergy with members of the other branches of the Order. It leads them to transmit the torch of faith to the heart of a world in search of meaning, where secularism increasingly dominates. Their preaching takes various forms of engagement in the Church and in society: social justice movements, parish communities, humanitarian projects of all kinds. Lay Dominicans are called to be "Living Word" in their living environment.

2.3 Prayer

Prayer is the essential driving force behind this commitment in the heart of the world. Prayer, in all its forms, inspires and guides us every day. Participation in the Eucharist, liturgy of the hours, personal prayer, *lectio divina* and Prayer of the Rosary are all opportunities to root our faith and to let ourselves be inspired by Christ. As a privileged witness to the joys and sufferings of modern mankind, the lay Dominican is called upon to make this inner dialogue a living source that will water the people he meets along his path, in his commitments, in his workplace or in his family life.

2.4 Study

The study allows the lay Dominican to take a Gospel-inspired look at the major issues and challenges facing our societies. Intelligence in the service of the Faith is part of the heritage of Saint Dominic and his spiritual sons and daughters, who have shaped 800 years of the

Order's history. Open to the realities of our times and to cultural and religious diversity, ongoing formation is an integral part of Dominican life.

Complementary and inseparable from each other, these four pillars of Dominican life form our spiritual identity. Developed throughout our lives, each in our own way and according to our own capacities, they will shape our unity. They will lead us to contribute to the continuation of St. Dominic's work in today's world.

3 History of the Dominican laity

3.1 St. Dominic, its founder

Saint Dominic of Guzman was born in 1170 in Caleruega, a village located in northern Spain. Ordained a priest, he became a regular canon of Osma's cathedral. It was there that Providence came to take him, at the age of 33, to make him the founder of an Order. In Toulouse, he swarmed around him some disciples. Thus, began this Order which had to cover the world of its convents so quickly.

He wanted to combine "prayer" with preaching. In September 1206, he founded the monastery of Notre-Dame-de-Prouilhe, the cradle of this Dominican branch: he gathered women converted from the Cathar movement to make them contemplative nuns or Preaching Sisters. Ten years later, in December 1216, he had the Constitutions of the Order of Friars Preachers approved in Rome. Before dying on August 6, 1221, he established the main lines of a third foundation bringing together people of the world who wanted to live religious life and defend the Christian faith. He gave them a rule and a name: The Militia of Jesus-Christ.

3.2 The Dominican Family

The Order of St. Dominic therefore comprises three branches that are really distinct from each other, but form a single religious family.

The first branch is that of religious with solemn vows, the Friars Preachers, "champions of the faith and true lights of the world". The second is that of the Preaching Sisters, contemplative cloistered nuns who share their lives between work and study, prayer and penance. The third branch is subdivided into Regular, composed of religious sisters living in community under the same Rule, and Secular, people who live in the world and who, while fulfilling their daily state duties, strive to sanctify themselves according to a Rule approved especially for them by the Church and adapted to their life condition.

3.3 Canonical recognition

On November 22, 1227, Pope Gregory IX signed a bull addressed to the Brothers of the Militia of Jesus-Christ who changed their name to Third Order. Munio de Zamora, the seventh Master General of the Friars Preachers, felt the need to set in writing, with some modifications, the old statutes approved by Gregory IX. In 1285, he wrote in twenty-two chapters the Rule of the Third Order. Popes Innocent VII and Eugene IV solemnly confirmed the rule of the Third Order of Penance, the first in 1405 and the second in 1439, and it has been in this form for six centuries.

The new Canon Law (701), indicating the order of precedence of the pious associations established among the laity, puts the Third Orders first and says (702) that the secular tertiaries in the world are those who, inspired by the spirit of the said Order, apply to the perfection of Christian life by observing a Rule approved by the Supreme Pontiff.

In Chapter 1 of the new Rule, we read: "The Secular Third Order of the Friars Preachers or Order of the Penance of Saint Dominic, also called the Militia of Jesus-Christ, is an association of Christians living in the world, who participate according to their own rule, approved by the Holy See, in the religious and apostolic life of the Order of the Friars Preachers".

The Third Order of St. Dominic is not a simple brotherhood or a pious association. Let us insist on this very comforting thought. It is truly and canonically an integral part of the great Dominican family of which it is an essential element.

By the creation of the Third Order, says Father Lacordaire, op., Dominic introduced religious life into the domestic home. It provides people engaged in the world with the means to be effectively religious in this century: that is, to live as perfect Christians, leading a holy life, far from the corrupt maxims of the world and in the continuous exercise of piety and the virtues attached to their condition.

After the revision of the Rule in 1923, 1964 and 1968, following the Vatican II Council, the present Rule specifies that lay Dominicans are characterized by a commitment to the service of God and neighbour in the Church, and that they participate in the apostolic mission of the Order through prayer, study and preaching according to their condition as laypeople.

Speaking of the Third Order, Father Lacordaire writes again: "The history of this institution is one of the most beautiful pages we can read. It has produced saints on all degrees of human life, from the throne to the stepladder, with such abundance that the desert and the cloister could be jealous of them.

Two saints belonging to the Third Order shine with a very special brilliance in the Church: Saint Catherine of Sienna, who played such a great role in the history of the Papacy, and Saint Rose of Lima, the first canonized saint in the New World.

3.4 Establishment in Canada

The first Canadian tertiary was a priest from Saint-Hyacinthe, Father Joseph-Sabin Raymond. After celebrating Mass on August 23, 1854 in Notre-Dame-du-Rosaire Church, he made his profession as a member of the Third Order of Saint-Dominic in the hands of his bishop, Monsignor Jean-Charles Prince, the first bishop of Saint-Hyacinthe. Immediately afterwards, he himself received the profession of his bishop. This was almost twenty years before the arrival of the Dominican religious in Canada on October 5, 1873.

The first tertiary was Aurélie Caouette, who later became Mother Catherine-Aurélie-du Précieux-Sang. On August 30, 1854, on the feast of St. Rose of Lima, Bishop Raymond gave the Dominican tertiary habit to his penitent, aged 21, with the name Catherine of Sienna.

Lay Dominicans, closely united to the life-giving core of the Order, carry out their own mission: to bring God's light and blessing to distant souls in their midst. Among them, many religious vocations have sprouted. We must say that in 1954, the Dominican Third Order of the Canadian Province had about 5,000 members and 50 fraternities.

The first International Congress of the Dominican Laity was held in Montreal from June 24 to 25, 1985. For the first time in history, lay Dominicans were invited to write, at least partially, their own Rule. The Basic Constitution and the Formation section are entirely of their own accord. On March 14, 1986, the General Curia of the Order sent the new Rule of the Lay Fraternities of St. Dominic to the Congregation of Religious and Secular Institutes, which approved it definitively on January 15, 1987.

4 Structure and government

4.1 At the level of the Universal Order

4.1.1 Relationship to the Master of the Order

The Dominican laity is directly attached to the Master of the Order, responsible for the unity of the different branches of the Dominican family.

4.1.2 The letters of the Master of the Order

The letters of the Master of the Order must therefore be communicated to all members of the fraternities so that they can inspire their Dominican life.

4.1.3 The General Promoter of the laity

He is appointed by the Master of the Order to represent him in the chapters, provinces, regional and international assemblies of the Dominican laity.

4.1.4 The International Council for Lay Dominican Fraternities (ICLDF)

The International Council of Dominican Fraternities (ICLDF) was established in May 2002. It brings together representatives of each continental grouping of provinces (South America, North America, Europe, Africa, Asia) as well as the General Promoter of the Laity. For more details, visit the website: www.fraternitiesop.com.

The International Congresses of the Dominican Laity are organized by the ICLDF to share the important issues raised by lay Dominicans around the world.

The first International Congress of the Dominican Laity held in Montreal in 1985 was a historic meeting, for its important contribution to the present Rule of the Dominican Laity.

Its mandate is to allow better communication between the different Dominican chapters and to foster greater unity in their preaching mission.

Delegates to the International Laity Congresses are sent by each province, which will cover their participation fees.

4.2 In North America

4.2.1 The Dominican Laity Inter-provincial Council (DLIPC)

The DLIPC brings together the five provinces of North America:

- Province of St-Joseph (Eastern province, USA),
- Province of St-Dominic of Canada,
- Province of the most Holy Name of Jesus (Western Province, USA),
- Province of St-Albert the Great (Central province, USA),
- Province of St-Martin of Porres (Southern province), USA).¹

4.2.2 DLIPC meetings

Meetings are held every eighteen months. (see the DLIPC Rule)

4.2.3 Representatives at the DLIPC

Provincial lay leaders, delegates appointed by the Provincial Councils and Provincial Promoters are invited to participate in these meetings.

4.2.4 Fees for attending DLIPC meetings

The costs of the meetings as well as the participation fees of the delegates are assumed by each Province.

¹ In the foundation order

4.3 In the Canadian Province

4.3.1 The Provincial Prior

The Provincial Prior is at the head of the fraternities within the territorial limits of his Province, with the agreement of the Ordinary (Bishop of the diocese where the fraternity is located) (R 3.2.2.2.-20a)

4.3.2 The Provincial Promoter

4.3.2.1 The Provincial Promoter must be a religious of the Order. The exemption from this obligation is reserved for the Master of the Order. (General Declarations of March 9, 2019).

4.3.2.2 He represents the Provincial Prior to the chapters of the Province. (Rule 3.2.2.2.-20b).

4.3.2.3 He is an *ex officio* member of the Provincial Council. He is appointed by the Provincial Prior for a four-year renewable term. He has no active or passive voice in any organ of the lay fraternities (general statements, 18-4)

4.3.2.4 He accompanies and supports the religious assistants of the chapters in their functions, especially with regard to spiritual formation. In order to promote communication between religious assistants, he will bring them together if necessary.

4.3.2.5 He visits the fraternities and communicates regularly with them to share news from the Province.

4.3.2.6 He supports the Provincial Council of the Laity in its functions.

4.3.2.7 He submits to the Provincial Prior the nominations of religious assistants proposed by each fraternity's council, after consulting the Provincial Council on this subject.

4.3.2.8 He ensures that each fraternity respects the spirit of the Dominican rules and laws of the Laity.

4.3.3 The Provincial Chapter

4.3.3.1 The Provincial Chapter "inspired by the Holy Spirit, is the privileged place where the great questions concerning the Dominican laity, the apostolates and the concerns of the laity at the heart of our world will be discussed".

4.3.3.2 At the beginning of the Provincial Chapter, the Provincial Council is dissolved.

4.3.3.3 The Provincial Chapter will be held every four years but not more than five years.

4.3.3.4 Whenever possible, it is recommended to designate delegates who are bilingual or have at least a passive knowledge of the other language.

4.3.3.5 The Chapter will be held in a bilingual manner and all documents will be translated into both official languages (French and English).

4.3.3.6 The representatives to the Provincial Chapter are, the person in charge of each fraternity as well as one delegate per five professed members from each group for a total of no more than three delegates per chapter (acts of the 2003 Chapter).

4.3.3.7 The Provincial Council is responsible for the organization and animation of the Provincial Chapters whose agendas must be approved by the assembly.

4.3.3.8 The Chapter approves the financial statements of the Province and determines the amount of annual dues.

4.3.4 Election of the members of the Provincial Council

4.3.4.1 The Chapter elects the Provincial President and then the new Provincial Council by secret ballot at its assembly, in accordance with canons 119, 1 and 164-183 (General Declarations of March 9, 2019)

4.3.4.2 To be elected President, a member must have made his or her permanent profession.

4.3.4.3 At the beginning of the chapter there should be a time to share about the qualities required and potential candidates. The Chapter will promote a time of dialogue with the various possible candidates (*tractatus*).

4.3.4.4 For any election there must be a president, a secretary and two scrutineers. They are appointed by the assembly.

4.3.4.5 The vote is as follows: by an absolute majority in the first two rounds, by a relative majority in the next round which will end the election.

4.3.4.6 If the candidates obtain the same number of votes, a third one will focus on the two candidates with the highest number of votes. After a third vote without effect, the oldest from the point of view of his first profession in the lay fraternities is considered as elected (General Declarations).

4.3.4.7 The Chapter will ensure as much as possible, that the different regional and linguistic groups are represented on the Provincial Council.

4.3.5 The Provincial Council

4.3.5.1 The role of the Provincial Council is to ensure the implementation of the decisions taken during the Chapter. It is the place where each decision will be discussed and reflected upon in a spirit of openness and charity according to the Dominican tradition.

4.3.5.2 The acts of the Chapter are written by the new Provincial Council and are sent to the fraternities after the Chapter. Each fraternity is invited to read it and see how it will implement its recommendations.

4.3.5.3 The Provincial Council is made up of 5 elected members and the Provincial Promoter.

4.3.5.4 The elected members of the Provincial Council act in the service of the whole Province and not as representatives of their chapters.

4.3.5.5 The mandate of the Provincial Council ends at the beginning of the next Chapter.

4.3.5.6 The Provincial Council will distribute the tasks among its members, according to the needs of the Province (e. g. Communication, formation, follow-up of chapters, finances...) and the resources available.

4.3.5.7 A member of the Provincial Council may not have a term of office of more than 2 consecutive terms (Acts of the 2007 Chapter revised in 2011).

4.3.5.8 The Provincial Council shall choose the secretary, the treasurer and a formation minister from among its members.

4.3.5.9 The Provincial Council will appoint at least one person to respond to requests for information about the Dominican laity. The Provincial Council will ensure that it is able to respond to requests in both official languages.

4.3.5.10 The Provincial Council will meet physically or virtually at least 3 times a year.

4.3.5.11 The Provincial Council will take care to respond to the formation needs of new groups and chapters already constituted.

4.3.5.12 The Provincial Council will confirm the appointment of the chapter's leaders elected by the chapter council.

4.3.6 The President of the Province

4.3.6.1 Has a service role, which he or she exercises to the best of his or her ability, collegially with the members of the Board, delegating responsibilities when necessary.

4.3.6.2 Takes the initiatives he or she deems necessary to ensure the development and vitality of the chapters while respecting the tradition and deep values of the Order of Preachers.

4.3.6.3 Represents the Dominican Laity in the different branches of the Order and facilitates communication between the chapters and between the different branches of the Dominican Family.

4.3.6.4 Reports to the Provincial Chapter on the work carried out by the Provincial Council during its mandate.

4.3.6.5 The Provincial President (or his or her delegate), with the provincial promoter, visits the chapters at least once during his mandate. He or she ensures that he or she responds to individual requests as well as to the needs expressed by chapters or new groups.

4.3.6.6 Convenes and presides over the meetings of the Provincial Council.

4.4 At the Chapter's level

4.4.1 Definition of a chapter

4.4.1.1 A Dominican chapter is part of the Order of Preachers and shares its mission of preaching the grace of Christ's salvation.

4.4.1.2 It is composed of a group of Catholic men and women, baptized, confirmed, active in their Christian life and sharing the Order's apostolic mission through preaching, fraternal life, prayer and study.

4.4.1.3 Within a chapter, members support each other in contemplation and sharing the fruits of this contemplation around them, in the way of St Dominic whose whole life consisted in speaking about God or to God.

4.4.1.4 The brothers and sisters of the lay chapters must regularly attend the sacraments and develop a prayer in the ecclesial tradition.

4.4.1.5 The members of each chapter must be attentive to the needs of others, reflect on the challenges and sufferings of the contemporary world, read the signs of the times and witness to the Gospel in their respective environments.

4.4.1.6 Chapters meetings are the privileged place for the experience and development of the Dominican life of each of its members.

4.4.1.7 The frequency of meetings depends on the needs of each chapter. It is suggested that the chapter meet at least once a month.

4.4.1.8 Each member should participate in chapters meetings as often as possible.

4.4.1.9 During chapters meetings, it is important to give each participant a space to talk.

4.4.1.10 In the exchanges of the chapter it is important to articulate the theological reflections and the experiences lived by the members.

4.4.2 Membership of a chapter

4.4.2.1 A chapter is composed of at least 3 members who are professed lay Dominicans.

4.4.2.2 Are considered as belonging to a fraternity:

Members in initial formation (new members and temporary profess)

Members who have made their final profession.

People who wish to deepen their knowledge of Dominican life without having made a formal commitment.

Members who for exceptional reasons (illness, age, geographical distance, etc.) cannot participate in their chapter's meetings. The chapter is responsible for maintaining relationships with these members.

4.4.2.3 Each chapter elects 3 members to constitute the chapter's council. From these members, the chapter elects a president for a period of 3 years, renewable once, and appoints a secretary/treasurer, in addition to the formation leader.

4.4.2.4 The president and board of the chapter are elected by the members of this chapter who have at least made their temporary profession. To be elected president, a member must have made his definitive profession (General Declaration of 9 March 2019)

4.4.2.5 The President will promote fraternal life and will be the privileged link for all communications with the Provincial Council and with the other branches of the local Dominican family.

4.4.3 Special situation and exclusion of a member

4.4.3.1 The chapter may request the assistance of the Provincial Council to mediate in any particular situation when it deems it necessary.

4.4.3.2 The decision to accept or exclude a member will be made by the fraternity board.

4.4.3.3 The exclusion of a member should be taken for exceptional reasons, after a period of discernment at the end of which it is clear that the person does not adhere to the foundations of Dominican life. The person should be informed of the reasons for this decision.

4.4.4 Formation and closure of a fraternity

4.4.4.1 The group wishing to be recognized as a lay Dominican fraternity will request it from the Provincial Council.

4.4.4.2 The request will include a presentation of the group's journey, the links with the Dominican family, the list of its members, the name that the fraternity would like to bear, a proposal for the name of the religious assistant who can accompany the future fraternity.

4.4.4.3 After approval, the request for the constitution of a fraternity will be transmitted to the Provincial Prior through the Promoter of the Dominican Laity.

4.4.4.4 It will be up to the Provincial Prior to address the Bishop of the place where the new fraternity will be erected, who will authorize its opening.

4.4.4.5 When a fraternity ceases to function, the Promoter will inform the Provincial Prior who will communicate with the Bishop of the place where the fraternity was erected to obtain his agreement for its dissolution.

4.4.5 Apostolate of the fraternities

In order to be able to make public statements on behalf of a fraternity or the Dominican laity, members of the fraternities need the authorization of the competent authority.
(General Declarations of March 9, 2019)

5 Formation

5.1 Objectives

5.1.1 Persons in initial formation and professed lay Dominicans are responsible for their own formation. At each stage of their formation, they will actively participate in their own development and that of their fraternity to become lay Dominicans.

5.1.2 Formation for Dominican life is attentive to the life stories, experiences, skills and personal gifts of the adults to whom it is addressed. It is in this context of diversity that

together and in the Church, lay Dominicans are called to "the state of adults, at a stage where all the fullness that comes to us from Christ is manifested. " (Eph 4:13)

5.1.3 Formation in Dominican life will seek to facilitate the journey of persons through the objectives determined by the rule of the Dominican laity, more particularly in order to "form adults in the Faith". (R-11)

5.1.4 The formation of a lay Dominican will include the integration of Dominican traditions and values and will also enable him to understand the role of the laity in the Church and in society.

5.2 Training steps

5.2.1 Welcome of new members

5.2.1.1 Welcoming new members is an important step. It can be done at two levels: at the provincial level and at the fraternity's level. At each level, a person will be appointed to respond to new requests.

5.2.1.2 The person in charge of answering new requests will contact the interested persons at least once personally to answer their questions. She will give them an overview of the four pillars of Dominican life, talk to them about St. Dominic and the life of the fraternities. At this stage, the first discernment is made on both sides.

5.2.1.3 Newcomers will be welcomed in a way that not only allows them to learn but also to experience fraternal life, prayer life, study and preaching of the Dominican fraternity to which they are joining.

5.2.2 Initial training

5.2.2.1 Probation period (R-17) (initial reception)

5.2.2.1.1 Discernment: the new members are invited to make a discernment on the Dominican commitment with the person or persons in charge of their formation within the fraternity. They participate in meetings without the right to vote or to be appointed.

5.2.2.1.2 Participation in the life of the fraternity: new members will participate in the life of their fraternity at least one year before they can be accepted in the 2nd stage of

Dominican formation (the initial reception). People who have just been confirmed must continue their training at least two years before starting the 2nd stage of training.

5.2.2.1.3 Admission to initial reception: new members who wish to apply to continue their training in Step 2 (initial reception) may do so verbally. They address their request to the formation leader of their fraternity. They also complete an information form (see annex). The fraternity council is responsible for the admission of new members to this stage of formation.

5.2.2.1.4 Who can be professed as a lay Dominican? To be able to make their profession as lay Dominicans, candidates must be at least 18 years old and must be confirmed in the Catholic Faith. New members from other churches or religious traditions will make a discernment with members of the fraternity to eventually become permanent, collaborators members.

5.2.2.2 The period of preparation for the temporary profession (novitiate)

5.2.2.2.1 During this stage, those interested in formally engaging in Dominican life continue their formation. They are called to gradually integrate the different aspects of Dominican life into their own Christian life.

5.2.2.2.2 Ritual of welcome to the novitiate: The novices begin their formation with a ritual celebrated within their fraternity. In this ritual we can find an invocation to the Holy Spirit; the Rule of the Lay Dominican Fraternities is offered to novices; the godparents (members of the fraternity) are named, prayer intentions are formulated for each novice.

5.2.2.2.3 Duration of the novitiate: The novitiate has a duration of one or two years. The novices participate in the life of the fraternity. They do not have the right to vote or to be appointed. They receive special training.

5.2.2.2.4 Request for temporary profession: after a maximum of 2 years of discernment and at the end of novitiate formation, novices who wish to become lay Dominicans must write a letter of intent addressed to the person in charge of their fraternity. This letter should include elements of the spiritual journey of the novices as well as their motivations of becoming lay Dominicans.

5.2.2.2.5 Acceptance of novices to temporary profession: on the recommendation of the Fraternity Council and after discussion among its members, the fraternity accepts novices for temporary profession. Discernment must be both realistic and take into account the challenges of fraternal and evangelical life for those who are called to become brothers and sisters in Christ.

5.2.2.3 The temporary profession

5.2.2.3.1 Formation and discernment: temporary profession is: “a commitment which consists of a formal promise to live in the spirit of Saint Dominic and the form of life indicated in the Rule of the Lay Fraternities of Saint Dominic.” Formation to Dominican life and spirituality continues during this period of discernment. (14)

5.2.2.3.2 Ritual for temporary profession: for their temporary profession, the novices will celebrate the ritual in public, it will contain an invocation to the Holy Spirit, a liturgy of the Word and an individual profession in the terms indicated by the Rule. The celebration may also include a litany of Saints of the Dominican tradition. (see annex for the suggested celebration ritual).

5.2.2.3.3 Participation in Dominican life of temporary profess: temporary professes may be made for a period of one, two or three years. It can be renewed. Temporary professes participate fully in the life of the fraternity. They have the right to vote and appoint within their fraternity but cannot be elected except under exceptional circumstances which must be approved by the Provincial Council.

5.2.2.4 The permanent profession

5.2.2.4.1 The demand for permanent profession: after a period of at least three years, persons who have made their temporary profession and who wish to make their permanent profession as Dominicans, must write a letter stating their intention to the person in charge of their fraternity. This letter should include a brief spiritual auto biography and express their motivations regarding their definitive profession as lay Dominican.

5.2.2.4.2 Acceptance of the permanent commitment: on the recommendation of the Fraternity Council and after reflection, the fraternity may accept the temporary profess for the permanent profession.

5.3 Continuous training

5.3.1 Lay Dominicans who have made their permanent profession have made a journey to deepen their vocation to Christian and Dominican life. In this perspective, they will always be committed to witnessing more and more to the four pillars of Dominican life, through preaching, fraternal life, prayer and study.

5.3.2 They have the right to vote and to be appointed in accordance with the laws and constitution in effect for the Dominican laity at the different levels of the Dominican structure. They will continue their formation in Christian life in the manner of St Dominic throughout their lives.

5.3.3 Who are the collaborators of a fraternity? They are people who cannot, do not want or are not ready to continue their formation to become professed lay Dominicans, but who regularly and actively participate in the activities of their fraternity.

5.3.4 Collaborators participate in meetings without voting or appointment rights.

5.4 Responsibilities and resources for training

5.4.1 At the Provincial level

5.4.1.1 The person responsible for training at the provincial level

5.4.1.1.1 The Provincial Council appoints a person responsible for formation at the provincial level. This person is not necessarily a member of the Provincial Council (Chateauguay 2011).

5.4.1.1.2 The role of the responsible person for formation at the provincial level is to enable the realization of the formation objectives for the fraternities of the Province, as described in this Directory. For this purpose, she will be in contact, at least once a year, with the different fraternities of the Province.

5.4.1.1.3 The person responsible for formation at the level of the Province may convene, if necessary, the formation leaders of each fraternity, taking into account the financial means of the Province and with the approval of the Provincial Council.

5.4.2 At the fraternity level

5.4.2.1 The person responsible for fraternity formation

5.4.2.1.1 Each fraternity appoints a person responsible for formation within the group. This person will participate in the Fraternity Council.

5.4.2.1.2 The role of the person responsible for the formation of the fraternity is to ensure that the initial and ongoing formation offered to its members will be in conformity with the objectives defined by the Directory, the decisions of the Provincial Chapters and the recommendations emanating from the International Dominican Laity.

5.4.2.1.3 With regard to initial formation, the person responsible for formation will closely accompany candidates for Dominican life. She will ensure that the steps of each stage of training are covered through readings, individual interviews, sharing, group discussions or any other available means. The active participation of candidates in their learning should be encouraged.

5.4.2.1.4 The person responsible for formation may ask for the help of other lay Dominicans in order to help him or her in this mission.

5.4.2.1.5 Regarding ongoing formation, the formation minister will actively participate in the fraternity's annual program and will be attentive to the needs of its members while ensuring that the recommendations of the Directory are respected.

5.4.2.1.6 The formation leader and the members of the fraternity will not hesitate to call upon their religious assistants to support them in the deepening of theological questions and guide them in their experience of Dominican community life. Whenever they deem it necessary, fraternities are encouraged to invite special guests, especially those from the Dominican family.

5.4.3 At the inquiry level

5.4.3.1 Role of the sponsor

5.4.3.1.1 Each new member or applicant will be sponsored by a member of their fraternity or a member of another fraternity when this is not possible (Acts of the 2011 Chapter).

5.4.3.1.2 The role of the sponsor is to be available to answer questions from new members about Christian and Dominican life and to share with them about their own experience of Christian or Dominican life.

5.5 Formation content

5.5.1 Ongoing formation

5.5.1.1 The formation program is developed by each fraternity according to the strategic framework proposed at the provincial level. It contains the initial and ongoing training program.

5.5.1.2 Formation must be adapted according to the stage of formation at which the candidate or lay Dominican is located. He must take into account his personal experiences in her Christian journey.

5.5.2 Content of the training program (2011 Acts, Rule – 10)

5.5.2.1 The four pillars of Dominican spirituality and how they can be integrated into the life of each person: preaching, fraternal life, prayer and study.

5.5.2.2 The life of St. Dominic and other saints (especially Dominican saints), special attention will be paid to the social, cultural, ecclesial and theological context in which they lived and the relationships we can make for the contemporary era.

5.5.2.3 The history of the Order as well as the history of the Canadian Province of St Dominic, the Dominican family and the relations between its different branches.

5.5.2.4 The Rule of the Dominican laity and how it is lived today, for example: the Justice and Peace Movement, voluntary simplicity, environmental issues, evangelization, etc. A good knowledge of the directory is also required.

5.5.2.5 The deepening of knowledge about the Dominican tradition in relation to the mission of each fraternity and the Dominican laity in Canada (Acts 2011).

5.5.2.6 Deepening the meaning and spirituality of the name of the fraternity (acts of 2011).

5.5.2.7 The fraternities will read and deepen the documents relating to Dominican life, sent by the Curia, especially the letters of the Master of the Order.

5.5.2.8 God speaks to our humanity every day. Every Christian, including the lay Dominican, is attentive to the Word of God, which is not only present in the Scriptures but in the different ways in which God calls us and inspires the world today. The work of many renowned theologians and writers can help us in this regard.

5.5.2.9 Dominican life is rooted in the Christian journey. Revisiting the fundamental points of the Christian Faith in our personal, family and fraternal life is part of our ongoing formation: Faith and representations of God, Christology (who is Jesus of Nazareth for us today?), the Church and Vatican II, Salvation (what does it mean?), the Resurrection, the Incarnation, etc. How does our Dominican identity influence our personal, conjugal and family life?

5.5.2.10 Dominican fraternities will also be attentive to our Dominican heritage in terms of governance. Learning to listen to others, being open to "other perspectives than my own", discerning and deciding together what God's calls are for our spiritual and human growth, constitute an important part of our Dominican formation.

5.5.2.11 Some fraternities include members who are not Lay Dominicans. Others are attentive to the Christian formation needs of their environment. To respond to our call to preaching, the ongoing formation of the lay Dominican must be adapted to people who live outside our fraternities in a form accessible to them in the reality of today's world.

5.5.2.12 Social justice and the care of creation are important places of commitment for Dominicans today. These elements can be integrated into the initial and continuing training program.

5.5.3 Initial training (new members, members in initial training and temporary profess)

5.5.3.1 Persons engaged in initial formation will need to have at least an overview of their formation program as mentioned in the following points: the four pillars, the life of St.

Dominic, the Rule of the Dominican Laity, some elements of Dominican history through the life of Dominican Saints, etc.

5.5.3.2 Each stage of training will include specific aspects in their training as follows.

5.5.4 New members and persons in initial training

5.5.4.1 New members and persons accepted for the initial welcome are invited to experience fraternal life, prayer, study and preaching within their welcoming fraternity.

5.5.4.2 Because the Dominican laity is part of the Christian life, some newcomers or postulants may need preparation for the sacraments of Christian initiation. Others may also want to revisit their personal history in the light of Christian faith. The person in charge of formation of the fraternity and the whole fraternity will be able to participate in the journey of these people by sharing their own experience as Christians. It is recommended to make formation in the Christian sacraments in the local Church rather than within the fraternity.

5.5.4.3 New members and candidates are beginning to discover Dominican spirituality.

5.5.4.4 Special attention will be paid to community life: is the candidate comfortable in a group of sharing and discussion, with solidarity activities?

5.5.5 Members at the novitiate stage

5.5.5.1 The Dominican Laity Rule will be given to the candidate during the novitiate entry ritual. The novices will thus be able to familiarize themselves with the Rule and begin to integrate it into their daily lives.

5.5.5.2 An important place must be given to prayer, the practice of the Liturgy of the Hours, meditation-contemplation and study.

5.5.6 Temporary professed members

5.5.6.1 At this stage of initial formation, particular attention will be given to the integration of the different dimensions of Dominican life including an introduction to preaching.

5.5.6.2 A journey lived within the Dominican family will enrich their preparation for permanent profession.

5.5.6.3 At this stage of formation, the temporarily professed is almost entirely integrated into the life of the fraternity.

5.5.7 Training for Remote Areas

5.5.7.1 In some parts of Canada, where there is no Dominican presence, formation may be accessible to new members or novices through the Internet.

5.5.7.2 The nearest fraternity's training minister may establish a dialogue on the topics of the training program by Skype or by any other new technology.

5.5.7.3 When it is not possible, the Provincial Formation Minister and the Provincial Promotor or a member of the Provincial Council may visit the new Dominican group.

5.5.7.4 If the profession is accepted, the novices will have to go to the fraternity with which they have been in communication for the profession ritual. It is also possible that the provincial formation leader or a member of the Provincial Council may meet with new members to receive their profession. Otherwise they will be considered as permanent uncommitted members also called collaborators.

5.5.7.5 Continuing education in remote areas: the new lay Dominicans in remote areas will continue to study, dialogue and communicate with the fraternity that sponsors them with all available means in order to develop their belonging to Dominican fraternal life.