



DAMIÁN NĚMEC

Palacký University Olomouc, Czech Republic

 <https://orcid.org/0000-0002-9960-2452>

Dominican Tertiaries in Today's Secularized World

Abstract: The article presents the life and activities of Dominican lay tertiaries as a concrete example of the active engagement of lay people in the life and mission of the Catholic Church. The article focuses primarily on describing the autonomy of Dominican lay tertiaries in two dimensions: in terms of their governance structures and in terms of their emphasis on the lay apostolate. These areas are preceded by a section outlining the development of regulations for Dominican lay tertiaries from the promulgation of the Code of Canon Law in 1917 to the present day.

Key words: Catholic Church, Dominican Order, Dominican Family, laity, tertiaries, apostolate, autonomy, evangelisation

Introduction

The mission of the Dominican tertiaries has had a double focus throughout their history: internally within the Dominican Order (mutual assistance of the various branches of the Dominican family) and externally by carrying out the apostolate, both in collaboration with the Dominican friars and independently. For centuries, the Dominican tertiaries living in the world have been divided into two branches: the laity and the diocesan priests. We will discuss only the lay branch.

In this article, we want to focus primarily on the autonomy of the Dominican tertiary laity in two dimensions: first, the governance

structure, and second, the emphasis on the lay apostolate. These issues will be the content of the second and third sections, which will be preceded by the first section introducing the development of the regulations for the lay tertiaries since the promulgation of the Code of Canon Law in 1917.

1. The development of the regulations for Dominican lay tertiaries since the CIC/1917 and the participation of the laity in it

Although all the circumstances of the creation of the Third Order of St. Dominic are still not clear, its first and long-used regulations, called the Rule (*regula*), came from the Master of the Order (Superior General of the Dominican Order), Munio of Zamora, in 1285. Further changes occurred only in the 20th century, always in response to important ecclesiastical documents or events.¹

The promulgation of the Code of Canon Law in 1917 was followed by the drafting of new regulations for all branches of the Dominican family, including the lay tertiaries. The new Rule for Lay Tertiaries was drawn up by a commission of Dominican friars, consulted with all the provincials, and finally approved by Pope Pius XI on April 23, 1923.²

Other changes are linked to the Second Vatican Council (1962–1965), but the first “conciliar” rule, approved by the Holy See *ad experimentum* for a period of three years in 1964,³ had already been requested by previous general chapters of the Dominican friars: in Caleruega (the birthplace of St. Dominic) in 1958, in Bologna (the place of St. Dominic’s death and

¹ X. CUCHE: “Le droit des laïcs dominicains.” In: *Les Dominicains et leur droit. Mémoire Dominicaine : Histoire – Documents – Vie dominicaine*, n. 13. Paris 1999, pp. 213–216; P. KONZBUL: *Vývoj a pojetí dominikánského laikátu ve XX. století* [The Development and Understanding of the Dominican Laity in the 20th Century]. Master Thesis, Univerzita Palackého v Olomouci, 2000, pp. 17–24. The author of the second publication was lay tertiary, later he was ordained a priest of the Diocese of Brno in 2003, appointed auxiliary bishop of Brno in 2016, and diocesan bishop of Brno in 2022.

² L. THEISSLING: “Regula Tertii Ordinis saecularis S. Dominici.” In: *Analecta Sacri Ordinis Praedicatorum*, vol. XVI (1923–1924), pp. 101–112; X. CUCHE: “Le droit des laïcs dominicains...,” pp. 216–219; P. KONZBUL: *Vývoj a pojetí...*, pp. 27–32.

³ M. BROWNE: “De nova Regula Tertii Ordinis Saecularis Sancti Dominici.” In: *Analecta Sacri Ordinis Praedicatorum*, vol. XXXVI (1963–1964), pp. 486–500.

burial) in 1961, and in Toulouse (the site of the first community of friars founded in 1206) in 1962. This Rule was again drawn up by a commission of friars and consulted with the provincial promoters of the available provinces (excluding some from behind the Iron Curtain), but did not find a positive response.⁴

For this reason, after the Second Vatican Council, at the instigation of the General Chapter in Bogotá in 1965, a new rule was drawn up by a commission made up of both Dominican friars and tertiaries; the text was revised in 1967 by the Assembly of Provincials. This time the Holy See transferred the approval of the Rule to the General Chapter of the Dominicans, which was held in River Forest, and the Order approved the Rule again *ad experimentum* for a period of three years⁵ (and also approved the new Constitutions of the Dominican Friars).⁶ This Rule was then approved by another General Chapter in 1971 in Tallaght and then, again *ad experimentum*, in 1972 by the Holy See. For the first time, this Rule is accompanied by general declarations (*declarationes generales*) issued by the authority of the Magister of the Order, which specify the implementation of some of the provisions of the Rule. This Rule also provides for greater decentralization, since the various provinces of the Order are to issue their own directives adapting the Rule to the peculiar conditions; these directives are approved by the Master of the Order.⁷

The next rule for Dominican lay tertiaries is based on two premises: the new 1983 Code of Canon Law and the First World Congress of Lay Tertiary Representatives held in Montréal in 1985 (in the year of the 700th anniversary of the first rule for tertiaries), which lasted six days.⁸ Since the CIC/1983 gave only a basic framework, the outcomes of the Montréal meeting were more important: the tertiaries themselves discussed

⁴ X. CUCHE: "Le droit des laïcs dominicains...", pp. 221–226; P. KONZBUL: *Vývoj a pojetí...*, pp. 35–39.

⁵ A. A. FERNÁNDEZ: "Regula Fraternitatum Laicalium s. Dominici." In: *Acta capituli generalis provincialium Ordinis FF. Prædicatorum River Forest in conventu S. Thomæ de Aquino a die XXX Augusti ad diem XXVI Octobris MCMLXVIII sub Fr. Aniceto Fernández sacre theologiæ professore totiusque eiusdem Ordinis magistro celebrati*. Roma 1968, pp. 95–101.

⁶ The then Provincial of the Czech Dominican Province, Ambrož Svatoš, also participated in this general chapter, after more than 20 years of absence of representatives of the Czech Dominican Province because of their persecution by the Communist regime.

⁷ X. CUCHE: "Le droit des laïcs dominicains...", pp. 219–221; P. KONZBUL: *Vývoj a pojetí...*, pp. 33–34.

⁸ Due to the lack of religious freedom, representatives of the lay tertiaries from Czechoslovakia were unable to attend this meeting.

the principles of the text there and prepared part of it; the rest was formulated by a commission of Dominican friars and tertiaries. The final text was approved by the Holy See as definitive on January 15, 1987, and promulgated by the Master of the Order on January 28, 1987, the feast of St. Thomas Aquinas. The text was also accompanied by general declarations.⁹

The Second World Congress of Dominican Lay Tertiaries was held in 2007 in Buenos Aires and contributed, among other things, to the revision of the General Declarations promulgated subsequently the same year.

The third and most recent worldwide congress of lay tertiaries, held in Fátima in 2018,¹⁰ provided impetus not only in the spiritual and apostolic but also in the juridical sphere, leading to minor modifications to the text of the 1987 Rule, confirmed by the Holy See in 2019,¹¹ and to the issuance of amended general declarations in the same year, both promulgated by the Master of the Order.¹²

2. Changes in lay tertiary regulations leading to a greater role of lay people

In the Rule of 1923, the management of the individual fraternities is described in the fourteenth to sixteenth chapters. It retains in no. 49 the traditional principle of obedience to the Master of the Order (explicitly expressed in the formula of vows) and in no. 50 to the Provincial of

⁹ X. CUCHE: "Le droit des laïcs dominicains...", pp. 226–230; P. KONZBUL: *Vývoj a pojetí...*, pp. 40–43.

¹⁰ E. MATTEI (ed.): *Acts of the Congress: Rule – General Declarations – Proposal. III International Congress Lay Dominican Fraternities, Fátima 2018*. Roma 2019. Also available online, accessed May 31, 2025, https://www.op.org/documents/#810-886-wpfd-dominican-laity-10_dominican-family-home-doc-en-5fbf8ea66d4ae/.

¹¹ CONGREGATIO PRO INSTITUTIS VITAE CONSECRATAE ET SOCIETATIBUS VITAE APOSTOLICAE: "Decretum Prot. n. D. 37¹/96" (January 28, 2019). In: E. MATTEI (ed.). *Acts of the Congress...*, p. 20.

¹² B. CADORÉ: "Rule of the Lay Fraternities of St. Dominic and General Declarations." In: E. MATTEI (ed.). *Acts of the Congress...*, pp. 21–22. The Rule is written in Latin (pp. 23–28), the General Declaration in English (pp. 29–37). The English translation of the Rule is available at the same webpage: <https://www.op.org/documents/#810-886-wpfd-undefined>.

the individual province of the Order, who thus mediate the relationships between the individual fraternities. But the relationship on international level was in no way presupposed or regulated in the Rule. The superior of the local fraternity is a religious priest who has the status of director of the fraternity, appointed by the Provincial, without the requirement of consultation with the fraternity itself (no. 53). Since the director does not usually live in the place where the fraternity exists, the coordination and supervision of the life of the members is the responsibility of the internal superiors, especially the prior, the sub-prior, the master of novices and the other members of the fraternity council, whose tasks are determined according to local conditions, up to a maximum of 12 members in total (nos. 57–63). In the event of the foundation of a new fraternity or if the office of the greater part or the whole of the fraternity council ceases to exist, the necessary members of the council are appointed by the Provincial. The appointment is for three years, but with the proviso that each year one-third of the council resigns, the director proposes new persons to take their place, and the remaining members of the council approve them; they are then appointed by the director of the fraternity; the members of the fraternity themselves are therefore not legally able to influence the composition of the council. The meetings of the council are convened and presided over by the director of the fraternity (no. 64), and its approval is required, in addition to the appointment of new members, for the admission of a new member (no. 11) or for the expulsion of a member from the fraternity or even from the Order altogether (no. 68). The structure is thus clearly pyramidal, with the laity always subordinate to the priests; these priests alone have the power of dispensation (no. 70).¹³

The same pyramidal design was retained in the 1964 rule, which (as mentioned above) did not meet with a favourable reception and was soon replaced by a new rule. Nevertheless, it introduced some innovations: in addition to the Master of the Order and the Provincial, there is mention of their promoters for the lay fraternities, namely, the General Promoter and the Provincial Promoter (nos. 53–57), and for the first time there is talk of collaboration between the fraternities, with the appointment of a provincial council of tertiaries headed by a Provincial Promoter, with candidates proposed by the individual fraternities and two-thirds of the

¹³ Cf. X. CUCHE: "Le droit des laïcs dominicains...", p. 219; P. KONZBUL: *Vývoj a pojetí...*, pp. 30–31.

council appointed by the Provincial Promoter and one-third by the Provincial (nos. 59–60).¹⁴

A significant change in the procedure was brought by the 1968 Rule and the subsequent general declarations. The structure of the fraternities had abandoned the pyramidal model and was based on the recognition of lay autonomy instead, which is clearly expressed in no. 13: “The lay associations are subject to the jurisdiction of the Order but have their own lay autonomy.” On the one hand, there remains the subordination to the Master of the Order and to the Provincial, whose delegate is the Provincial Promoter; the individual fraternities are guided, above all doctrinally and in the life of the Gospel, by his assistant, appointed by the Provincial after hearing the Council of the fraternity, usually from among the priests of the Order (no. 17). On the other hand, lay autonomy is realized at the level of the individual fraternities and at the level of the province too. Thus, a local fraternity is headed by its council, elected by the members of the fraternity, and the council then elects a superior from its midst (no. 18); the council of the local fraternity also decides on the admission and formation of members (no. 10). At the provincial level, the activity of the association is coordinated by the provincial council of lay tertiaries, part of which is elected by the individual fraternities, part of which is appointed by the Provincial Promoter, and this council then elects the Provincial Superior (no. 19). In addition to the provincial (national) councils, there are to be international councils having a similar composition to the provincial councils (no. 21). The Order envisages decentralization, and therefore the individual provinces, and especially the provincial councils of the laity, are to draw up provincial directives adapting the life of the tertiaries more to the particular conditions; these directives are approved by the Master of the Order at the request of the Provincial.¹⁵

¹⁴ Cf. X. CUCHE: “Le droit des laïcs dominicains...,” pp. 220–221; P. KONZBUL: *Vývoj a pojetí...*, p. 33. The cooperation between individual fraternities sustained over many years was not the rule but rather the exception in Czechoslovakia, due to the need for secrecy. At that time, the following rule of thumb applied: “What I don’t need to know, I mustn’t know.”

¹⁵ Cf. X. CUCHE: “Le droit des laïcs dominicains...,” pp. 228–229; P. KONZBUL: *Vývoj a pojetí...*, pp. 37–39. The first particular guidelines for the then Czechoslovak province (which split in 1997 into the Czech and Slovak ones) were issued in 1992, followed by further guidelines for the Czech Province in 2000, substantially revised in 2015, and finally modified in 2022.

The definitively approved 1987 Rule continued in this direction, retaining the governance structure of the 1968 Rule, that is, both the subordination to the Master of the Order and the Provincial (and their promoters as “departmental deputies”) and the lay autonomy itself. The collaboration of the fraternities is underlined not only by the requirement of a provincial council of the laity, but also by the international structure: again, a national and an international council. Already outside the Order, a worldwide coordinating structure has been created in the meantime: the International Council for Lay Dominican Fraternities, with five continental sub-councils: for Africa, Asia and the Pacific, Europe, Latin America, and North America. This council holds worldwide congresses at greater intervals: in 1985 in Montréal, in 2007 in Buenos Aires, and in 2018 in Fátima. The worldwide congresses have influenced the revisions of the Rule and the wording of the General Declarations: of 2007 and 2019, which have led to greater decentralization, among other things by transferring the power to approve the provincial directives of the lay fraternities to provincials in 2007.¹⁶

The 2015 Particular Directives of the Lay Fraternities of St. Dominic in force in the territory of the Czech Dominican Province went even further: they differentiated at the level of the Province both a Provincial Chapter made up of representatives of all the fraternities of the Province, celebrated every four years, with the power attributed in the Rule to the Provincial Council (nos. 47 to 55), and a four-member Council of the Provincial Superior as a narrower executive body (nos. 58 to 62).

3. Emphasis on the apostolate of lay tertiaries in their documents

It is important that in all the documents of the lay Dominican tertiaries, especially in their rules, we find texts encouraging the lay apostolate.¹⁷

¹⁶ Cf. X. CUCHE: “Le droit des laïcs dominicains...,” 226–230; P. KONZBUL: *Vývoj a pojetí...*, 42–45.

¹⁷ In this section of the article, we will usually no longer give the exact location of the cited sources by indicating the document (the official English translation) in which they are found and the page numbers in the document but only references to the paragraph numbers according to the analytical structure of the sources.

Although the 1923 Rule declares at the introduction, no. 2, that the primary goal of the Third Order is its own sanctification, it also lists among the means of this sanctification, in no. 3, “zealous participation in all that is undertaken for the propagation and defence of the faith and the holy Church, as well as participation in works of charity, as each one’s condition permits.” This basic provision is then developed in the eleventh chapter of the Order (nos. 40–43), which deals with apostolic zeal and love of neighbour. In addition to the previously mentioned emphasis on Christian doctrine and works of charity towards neighbour, it exhorts in no. 43 the cooperation of the pastor, especially in the teaching of religion. It does not, therefore, explicitly envisage the apostolic activities of the tertiaries themselves, but at the same time does not exclude them.

The 1964 Rule is a document that contains almost the same wording, especially in the first chapter on the nature, purpose and constitution of the Third Order in nos. 2 and 3. The wording of the fourteenth chapter, dealing with the means of sanctification and the apostolate, is somewhat, but only slightly, altered, and speaks of the apostolate in nos. 49–52. In addition to the broader text on the doctrinal apostolate (no. 49), collaboration with the diocese and parish (no. 50), and neighbourly charity (no. 51), no. 52 encourages those members who cannot carry out external apostolic works to imitate the life of Dominican nuns by offering their sacrifices for the apostolic life of the Order. Compared to the 1923 Order, there is no explicit mention of teaching of religion.

The text of the 1968 Rule is significantly different. Apart from making references to the documents of the Second Vatican Council in several places, it is deliberately formulated as succinctly as possible, with further clarification to come from the provincial directives. Thus, in no. 1, it states as a goal the sanctification of oneself and others, especially in a Christian manner of concern for temporal affairs. In no. 2 the emphasis is on witnessing the faith in the world and on cooperation with all people of good will. In no. 5, they are exhorted to acquire the doctrine of the universal priesthood of the faithful, to ecumenical cooperation, and especially to practical action in accordance with the social doctrine of the Church. In no. 8 they are reminded of the need to cooperate with other apostolic associations and to offer their energies for the benefit of the local Church.

Similarly brief is the text of the 1987 Rule, at the beginning of which is the basic constitution, which (following the model of the basic constitution in the Constitutions of the Dominican Friars) briefly expresses the essence

of the vocation of the lay Dominican tertiary. At the very beginning, in no. 1, it quotes from the Second Vatican Council's decree on the apostolate of the laity, *Apostolicam actuositatem* no. 1, speaking of the universal vocation to the apostolate. It goes on to mention in no. 4 that the lay tertiaries "participate by study, prayer and preaching in its [the Order's] apostolic mission in a manner appropriate to the lay state." In particular, nos. 5 to 7 clearly specify their apostolic mission:

5. They follow the example of Saint Dominic, Saint Catherine of Siena and our forebears who illumined the life of the Order and the Church, and strengthened by their fraternal communion, bear witness above all to their own faith, listen to the needs of their contemporaries, and serve the truth.
6. They pay careful attention to the principal goals of the Church's present-day apostolate, driven in a special way to show real compassion to all who are troubled, to defend liberty and to promote justice and peace.
7. Inspired by the charism of the Order, they are mindful that apostolic activity comes out of an abundance of contemplation.

The text of the General Declarations in its latest version expresses the apostolic mission in no. 4:

4. Members of the Fraternities are always to bear authentic witness to the mercy of Christ, in communion with the Church and the Order (cf. Rule, 5–7). To make public statements in the name of a Fraternity, or of the Dominican Laity more broadly, they require the authorisation of the competent authority in accordance with the Directory.

The Third World Congress of Lay Dominican Tertiaries, held in 2018 in Fátima, adopted several recommendations for the various areas of the life of lay tertiaries, one chapter is devoted to preaching and prayer, where preaching is synonymous with the apostolate. As key fragments thereof we can indicate:

1. [Declaration] Lay Preaching aims at introducing Jesus and sharing the Gospels into our world, in the context of family, friends, neighbours, people at work, in the social media and other contexts.
Lay Preachers should be able to listen, to try to understand and to truly love those they preach to.

Lay Preaching is not only about teaching but about listening and learning and being present.

Clerical Preaching and Lay Preaching do not exclude one another.

2. [Declaration] The compassion of Jesus for all humanity and our compassion urges us to preach.

Lay Preaching can take on many forms depending on the gifts given to us by God, for example singing and making music and other contributions to an attractive liturgy, art, writing, publishing and film making, listening and spiritual guidance, works of charity, advocacy for the marginalized, the ability to serve, and more.

We should be able to talk about the Gospel, our personal faith and the teachings of the Church.

The way we live our lives is also a way of preaching. How we live our lives should make other people curious about our faith.

Preaching requires that we learn to listen, to understand the signs of our times and to react to them.

4. [Commendation] Social media and other forms of modern technology need to be used in order to reach out to people in the modern world.

5. [Commendation] During formation, members should be encouraged and supported by their fraternity to investigate and develop their individual form of preaching according to their gifts.

The provisions of the Rule and the General Declarations are very explicitly (and, in my opinion, appropriately) followed by the 2022 Particular Directives of the Lay Fraternities of St. Dominic Valid in the Territory of the Czech Dominican Province¹⁸ approved by the Master of the Order, Gerard Francisco Timoner III, on 7 October 2022,¹⁹ and promulgated by the Provincial of the Czech Dominican Province, Lukáš Fošum, on 14 October 2022,²⁰ especially in nos. 18 to 21:

¹⁸ “Partikulární směrnice Laických sdružení sv. Dominika platné na území České dominikánské provincie” [Particular Directives of the Lay Fraternities of St. Dominic Valid in the Territory of the Czech Dominican Province]. In: *Základní dokumenty laických sdružení sv. Dominika na území České dominikánské provincie*. [Basic Documents of the Lay Fraternities of St. Dominic in the Territory of the Czech Dominican Province]. 2nd ed. Praha 2024, pp. 41–67.

¹⁹ G. F. TIMONER III: “Decree Prot. n. 73/21/655 Laity Bohemia” (7.10.2022). In: *Základní dokumenty*..., p. 38.

²⁰ L. FOŠUM: “Promulgační listina partikulárních směrnic Laických sdružení sv. Dominika” [Decree Promulgating the Particular Directives of the Lay Fraternities of St. Dominic] (14.10.2022). In: *Základní dokumenty*..., p. 39.

18. St. Dominic was extremely thirsty for the salvation of all people. He sent the brothers to preach to all people, groups and nations, believers and non-believers, and especially to the poor (cf. LCO no. 98). The proclamation of the Word of God and the announcement of Christ to the nations is the Order's primary task. The members of the lay fraternities are entrusted and empowered for the apostolate through the sacraments of baptism and confirmation; Christ establishes them as his witnesses and provides them with a sense for faith and the grace of the word. The Dominican apostolate is to be characterized by the evangelical spirit, the authentic doctrine of the Church, and connection with the sacraments.

19. The members of the lay confraternities can participate in the concrete apostolic projects of the Order by prayer, sacrifice, active service or financial support. The prerequisite for every apostolate is a true spiritual life striving for holiness and perfection; among the most effective forms of apostolate is the witness of an exemplary life. The main areas of the lay apostolate are the family, the parish, the local fraternity and the social environment (work, study, home, relatives and friends, municipality, state).

20. An important mark of the Dominican apostolate is that this ministry is a common task of the friars and sisters. The members of the lay fraternities should therefore cooperate with each other, support each other in their ministry and willingly participate in the tasks of the local fraternity and of the Order. They should choose the forms of participation in the mission of the Order considering the needs of the local fraternity, of the Order and of the Church. They should assist the diocesan apostolate under the direction of the local Ordinary and collaborate with other apostolic groups (cf. CIC cann. 311 and 328).

21. Public statements made in the name of the fraternity or the Dominican laity in general require authorization by the Provincial Moderator or his previous consent. This consent may be granted on a one-off basis, for a limited period or permanently. Limited or permanent consent expires at the end of the Provincial Moderator's term of office.

22. Participation in the apostolic mission is expressed by each the members of the lay fraternities in the form of a non-public commitment that corresponds to the personal charism, the needs of the Church, of the Order and of the local fraternity.

Conclusion

The very development of the regulations for Dominican lay tertiaries has occurred in reaction to both external and internal stimuli, especially to the manner in which the theology of the laity has been changing over the years, including the necessary decentralization thereof and the emphasis on cooperation also at the global level (globalization).

The guidelines for the apostolate of lay tertiaries, on the one hand, quite rightly stress the need to draw on a genuine spiritual life and the witness of a practical life appropriate to the diversity of vocations and life conditions of the laity living in the world. On the other hand, they recall the need for collaboration, both within the Dominican Family, the parish and the local Church, and at the level of practical ecumenism, as well as with other people of good will. The concrete fields of the apostolate are mentioned as the care for the knowledge and dissemination of the authentic doctrine of the Church, work in the family and relatives, in the social and political spheres, with special emphasis on helping the poor and vulnerable groups in society, based on effective compassion. This is highlighted above all by the proposals of the recent Third World Congress of Dominican Lay Fraternities celebrated in 2018 in Fátima.

Bibliography

- CADORÉ B.: “Rule of the Lay Fraternities of St. Dominic and General Declarations.” In: *Acts of the Congress: Rule – General Declarations – Proposal. III International Congress Lay Dominican Fraternities, Fátima 2018*. Ed. E. MATTEI. Roma: International Council of Lay Dominican Fraternities (ICLDF), 2019, pp. 21–22.
- CONGREGATIO PRO INSTITUTIS VITAE CONSECRATAE ET SOCIETATIBUS VITAE APOSTOLICAE: “Decretum Prot. n. D. 37⁻¹/96” (28.01.2019). In: *Acts of the Congress: Rule – General Declarations – Proposal. III International Congress Lay Dominican Fraternities, Fátima 2018*. Ed. E. MATTEI. Roma: International Council of Lay Dominican Fraternities (ICLDF), 2019, p. 18.
- CUCHE X.: “Le droit des laïcs dominicains.” In: *Les Dominicains et leur droit. Mémoire Dominicaine : Histoire – Documents – Vie dominicaine 13*. Paris: Les Éditions du Cerf, 1999, pp. 211–232.

- MATTEI E. (ed.): *Acts of the Congress: Rule – General Declarations – Proposal. III International Congress Lay Dominican Fraternities, Fátima 2018*. Roma: International Council of Lay Dominican Fraternities (ICLDF), 2019. Available online at: https://www.op.org/documents/#810-886-wpfd-dominican-laity-10_dominican-family-home-doc-en-5fbf8ea66d4ae/ [accessed 31.05.2025].
- BROWNE M.: “De nova Regula Tertii Ordinis Saecularis Sancti Dominici.” *Analecta Sacri Ordinis Praedicatorum*, vol. XXXVI (1963–1964), pp. 486–500.
- FERNÁNDEZ A. A.: “Regula Fraternitatum Laicalium s. Dominici.” In: *Acta capituli generalis provincialium Ordinis FF. Praedicatorum River Forest in conventu S. Thomae de Aquino a die XXX Augusti ad diem XXVI Octobris MCMLXVIII sub Fr. Aniceto Fernández sacrae theologiae professore totiusque eiusdem Ordinis magistro celebrati*. Roma: Curia Generalitia Ordinis Praedicatorum, 1968, pp. 95–101.
- FOŠUM L.: “Promulgační listina partikulárních směrnic Laických sdružení sv. Dominika” (14.10.2022). In: *Základní dokumenty laických sdružení sv. Dominika na území České dominikánské provincie*. 2nd ed. Praha: 2024, p. 39.
- KONZBUL P.: *Vývoj a pojetí dominikánského laikátu ve XX. století*. Master Thesis, Univerzita Palackého v Olomouci, 2000.
- “Partikulární směrnice Laických sdružení sv. Dominika platné na území České dominikánské provincie.” In: *Základní dokumenty laických sdružení sv. Dominika na území České dominikánské provincie*. 2nd ed. Praha: 2024, pp. 41–67.
- THEISSLING L.: “Regula Tertii Ordinis saecularis S. Dominici.” *Analecta Sacri Ordinis Praedicatorum*, vol. XVI (1923–1924), pp. 101–112.
- TIMONER III G. F.: “Decree Prot. n. 73/21/655 Laity Bohemia” (7.10.2022). In: *Základní dokumenty laických sdružení sv. Dominika na území České dominikánské provincie*. 2nd ed. Praha: 2024, p. 38.
- Základní dokumenty laických sdružení sv. Dominika na území České dominikánské provincie*. 2nd ed. Praha 2024.