

**A HISTORY OF
THE THIRD ORDER
OF
ST. FRANCIS**

IN AUSTRALIA

1879-1979



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NOTE 2021: Since this copy was scanned we have discovered that Jenny Gibson collected a great deal more of the history of the Secular Franciscan Order in Australia which was not included in her first publication because it had to be published to meet the deadline of 1978 and the advent of the new Secular Franciscan Rule. We are trying at present to clarify all this new material. For this reason we do not want the original to be reprinted at this time.

FOREWORD TO THE NATIONAL COUNCIL EDITION OF THIS WORK

This edition of A History of the Third Order of St. Francis in Australia 1879 – 1979 has been scanned, to make a digital copy for the National OFS Archives, where it can be made available more easily to members of the Secular Franciscan Order and historians.

The page numbering is original so it can be cited correctly for reference purposes. However this makes the ending of some pages seem a little strange with breaks in the middle of sentences.

It should be noted that in many parts of the text and in the page numbers the font has been “expanded” by the printer “Sunstrip Printers” – Nambour Queensland, which is still in operation. All footnotes in the main body of the work have been re-calibrated to match the original. However in the appendices the footnotes are original but not functioning as footnotes should.

In certain places, The National Council, has inserted **National Council Note 2018:** as added information and clarification. Also for the sake of bringing the work up to date, since it was published in 1979 for the centenary (1879 -1979) and the new Rule of the Secular Franciscan Order was already approved, we have taken the liberty to correct the abbreviation S.F.O. to O.F.S. The proper English translation of the Latin name of the Order is, *ordo franciscanus saecularis* which translates correctly into English as Secular Franciscan Order, but the abbreviated post nominals are always from the Latin title of the Order.

In certain places what we today know as titles and names were still being clarified or have been changed. For instance “Provincial Minister” when referring to the Secular Franciscan National Minister can be confusing since “Provincial” is a title used by the First Order for a Major Superior. The title “Prefect” was also used for local and regional ministers of the OFS.

In different places Jenny Gibson, O.F.S. makes reference to other historical works: e.g. pp. 47, 49, 50, and 65. Foundation and Progress of St. Augustine’s Fraternity 1889-1977 by Teresa Graham and on pp. 64 & 65. Third Order of St. Francis in Melbourne by Francis Mackle: The Crusader, December, 1934 and also on p. 72. History of the Third Order in Western Australia by Stella Carmody, OFS. See full title on page 51. Stella Carmody was Prefect (Minister) of the Regional Council of Western Australia. The National Council does not have copies of these works in the National Archives of the Secular Franciscan Order.

Another great source of information on the Third Order of St Francis can be found online at **Trove**, which is a huge historical data base of all the newspapers, journals, etc., published in Australia. Trove gives us some detailed information which may not be available from elsewhere. From Trove we can access information from the Freeman’s Journal (Sydney, NSW: 1850 – 1932) Sat 13 Dec 1884 page 15 as part of an article titled St Patrick’s College, Goulburn. We can see the following information:

Third Order of St. Francis. — At the meeting of the Third Order of St. Francis, held at Waverley on Monday last, 8th December, the director, the Rev. Hanrahan, O.S.F. presented to each member a beautiful set of Rosary beads which had been blessed, and indulgenced at the Holy Sepulchre, Jerusalem.

Such an Internet resource was not available to Jenny Gibson when she wrote her history in 1979 and lamented a lack of information from 1879 to 1930. Trove is simply begging for a member of the Secular Franciscan Order to do more research.

For your attention we would like to highlight a few things in this history of the Order by Jenny Gibson.

Until 1978 the Friars were the Directors of the Third Order of St Francis. The friars virtually saw the Third Order as their special apostolate. We will not say they saw it as their primary apostolate because when they came to Australia and took up parishes the Parish work tended to become their primary apostolate and absorbed much of their attention. The Parish apostolate in Australia was the pattern of the Australian Church. Nevertheless, the Third Order and its growth was driven by friars whose main work was the spread of the Third Order.

The Third Order fraternities were founded by the First Order Superiors and were very much attached separately to the Franciscan Friars, Capuchin Friars and the Conventual Friars and were looked after independently by their founding Order. The idea of interobediencial cooperation and unity was something still developing. The greater number of Third Order fraternities and isolated members belonged to the Franciscan Friars and in particular to Waverley fraternity.

The Capuchin Friars were not founded in Australia as an Order until 1945 even though Bishop Torreggiani, on the 5th of March 1881 issued his Pastoral letter on the Third Order of St Francis in Armidale NSW and he and the Capuchin friars with him did begin Third Order Fraternities in Inverell and Glen Innes in the 1880's. Eventually these fraternities died out all that remains of them are a stained glass window in the Armidale cathedral and some records in the archives of the Diocese, which are not at this time accessible.

Jenny Gibson notes that the advent of the new OFS Rule in 1978 brought two things to everyone's attention. On page 36 she notes:

On June 24th, 1978, Pope Paul VI formally approved the new Rule for the Third Order of St. Francis. Two things stand out in this Rule: firstly, our name has been changed to Secular Franciscan Order; and secondly, the main responsibility for the running of the Order has been placed squarely on the shoulders of the members of the Order.

This change was dramatic; indeed traumatic! The friars were no longer the Directors of the Third Order. They were to be Spiritual Assistants; whatever that meant. The Secular Franciscan way of Life and its promotion was to be the direct responsibility of the Secular Franciscan Order itself. Jenny clearly, meticulously, and honestly shows the turmoil and endless world-wide debates that led up to this moment. She also shows that Australia certainly played its part and did not stand back from the discussion.

It is clear from the footnotes of this new Rule that the vision of Vatican II in clarifying the role and mission of the laity in the church, greatly influenced this OFS legislation. Also the influence of Franciscan studies, can be seen in the Rule with the "Exhortation of St Francis to the Brothers and Sisters of Penance" becoming the Prologue to the Rule itself. Even the new name, "Secular Franciscan" carried a new vision of the

members of the Order to be instruments of the Gospel message of fraternity, in the secular world in which they live.

Understanding this change and putting it into practice would take 20 years of continual study and debate culminating in the Approval and Publishing of the General Constitutions of the Secular Franciscan Order in 2000.

A Note on the author:

Jenny Gibson, the author of this work: A History of the Third Order of St. Francis in Australia 1879 – 1979, was a "Nursing Sister" (as Nurses were called then), who was received to the Secular Franciscan Order at St Anna's Church at Aitape, PNG on the 1/3/76. Fr Frank O'Brien OFM witnessed her Profession on the 22/5/1977. At that time remember, the friars were the **Directors** of the Third Order. In a very real sense the responsibility for the organization and management of the Third Order belonged to them. After Jenny Gibson left Papua New Guinea she spent a year in Sydney researching the history of the Third Order from the Archives of the Franciscan Friars at Waverley. Her footnotes and references throughout her history show the many hours she put into her research. Jenny returned to Brisbane and became a member of the Kedron, Secular Franciscan Fraternity.

At one time Jenny was nominated for Regional Minister of Queensland; but Rita Stone was elected. Jenny then moved to Toowoomba and began giving 30 Day Retreats. The Register of the Holy Spirit Fraternity at Kedron notes that Jenny wrote in 2004 to the Minister of Kedron saying that she no longer wished to be a Secular Franciscan and withdrew from the OFS. Her letter indicates that she held P.O. Box 40 at Kilcoy Queensland at that time.

During enquiries in August 2018, the Post Office at Kilcoy (population 1,900) noted that P.O. Box 40 had not been in her name for many years and also when she lived in Kilcoy, she worked as a Nurse at the Hospital in that small town. The Post Master, said that she left the district many years ago. It has not been confirmed if Jenny is still alive.

History from 1979 to 2018:

No one has yet attempted to write up the history of the Secular Franciscan Order in Australia from 1979 to 2018. It could cover the difficult debate as we struggled to redraft new National Statutes for what was previously called Oceania, which had included New Zealand, Papua New Guinea and Singapore/Saba. We then faced up to redrafting new Statutes for each region in Australia. In all this, although Jenny Gibson pointed out clearly in 1978 that responsibility for the flourishing of the Secular Franciscan Order was the responsibility of the members of the Order, it took until about 2004 before the word "promotion" became a stark reality because of dwindling numbers of Secular Franciscan members in Australia.

It was not until 2016 that "promotion" of the Secular Franciscan Way of Life was addressed in the proposed National Statutes, which were not finalised until the 25th of November 2018. These new Statutes also bring in a change of name from "Oceania" a much wider area, to the area of Australia only as a nation. They have also given the

National Fraternity of Australia as a patron Venerable, Lady Jacoba dei Settesoli dei Frangipani, or as Saint Francis called her "Brother Jacoba."

This lack of promotion of the Secular Franciscan Order in Australia shows in the demographic figures, which indicate that at present there are only about 360 members of the OFS in the country.

Seen against this History of the OFS in Australia between 1879 to 1979 we cannot but be challenged by the zeal of our early Third Order members in this vast land. However, on all levels of the Order in Australia there is now a Promotions Officer. So, hope remains still, when we remember that the Minister General, of the Franciscan family, is the Holy Spirit (2 Celano 193) and this is the Land of the Holy Spirit. (*Australia del Espiritu Santo*)

May this digital publishing of Jenny Gibson's History of the Third Order of St Francis in Australia 1879 – 1979, assist us to put some depth into our understanding of the Secular Franciscan Order in Australia.

Lola Kelly,ofs., National Minister
National Council - 2018

A HISTORY OF THE
THIRD ORDER OF ST. FRANCIS IN AUSTRALIA 1879-1979

INTRODUCTION

This is a rather hurried attempt to put together a history of the Secular Franciscan Order in Australia. When I first thought of undertaking the project I did not realise the enormity of the task. However, as I felt it was appropriate to have something ready for our Centenary Year, I have worked on material that was fairly readily available.

There are a number of gaps where I have been able to find only a small amount of information — the most notable of these being the fifty or so years from 1879 to 1930. If what has been presented here brings back memories of those years, I would be grateful if they could be written down and sent to me, as I would like the history to be as complete as possible, even if it is not all printed.

Many thanks to all those who have sent in material, especially those who wrote the history of their Fraternity, and of the various Regional Councils.

Originally I planned to have five sections to the history, but, as inferred above, time has defeated me. Section 1 is a general overall history with appendices. Section 2 is the history of the Regional Councils. Section 3 was going to have the history of all the Fraternities still functioning, but this has had to be cut down to the first Fraternity in each State. Sections 4 and 5, which will not now be included, were to cover the history of Fraternities which only had a short life and also give a short biography of some Australian Tertiaries who have lived out their Franciscan profession to the full. However, I will continue to gather information on these areas, so that a record will be available.

Although we are now officially known as the Secular Franciscan Order, I have referred throughout the history to Third Order and Tertiaries, as most of us are still more comfortable with these terms.

In conclusion, I would also like to thank Fr. Leonard Gleeson O.F.M., Fr. John Keane O.F.M., Br. Mario Ferlazzo O.F.M. and Miss Teresa Graham O.F.S. of St. Augustine's Fraternity, for their help and encouragement.

May you enjoy reading this as much as I have enjoyed writing it.

Jenny Gibson S F O.,

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QUEENSLAND.

A HISTORY OF THE THIRD ORDER OF ST. FRANCIS IN AUSTRALIA 1879-1979

BEGINNINGS:

Individual Franciscan priests had ministered in Australia almost from the beginning of white settlement here. However, the first permanent Franciscan community was not established until 6th June 1879, when two friars took up formal residence at Waverley, N.S.W. Their parish consisted of what are now the Eastern suburbs of Sydney: "It extended from Watson's Bay along the sea coast to Botany Bay, that is, about 20 miles in length and averaging three miles in width."¹

Six weeks later, on July 18th, Mrs. Mary Letitia Logue was received into the Third Order of St. Francis. Mrs. Logue was a generous lady who had donated the site of the Friary and Church. The original register of membership opens with these words: "Third Order of St. Francis established in the Franciscan Church, Waverley, July 18th, 1879." Nine more novices were received on August 2nd, 1879, by Fr. J. P. Hanrahan, O.F.M. This date is taken as being the beginning of Waverley Fraternity. ² By the end of 1882 a total of 68 people had been received into the Third Order.

In 1882 Fr. Hanrahan, one of the two founding friars, reported that the Third Order was established in the parish of Paddington. In 1885 a letter from Fr. Dunne, O.F.M., (Guardian at Waverley) to Fr. Jackman, O.F.M., (Provincial in Ireland) stated that "the Third Order for men and women is established in four of our Churches."³ These would have been Waverley, Paddington, Edgecliff, and possibly either Watsons Bay or Randwick, since the Franciscans then had care of this whole area.

Of the friars involved with the Third Order in Australia during its first 50 years, only one gets a special mention: this is Fr. Patrick Bonaventure Kennedy, O.F.M. Fr. Kennedy came to Australia in 1886, and played a vital role in the establishment of the First and Third Orders in Australia. He undertook the care of the Third Order in Waverley in 1914. "In him the Third Order found its most ardent promoter. A keen watcher of the trend of events, he foresaw its spiritual and social value to the community and laid the foundations on which those who came after him have built so well and are still building. Tertiaries were received by him in distant places and in every State and have remained faithful to their pledge."⁴

A report in "The Catholic Press" on April 17th, 1924, following his death on April 9th of that year, mentions that he planned and carried out the celebrations in honour of the 7th centenary of the founding of the

1. Report to Ireland by Fr. Hanrahan.
2. Report given on Third Order for General Visitator in February, 1939.
3. "Calendar of Documents" (copied from Irish Franciscan archives) compiled by Fr. Celsus Kelly, O.F.M.
4. "The Crusader," August, 1933.

Third Order. These celebrations were held at Waverley on 16th, 17th and 18th September, 1921. The same report mentions that he was "the life and soul of the Third Order of St. Francis, especially in its early days at Waverley." In the March 1940 edition of the *Crusader*, an overview of his life says: "Under his enthusiastic guidance the Third Order of St. Francis became widely known and appreciated."

During this same period, a Capuchin friar, Elzear Torreggiani, was Bishop of Armidale, N.S.W., from 1879 to 1904. Records show that he intended to establish the Third Order in the diocese: "Writing back to his successor at Peckham (the Capuchin Guardian of the friary), he noted that 'the Holy Father (Pope Leo XIII) has great confidence in the Third Order of St. Francis for the good of the Church and the salvation of souls. For this reason he has authorised me to establish it in every mission of my diocese in Australia, which, with the help of God, I intend to do.'"⁵ There is mention of a group of tertiaries at Inverell in 1886, but it is not known how long the group functioned. However, there was a Capuchin friar in Inverell until at least 1893, so it probably continued until then. This pioneering effort, however, petered out following Bishop Torreggiani's death in 1904. "His extension of the Third Order of St. Francis throughout the Diocese was an effort to lead the more saintly people to a higher spirituality and, though it did not survive him long, it did much to strengthen faith and piety."⁶

In Victoria, the first tertiaries were received in 1883, by Fr. John J. Graber, D.D., who returned from Propaganda College Rome at that time, bringing with him Faculties for the Reception and Profession of tertiaries into the Third Order of St. Francis. He soon made use of these Faculties, as the entry in the Waverley register of the names of isolated tertiaries from Melbourne testifies.

In 1889 it was decided that a Fraternity should be established in Melbourne and, both because of its dedication to the Founder of the Order and of its central position, St. Francis' Church was chosen as the most suitable place for its establishment. On Sunday, October 20th, the Fraternity was formally established by the late Archbishop Thomas Carr.⁷ Fr. Graber was the first Spiritual Assistant for the Fraternity.

This Fraternity remained under the Spiritual guidance of the diocesan clergy until 1968, when the friars took over the responsibility. Prior to this date, from about 1932, the friars would help out if the Spiritual Assistant was unable to attend, and also carry out the annual Visitation.

5. "The Story of the Diocese of Armidale — New England, Australia", compiled by Most Rev. E. J. Doody, fifth Bishop of Armidale.

6. *Ibid.*

7 "Third Order of St. Francis in Melbourne" by Francis Mackie: "The Crusader", December, 1934.

SETTING UP A NATIONAL THIRD ORDER OFFICE:

It would seem that up until about the middle of 1930; the Third Order was "managed" from "The Crusader" office. "The Crusader" was a magazine put out by the Franciscans at Waverley, mainly to raise money for the maintenance of the Christian Shrines in the Holy Land. "The Crusader" was founded by Fr. Patrick Kennedy, O.F.M., in 1915, and edited by him until his death in 1924.

In May 1930 "The Crusader" reappeared with Fr. Celsus Kelly, O.F.M., as its Editor. Whereas earlier editions of "The Crusader" made only infrequent mention of the Third Order, the newer publication had it as a regular feature. "The Crusader" now aimed "to be the organ of the Third Order in Australia, wherein members may state their thoughts and seek information on things of interest to them." From then until April 1935 every issue of "The Crusader" had a section entitled "Third Order Topics" which had two parts: first an expose on some aspects of the Third Order Rule, and secondly, reports from Fraternities. From May 1935, however, only reports from Fraternities are to be found, and these only intermittently.

The May 1930 issue of "The Crusader" also carried an advertisement stating that "for the convenience of all desiring Franciscan literature, a Book Service Department has been introduced into "The Crusader" office. Our aim is to supply all demands for Franciscan Literature." Perhaps this could be claimed as the beginning stages of what, in 1931, became a supply centre for Third Order requirements. A notice in the October 1931 issue reads:

"Third Order Literature and Requisites
Promptly Supplied.

No single Fraternity of the Third Order is prepared on a basis of local needs to spend the time and money necessary to publish, manufacture and keep in stock all its requirements of Tertiary literature and supplies.

This service is now being rendered by THE CRUSADER. We make available a large source of supplies by producing great quantities of a single item at one time. The saving thus effected reflects in the prices quoted for the smaller quantities you require."

The National Third Order Office probably had its beginnings in 1930. It was formed in response to the large number of inquiries received about the Third Order following the printing of "Third Order Topics" in "The Crusader." It began as a "special department" within "The Crusader" office, "under the direct supervision of the Spiritual Director, and which

will deal with applications for membership.”⁸ The Spiritual Director at this time was Fr. Celsus Kelly, O.F.M., who was also Editor of “The Crusader.” Fr. Celsus held this office until 1933.

The reason I say that the National Third Order Office “probably” had its beginnings in 1930, is because of a report on “Third Order Activities during the year 1931.” This report states that it was during this year that Fr. Celsus Kelly was appointed Commissary of the Third Order in Australia, and “immediately established . . . a National Secretariat to deal with applications for membership and to act as a clearing house of information dealing with every aspect of the Third Order.”⁹ However, later editions of “The Crusader” state that the Secretariat was established in 1930.

This report continues: “New members have been enrolled in distant parts in every State. Blessed with the apostolic zeal of the Seraphic Founder many members thus enrolled have so far succeeded in interesting others that in many places in every State a nucleus of a fraternity has already been formed.

“To facilitate enrolment an up-to-date system is now operating at the Secretariat, enabling practising Catholics in distant parts to share in the blessings of membership as 'Isolated Tertiaries'. A Secretariat register records the names of all isolated members, and these are affiliated with the Waverley Fraternity.

“Every endeavour has been made to keep in touch with Fraternities in other States, and reports published monthly in the pages of 'The Crusader.'

“New fraternities of the Order have been opened at Merriwa, Adamstown (both in N.S.W.) and Ascot Vale (Victoria).”¹⁰

The report ends optimistically: “Plans are now being discussed with regard to the holding of the first Third Order Convention.”¹¹ (11). The first Convention did not, in fact, take place until 1953 — 21 years later!

CONTINUING GROWTH AND ORGANISATION:

The year 1932 saw considerable numerical increase in the Third Order, and also the establishment of several new Third Order “centres”. Fr. Celsus Kelly was behind this activity, but it is felt that some of his enthusiasm may have been misplaced. Apparently he presented the Third Order to many priests and some Bishops as a super sodality, which Pope Leo XIII looked upon with great favour. The fact that it included both sexes was a help. Fr. Celsus would ask the Franciscan preachers to speak about it, and he himself would hold Triduums in towns which he visited. Following

8. The Crusader, August, 1930.

9. The Crusader, February, 1932.

10. Fraternities were probably never ever Canonically Erected in these places.

11. The Crusader, February, 1932.

these Triduums all those present who then wished to join the Third Order would be received. A Fraternity would then be proclaimed. However, often the town never saw a Franciscan priest again, and soon the group would disintegrate. It is doubtful if the Canonical Erection of these "Fraternities" ever took place. Concord Fraternity, in Sydney's western suburbs, was the only Fraternity to thrive, and this was undoubtedly due to the fact that the parish priest at the time, Fr. Bond, himself a tertiary of many years, took a keen interest in the Fraternity and was for many years its Spiritual Director.

The first announcement of Fr. Celsus' plans for expansion was made at a meeting of the Waverley Fraternity held on July 10th, 1932. "Rev. Celsus Kelly, O.F.M., of the National Secretariat, announced that new Fraternity centres of the Third Order would shortly be established in Sydney and in country areas.

"The members of the Order attending Waverley are drawn from every parish of Sydney and suburbs and this announcement was welcomed by those Tertiaries especially who come from distant parishes entailing long journeys and no small expense. The policy of the National Secretariat is not to bring members from other parishes but to have the Order flourish locally.

"For many years the organisation has been quietly but surely broadening its influence until now nuclei of fraternities are to be found in practically all the larger centres of Australia and New Zealand."¹²

One result of the establishment of these new "Fraternities" was "the immediate transference of some three or four hundred members from the Waverley Fraternity," to these new "Fraternities."¹³ It was also hoped to establish fraternities at a later date at Bankstown, Cronulla and Wollongong¹⁴ Bankstown and Cronulla receive no further mention, so apparently they never eventuated, but it seems that there may have been a group at Wollongong for a short period.

On December 8th, 1932, a meeting of the Directors of the Third Order Fraternities was held. Fr. Celsus was chairman of the meeting, and also represented Waverley Fraternity, of which he was the Director. Concord, Edgecliff and Paddington Fraternities were also represented by their Directors. Apologies were received from the Directors of Manly, Parramatta and Lithgow Fraternities. The Commissary Provincial¹⁵ Fr. Fidelis Griffin, O.F.M., was also present at the meeting. "The purpose of the meeting was to bring about uniformity among the various fraternities and to devise ways and means for the better observance of the Rule by the members."¹⁶

12. The Crusader, September, 1932.

13. The Crusader, October, 1932.

14. The Crusader, November, 1932.

15. Prior to 1939 Commissary Provincial was the Title *given* to the Australian representative of the Irish Minister Provincial.

16. The Crusader, March, 1933.

At this meeting a report on Tertiary activity in Australia was also given. In a summary of Fraternities we find the following:

Sydney Archdiocese:

Waverley	established	02.8.1879
Edgecliff (Woollhara)	established	between 1879 & 1882
Paddington	established	between 1879 & 1882
Concord	established	26.7.1932
Paramatta	established	31.7.1932
Lithgow	established	23.8.1932
Manly	established	12.9.1932

The last five were under the direction of the Diocesan Clergy.

Maitland Diocese:

Adamstown	established	07.12.1931
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Melbourne Archdiocese:

Melbourne	established	20.10.1889
Ascot Vale	established	20.11.1931

Perth Archdiocese:

Perth	established	16.7.1930
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Brisbane Archdiocese:

Kedron	established	29.7.1929
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Added to these were a number of **These days of recollection concluded with a paraliturgy** tertiaries in New South Wales and Victoria, and a number of students at Springwood and Manly Seminaries.

In November 1933 there was a report of the establishment of three more "fraternities": Wollongong, N.S.W., and South Melbourne and Preston in Victoria.

In 1933 "The Crusader" office completed publication of a "Fraternity Manual" for the Third Order. It is noted that with this publication "the Third Order completes the first stage of its organisation in Australia. Considered from the aspect of Literature and propaganda alone, much has been done during the past three years. Pamphlets, leaflets and booklets covering almost every aspect of the Third Order have been circulated amongst the faithful."¹⁷ This was probably Fr. Celsus' last official duty as National Director of the Third Order, as during the Provincial Chapter held in Ireland that year he was replaced by Fr. Fidelis Griffin, O.F.M. Fr. Celsus continued as Editor of "The Crusader", and he also kept up his energetic enthusiasm for the Third Order.¹⁸

All this activity, however, did not bear as much fruit as Fr. Celsus

17. The Crusader, December, 1933.

18. Ibid.

may have wished. Between 1933, when Fr. Fidelis Griffin, O.F.M., became National Director of the Third Order, and June 1937, when Fr. Celsus again filled the office, "the Commissaries of the Third Order were, by virtue of their other duties not free to make visitations of the Tertiary Fraternities, being respectively the Parish Priest of Waverley (Fr. Fidelis Griffin, October 1933.. January 1935), The Commissary Provincial, O.F.M. (Fr. Sylvester O'Brien, January 1935-September 1936), and Fr. Fintan Russell, who did not come to Australia. During this period the various Tertiary Fraternities languished, and in South Melbourne, Lithgow, Wollongong and Adamstown, ceased functioning altogether.

"Since 1937 the present Commissary of the Third Order (Fr. Celsus Kelly, O.F.M.) has endeavoured to revive tertiary activity. He concentrated on the parent fraternity at Waverley, which has now a regular attendance of 550 members." ¹⁹(19). Fr. Celsus held Lay Conferences in St. Charles' Hall at Waverley about this time, and this probably resulted in some renewed interest.

Sometime prior to 1943 work commenced on drawing up a set of Statutes or Constitutions for use in Australia. The booklet containing these Statutes was printed in 1943 or 1944. The first mention of such Statutes is by Fr. Thaddeus Durnin, O.F.M., during his Visitation of Waverley Fraternity in July and August of 1943. Fr. Thaddeus, who was Commissary Provincial of the Third Order at the time, "stated that an Australian Constitution of the Third Order was in process of preparation," and he hoped that it would be "approved by the Provincial and Council of the First Order" by the end of 1943. ²⁰(20). Approval was given by the then Minister Provincial, Fr. Andrew Wogan, O.F.M., on December 11th, 1943:

"It is laid down in the Code of Canon Law that the government of the Third Order Secular belongs to the First Order.

"In the Constitution, '*Paterna Sedis Apostolicae*' of December 10th, 1725, Pope Benedict XIII confirmed the privilege of the First Order to enact laws for the better government of the Third Order.

"As a first step in bringing the Third Order of St. Francis in Australia into conformity with the discipline in the other parts of the world, We with the consent of our Venerable Definitory, do hereby approve and establish the following Statutes which will bind all fraternities as well as individual Tertiaries under our jurisdiction.

ANDREW WOGAN, O.F.M.,
Minister Provincial.

December 11th, 1943." ²¹(21).

¹⁹ Report given on Third Order for General Visitor in February, 1939.

²⁰ The Crusader, September, 1943.

²¹ Statutes of the Third Order Secular of St. Francis for Australasia.

During his Visitation of Waverley Fraternity in September 1944, Fr. Thaddeus "referred to the fact that since his last Visitation the Statutes had been promulgated, and stressed the need for all to make themselves thoroughly familiar with the regulations set out therein." ²²(22).

COMMISSARY-PROVINCIALS OF THE THIRD ORDER: 1936-1950:

During this period mention is made of several Commissary Provincials of the Third Order. Strictly speaking, however, the term Commissary Provincial prior to 1939, when the Australian Province was formally established, applied to the immediate representative of the Minister Provincial in Ireland, under whose jurisdiction Australia then was.

Fr. Fintan Russell, O.F.M., was appointed to the office at the Chapter of the Irish Province in Dublin in September 1936. However, Fr. Fintan never actually came to Australia. As previously mentioned Fr. Celsus Kelly, O.F.M., was re-appointed in 1937, and probably filled the office until February, 1940. At the first Chapter of the newly formed Province, held from January 10th to 16th, 1940, Fr. Fidelis Griffin, O.F.M., was appointed Commissary of the Third Order, and also Procurator of the Franciscan Missionary Union. ²³(23).

Fr. Fidelis was replaced in December 1942 by Fr. Thaddeus Durnin, O.F.M., who was living in Melbourne while holding this appointment. To assist him in the work Vice-Commissaries were appointed: Fr. Francis Ryan, O.F.M., for N.S.W., and Fr. Damian Nolan, O.F.M., for Queensland. "The appointments were made at a meeting of the Higher Superiors of the Order in Australia. It is a forward move in the promotion and organisation of the Third Order in Australia." ²⁴(24). This appointment was confirmed at the Provincial Chapter of the Order of Friars Minor in December 1944, at which time Fr. Thaddeus was also appointed Procurator of the F.M.U. and Editor of "The Crusader". ²⁵(25).

Sometime during 1945 Fr. Thaddeus became ill with a heart ailment and was admitted to St. Vincent's Hospital. He was in hospital for over two years and was at times unconscious. He died in St. Vincent's on Tuesday, 7th October, 1947, at the age of 37 years. ²⁶(26).

During the period of Fr. Thaddeus' illness, Fr. Sylvester Campbell, O.F.M., acted as Commissary Provincial of the Third Order. He was officially appointed to the position at Christmas 1945, and this was confirmed at the Provincial Chapter held in 1948. He was replaced in early 1950 by Fr. Kiaran

²² The Crusader, October, 1944.

²³ The Crusader, February, 1940.

²⁴ The Crusader, February, 1943.

²⁵ The Crusader, January, 1945

²⁶ The Crusader, December, 1947.

O'Connell, O.F.M. ²⁷(27) and this appointment was confirmed during the Chapter held in July 1951.

CAUSE FOR CONCERN?

It seems that some concern was being felt about the state of the Third Order in general during the late 1940s. Thus, in a letter to a special meeting of Councillors and ex-Councillors of the Sydney Fraternities held on 11th September, 1949, the Minister Provincial, Fr, Joseph Gleeson, O.F.M., writes: "It is my very fervent hope that this meeting will be an outstanding landmark in the history of the Third Order of St. Francis in Australia. We know what the Third Order has done for the Church in other places and other crises. May St. Francis so bless your discussions that they may give added power and influence to the Third Order in Australia. Thus may this meeting be the beginning of a new era . . ."

Fr. Sylvester Campbell, O.F.M., Commissary Provincial, then addressed the meeting. "I have quite a lot of things to put before you. I think the time is here when we should get together and put our problems one to another, and in a body seek their solution. . . if we put these plans into operation, as best we may, I am sure the Third Order will benefit, not only locally, but nationally. Realise that we are gathered together on behalf of the whole Third Order in Australia and New Zealand. I intend to put these discussions before the Fraternities this week in Melbourne, and send them to Brisbane, Perth and Adelaide."

The main points discussed at this meeting covered the printing and distribution of literature (a Printing Committee was elected); common work to be done on Fraternity level; propagation of the Third Order; uniformity in instruction, and contact with members; and methods of keeping in contact with isolated tertiaries. ²⁸(28).

It was proposed that a follow-up meeting be held in six week's time, and also that a meeting of Spiritual Directors would be held to discuss the points raised. However, there does not appear to be any record of these meetings having taken place.

Perhaps the effects of this meeting were minimal, for it seems that the state of the Third Order was still causing concern in 1952. On the 20th February of that year a meeting of five friars was held at Waverley — four of them were Spiritual Directors of Fraternities. Fr. Kiaran O'Connell, O.F.M., was still Commissary Provincial at this time, and Fr, Ambrose Ryan, O.F.M., had been asked by the Minister Provincial, Fr. Joseph Gleeson, O.F.M., to assist Fr. Kiaran as Vice-Commissary, to reactivate the Third Order. Fr. Ambrose was, at this time, Spiritual Assistant at Concord.

²⁷ The Crusader, March, 1950.

²⁸ Minutes of the Meeting held 11 September, 1949.

The introduction to the minutes of this meeting provide an overview: "The meeting began with a brief address by Very Rev. Provincial, who stressed the fact that the last two Visitors to the Province had requested much more attention to the Third Order in Australasia. This meeting, and others soon to be called, hopes to make a start, or add impetus rather, in Sydney parishes to the Third Order. 'An all-out effort is needed,' said Very Rev. Provincial, 'to see if the Third Order can be put into much better action. Let us try anyhow. I rely on you Directors, especially chosen by the Venerable Definitory, for this important task. Let us try, and if we fail we can only face up to the fact. But we will have tried. Cardinal Gilroy was once asked by Fr. Thaddeus Durnin, (R.I.P.) to sponsor the Third Order, and he is said to have answered: "I will sponsor the Third Order when you Franciscans prove that it can be well run in your Sydney parishes." His words are our challenge. "

The main points discussed at the meeting were:

1. Our Franciscan policy re Third Order in our parishes. Where does the Third Order stand? How can we foster it in the immediate future?
2. Directors of the Third Order.
3. The "Fraternity of the Third Order": uniform spiritual action, and "activities" of the Third Order in the parish.
4. Cordbearer Confraternity and Youth Fraternities.

These points were not discussed in great detail as they were to be re-discussed at a joint Parish Priests-Directors meeting to be held a few days later. However, some guidelines were set down for the friars to study so they could "come fully armed for the next meeting."

The main emphasis of these guidelines was: it is superior to confraternities, pious unions, etc., and therefore "deserves our best attention;" we need to promote it; Spiritual Directors need to be well informed and enthusiastic; uniformity in conducting meetings and in the yearly programme; promote parish activities in and through the Third Order.

The meeting of Parish Priests and Directors was held at Edgecliff on February 25th, 1952. Six friars attended.

The outcome of this meeting was the making of specific recommendations for promoting the Third Order, and a yearly programme was outlined (this included an annual Triduum, and taking part in the Corpus Christi procession at Manly). It was agreed that "all parish charitable and convert works, etc.," could be done by the Third Order.

Following these two meetings, Fr. Ambrose Ryan, O.F.M., set down more specific guidelines which: "(a) may help in your immediate task of conducting meetings, talking to Councils and helping Novices; and (b) because we simply must, as Directors, thrash out some standard working basis for the Third Order on these lines," with the added comment "the Director

is the key man when all meetings have been held, and he is the one who will make it go."

Although the initiative in this "renewal" of the Third Order was taken by the friars, it was recognised "that the Third Order is designed to be a Lay Corporation: the local Council must be allowed to lead the way. The Council must lead — guided and inspired by the Director."

When Sydney Fraternities were working well it was hoped to "gradually be able to extend our programme to other Fraternities in Australia, and hold a National Conference in due time."

As a follow-up to this programme a meeting was held with the combined Councils of Waverley, Paddington, Concord, Christus Rex and Edge-cliff Fraternities. Fr. Ambrose also began, in 1952, producing a small magazine called "Tertiary News." This came out three or four times a year until 1960, when it was incorporated into the "Franciscan Newsletter."

THE YEAR 1953:

This year provided two events which must have helped fulfil the dreams of those who wished to give impetus to the Third Order.

The first of these was the long-promised National Conference. A golden opportunity was provided for such a national meeting when in April 1953 Sydney was host for the International Eucharistic Congress. Tertiaries would surely be coming from all over Australia and New Zealand, so why not bring them together at a Third Order Convention?

While the Convention was spread over three days the programme was not very full, so that tertiaries could be free to join in with the general exercises of the Eucharistic Congress.

The main part of the programme was on Sunday 12th April, and commenced with a special address by Bishop Stewart of Sandhurst Diocese, which was followed by Benediction. Following afternoon tea 800 tertiaries assembled in St. Charles' Hall to hear fraternity reports and talks on tertiary life. Later in the evening an informal discussion was held.

The next morning a Solemn Mass was celebrated and the Minister Provincial, Fr. Joseph Gleeson, O.F.M., addressed the tertiaries. In the evening a Franciscan concert was held.

On the Tuesday evening a meeting of Councillors from all the fraternities represented was held. In all thirty-five Councillors attended. These represented five Sydney fraternities, Melbourne, Kedron, Perth and three New Zealand Fraternities. The Provincial Commissary of the Third Order, Fr. Kieran O'Connell, O.F.M., Fr. Ambrose Ryan, O.F.M., who chaired the meeting, and the Directors of the Fraternities in N.S.W. also attended.

This meeting no doubt provided an opportunity for presenting to the interstate and New Zealand Councillors the steps taken in Sydney the previous year to "renew" the Third Order. The main reason the meeting was

held was "so that various matters dealing with the Third Order may be discussed and recommendations made for the better carrying out of the Third Order fraternal affairs and work."

The year 1953 also saw the establishment of World Third Order Day. A letter to all the tertiaries from the Commissary Provincial, Fr. Kiaran, says in part:

"Following a recent conference between the four Franciscan Ministers General, the Minister General of the Order of Friars Minor (Most Rev. Augustine Sepinski, O.F.M.) issued a most important letter in which . . . important regulations which directly concern each individual tertiary, are contained." The second of these regulations stated: "A World Third Order Day must be held on the second Sunday in October, or as near as possible to this date.' (This will be a day of special celebration to be observed by each Fraternity)." It was left to the different Fraternities to arrange something according to local customs. From the beginning in Australia, Fraternities joined together on a regional basis to celebrate World Third Order Day.

In Melbourne the first celebration of World Third Order Day was a momentous occasion as the following report shows:

"About 250 tertiaries from the three metropolitan fraternities (St. Augustine's, Melbourne; Kew; Box Hill) combined to celebrate the first World Third Order Day at Sacred Heart Church, Kew, on Sunday 11th October at 3 p.m. After the Crown of Joys of Our Lady was recited, Fr. Stephen, O.F.M., imparted the Indulgenced Blessing to all present. This was followed by Benediction of the Most Blessed Sacrament, and the congregation then adjourned to the hall for the social portion of the afternoon.

"Fr. Stephen read a letter of greeting from Rev. Kiaran O'Connell, O.F.M., Commissary Provincial, wishing all present every blessing. Fr. Christopher Goulding, O.F.M., representing the Minister Provincial, Fr. Joseph Gleeson, O.F.M., then spoke to the tertiaries. He said that it was a joy for any member of the First Order to be present to see such a splendid gathering of the Third Order. His Holiness the Pope had said that society today needed the Franciscan spirit, and it is their privilege to live and make known that spirit."

The annual coming together on World Third Order Day must have helped create a greater awareness of family amongst the tertiaries, and provided a needed stimulus to the Third Order.

THE CAPUCHINS RETURN:

Following the demise of the efforts of the Capuchin friars to establish Third Order Fraternities in the Armidale diocese between 1879 and 1904, the Capuchins returned to the scene in 1952 — this time in Brisbane.

The first Fraternity was initiated at Petrie Terrace²⁹, an inner city suburb of Brisbane, on 30th March 1952, by Fr. Boniface Zurli, O.F.M.Cap.

²⁹ Note: John Cooper OFM Cap. The Capuchins were not at Petrie Terrace in 1952. They met at "St Francis House" in the city which was bought by Fr Boniface Zurli OFM Cap. When St Francis House was sold in 1969 the Italians met in the Crypt of the Holy Name Cathedral in the Valley, and then later they went to Petrie Terrace.

During the following year, 1953, the Order spread to Wynnum in Queensland, to Hawthorne in Victoria, and to Leichhardt in N.S.W., the Capuchin Fathers Albert Colletta, Nazzario Marmi and Anastase Paoletti being the respective founders. The first four Fraternities comprised a total of some 200 Tertiaries. The Fraternities of Petrie Terrace and Hawthorne were, and still are, for Italian speaking people. Wynnum and Leichhardt were for English speaking people.

In 1957 a group of some 20 Italians, some of them already professed Tertiaries in Italy, founded another Fraternity at Leichhardt, for the Italian speaking, under the Spiritual Assistance of Fr. Anastase Paoletti.

CONSTITUTIONS:

During the rest of the 1950s other Tertiary activity in Australia remained fairly quiet. Most Fraternities were sending parcels to the missionaries in New Guinea; and some Fraternities adopted a particular missionary, and provided most of his material needs for the running of the mission station, and supported him with their prayers.

There were also several changes of Commissary Provincial. The first of these was in 1954, when Fr. Aloysius O'Donovan replaced Fr. Kiaran O'Connell. Fr. Aloysius held the post for three years, and then handed over to Fr. Ambrose Ryan, who had already shown much interest in the Third Order in the 1940s and early 1950s. Frs. Aloysius and Ambrose lived in Melbourne during their terms as Commissary Provincial, and as a consequence Third Order Headquarters and Supplies were transferred to Melbourne in 1955.

During his term as Commissary Provincial Fr. Ambrose continued with "Tertiary News", which he had started in 1952. His other main duties included Visitation of Fraternities in N.S.W., Victoria and Queensland, and the promotion of World Third Order Days. In Victoria in particular, he concentrated on setting up a Third Order Centre. The purpose for having such a Centre was to provide a central place for social gatherings, such as pictures, etc., lectures, and to house Third Order Supplies. The Centre also provided accommodation for two or three people. The original Centre was at 69 St. Vincent's Place, South Melbourne. "The house was loaned by a Tertiary (Miss E. Fitzgerald), and it was in need of many repairs: these were done by a few Tertiaries . . . Because of the expenses incurred in putting the house in order and maintaining it, there was no rent. The Centre was used by the four Melbourne Fraternities . . . When our sister, Fitzgerald died, the house reverted to her family, but £500 was donated to the Third Order for the renovations which had been effected there. With this money, the Third Order men converted the coach house at "La Verna," Kew, into a new Centre. The Centre was later moved to Francis Street, Melbourne, but

has now ceased to function.”³⁰ The original Centre was opened on Sunday, July 6th, 1958.

Perhaps the greatest activity for the Third Order during these years was taking place in Rome, where Constitutions for the International Third Order were being drawn up. These Constitutions became available in Australia early in 1960.

“The General Constitutions of the Third Order were approved by the Sacred Congregation of Religious in a Decree dated August 25th, 1957.

“The Franciscan Order could have issued statutes for the government of the Third Order at any time. However, the official approval of the Constitutions by the Sacred Congregation of Religious gives them a greater solemnity and firmness and proof of the great importance of the Third Order in the eyes of the Church.

“For a long time the Ministers General had seen the need for a Constitution which would be acceptable to the four Franciscan families. Experience showed grave differences of opinion throughout the Order regarding the nature, purpose, and day-to-day discipline of the Third Order. With divided opinion, the Third Order could not face the many demands of the modern apostolate and could not fulfil the desires and the hopes expressed by many Popes.

“In 1952 the four Ministers General met and authorised a joint Commission, comprising the four Commissary Generals, to prepare a set of Constitutions. This Commission in turn, asked one man of long experience with the Third Order to prepare the first draft of the text. This was printed and sent to all the Commissaries and to a number of experts in Third Order work.

“An avalanche of letters descended on the Commission expressing a multitude of divergent attitudes. The draft was almost completely scrapped, and the Commission set about preparing another on the basis of the opinions submitted. This almost completely new document was printed and again sent out. Further alterations were suggested and these were incorporated after discussion.

“This work took four years. From that time — 1955 — the Commission sat two or three times a week, discussing each article of the text in detail, trying to produce a text which would be true in every way to the Rule and to the Franciscan ideal. During the next two years five further drafts were prepared and submitted to the Minister Generals for further examination. When the text had been amended and approved by a further Commission of Canon Law experts, it was sent to the Ministers General. They then submitted it to the Sacred Congregation of Religious. The Congregation

³⁰ History of St. Augustine's Fraternity, Melbourne, written by Miss Teresa Graham.

set up a Commission of its own to examine the draft — this was in itself a mark of great honour and importance.

“The text was once more sent back to the original Franciscan Commission, together with the corrections of the Congregation. These were incorporated and everything was completed by mid-summer 1957.

“I do not think that publication of the Constitutions will demand great changes in the existing commentaries on the Rule, except in a few points in fact. Leo XIII was well ahead of his time when he re-wrote the Rule of the Third Order. However, conditions have changed so much in this century that a new text of the Rule may become necessary in the near future. The best preparation for such a new text will be the sincere effort to put the Constitutions into effect, both in spirit and letter. It is only by making such an effort that we will discover all that is worthwhile in the Constitutions and see any points that may not correspond fully to the needs of our day.”³¹

THE 1952 CONGRESS:

In January 1960 Fr. Ambrose Ryan was appointed Guardian at “La Verna,” Kew, and Fr. Roger Pearson replaced him as Commissary Provincial of the Third Order. Fr. Ambrose's interest in the Third Order has continued.

The proposal for a National Congress was first made at a general meeting of the Melbourne Fraternities in October 1960. Then on March 16th, 1961, more than thirty Councillors from the Sydney Fraternities voted in favour of such a Congress. The Sydney meeting was chaired by the Commissary Provincial of the Third Order, Fr. Roger Pearson, O.F.M., who wholeheartedly encouraged the suggestion.

It was agreed that Melbourne would be the most central city for such a Congress, and La Verna Retreat House at Kew became the venue. It was decided to hold the Congress in January 1962.

The theme chosen for the Congress was “The Meaning and Spirit of the Rule of the Third Order.” The object of the discussions and talks at the Congress was to study the Rule of the Third Order in the light of its history, of its spirit, and of the Constitutions, and to make a practical application. Four topics were chosen as summing up the main points of the Rule:

The Fraternity Spirit;
The Spirit of Moderation;
Prayer with the Church;
The Apostolate of the Third Order.

In his report to the Congress, Fr. Roger tried “to make an assessment of the Third Order's position, of its strength and its weakness.”

30. Franciscan Newsletter, May, 1960.

A review of the number of fraternities and the number of Tertiaries was given. Figures showed that membership in the Third Order had dropped by approximately half between 1935 and 1959.

On the level of Regional and National activities Father emphasised the autonomy of each Fraternity. "But the experience of 700 years of the history of the Third Order, as well as the experience of the modern lay apostolate organisations shows quite clearly that individual Fraternities must link together if they are to become really effective and strong. At the present time Regional activities are very few indeed," although "most States celebrate World Third Order Day together.

"Article 121 of the Constitutions provides for the establishment of Regional Councils. These must be set up as soon as possible to ensure Regional co-operation. The natural corollary to the Regional work is National co-operation, assistance and guidance. Serious thought must now be given . . . to the establishment of a National Council. This might not be for immediate implementation, but I do think we have to aim at this goal." However, "the success of the Third Order does not depend on its efficiency as an organisation, even though this may be important. It depends finally, on how well it fulfills its purpose, which is to help its members towards holiness, to be a school of Christian perfection."³²

One resolution and several recommendations were made at the end of the Congress. "This Congress resolves: that within twelve months each fraternity should decide upon and undertake a specific corporate work of mercy, and within that time period each must report on the development of this undertaking to the Commissary Provincial.

"This Congress recommends:

1. That Regional Councils be established amongst the fraternities of each State and New Zealand, and that consideration be given to the formation, at a later date, of a Provincial Council for Australia and New Zealand.
2. That Regional Councils should organise a Congress in their particular Region within the next two years.
3. That novices in the Third Order be given more thorough training in the spirit of the Franciscan Order and in their responsibilities as Tertiaries.
4. That the form of the monthly meeting be reviewed with the object of providing more active participation of the members and to foster a better spirit of community life.
5. That regular bulletins, covering activities and items of interest, should be supplied by the fraternities to the National Commissariat for publication in the Franciscan Newsletter. From time to time, the name and address of members of Councils could be included for the benefit of Tertiaries visiting other Regional areas."³³

³¹ Report to the Congress, by Fr. Roger Pearson, O.F.M., 1962 Congress Report.

³³ Franciscan Third Order Congress, 1962 — Program and Report.

In March 1965 an interim report was issued by Fr. Roger assessing what progress had been made *on* the resolution and recommendations made at the Congress.

"At this stage, we can say that the National Congress has done Much for the structure of the Third Order in Australia.

"The National Congress stressed that each fraternity should undertake a specific corporate work of mercy. Most of our fraternities . . . have found an outlet for charity in the New Guinea Mission. I would recommend that nearly all fraternities should give more attention to visiting the sick.

"Our two largest Third Order centres, Sydney and Melbourne, have established Regional Councils as the Congress decreed. Regional Congresses were to be held within two years. Although we did not quite meet the deadline, such Congresses have already been held in Tasmania, West Australia, N.S.W. and Victoria.

"To date, there has been little concerted effort regarding the Congress recommendations on novice training; and the monthly and regular bulletins.

"Undoubtedly progress has been made during the three years since the National Congress. But all of us will admit that much more must be done before the Third Order in Australia deserves the description given by Pope Pius XII: 'A school of integral Christian perfection according to the genuine Franciscan spirit.'" ³⁴

REVISION OF THE RULE AND THE 1967 CONGRESS:

In March 1966 a letter from the General Council of the Third Order in Rome announced the revision of the Rule, to bring it into line with the overall renewal in the Church following the Second Vatican Council.

Tertiaries throughout the world were asked to send their suggestions for the revision to Rome. Tertiaries in Australia discussed the revision at fraternity level, and then their suggestions were submitted to a committee of tertiaries and friars. Following correlation by this committee their results were returned to the fraternities for further consideration.

During the third Provincial Congress held in January 1967, the final submissions for the revision of the Rule were studied. Copies of a draft Rule, drawn up from Fraternity submissions were given to delegates early in the Congress, to allow informal discussion. On the last day of the Congress the discussion group leaders were able to present to the general business session sound suggestions for improvements to the draft. The final draft, together with any subsequent suggestions was to be sent to Rome by 25th March, 1967, for consideration with those from other countries.

After the revision of the Third Order Rule, the General Council of the Third Order in Rome wished the Ceremonial and Constitutions also to

³⁴ Franciscan Newsletter, March, 1965.

be renewed. The Ceremonial was to be revised in accordance with Vatican II's Decree on the Sacred Liturgy. In anticipation of this renewal part of the Congress was set aside to study the matter. "Fr. Carl Schafer, O.F.M., presented a set of simple principles out of Vatican II's Constitution on the Liturgy to guide the Congress in the proposed reform of the Third Order Ritual. Mrs. Maureen Hastings exemplified the application of the principles. The delegates formed into their discussion groups and applied the principles to the particular ceremony assigned to them." ³⁵

Also during the Congress Fr. Roger Pearson, O.F.M., Commissary Provincial of the Third Order, presented a general report covering the last five years. "At present there are 26 Third Order fraternities in Australia and New Zealand, and seven other groups of tertiaries. Two new Fraternities, Collie (W.A.), and Mosman (N.S.W.) have been founded." ³⁶ From figures sent in by fraternities the overall number of tertiaries seems to have increased only slightly since 1959.

"A resolution was taken at the 1962 Congress to establish Regional Councils. They have been established in N.S.W., Victoria and Western Australia. ³⁷

"Since the last Third Order Congress in 1962, a proper office for the Commissariat has been set up. It is not fully functioning as yet. At present, the task of the Commissary Provincial is a part-time one. Consequently, Visitation is not carried out with all the care it deserves. The delegation of more responsibilities, first to the tertiaries themselves, would be one solution to the problem. ³⁸

"It may be worthwhile to examine the resolutions and recommendations of the 1962 Congress in order to gauge the Third Order's present state and future development. The first recommendation concerned the establishment of Regional Councils. We have had a certain amount of success here. Regional Congresses were our second concern. These were held in N.S.W., Victoria, Western Australia and Tasmania. The third and fourth recommendations related to novice instruction and monthly meetings. New instruction books have helped here, but much remains to be done. There has been no real change in the monthly meeting, generally speaking, though there has been a lot of discussion. The fifth resolution concerned supply of bulletins on activities to the Commissariat for publication in the Franciscan Newsletter, and the Catholic weeklies. Little has been done about this.

So the progress report since the last Congress is not optimistic. What of the future? "At the 1962 Congress, I said 'Serious thought must now be given to the establishment of a National Council. This might not be for immediate

34. Franciscan Newsletter, March, 1967.

35. Ibid.

36. Ibid.

37. Franciscan Newsletter, May, 1967.

implementation, but I do think that we have to aim at this goal. Regional Councils have been established and are working well as a result of the last Congress. From this one, I would like to see a National Council of the Third Order grow. This is very much in line with the thought of Vatican II."³⁹

Following discussion of the proposal that a National Council be formed a resolution was passed to establish a Provincial Council. "The Provincial Council will provide the necessary close contact among all fraternities. It will represent the Third Order with Bishops, and will lead on to world representation of the Third Order. It will also provide the organisational link with the Capuchin and Conventual Third Orders."⁴⁰

ESTABLISHMENT OF THE PROVINCIAL COUNCIL:

The idea of forming a National or Provincial Council of the Third Order in Australia, was not an entirely new one when suggested at the 1962 Congress. There had been some correspondence on the matter in 1955, between Fr. Ambrose Ryan and Fr. Aloysius O'Donovan, and also between Fr. Ambrose and the friars in San Francisco.

In the months following the 1967 Congress the initial steps were taken to set up a Provincial Council. "It will comprise the Prefects of the Regional Councils of New Zealand, Queensland, N.S.W., Victoria, Tasmania and Western Australia, together with a secretary, treasurer and correspondent. Since the meetings will necessarily be in Sydney, it is proposed that other Regional Councils be asked to delegate a tertiary to act on their behalf at meetings. The group thus formed will be known as the Provincial Executive, and will meet every month.

"Among the benefits of this plan is the opportunity for closer contact between different centres. Our fraternities themselves can become isolated if ideas and experiences are not cross-fed from other fraternities."⁴¹

The first meeting of the Provincial Executive was held on December 18th, 1967, and was chaired by Mr. Tony Young, Prefect of the N.S.W. Regional Council.

"It was resolved that the Executive should act only in an advisory capacity so that the autonomy of each fraternity may be safe-guarded. Certain practical advantages accrue from our new form of organisation. We can now send a delegate to represent all 3,000 of us at any international or national council of laity. We now have the machinery to put our house in order financially. We can undertake our share of the cost of the "Newsletter" and Third Order supplies can be put on a business basis.

"A resolution was passed to ask Regional Councils to study problems of training."⁴²

38. Franciscan Newsletter, July, 1967.

39. Franciscan Newsletter, March, 1967.

40. Franciscan Newsletter, November, 1967.

41. Minutes of Provincial Executive Meeting held on 18.12.1967.

The offices on the Provincial Executive were filled by Mr. Howard Longworth (Treasurer), Miss Nancy Treacy (Secretary), and Mrs. Maureen Hastings (Correspondent).

Another matter which was discussed was whether or not the Provincial Executive should be interobediential, i.e. have representatives from all three Third Orders: O.F.M.'s, Capuchins, and Conventuals. The question was to be discussed with the Regional Council's Capuchin representative at the next N.S.W. Regional Council meeting. In the meantime it was suggested that "other Franciscan Third Order groups could be advised that a Provincial Executive had been established and be invited to send representatives along to the meetings."⁴³

It was decided that meetings would be held every four months.

In January 1968, Fr. Roger Pearson was transferred to Townsville. He had been Commissary Provincial for seven years. He was replaced by Fr. Thaddeus Taylor, O.F.M. Shortly after his appointment he said: "For tertiaries this is an important year that must bring a certain amount of change into the Third Order. An important factor will be the visit of the Minister General, Fr. Constantine Koser, O.F.M. Secondly, new Third Order Constitutions will be published. Then there is the activity in Rome tending towards one Franciscan Third Order, uniting those at present attached to the Friars Minor, Capuchins, Conventuals and Third Order Regular. But, in all this post-conciliar enthusiasm and change, I look forward to seeing the spirit of St. Francis, in its simplicity and love of our Lord, deepen among the tertiaries."⁴⁴

Later that year the Provincial Executive gave an outline of the scope of its work: "It is anticipated that this will cover such areas as:

1. Establishment of new Fraternities and general spread of the work of the Third Order;
2. Finance;
3. International liaison;
4. Congresses;
5. Interobediential matters.

THE 1969 CONGRESS:

Acting on a request from the Third Order Interobediential Commission in Rome, that all countries hold a Congress to determine what Franciscans could do in the world, tentative plans were made to hold such a Congress in Melbourne from 25th to 27th January, 1969. Material being sent from Rome on the revision of the Third Order Rule would also be discussed. The Victorian Regional Council agreed to accept responsibility for organising the Congress.

42. Ibid.

43. Franciscan Newsletter, May, 1968.

When more literature and information was received from Rome, a draft programme was drawn up for the Congress. It was decided that there would be three workshops: two sessions each on Saturday and Sunday, and one on Monday morning. All Spiritual Directors, members of the Provincial Council, the Regional Council of Victoria, and the Councillors of the Victorian Fraternities were invited to attend, together with two representatives of each Fraternity in the other States. The Capuchins and Conventuals were able to send as many delegates as they wished as their Fraternities were fewer in number.

About August 1968, a draft of the revised Third Order Rule in Latin arrived from Rome. When the translation was available copies were sent to each fraternity for their comments and suggestions.⁴⁵ These were to be ready for despatch to Rome by the end of November, as Rome had requested that all replies be there by mid-December. However this deadline was later extended until March. In Australia a sub-committee was set up in November to correlate the suggestions and comments from the fraternities. These recommendations were to be circulated prior to the Congress.⁴⁶

It was also suggested that the Congress could provide an opportunity for tertiaries to discuss the draft. This suggestion seems to have been squashed, as it was not in accord with the guidelines sent from Rome for the Congress. "The Interobediential Commission was most anxious that the Congress be centred around practical suggestions on the role of the Tertiary in the world today," rather than discussion on the Rule. The following topics were suggested for study:

1. Role of the real Franciscan laity — some essential lines of Franciscan spirit.
2. Spread of Franciscanism on a world level.
3. What is the tertiary doing? How does he live today? How does he stand before the world with its ideals regarding peace, hunger, promotion of human person, liberty, its sense of God?⁴⁷

The Congress was an historic occasion, as it was interobediential, with Tertiaries and friars from the Order of Friars Minor (O.F.M.), Capuchins and Conventuals being present.

In his address of welcome, Eric Day, Congress Chairman and Prefect of the Victorian Regional Council, outlined the purpose of the Congress:

"One of the main purposes of this Congress is to unite in the one family the Third Order of the three obediences, and therefore, we who have allegiance to the Friars Minor extend a welcoming hand to the Capuchins and the Conventuals who have reciprocated, and have proven their interest, by joining us at this Congress. I have said that the purpose of us being here

44. Provincial Executive Meeting 10.9.1968.

45. Provincial Executive Meeting 26.11.1968.

46. Provincial Executive Meeting 22.10.1968.

this weekend is to start the ball rolling towards the goal of an Interobediential Third Order.

“Certainly a purpose of equal, if not of greater, importance, is to get the Third Order up off the ground, revitalise it, introduce new ideas for ceremonial, for work, for recruiting, try them and make the good ones stick.”⁴⁸

Fr. Thaddeus Taylor, O.F.M., Commissary Provincial of the Third Order, in his address to the Congress, outlined the “background that caused this Congress to be held . . . The idea is to discover the place of the Third Order in the world today, not in an abstract vague idea on notions but on the terms of what is to be done in the world today by you and I who are filled with this Franciscan spirit. The accent is what is to be done.”⁴⁹

The Interobediential Commission suggested three points on which the “re-finding of the Third Order” could be based:

1. The Third Order is spiritually bound up with the First Order, so the two must work in closest collaboration.
2. The First and Third Orders form a dynamic movement which aims at the re-establishment of a dedicated life in the world today.
3. This dedication finds its inspiration in the living word of God, the Bible. As Franciscans we not only preach the Gospel, but we have to live the Gospel. “Now this process of renewal in the Third Order,” continued Fr. Thaddeus, “has already been started, and unfortunately the start has not been successful

. . . As you know, the Third Order Secretariat, representing the four Franciscan families, decided that the first step would be to draft a new Rule. They applied to every Province to send along a draft as to what they thought should be in the Rule, and then they compiled the first draft of the new Rule from these replies. The draft which you received was not what the tertiaries wanted. That draft of the new Rule which you have has been vigorously attacked in every country in the world.

. . . the members of the Secretariat in Rome were flattened by this universal voice of disapproval, and so the Secretariat decided to approach the question of renewal from an entirely new angle. Instead of writing a Rule, and then using this Rule as a background and a directive for our work in the world, they have decided to find out what is our role in the world. What is to be done by people bearing this Franciscan spirit? What work is to be done by Franciscans within the Church and outside of the Church? What does the world want from Franciscans, what does it need that we can give them? Now, having found this out, then they will draw up a new Rule which will give a certain solidarity, a spirituality, a motivation of this work, and, after all, was not this the way Francis started. He saw

47. Report of 1969 Congress, p. 9.

48. Ibid.

work to be done in the Church. Francis did not stop at that point and write a Rule. He got cracking and started to build a church. Only later did a Rule come.

“It was only after a great crowd of people wanted to follow him that were limited because of family commitments and other reasons — it was only then, after seeing them try to achieve something in the world, a new spirit, that he sat down and wrote a rule for them. So we, at the request of the Secretariat, are holding this Congress, as are many throughout the world, to determine what we can do in the world today as Franciscans. Therefore, the result of this Congress must be a list of suggestions, practical beyond doubt, clearly expressed. This is what Rome is looking for, and believe me; this is what most of our fraternities are looking for.”⁵⁰

Each workshop began with a talk on the particular subject of the workshop, followed by discussion groups. The discussion group leaders gave a report on their groups findings, and the workshop ended with an open forum on the subject. In all, there were three workshops: “Growth in Holiness,” “Growth of Influence,” and “Growth of the Third Order.”

The final session of the Congress was devoted to the election of a Provincial Council. “We had hoped to elect a Provincial Prefect, Vice-Prefect and Secretary, but we became aware that we were possibly setting unconstitutional precedents. So it was decided to elect an interim Provincial Executive for one year, with the power to co-opt anyone who could help work out a Constitution and mutually acceptable means of representation for States and Obediences. When we have shown that we can live in harmony, we confidently hope that some patient canonist will make our union legal.”⁵¹

The interim Provincial Council elected were:

President: Peter Keogh.

Vice-President: Jack Walsh.

Secretary: Olga Finucane.

DRAFT RULES:

As a result of the unfavourable comments on the first draft of a new Rule, and with the assistance of the ideas put forward at the series of Congresses held worldwide, a second draft for a Rule was prepared. This new text was to be used as a basis for further discussion.

“The text has a foreword on 'Christ our Life'; our 'Way of Life' is treated in six chapters, and there is a closing section on the 'Life and Organisation of the Fraternity.’

“The foreword arrives at the notion of the Third Order from a study of the life of Christ and St. Francis.

49. Report of 1969 Congress.

50. Franciscan Newsletter, March, 1969.

"The six chapters in the body of the text present the essential elements of the Gospel spirit for lay Franciscans:

1. Live by the Spirit and the Word of the Lord;
2. Show ourselves as poor and as brethren to all men;
3. In love towards the Father;
4. Sent into the world;
5. In fraternity;
6. In the Church, Christ's sacrament, for the world and its unity.

"Dominant themes in this treatment are the communal nature of the Third Order, penance understood as turning towards God, disposability, and being Church centred.

"Tertiaries all over the world will be asked to study the new suggested text as they did the first one. It may then be possible to arrive at a final text of the Third Order Rule."⁵²

While discussion on the text of the new Rule was going on, the interim Provincial Executive was holding meetings to decide on the "structure of the Interobediential Third Order." The Prefect, Peter Keogh, felt that this was the most important subject for discussion and definition by the Council. It was thought that the Provincial Council should consist of: Prefect, two Vice-Prefects, Secretary, Treasurer, Commissary Provincial, two delegates from each Obedience, and two delegates from each Regional Council.

It was suggested that the Provincial Council should meet once or twice a year, with the Executive Committee circulating Regions for their decisions on any relative matters in the interim between meetings. The Executive Committee would meet monthly.

The Council should be elected at the National Congress, currently held every three years; at which time Regions would nominate their delegates. Names of Council delegates should be announced during the Congress — delegates could then meet and get to know each other before the Congress ended.

The policy for the government of the Third Order should be determined at the National Congress.⁵³

During 1969 Fr. Thaddeus' health declined and he was forced to retire as Commissary Provincial of the Third Order. Fr. Leonard Gleeson, O.F.M., was appointed to replace him. Prior to his appointment Fr. Leonard was for many years the Spiritual Director of Edgecliff and Kew Fraternities and during 1969 was Spiritual Director for Christus Rex Fraternity at Waverley.

Also during 1969, what became known as the Assisi Congress, was held from September 27th to October 5th. The Congress was the first ever

51. Franciscan Newsletter, March, 1969.

52. Provincial Executive Committee Meeting 18.6.1969.

International Congress and was called because of the large amount of interest evoked by the first draft Rule. It was decided that Tertiaries of all Franciscan families should have an opportunity to meet together and make their contribution.

"Our Province, which had sent its own draft and comments on the first official draft, could hardly expect to be represented. But Edgecliff tertiary, Irene O'Sullivan, had arranged a trip to Italy only a week earlier. Representations were made, itineraries were revised and Irene became our representative. She went with our best wishes and great gratitude for her generous ambassadorship."⁵⁴

Irene's comment on the Congress was: "There was a tremendous spirit at the Congress. Even though we had differences in language and cultural background, we had great concern for one another."

"Irene was elected as Secretary to the first of the three Commissions that discussed the Third Order Rule and way of life. The subjects studied were the characteristics of the Secular Order of St. Francis in today's world, the essentials of its Franciscan spirituality, and its basic norms of government."

"Much work on these subjects had been done on a world-wide basis for several years before this Congress."

"Fr. Leo Bedrune, O.F.M., commented on the insights and experience of those who had made submissions on the Rule. He urged the delegates to consider what was essential to the whole Third Order, and what merely affected individual cultural groups."

"The first Commission expressed the following considerations: 'Lay Franciscans are a community of men and women in the world who seek to pattern their lives after Christ's in the spirit of St. Francis. They believe that as human beings and as Christians they have such a sublime vocation that they can't fulfil it alone. In their common response to the Gospel, they work together towards a deeper evangelical and community life with all men; this is their way of life.'

"The Third Order is a layman's Order based on a proper understanding of the word "Lay." It is a group of people living the Gospel of Jesus Christ as taught by its founder, St. Francis, who saw Christ in every man."

"The Franciscan Third Order is composed of Christians who follow their vocation in the world and in the Catholic Church. They are people of God on pilgrimage to the Father, engaging themselves in living the Gospel in a vital exchange with all Franciscan families, in fraternity, and in accordance with the Order's approved way of life."

"The second Commission set itself the task of defining the heritage that St. Francis gave to his tertiaries."

⁵⁴ Franciscan Newsletter, November, 1969.

"St. Francis was a highly gifted man who understood that his gifts were intended to benefit others as well as himself. The Commission agreed on a number of points that indicate the charism of St. Francis. The point that embraces all others is St. Francis' determination to live the Gospel. The following aspects of living the Gospel were indicated:

1. Continual conversion of the mind and heart to God;
2. Engaged in personal, community and liturgical prayer;
3. On pilgrimage to the Father;
4. Attentive to the Holy Spirit's action;
5. United with Christ and centred on him;
6. Following Christ poor and crucified;
7. Sharing the Church's life and mission;
8. Loyal to the Church, in dialogue and collaboration with its ministers;
9. Sharing in the lay apostolate;
10. Serving the less privileged;
11. Instruments of peace;
12. Fostering a secular spirituality;
13. Joyful;
14. Simple, humble and little." ⁵⁵

Altogether, seventeen aspects of Franciscan Spirituality of the Secular Order were declared as being necessary to a Rule or Way of Life. Fraternities and individual members were asked to write a Way of Life incorporating these elements.

At the Congress, an international Commission consisting of seventeen members from three continents was named to draw up a new text based on submissions incorporating the seventeen essential aspects of Franciscan spirituality.

THE 1971 CONGRESS:

At the March 1970 meeting of the Provincial Executive it was proposed that a Congress be held in January 1971, to ratify a draft Constitution for the Provincial Council. The Congress would have to decide whether a Provincial Council was workable in Australia. The revision of the Rule would also be discussed.

The draft Constitution for the Provincial Council was sent out to all Fraternities in time for it to be studied before the Congress, to allow for more productive discussion at the Congress.

Time at the Congress was devoted to three major topics:

1. The Constitution of the Interobediential Provincial Council;
2. How our Fraternities can better show forth our way of life;
3. The relationship between the First and Third Orders.

⁵⁵ Franciscan Newsletter, January, 1970.

This Congress was the 5th National Congress and the 2nd Inter-obediential one.

As this Congress was one of several called to adapt the Third Order to the needs of today, the message from Fr. Constantine Koser, O.F.M., Minister General, was particularly relevant. In part it read: "In the course of seven and a half centuries, the Third Order has developed great traditions. But still we must try to rediscover for our own time how it can best be faithful to its own proper mission, and how it can best insert itself into the modern world. We can summarise these characteristics in a general way:

- The movement to return to the Gospel;
- The quest for fraternal community;
- A lay movement, but fostered, and directed by the Spiritual Assistance
- of the First Order.
- Witness of fidelity to the Church through witness to the Gospel of
- Christ."

As one of the main reasons for the Congress was the acceptance or otherwise of the Constitutions for the Interobediential Provincial Council, discussion on this took up the first day's proceedings.

In his introduction to the debate Peter Keogh, retiring Provincial Prefect, stressed that "the important thing that we see as the role of the Provincial Council is the need to strengthen and build Fraternities of the Third Order. We would hope that the Provincial Council would serve the Fraternities by keeping them up to date with what is happening overseas and interstate. In other words, contact. We would like to know that there was some form whereby every month information passed back and forth, between the States and the Fraternities and the isolated Tertiaries in particular. The means of achieving this is for the Provincial Council when they have some guidelines to work on.

"I just want to say that Provincial Councils or Regional Councils can only be as effective as the Fraternities they represent. And Fraternities can only be as effective as the tertiaries that make them. The whole thing depends on us, the individual." ⁵⁶

Discussion then followed on whether a Provincial Council was necessary, and, following a vote in favour of this, on the draft Constitution. The following Constitution was adopted.

CONSTITUTION FOR A PROVINCIAL COUNCIL OF THE THIRD ORDER OF ST. FRANCIS IN AUSTRALIA AND NEW ZEALAND (AUSTRALASIA), O.F.M. CONY., O.F.M. CAP., O.F.M.

Item 1. The Interobediential Third Order of St. Francis in Australasia is a body made up of the Third Order Fraternities of the three Franciscan families in Australia and New Zealand.

⁵⁶ Report of 1971 Congress, page 1 /1.

Item 2. In accordance with the traditions of the Third Order, each Fraternity is, and will remain, an autonomous body within the Third Order family.

Item 3. Where practicable, Fraternities hereby agree to combine into Regional Councils representing Fraternities of each Obedience in order to constitute the Fraternities as one family within that region; the form of the Council is to be determined within each Region.

Item 4. The Regional Councils shall be responsible for conducting Regional functions, fostering new Fraternities, implementation of Provincial Congress and Council decisions, and any other tasks entrusted to them by the Provincial Congress or Council.

Item 5. If practicable, it is agreed that there will be every two or three years a Provincial Congress of the Third Order family at which all Fraternities of each Obedience will be entitled to be represented.

Item 6. Each Fraternity shall be invited to send two delegates to a Provincial Congress. Other Tertiaries may attend as observers and may participate in discussion, but shall not have voting rights.

Item 7. The delegates at the Provincial Congress shall elect a Provincial Executive, consisting of a Minister Prefect, two Vice-Minister Prefects, Secretary, Treasurer and Correspondent. A quorum shall be three members. The Prefect is to be elected by delegates, and the officers by the Executive.

Item 8. The Provincial Executive, together with the Commissaries of each Obedience, and one representative of each Region to be elected by that Region, shall form the Provincial Council.

Item 9. At least one member of each Obedience shall be a member of the Provincial Executive, if nominations are forthcoming from each Obedience.

Item 10. The Provincial Council shall meet each year. The agenda for these meetings is to be circulated at least one month prior to the date set to allow members who may be unable to attend an opportunity to forward submissions by mail.

Item 11. It is noted that the duties of the General Congress, Provincial Council, Regional Council and Fraternity Council are not to govern or rule the Fraternities, but to serve them.⁵⁷

It was also agreed:

1. That the Provincial Executive members be elected from the N.S.W. Region.
2. That the Provincial Executive of six members be elected, followed by the election of a Minister Prefect.

⁵⁷ Report of 1971 Congress pp. 1 j 5 - 1/6

3. That in order for all Obediences nominating candidates to be represented on the Executive, the composition of the Executive be carefully noted before the declaration of members.

The result of the election was that the following were elected to the Provincial Executive: Peter Keogh, Jack Walsh, Tony Young, Sue White, Nancy Treacy, John Sheehan. Peter Keogh was elected Minister Prefect of the Provincial Executive.

The meeting agreed that Regional Councils would elect a regional delegate to the Provincial Council as soon as possible. The setting up of the Interobediential Provincial Council was an historic occasion, not only for Australia, but for the international Third Order. Australia was the first Third Order Province in the world to establish an Interobediential Provincial Council.

The second day of the Congress was devoted to the theme: "How can our Fraternities better witness to our Way of Life." Talks were given, workshops held, and reports presented.

The third day saw an open forum on the relationship between the First and Third Orders.

"A number of recommendations came out of the group discussions and were approved by the general assembly at the Congress. It was recommended that each Tertiary be aware of the need for continuous formation and make positive efforts for renewal. Each one should propagate the Peace Prayer, praying it daily and putting it into practice. Each should encourage a brotherly spirit in his own Fraternity, especially between groups. The individual should take on a personal work of mercy and become more active in service as a parishioner. The Franciscan badge should be worn by all to stimulate interest in the Franciscan movement. Individually, we should always show obedience to the authority of the Church.

"Other recommendations affect us at Fraternity level. Vitality should be developed by close liaison between the Fraternity and the Spiritual Assistant. Novice instruction should be reconsidered to ensure that new members are given intensive instruction and practical formation. Novice formation should be standardised throughout the Province as the basis for the Franciscan way of life. The position of infirmarian should be stressed and an effort made to contact isolated people. Fraternity meetings could be more frequent and, if practicable, centred on the Mass or some specially designed prayer form. The interchange of fraternity members at meetings was recommended to bring about closer liaison between fraternities."⁵⁸

At the first meeting of the newly elected Provincial Executive on 19th February, 1971, it was resolved that:

1. All fraternities be advised of the formation of the Provincial Council and receive a copy of the Provincial Constitutions.

⁵⁸ Franciscan Newsletter, March, 1971.

2. A list of Prefects in the Province be compiled and circulated.
3. The next Congress be held in Melbourne in 1973, as part of the Eucharistic Congress.
4. That Third Order Supplies become the responsibility of the Provincial Executive.⁵⁹
5. It was resolved that the Secretary would write to the Provincials of the Capuchins and Conventuals and invite them to appoint someone to represent their Commissaries Provincial on the Provincial Executive.

Meanwhile, work on the new Rule was continuing: in July 1971, a letter was received from Fr. Donatus D'Orange, Commissary General of the Capuchin Third Order, reporting that a new draft Rule was being prepared by the 17 member commission elected at Assisi in 1969. The Commission was meeting by mail for this purpose.⁶⁰ A further report in February 1972 indicated that the new draft would be circulated for approval after September 1972.⁶¹

As delays in the completion of the new draft kept occurring the Provincial Executive decided at their February, 1972, meeting to "submit to the tertiaries a draft Rule for the Province, on the basis of Rules already discussed, for consideration during 1972 and adoption at the Congress on an interim basis, until the final Rule is settled."⁶²

At the April meeting of the Provincial Executive "Tony Young reported that he had received lengthy documentation from the Canadian Prefect setting out the present position on the Rule. She (Mrs. Pomona Pefanis) is one of four persons entrusted by the Assisi Congress with the preparation of the second draft Rule.

It appeared that this draft will be provisionally settled at a meeting in Europe in July 1972. He outlined the various steps which then had to be taken, and said that it was likely that all provinces would receive the second draft Rule for critical comment in about July 1973." With this further delay in the draft Rule the meeting "resolved that all Tertiaries be asked to express their views on the proper form of a draft Rule which is short, realistic and perceptive," to be used as an interim Way of Life for the Australasian Province.

The September meeting reported that "suggested Rules from all over the Province were tabled and it was resolved that the N.S.W. Rule Steering Committee be appointed to examine same, and to compile and distribute a draft Rule on behalf of the Provincial Council."⁶³

⁵⁹ Third Order Supplies were centred in Melbourne from 1955 until the formation of the N.S.W. Regional Council in 1962, which then became responsible for them.

⁶⁰ Provincial Executive Meeting 23.7.1971.

⁶¹ Provincial Executive Meeting 25.2.1972.

⁶² Ibid.

⁶³ Provincial Executive Meeting 8.9.197

THE 1973 CONGRESS:

The 6th National and 3rd Interobediential Third Order Congress took place in Melbourne from February 17th to 19th, 1973, immediately prior to the International Eucharistic Congress.

In his address to the Congress, Provincial Prefect, Peter Keogh, said: "In this introductory talk. We want to set the tone of this Congress — to establish that it has a set aim — namely that of bringing out a Way of Life for our Tertiaries to follow until the International Rule becomes a reality. There will be debate on it at great length and that is as it should be, but the important thing is that the preparatory work done at Fraternity and Regional levels throughout Australia and New Zealand will bear fruit. If we approach the debate in the way that we have done in the past, when we started with nothing and came up with Constitutions, then we will come out of this Congress with an Interim Way of Life, until such time, as the Rule comes from Rome.

"I hope that from this Congress we will again renew the vigour that has come into the Third Order in the last few years. That the Third Order of St. Francis will become recognised in this country, as it is in others, as a force for good and as a body of people dedicated through St. Francis to God. As people who are prepared as laymen and laywomen to play their part in the community at large — in their homes and in everything they do — particularly in the life of the Church.

"The Third Order of St. Francis is a Way of Life, not a prayer society. It is hoped that as we meet to consider the questions arising, that each and every one of us will join in, will take part in the discussion. That those delegates whose responsibilities are to participate, can return to their fraternities with the knowledge that all have worked together and have taken part in a Congress which has done something positive for the good of the Church in Australia and for the Third Order of St. Francis as a whole." ⁶⁴

Highlights of the report from the Provincial Executive were:

1. The work done prior to the Congress on an interim Way of Life: "The Provincial Executive decided to call for suggestions from Fraternities and Tertiaries as to the best way of setting out a draft 'interim way' which could fill in until a new Rule is completed in Rome. It was thought that if all views were obtained early we could distribute them and perhaps come up with a workable draft for discussion at the Congress. The 17 points emanating from the 1969 Assisi meeting were circulated and helped form the basis of discussion. A special steering committee was co-opted and acting as a sub-committee of the Executive, this body subsequently sifted all the proposals and has put together the submissions that this Congress will discuss later on." ⁶⁵

⁶⁴ Report of 1973 Congress.

⁶⁵ Ibid.

2. Meeting of the full Provincial Council: "One meeting of the full Provincial Council was called in February 1972. This attempt to hold a meeting once a year revealed a weakness in our organisation in the fact that only N.S.W. and Victoria were able to be represented. This is a vital area to which the new Provincial Council must give its attention in order to consolidate the overall organisation of the Third Order, so that regions may finance the sending of a delegate to represent them at the Provincial Council meeting. Perhaps Regional Councils could look to this in appointing delegates to future meetings. These delegates must be kept current as Regional personnel changes throughout the year." ⁶⁶
3. Conclusion: "The Provincial Council believes that the Third Order of St. Francis now has a Provincial structure that is workable, that gives us an opportunity of operating as a national body and, given time, that will become a moving force in the lay movement of the Church. We believe that a consolidation and strengthening of the Provincial body, Regional Councils and ourselves will continue. We still look forward to closer liaison between us, but even now we feel that the Third Order is a much closer and more co-operative organisation than it was six or seven years ago.

"The job of the Third Order is to weld everybody together — to try and make one big organisation from an organisation which is naturally loose. That has always been the form of the Third Order — an organisation in which each fraternity has its own individual character, but arising from these individual bodies we have one body which can talk for us when the important issues arise. That is the way in which we see the work of the Provincial Council, and we hope that we have done what has been required of us by you, the Tertiaries.

"Many thanks to Fathers Leonard Gleeson O.F.M. and Joseph Oudeman O.F.M. Cap., for the work they have done and for the assistance and support they have given to the Prefect and the Executive in conducting Provincial Council affairs." ⁶⁷
The Sunday afternoon of the Congress "was devoted to business sessions, in which voting was restricted to the delegates from the 28 fraternities represented.

"The interim Way of Life proposed to the Congress by the Provincial Council was adopted after some discussion and several amendments, as were the accompanying guiding principles."

"Nominations for Prefect and five Councillors for the Provincial Council were then called and the election proceeded. Br. Peter Keogh

65. Ibid.

66. Ibid.

was re-elected Prefect. Srs. Sue White, Helen Britton, Tina Watson and Brs. Jack Walsh and Mark Day were elected Councillors.”⁶⁸

At the first meeting of the new Provincial Executive the role of the Provincial Council was discussed and the following outline was provided:

1. Inspirational (requiring study on the part of the body);
2. Informational (disseminating information of vital importance);
3. Administrative;
4. Organisational;
5. Legislative (more particularly in the field of interpretation);
6. Supply.

“As a result of this discussion it was thought the Executive might experiment with more frequent meetings and thus leave time for spiritual development over and above that obtained by fraternity life. It was therefore decided, that at the next meeting a Mass would be incorporated.”⁶⁹

APPROVAL OF THE INTERIM WAY OF LIFE:

“Letters from Frs. David Retana and Leon Bedrune were read and tabled. The Fathers commented on our Interim Way of Life.”⁷⁰ Several amendments were suggested and these were discussed and accepted by the Executive.

In December 1973 a letter from the Assistants General for the Third Order was received, granting approval to the interim Way of Life as amended. The text of the letter is as follows:

Rev. Leonard Gleeson,
National Assistant,
Australia.

Secretariat of the
Assistant Generals TOF,
Via Merulana 124,
Rome 00185 Italy.

Reverend and dear Father,

After studying the replies of the Sacred Congregation of Religious and Secular Institutes dated July 17, 1969 and July 11, 1970, which treat of the “aggiornamento” of the Rule, the Constitutions and the Ceremonial of the Lay Third Order of St. Francis, and guided by the directives given in these replies, we give our temporary approval to the “Way of Life for Lay Franciscans of Australia and New Zealand”, according to the norms and within the limits fixed by the Motu Proprio “*Ecclesiae Sanctae*” (11, 6) and the responses referred to above.

In giving temporary approval to the “Way of Life for Lay Franciscans” we hope that its observation and its ideals will result

67. Franciscan Newsletter, May, 1973.

68. Provincial Executive Meeting 13.4.1973.

69. Provincial Executive Meeting 18.5.1973.

in the spiritual good of our beloved Tertiaries until the definitive Rule is promulgated.

Given in Rome, November 8, 1973.
Fr. Constantine Koser, O.F.M., Min. Gen.,
Fr. Vitalis Bommarco, O.F.M. Conv., Min. Gen.,
Fr. Paschalis Rywalski, O.F.M. Cap., Min. Gen.,
Fr. Ludovicus Secundo, T.O.R., Min. Gen. ⁷¹(70).

THE 1976 CONGRESS:

On April 20th, 1974, a full Provincial Council meeting was held. At this meeting it was decided to hold the next Congress in early 1976. At a later meeting it was decided that it would be held over the long weekend in January, at "Maryfields" Campbelltown, with the theme "Franciscan Spirituality and Fraternity."

In the early part of 1975 a Basic Text for the proposed Rule was received from Rome. It was recommended that each Region review and comment on it for the Provincial Council's submission to Rome by the end of September 1975.⁷² A Committee was formed to collate and finalise the Province's submissions and recommendations on the Basic Text.

As planned the 7th National and 4th Interobediential Congress took place at "Maryfields" from 23rd to 26th January 1976.

In his opening address, the Prefect, Peter Keogh, commented on the appropriateness of holding a Congress in the "remembrance year." "1976 is the 750th Anniversary of the Death of our Holy Father Francis. We aim to make the year a memorable one with this anniversary as our guide. We of the Third Order are fortunate that we start the 'remembrance year' with our Provincial Congress, and it is for this reason that we have decided that the format this time will be more on the spiritual values and ideals of our Franciscan vocation than on the organisational."⁷³

For the first time, at this Congress the various Regional Councils were asked to prepare segments for the Congress.

On the Saturday morning "the first session called 'Love of the Scriptures' was prepared by the Victorian Tertiaries and presented as three papers by Fr. Nicholas Warne, O.F.M., Regional Commissary; Sr. Maria, Poor Clare of "Bethlehem" Convent; and Mrs. Aileen Wilson, Melbourne Tertiary.

"After lunch the Western Australian program 'How St. Francis Applied the Scriptures' was presented by Mrs. Stella Carmody, ably assisted by Miss Joan Flory and Fr. Thomas Pearson, O.F.M., Regional Commissary. Queensland Tertiaries led by their Regional Commissary presented a prayer

70. Franciscan Newsletter, March, 1974.

71. Provincial Executive Meeting 12.7.1975.

72. Report of 1976 Congress.

session entitled 'Franciscan Prayer', using a film and slides to strengthen the spoken word.

"Sunday got underway with 'Fraternity' presented by South Australian Tertiaries, Mrs. Jan Ruff and Mr. and Mrs. Lionel Brewin. Sunday, organised by the N.S.W. Regional Council, was a day for visitors." ⁷⁴

On Monday the General Business session was held. "Peter Keogh was re-elected Prefect, Helen Britton, Mollie Garrety, Mark Day, Rose Smith and Gloria McRae were elected to the Council. It was decided the Capuchin and Conventual obediences could nominate an additional member to the Executive: Tina Watson being nominated for the Capuchin Obedience." ⁷⁵

The report of the Provincial Executive covering the three year period since the last Congress was presented by Peter Keogh. It was noted that in the three years fraternities had "been established in Bendigo, Caulfield (both Victoria), Belmore, Plumpton and Kellyville (all N.S.W.)." ⁷⁶

With 1976 being the 750th anniversary of the death of St. Francis, it was proposed that celebrations be held throughout the year. Representatives of the three First Orders "had met in early February and decided that Franciscans (Friars, Sisters and Lay Franciscans) should gather together in prayer and thanksgiving in different Franciscan Houses from the months of May to September inclusive. These prayerful gatherings would culminate with a Public Mass on or about the feast of St. Francis centred on the Transitus. Preparation for these Prayer Meetings would be carried out by the various branches of the Franciscan family. (Capuchins, Conventuals, O.F.M.'s, Franciscan Sisters and the Third Order.)" ⁷⁷

In February 1977 a full Provincial Council meeting was held. One of the items on the agenda was to "elect a delegate to the International Council of the Third Order." This is an extension of what we are trying to do on the Provincial level. To create contact and understanding between groups on the international level, and in our case this will be done mainly through the written word. Our Provincial Council must keep a close liaison with this new International Council so that we may better become a force for good throughout the whole Catholic Church and so that we might learn from others their ways and perhaps let them learn a little of our ways and our own Australian Franciscan Charism.

"After the reading of the report Br. Prefect stated that the Provincial Council had had regular correspondence with the World Council of the Third Order through the fine efforts of Br. Jack Walsh until his resignation from the Provincial Council last January (1976). Since that time Br. Prefect

73. Franciscan Newsletter, February, 1976.

74. Ibid.

75. Report of 1976 Congress.

⁷⁷ Provincial Executive Meeting 18.2.1976

had taken over this correspondence." Peter Keogh was elected unanimously hi a secret ballot. ⁷⁸

In February 1978 it was proposed that the next Congress be held in January 1979 at Campbelltown, and this was later confirmed. It was also decided that "the theme of the Congress would be 'Our Interim Way of Life'. Each Region was asked to prepare a segment of the Congress on a particular section of the interim Way of Life so that the Tertiaries may obtain a deeper understanding and a stronger love of our Rule." ⁷⁹

On June 24th, 1978, Pope Paul VI formally approved the new Rule for the Third Order of St. Francis. Two things stand out in this Rule: firstly, our name has been changed to Secular Franciscan Order; and secondly, the main responsibility for the running of the Order has been placed squarely on the shoulders of the members of the Order.

In November, 1978, a copy of the Rule in Latin and Italian was received. A provisional translation was made by Fr. Gerard Bushell, O.F.M., editor of the Franciscan Newsletter. This translation was made so that a copy of the Rule could be made available to the delegates at the January Congress. The delegates would then take this copy back to their Fraternities so that discussion and implementation of the Rule could begin. The official translation has now been received and distributed to all members.

Talks given at the Congress, although based on the interim "Way of Life", provided a starting point for discussion on the Rule, as they dealt with the essential spirit of the Order and our way of life.

77. Provincial Executive Meeting 5.2.1977.

78. Provincial Executive Meeting 15.2.1978.

APPENDIX 1

THE INTERNATIONAL COUNCIL OF THE THIRD ORDER:

In October 1967, the Third World Congress of the Lay Apostolate was held in Rome. Tony Young, who was then Prefect of the N.S.W. Regional Council, had been delegated to the Congress by the University Catholic Federation of Australia, and consequently he also represented the Australian Third Order at the Congress. (1).

In Rome, a meeting of Franciscan Tertiaries attending the Lay Apostolate Congress was arranged. One of the topics discussed was the possibility of an international Interobediential Third Order.

The meeting was adjourned for a few days, and then reconvened at the Franciscan Curia. "The Commissaries General of the Capuchins and the Third Order Regular arrived. The Minister General of the O.F.M.'s, Fr. Constantine Koser, O.F.M., came." Discussion continued and "they reached a decision to set up an international liaison of the four obediences of the Third Order. Its members would be those tertiaries who were then present.

"This decision was taken in the presence of three of the four Commissaries General. It was approved on the spot and was immediately effective."

Over the next two years this "international liaison" group was to work out "what should be done to set up an International Third Order Council to merge the four Third Order families. In particular, and this is very important, it will establish a formal relationship with the Council of the Laity. The Third Order voice will then be heard in relation to any matters concerning the laity at the universal level. This was perhaps the most important item of the whole program." (2).

Initially the Capuchins were not in favour of such a Council, but in May 1971, the International Council of Capuchin Tertiaries held a meeting in Rome. Jack Walsh was the official representative from Oceania for this meeting. At the time he was also the Capuchin representative on the Provincial Executive, and the Executive's senior Vice-Prefect.

"The agenda of the International meeting included a survey of the Third Order in various areas according to reports to be read by Councillors. The meeting studied the place of the Third Order within the Church and the world, including reasons for its existence, its effective presence and activity." (3).

"The meeting voted in favour of the Interobediential Secretariat. It also recommended to the First Order Capuchin the dissolution of the Capuchin International Council as contrary to the Interobediential unity." (4).

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(1) Franciscan Newsletter, July, 1967.

(2) Franciscan Newsletter, January, 1968.

(3) Provincial Executive Meeting 16.4.1971, and Franciscan Newsletter, July, 1971.

(4) Provincial Executive Meeting 23.7.1971.

On the Feast of St. Francis 1973, the establishment of the World Council of the Third Order "was officially approved by the Ministers General of the four Franciscan families: Frs. Constantine Koser, O.F.M., Vitale Bommarco, O.F.M. Cony., Paschal Rywalski, O.F.M. Cap., and Ludovico Secondo, T.O.R.

"There are approximately 30 countries represented on the Council by one or more members for each. The Australian-New Zealand representative is Jack Walsh, Prefect of the Leichhardt English Fraternity, Sydney, and vice-Prefect of the Provincial Executive.

"The purpose of the World Council is to unite all third Order members or Secular Franciscans into one family, governed by a single intraobediential organisation charged with the management and spiritual assistance of the Secular Third Order of St. Francis.

"This Council, which offers itself in an assisting rather than a competitive sort of way, shall be required to assist the National Councils and the tertiaries to acquire a more deeply felt communitarian awareness, as well as a broader view of the Secular Fraternity.

"The World Council has already planned a work schedule and this includes: establishment of effective relations with the National Councils; the imbuing of different cultural areas with a feeling of universality and brotherly communion; the setting up of links with the commission working on the new Rule." (5).

APPENDIX 2

CANADA BORROWS OUR CONSTITUTION:

"Franciscan Tertiaries in Canada adopted Australia's Third Order Provincial Council Constitution after a series of meetings in Montreal. Representatives of the Provinces and Regions of the Third Order of St. Francis within Canada were present."

"The meetings were held to plan the formation of a Canadian Federation in accordance with the motion at the Assisi Congress concerning the institution of National Councils."

"For some time, Mr. Young, the Provincial Secretary of our Australian Council, has been in constant touch with Mrs. Pomana Pefanis, who chairs the Canadian Committee. Mr. Young had sent her a copy of our Constitutions."

"The following items appear in the minutes of the Montreal meetings: 'Mrs. Pefanis read the points of unity agreed upon by the Australian-New Zealand National Interobediential Third Order Council, and these were used as a basis for our discussion.'"

"All those present had before them a copy of the "Constitution for a Provincial Council Third Order of St. Francis, Australia-New Zealand," consisting of 11 Items. Changes were made to suit our conditions, and were voted on unanimously, with the exception of Item 9, which reads: "At least one member of each Obedience shall be a member of the Provincial Executive if nominations are forthcoming from each Obedience." This Item was deleted.

"Commenting on Canada's adoption of Australia's Third Order Constitution, Mr. Young said: 'The very important principle agreed on earlier this year in Sydney, that Councils and Executives are to serve Fraternities, not to govern and rule them, has been promoted to third place.'"

"There is no doubt a strong affinity between us and our Canadian Third Order friends. The fact that their experience has led them to share our viewpoint as to an appropriate form of organisation verifies this."

"Those Tertaries who agonised in Sydney over the proper form of Constitution can take credit for a contribution to the welfare of the Order. They can do this to a greater degree than they contemplated. " (1).

(1). Franciscan Newsletter, November, 1971.

APPENDIX 3
BELLARY TRUST FUND:

At the 1973 Third Order Congress, Bishop Ambrose Yeddanapelli, O.F.M., of Bellary, South India, gave an address on the development work being done in his diocese. At the end he appealed for prayers and a "bit of encouragement from friends who assure us that they are interested in our work." (1).

As a result of this a decision was made at the Congress to support Bishop Ambrose. The Provincial Executive opened an appeal to raise money for the Bellary diocese.

During 1974 a cheque for \$500 was sent to Bishop Ambrose, who acknowledged with a "letter of deep appreciation and gratitude." A report in the minutes of the Provincial Council Meeting held on 12.7.1975, says: "In the 12 months since our appeal for Bishop Ambrose was opened we have raised \$1,751.00. The Bishop has received \$1,500 and has asked me to thank everyone who has contributed and to tell them that they will be in the prayers of his Diocese. He is keeping our money aside until he has enough for a Chapel."

"At their recent Provincial meeting the friars decided that they would match dollar for dollar all the monies raised by the Tertiaries for Bellary." (2).

Although a further \$500 was sent to Bishop Ambrose early in 1967, it seems that the Fund is now languishing.

(1) Report of 1973 Congress.

(2) Report of 1976 Congress.

National Council Note 2018: Bishop Ambrose was the 3rd bishop of the Diocese of Bellary, Bangalore INDIA from (1963 -1992).

APPENDIX 4
PROJECT ADOPTION:

In September 1971 a scheme for adopting destitute Indian Tertiaries and their families was announced. "The scheme entails a regular monthly remittance of \$5 to provide the bare essentials of life for one poor family." (1).

Twelve months later it was reported that Australian Tertiaries were sponsoring 35 destitute Indian families. During the appeals first financial year \$1,234.50 was raised for Project Adoption. (2).

At the 1973 Third Order Congress, Tony O'Shea outlined the institution of Project Adoption and its method of functioning.

"Instituted by Alan Ouimet, T.O.S.F., of New York, U.S.A., who made contact with the Third Order in Trichur, Kerala State, India, and learnt of great numbers of our fellow tertiaries living in extreme poverty, Project Adoption was launched in America in January 1971."

"A plan was conceived whereby individual .tertiaries, groups of tertiaries or a fraternity could contribute \$5 per month to 'adopt' the family of a destitute tertiary in Trichur. The families selected are so poor that this approximately doubles their monthly income. A more personal touch is given by sponsors receiving personal details of their adopted family and letters pass between sponsor and family."

"The apostolate has become a truly international one of almost 400 sponsors, 40 of whom come from Australia. Administration of the Apostolate in this Province is in the hands of Vin Caruana, T.O.S.F., and Tony O'Shea, T.O.S.F., both of Sacred Heart Fraternity, Kew, Victoria. They receive the monthly contributions into a special bank account and remit them in a lump sum each month to India." (3).

"At the 1976 Third Order Congress, the Victorian Regional Council reported: "Project Adoption families of Franciscan Tertiaries living in the Kerala State, Trichur Diocese, India, has continued and 55 families are now being assisted by Tertiaries in our Province. Some families are now able to support themselves and have requested that other more needy families be assisted, and the group allotments have been adjusted accordingly." (4).

(1) Franciscan Newsletter, March 1972.

(2) Franciscan Newsletter, September 1972.

(3) Report of 1973 Congress.

(4) Report of 1976 Congress.

REGIONAL COUNCILS

INTRODUCTION:

The Regional Councils as we now know them were formed as a direct result of the recommendation passed at the 1962 National Congress: "That Regional Councils be established amongst the Fraternities of each State." However, Sydney and Melbourne, at least, did have occasional corn-combined meetings of Fraternities from the early 1940s, and perhaps even earlier. After the establishment of World Third Order Day in 1953 Fraternities also combined for this day of celebration.

N.S.W. REGIONAL COUNCIL:

"Sunday, 5th November, 1944, was a momentous day in the history of the Third Order of St. Francis in Australasia. On that day the Councils of the various Fraternities established in Sydney, held a combined meeting in St. Charles' Assembly Hall, Waverley. Brother W. H. Thom, Prefect of the Waverley Fraternity, presided, and the Commissary Provincial, Rev. Fr. Thaddeus Durnin, O.F.M., together with Frs. Bernard Nolan, O.F.M., and Henry Brady, O.F.M., attended." (1).

(1) The Crusader, December, 1944.

Councillors from Waverley, Edgecliff, Paddington, Concord and Manly Fraternities attended.

“Brother Thom welcomed to Waverley the Tertiaries who had showed such good spirit in coming from long distances to attend the meeting. He drew attention to the fact that the first and foremost Tertiary activity is the sanctification of the individual so that by right living he might become a shining light in the Church of God; at the same time the secondary activities as set out in the Statutes (2) are not to be neglected.

“Rev. Fr. Thaddeus addressed the Councillors expressing the desire he had held for the past two years to see representatives of each of the Fraternities in the various States gather together and discuss in common the problems affecting the Third Order. He also said it gave him great pleasure to be able to be present at this first joint Council Meeting. He wishes to see all five fraternities marching ahead together, not some going ahead and others lagging. He expressed his hope that the present meeting would result in unity and stability. He said that the day is not far distant when, not only in N.S.W., but throughout Australia there will be a joint meeting of all — even of isolated tertiaries — so that we may have what the Popes have so earnestly desired, a really nation-wide Third Order Convention.” (3).

It was decided at this meeting that Waverley Fraternity would be the central depot to supply the requirements of the other Fraternities. Other matters discussed included annual retreats, tridiums and visits by friars to non-Franciscan parishes.

It was proposed to hold another meeting at Paddington in 1945. This meeting was duly held at St. Francis' Hall, Paddington, on Sunday 25th November 1945. Tertiaries representing the Fraternities of Paddington, Edgecliff, Concord, Manly and Waverley attended. Fr. Sylvester Campbell, O.F.M., acting Commissary Provincial of the Third Order (Fr. Thaddeus Durnin, O.F.M., had become ill during the year), and Fr. Mark Connaughton (Spiritual Director of Paddington Fraternity) also attended.

“Various matters bearing on the welfare of the Third Order were under discussion, and it was decided that a central executive committee should be formed which would act as a national distributing centre. Amongst other things consideration is being given to the question of the best means of providing contact between the Fraternities or their members and isolated Tertiaries.” (4).

The possibility of setting up a special fund to pay the travelling expenses of the Commissary Provincial when visiting isolated Tertiaries was also discussed.

A third meeting of the State Council was held on 9th January, 1946. Waverley, Edgecliff, Concord and Paddington Councillors attended. As Fr.

(2) The local rules for government of Third Order in Australia, as approved by the Minister Provincial in 1943.

(3) The Crusader, December, 1944.

(4) The Crusader, January-February, 1946.

Thaddeus was still ill, Fr. Sylvester Campbell again stood in for him. At this meeting a retreat programme for the year was formulated. This included a retreat for women, and a similar one for men if it was found feasible; a combined retreat; and individual Fraternity Triduums or Retreats associated with the annual Visitation. The date of the next meeting was not decided as Fr. Sylvester, who had been transferred to Kew, Victoria was uncertain of his movements.

There is no record of any further meetings of the State Council, so presumably, it lapsed, at least at the official level. Most probably meetings of the combined Fraternities were occasionally called to discuss particular projects — as happened to bring about the 1962 National Congress.

The next official meeting was that held on 19th September 1962, following the recommendation of the National Congress that Regional Councils be established. This meeting was to discuss the formation of the N.S.W. Regional Council. Present at the meeting were the Commissary Provincial, Fr. Roger Pearson, O.F.M., and representatives from Edgecliff, Concord, Christus Rex, Paddington, Robertson and Waverley Fraternities.

“The following matters were discussed at the meeting:

1. The work of the Regional Council. The Regional Council should be responsible for:
 - a. Regional Congresses;
 - b. World Third Order Day;
 - c. “Public Relations”;
 - d. Common Apostolic undertakings;
 - e. Supplies for the Fraternities.
2. The Constitutions of the Regional Council.
3. Finance.”

It was decided to have the first meeting on the last Friday of November, 1962. This would allow Fraternities time to elect delegates for the Regional Council. The delegates would be the Prefect of the Fraternity and one of the Councillors.

The first meeting was, in fact, held on 7th December 1962. At this meeting, and the next meeting in February 1963, various constitutional points were discussed and clarified.

“It was suggested by Fr. Roger, and agreed by all present, that a permanent secretary be appointed, such a person not to have voting rights. The position with respect to the terms of office of delegates was clarified: the Prefect to be a delegate for three years, but the Councillors to be re-appointed by the Fraternity Council annually. A levy of £5 is to be placed on each Fraternity for the financing of the Regional Council. (5).

“A copy of the minutes of all Regional Council meetings is to be forwarded to each member of the Council to permit presentation and discussion

(5) Minutes of Meeting held 7.12.1962.

at the Fraternity Council meetings prior to the next Regional meeting. The date and time of the next meeting to be noted therein." (6). Discussion was also held on the reprinting of the Manual, and the possibility of the Regional Congress.

The first office-bearers for the Regional Council were:

Prefect: Br. Hanley
Vice-Prefect: Br. Hollingdale
Treasurer: Br. Lovell
Sr. Nancy Treacy was co-opted as Honorary Secretary.

In 1964, the N.S.W. Regional Council took over responsibility for Third Order Supplies, and the Supplies in Melbourne at the time were transferred to Sydney. Later, the Provincial Council took over this responsibility.

On the weekend of 16th and 17th May 1964, a Regional Congress was held, with the theme "Franciscan Poverty and Tertiary Moderation." The Congress was attended by 400 Tertiaries. "Three excellent papers were read, and a lively discussion attempted to give some everyday meaning to "living moderately", which is the basic theme for the Third Order Rule." (7).

Following this Congress there was discussion on the possibility of having a day of talks and discussions at regular intervals. This was first tried at the World Third Order Day celebrations for that year. It was very successful so for several years this format was followed on World Third Order Day, and also on one other day during the year, usually in April. Talks and discussions on these days ranged over a wide variety of subjects, including the Documents of Vatican II; understanding, witnessing to and making known the Gospels; the Family; Loving our Neighbours; the Encyclical "*Populorum Progressio*", and the Third Order Apostolate.

In 1968 an Ecumenical World Third Order Day was held. "The reaction from visitors was most favourable." The celebrations were held at Waverley, and clergy and laity from the non-Catholic denominations near Waverley were especially invited and all major Christian branches were represented. (8).

Over the years the Council has supplied books for the Lay-Missionaries working on the Franciscan Mission at Aitape, Papua New Guinea, and also played a large part in organising the annual New Guinea Mission Fair to raise money for Aitape. When it was decided to no longer have the Fair, many Tertiaries undertook to do voluntary work in the Mission Shop. Individual Fraternities had for many years prior to the setting up of the Council been sending parcels of food and other goods to the Mission, and this work continued.

(6) Minutes of Meeting held 22.2.1963.

(7) Franciscan Newsletter, July, 1964.

(8) Franciscan Newsletter, January, 1969.

Tertiaries have also been active in the Freedom from Hunger Campaigns, both on the educational side and in helping with the Door-Knock Appeals.

For several years Communitarian Retreats were held at Campbelltown — these attracted people from every branch of the Franciscan family. However, these are no longer held, and two retreats are now held each year at "Mt. Alverna" Retreat House at Wahroonga for the Tertiaries. These Retreats are combined.

In 1975, a one-day Regional Convention was held. Its theme was "Prayer and Penance", and it was arranged as a special way for the Tertiaries of the N.S.W. Region to participate in the Holy Year renewal called for by Pope Paul VI. More than 200 Tertiaries attended. Three talks were given: on Prayer, on Penance, and on Confession. (9).

During the 750th anniversary of the Death of St. Francis Celebrations in 1976, the Tertiaries were very much involved. August was set aside as the month to consider St. Francis' love for the Eucharist, and the Tertiaries were given the responsibility of organising the functions for the months.

In 1978 a Regional Newsletter was started. It comes out three or four times a year and a copy goes to every Tertiary, those in Fraternities and those who are isolated.

VICTORIAN REGIONAL COUNCIL:

As in Sydney, the Melbourne Fraternities had held some inter-fraternity meetings during the 1950s, and perhaps earlier. At some of these meetings plans to set up a Third Order Centre were discussed. Then, in 1958, a committee consisting of two representatives from each of the four Melbourne Fraternities — St. Augustine's, Kew, Box Hill and Fitzroy — was set up. This committee was responsible for the running of the Third Order Centre which was opened on 6th July, 1958. The Centre was then situated at 81 St. Vincent's Place, South Melbourne.

"The ceremony was conducted by Rev. Monsignor Hannan. The house was loaned by a Tertiary (Miss Eva Fitzgerald), it was in need of many repairs: these were done by a few Tertiaries, particularly by Brother N. Sherry and Brother and Sister C. Prichard, also another Brother from the Sacred Heart Fraternity. Because of the expenses incurred in putting the house in order and maintaining it, there was no rent. The Centre was used by the four Melbourne Fraternities under the direction of Fr. Ambrose Ryan. Lectures were given, film nights held, also social gatherings. There was accommodation for two or three resident people there, and the late Mrs. O'Shea, a Tertiary, was the housekeeper there. The devotion of the Guard of Honour of the Immaculate Heart of Mary, also collections for the Franciscan Mission, were organised in the Centre.

(9) Franciscan Newsletter, July, 1975.

"When Eva Fitzgerald died (in 1961 or 1962), the house reverted to her family, but £500 was donated to the Third Order for the renovations which had been effected there. With this money, the Third Order men converted the coachhouse at "La Verna" into a new Centre." (1). This work began late in 1962.

One of the early activities at the new Centre was a series of talks on "Scripture for Layfolk", given to the Tertiaries by Fr. Angelo O'Hagan, O.F.M., Professor of Scriptures at St. Paschal's College. (2).

Between April and August in 1964, "lectures were given at the Centre on alternate Friday evenings . . . The two principal speakers were Fr. Vianney Keane, O.F.M., who gave an outline on Franciscan Spirituality, and Fr. Angelo O'Hagan, O.F.M., who spoke on current Scriptural problems. Among occasional speakers the Hon. G. Reid, M.L.A., addressed Tertiaries, and Sr. Callistus from Notre Dame de Sion Convent, Box Hill, spoke on Judaism." (3).

It was in 1964, following the celebrations to mark the 75th anniversary of the founding of the Third Order in Melbourne, that the meeting was held which drew up the Constitutions which changed the Third Order Centre Committee into the Victorian Regional Council. They still ran the Third Order Centre, and their activities continued along the same lines.

These activities covered a wide range: the making of Mass Vestments (36 sets were completed between 1958 and 1960), Benediction sets, and children's clothes for the New Guinea Mission; a despatch centre for these articles, and others, which were destined for the Missions; an office for the Guard of Honour of Our Lady as well as for the Third Order; a lecture hall; a film theatre; and a centre for the saving and preparing of stamps for the market, to raise money for the Mission. Other fund-raising activities for the New Guinea Mission included concerts, film evenings, promotion of the Franciscan Missionary Union and the 500 Club, and assisting in, and donation of goods to the Franciscan Mission Shop. Some of these activities are still being carried on. Some Tertiaries were also involved in providing food for destitute men, and contributing money to destitute families in India.

Soon after the formal establishment of the Regional Council, the Victorian Regional Congress was held on October 3rd and 4th, 1964. This Congress took the same theme as the recently held N.S.W. Regional Congress: "Franciscan Poverty and Tertiary Moderation." Two of the papers presented were the same at both Congresses: the paper read by Fr. Campion Murray, O.F.M., on "Franciscan Poverty," and that read by Fr. Campion Murray, O.F.M., on "Poverty and the Sacred Scriptures." Fr. Hilton Deakin,

(1) "Foundation and Progress of St. Augustine's Fraternity 1889-1977" by Teresa Graham.

(2) Franciscan Newsletter, November, 1963.

(3) Franciscan Newsletter, September, 1964.

National Council Note 2018: Later Bishop Hilton Deakin Phd. DD Auxiliary Melbourne.

from the staff of St. Patrick's Cathedral, and Spiritual Assistant of St. Augustine's Fraternity, presented a paper on "Poverty and the Modern Tertiary." Questions arising from some of the papers aroused a very lively discussion. A formal question time was also held, and this proved interesting and fruitful. (4).

At the Congress, which was attended by more than 200 Tertiaries, Fr. Bernardine Bradbury, O.F.M. (Vice-Commissary of the Third Order in Victoria) preached at the opening Mass, and extended a warm welcome to three Tertiaries from N.S.W., and two members of the Dominican Third Order.

In early 1967 the Third Order Centre was moved to Francis Street, Melbourne, by Fr. Angelo O'Hagan, O.F.M. It was housed on the rented second floor of a building owned by the St. Vincent de Paul Society. "It hadn't been used for four years, so many weekends were sacrificed by local tertiaries who undertook to clean, paint, fix the plumbing, install sinks and repair windows." (5).

Soon after moving into these new quarters the Third Order Centre became the venue for a series of talks on Ecumenism. Fr. Christopher Goulding, O.F.M., acted as Chairman for the series. The first lecture was given by Fr. Nicholas Warne, O.F.M., who "gave an outline of ecumenism from Vatican II." He encouraged us to concentrate on all we held in common with other Christians, for example, our sharing in grace, veneration of the Scriptures, Baptism and other Sacraments, and the bonds of faith, hope and charity.

"Fr. Cormac Nagle, O.F.M., discussed the work being done by the Ecumenical Commission in Melbourne Archdiocese . . ." A Catholic layman, Major John Coen, described "Some Experiments in Ecumenism'." The Rev. Thomas, a Methodist Minister, spoke on "A Methodist looks at Ecumenism." (6). Other speakers were Fr. Christofis of the Greek Orthodox Church, and Professor Yule of the Presbyterian Church. This series was followed by another series on the Assimilation of Migrants.

During the Australian visit of the O.F.M. Minister General, Fr. Constantine Koser, O.F.M., in 1968, over 300 members of the Franciscan family attended a gathering which he addressed. "He reminded Tertiaries that unlike most congregations in the Church, the Third Order is not conditioned for any specific work. Its character is drawn from the personality of St. Francis, so manifold and rich that it has attracted followers for 700 years. He urged us to carry this spirit of St. Francis, which is that of the Gospels, into every sphere of our lives. Fr. Constantine imparted his blessing and the function concluded with supper provided by the Kew and Fitzroy Fraternities." (7).

(4). Franciscan Newsletter, November, 1964.

(5). Franciscan Newsletter, July, 1968.

(6). Franciscan Newsletter, July, 1968.

(7). Ibid.

On Friday, 18th October, 1968, an open forum on the Third Order was held at the Third Order Centre. Two speakers, Eileen Thomas of St. Brigid's Fraternity, Fitzroy, and Bill Clementson of St. Augustine's Fraternity, Melbourne, spoke on "two different but complementary approaches to the aim of the Third Order, one emphasising the prime necessity of developing a personal love of Christ and the other extending this obligation to the love of our neighbour. Nearly three hours' discussion arose from the talks." (8).

On Pentecost Sunday, 1969, twelve Tertiaries presented themselves as a group of voluntary collectors for "Austcare." They worked in conjunction with the Methodist Church, and on that occasion raised \$150. Every year since then a group has participated. (9).

For World Third Order Day 1969, "Melbourne Tertiaries invited 14 Anglican Companions of St. Francis to be their guests of honour. They attended Mass concelebrated at St. John's Church, East Melbourne." (10). In return the Regional Councillors were invited to a meeting and function at St. Paul's Anglican Cathedral.

Also during 1969 a series of taped talks by Mother Kathryn Sullivan, a noted Biblical Scholar, were played at La Verna Retreat House. These playings were followed by an open forum on the subject. An open forum was also held after the Interobediential Third Order Congress in 1969, to discuss the Resolutions passed at the Congress.

During a series of lectures entitled "Five Years After Vatican II: How Much do we Know About the Documents?" talks were given on "The Church", "The Church in the Modern World", "The Liturgy", "The Eucharist as Practised", "Apostolate of the Laity", and "Freedom of Conscience." The speakers were Frs. Christopher Goulding O.F.M., Cormac Nagle O.F.M., Nicholas Warne O.F.M., and Hilton Deakin, Ph.D.

Tertiaries were encouraged to attend talks at Melbourne Town Hall, which were organised by the Human Life Research Foundation, given by Professor Liley and Dr. Dunn from New Zealand, Dr. Cleary from South Australia, Mr. Traill Lawyer of N.S.W., and Mrs. Charlesworth of Victoria, to educate people on the evils of abortion. Petitions were signed and sent to Federal and State Parliamentarians to express the Christian attitude on abortion. A petition was also circulated in conjunction with the Methodist Church to stop the spread of Massage Parlours in the State.

The Council promotes the extension of the Third Order and Councillors have assisted with the erection of new Fraternities at Caulfield and Bendigo. At Springvale, Fr. Maurice Hayes, O.F.M. Cony., was visited and a group of people interested in Franciscanism and a Way of Life based on

(8). Franciscan Newsletter, January, 1969.

(9). Franciscan Newsletter, July, 1969 and "Foundation and Progress of St. Augustine's Fraternity: 1889-1977"

by Teresa Graham.

(10). Franciscan Newsletter, January, 1970.

the Gospel of our Lord Jesus Christ, were invited to form a Fraternity. A Council was formed at the end of 1978.

An invitation was extended to St. Anthony's Fraternity, Hawthorne, and the Fraternity at North Altono, to attend Regional Council Meetings. Regional Newsletters are sent out to encourage participation in Fraternity and Regional activities.

Other areas in which Tertiaries are involved are assisting with the staffing of "La Verna" Retreat House; helping the Committee which is responsible for raising funds for the education of Franciscan priests and brothers; Project Adoption, a scheme whereby Tertiaries adopt a Tertiary family in South India, is organised and administered in Australia by Victorian Regional Councillors, who have also promoted the project throughout Australia; a picnic for visually handicapped children which has been held annually since 1969; and a musical group which entertains children at St. Anthony's Home, and the elderly citizens at the Little Sisters of the Poor Home.

During the 40th International Eucharistic Congress, held in 1973, a Sydney Tertiary, Michael Kingston, displayed international paintings and prints of Our Lady and set up a Gallery. Regional Councillors continued staffing the Gallery for three years, until the occupational lease for the building expired. During this time a Rosary Crusade was organised, with the Rosary being recited each day at 3 p.m. On special feasts of Our Lady there was a public recitation of the Rosary in the City Square.

"In 1976, in preparation for the 750th anniversary of the death of St. Francis, we had the opportunity of attending several days of prayers, recollection and sharing at "La Verna," Kew, St. Paschal's College, Box Hill, St. Damian's Poor Clare Convent, Bundoora, and "Ave Maria" Franciscan Missionaries of Mary Convent, Essendon.

"These days of recollection concluded with a paraliturgy, a wonderful afternoon of reflection on St. Francis, "Man of God"; St. Francis "a Catholic Man"; St. Francis "Man of Thanksgiving"; songs, prayers, psalms and reflective readings. It was held on World Third Order Day, Sunday, October 3rd, 1976. The Paraliturgy was arranged by Fr. Paul Rout O.F.M. The venue for the occasion was in St. Francis Church, Melbourne, (the Church where the Third Order in Victoria was founded). As well as Tertiaries from all Fraternities, there were many visitors for the afternoon, including some members of the Companions of St. Francis, who are our Anglican Franciscan friends." (11).

(11). "'Foundation and Progress of St. Augustine's Fraternity: 1889-1977" by Teresa Graham.

WEST AUSTRALIAN REGIONAL COUNCIL:

As with the other States the Fraternities in West Australia had come together on occasions, for Retreats and Triduums in particular, prior to the formation of the Regional Council. There is a record of a combined Retreat given to Perth and Victoria Park Fraternities in 1946, which was combined with a Canonical Visitation of the same Fraternities, given by Fr. Conrad Winston O.F.M.

In response to the call made at the 1962 Provincial Congress, that Regional Congresses be held, the Fraternities of West Australia held one "in Perth between Sunday, November 3rd and Sunday, November 10th, 1963.

"We are pleased to record that Western Australia is the second State to conduct a Regional Congress as recommended by the National Congress held in Melbourne in January 1962. The West Australian Congress opened with Solemn High Mass in St. Mary's Cathedral, Perth, which was also broadcast by the A.B.C. Fr. Joachim O'Brien O.F.M. (Vice-Commissary for Western Australia), preached on 'The Ecumenical Council, the Laity and the Third Order.'"

"On Sunday afternoon two papers were read to Tertiaries: 'History of the Third Order in West Australia' by Mrs. Stella Carmody; and 'The Third Order and the Family' by Mr. Bill Mangini. On Tuesday evening, November 5th, Victoria Park Fraternity entertained all Tertiaries. Mr. George Mackie gave a paper: 'The Third Order and the Lay Apostolate.' On Thursday evening, Midland Junction Fraternity acted as hosts to the visitors and Mrs. Eileen Berrigan spoke on 'The Interior and Liturgical Life of Tertiaries.'"

"The Congress was formally closed on Sunday afternoon, November 10th, when Fr. Aidan O'Meara O.F.M., spoke to Tertiaries on 'The Future of the Third Order in West Australia.'"

"Following the Congress, Tertiaries from Perth travelled 120 miles to Collie to visit the newly formed Fraternity on Monday November 11th," (1) to enable members of the Collie Fraternity and the three Perth Fraternities to meet and get to know one another. A picnic was arranged "and the day was a marked social success." (2).

The Regional Council was formed in 1967, with Fr. Joachim O'Brien O.F.M. as the first Spiritual Director. The original members of the Council were George Mackie and Alan Barlow from Perth Fraternity, Felix Cole and Eugene O'Driscoll from Victoria Park Fraternity; L. Calnegia, Dave Thomas and Mrs. M. P. Watson from Midland Fraternity. George Mackie was the first Prefect. The meetings were held quarterly at the Midland Friary.

The business of the Council was directed to making contact with the Provincial Council and the local Fraternities, as well as the Fraternity at Collie. The "Letters from Rome" were studied so that work on the revision

(1). Franciscan Newsletter, November, 1963.

(2). Franciscan Newsletter, January, 1964.

of the Rule could be followed, and to allow the Perth Fraternities to make appropriate submissions to the Provincial Council in this regard. The Council also arranged Retreats for World Third Order Day and the Feast of St. Francis, and arranged combined celebrations such as those to mark the Holy Year and the 750th anniversary of the death of St. Francis. A delegation from the Regional Council represented West Australia at the Provincial Congresses held in 1973, 1976 and 1979.

Tertiaries were a great help in the foundation of the Retreat House conducted by the Franciscan Missionaries of Mary (F.M.M.) at Victoria Park. "Some of them serve regularly on the committee, and others help in running fetes. His Grace, Archbishop Prendiville, wished this to be one of the main works of the Third Order in Perth." (3)

When Fr. Bede Bloxham O.F.M. became Spiritual Director following the transfer of Fr. Joachim, it was decided to hold the Regional Council meetings at the Retreat House, and the activities of the Tertiaries became centralised there. "Fr. Bede (gave) a regular series of talks each month to groups at the Retreat House, in which he discussed new liturgical, pastoral and moral approaches coming out of Vatican II." (4).

All night Adoration of the Blessed Sacrament on the first Friday of each month was held. The Vigil began with Benediction of the Blessed Sacrament and Adoration was from 9 p.m. Friday to 5 a.m. Saturday, in the Retreat House Chapel. A roster of Adorers was faithfully maintained — many people travelling quite long distances to attend. Invitations to the Y.C.W., St. Vincent de Paul Society, Legion of Mary, and the C.W.L. to take part in the Vigil met with a good response, thus providing additional Adorers. After about two years the number of Adorers diminished and during the winter months difficulty was experienced. Consequently, in 1974 the all night Vigil was replaced by a Holy Hour from 8.30 p.m. to 9.30 p.m. on the first Friday of each month. The Holy Hour was preceded by the Regional Council Meeting and concluded with Benediction of the Most Blessed Sacrament.

The Holy Hour format and prayers were prepared and conducted by Fr. Thomas Pearson O.F.M., who was then Spiritual Director for the Council. Prayers were directed to support a specialised work amongst the Aboriginal people by Sr. Patricia Rafferty, a Daughter of Charity, and Sr. Bernardine Daley, a Sister of Mercy, who had set up a shelter and refuge for Aborigines who were alcoholics. This work was commenced in answer to the appeal of the Holy Father to give special assistance to the poorest in the community. Prayers were also said for an increase in religious vocations.

Eventually the Holy Hour was also discontinued and the Regional Council meetings were transferred back to the Friary at Midland. Here a special meeting room and Library for the Third Order was set up.

(3). Franciscan Newsletter, May, 1967.

(4). Ibid.

For several months in 1971 a Newsletter, "Tau", was produced by a Tertiary, Norman Watney, with the approval of the Regional Council and distributed to local Fraternities. News items from the Fraternities were included. But when some controversial editorials appeared it was considered wise to discontinue "Tau". From 1974 a monthly news sheet has been prepared for all Fraternities by the Spiritual Assistant and handed out at the general meetings. It is also sent to isolated Tertiaries.

In April 1972, Stella Carmody, then Prefect of the Regional Council, visited the Collie Fraternity. The Fraternity had eight members, with Fr. Finian Perkins O.F.M. as Spiritual Assistant. This was the first visit made by a Regional Council Prefect and a happy fraternal feeling was noted. The Collie Tertiaries were most hospitable and provided some transport and overnight accommodation for Stella.

Following this visit two Collie representatives, Gwen Hann and Brigid Malarczyk, attended the Regional Council meeting, but because of the distance from Perth it was not possible to continue this. Collie, therefore, is usually in direct contact with the Provincial Council and the Provincial Office of the Third Order at Waverley. A further visit was paid in September 1975 to arrange the Collie segment for the 1976 Provincial Congress.

The Holy Year Convention was held on 13th April, 1975, at Midland. Invitations were sent to and accepted by Capuchin Friars, Greyfriars, Franciscan Missionaries of Mary Sisters, Friars Minor, Isolated country Tertiaries and Carmelite Tertiaries.

Stella Carmody attended and reported on the visit to West Australia of Abbe Pierre, who was travelling and lecturing on behalf of the poor people of the world — in Australia the Aborigines. She also reported on the visit of Fr. Ricardo Lombardi S.J., who was conducting post Vatican Council II Retreats. In reply to Provincial Council requests for news items, it was decided that each Fraternity would send their own items direct to Waverley.

Three approaches at intervals of about two or three years each have been made to the Capuchin Friars at Balcatta to request the formation of a Third Order Fraternity in that district, but without success, although the last recent approach held a note of hope in the response.

In 1976, with the election of new officers to the Regional Council, the period of office tenure was changed from 2 years to three years.

A "Regional Congress was held at St. Brigid's Church, West Midland on June 6th. All the Fraternities in Western Australia were represented. Commencing at 10.45 a.m. with Morning Prayer, the Congress went until 4.30 p.m. Its theme: St. Francis and the Word of God." (5).

A new Fraternity in the Geraldton Diocese was formed in 1977 and officially ratified in December 1978.

(5). Franciscan Newsletter, August, 1976.

"The Tertiaries are engaged mainly in visiting the sick, and especially Tertiaries who are ill. Many individual Tertiaries are attached to other organisations such as the Legion of Mary and the Apostolate of the Sea, and some hold high offices in the St. Vincent de Paul Society. Regular help is given to the New Guinea Mission through the Franciscan Missionary Union, and by individual gifts." (6).

During the existence of the Regional Council in West Australia there have been four Prefects: George Mackie, Dave Thomas, Stella Carmody, and currently Colleen Goldsmith. There have been several secretaries, who have held office for varying periods: Dave Thomas, L. Calnegia, Hilary Halliburton, Lorrain Campbell, Sue Sturke, and currently Franca O'Neill. The Spiritual Directors/Assistants have been: Fr. Joachim O'Brien O.F.M., Fr. John Gillian O.F.M., Fr. Bede Bloxham O.F.M., Fr. Thomas Pearson O.F.M., and at present, Fr. Alban Mitchell O.F.M.

QUEENSLAND REGIONAL COUNCIL:

As with the N.S.W. and Victorian Regional Councils, the Fraternities in Queensland — all in the Brisbane area — had occasionally met together before the actual formation of the Regional Council took place. These get-togethers were generally to celebrate some special occasion.

The first report of such an occasion refers to a Day of Recollection held at Kedron in July 1953. This coincided with the Annual Visitation of the Kedron and Crypt Fraternities. Prior to 1952, when the Crypt Fraternity, and the Petrie Terrace Fraternity (for Italian speaking people) under the care of the Capuchin Friars, were established, Kedron had been the only Third Order Fraternity in Brisbane and Queensland. A fourth Fraternity, also under the care of the Capuchin Friars, was established at Wynnum in 1953.

Another occasion on which three of the four Fraternities gathered together was when "on 11th October, 1955, the Third Order Fraternities of Brisbane — Wynnum, Kedron and Crypt — gathered for High Mass at St. Stephen's Cathedral. Rev. Fr. Claude O.F.M.Cap., celebrated the Mass, assisted by clerics from the local Capuchin seminary. Fr. Kieran O.F.M., preached the congratulatory sermon, and read the official letter from the Minister General of the Franciscan Order proclaiming Archbishop Duhig 'a member of the Order by affiliation. This is the highest honour the Order can confer.'" (1).

On April 18th, 1971, the Queensland Regional Council was formed. "Three Brisbane Fraternities (Kedron, Crypt and Wynnum) held a combined meeting at the Capuchin Monastery, Wynnum North, hosted by Fr. Carmel Flora O.F.M.Cap. about 40 Tertiaries attended, accompanied by Fr. Brendan Rogers O.F.M., and Fr. Boniface Cotter O.F.M., Spiritual Assistants to Kedron and Crypt Fraternities.

(6). Franciscan Newsletter, May, 1967.

(1). Tertiary News, October, 1955.

"After a normal Fraternity meeting in the chapel . . . Fr. Brendan spoke informally about the need to form a Regional Council for Queensland, and the meeting decided to appoint two representatives from each Fraternity. A brief Regional Council meeting concluded the afternoon." The Council agreed to meet every three months. (2).

After the Crypt Fraternity amalgamated with Kedron Fraternity in June 1972, Wynnum and Kedron Fraternities continued the Regional Council with two members each representing the Fraternities. However, at a combined meeting in April, 1974, it was decided to change the structure of the Council. "In future Council will consist of six officers — three from Kedron and three from Wynnum with the senior members retiring in rotation after a year in office, and being replaced by new nominees." (3).

The absence of Petrie Terrace Fraternity from the Regional Council activities is explained by the language barrier. Petrie Terrace Fraternity is composed of Italian speaking people, who are possibly non-English speaking, or at least feel they are not sufficiently fluent in English to participate. They are, of course, invited to all functions.

(2). Franciscan Newsletter, July, 1971.

(3). Franciscan Newsletter, July, 1974.

FRATERNITIES

INTRODUCTION:

"A Fraternity is the local unit or sodality of the Third Order of St. Francis. The Fraternity is the "first cell of the whole Order and a visible sign of the Church, of fellowship and of love." (1). Before a Fraternity can be established there must be at least three professed members, and the written consent of the local Bishop is required. As the Fraternity is the local unit of the Order, Fraternities may, in theory, be established whenever a group of Tertiaries can meet together regularly. However, in practice this is not always possible, because of the need of having a priest schooled in Franciscan Spirituality to be the Spiritual Assistant.

WAVERLEY FRATERNITY:

Waverley Fraternity is the parent Fraternity of the Third Order in Australia. Its formal beginnings were on 2nd August 1879, when 9 people were received. Two weeks earlier Mrs. Mary Letitia Logue had been received, thus becoming the first member of the Third Order in Australia. It was she who had given the Friars the land on which the Church and Friary now stand.

Although Fraternities were also established at Paddington and Edge-cliff at an early date, Waverley was very much the centre of the Third Order in Australia until 1889, when St. Augustine's Fraternity in Melbourne was established (some of the original members of this Fraternity were isolated

(1). The Rule of the Secular Franciscan Order: 1973.

National Council Note 2018: The use of the word "sodality" In the first paragraph shows the struggle to clarify the Local Fraternity. The word sodality indicates a devotional or charitable society. Used in this context it is misleading because it equates the Third Order with devotional groups like the Sacred Heart Sodality, the Sodality of Our Lady or the Holy Name Sodality. The Third Order is not a devotion but a Way of Life with its own Rule.

members attached to Waverley Fraternity), and still continued as the centre of Third Order activity in N.S.W. until the expansion during the 1930s. All isolated Tertiaries were attached to Waverley Fraternity, and were included in the numbers belonging to that Fraternity.

The numbers of Tertiaries in the Fraternity were often around the 1,000 mark, with up to 500-600 attending monthly meetings. To help the Tertiaries get to know one another, regular "reunions" were arranged.

A report of one of these reunions — possibly the first — appears in "The Crusader" of July-September, 1922. "This reunion is intended as a means of mutual recognition, so that the members may become more intimately acquainted . . . Another reason why this reunion has been invoked is to enable members, when the triennial elections take place, to make choice of the most suitable office-bearers. At present many are strangers to one another. That should not be." The reunion took the form of "an attractive programme of music," which was followed by afternoon tea. An address was then given by the Commissary Provincial (2) "on the character and extent of the works which the Tertiaries might consider and carry into effect as opportunity served." Some practical suggestions were put forward: "1. A bed in some Catholic Hospital to be endowed for sick Tertiaries; 2. A Franciscan lending library; 3. In matters of public worship, especially of the Blessed Sacrament, Tertiaries should be prominent. When one such good work is accomplished the members, or a committee to be appointed, will decide on what seems next in point of urgency."

A sub-committee was appointed, and it was later decided to establish a lending library for the use of the Tertiaries.

These reunions continued twice a year for quite a number of years. Annual Retreats were also held: these lasted a week, with the Retreatants attending Mass each morning, and a talk each evening, rather than "living-in" somewhere for two or three days.

At a reunion held on 8th June, 1930, it was noted "that within the last 10 months almost 300 novices have been admitted into the Third Order." (3). A later report adds that "upwards to a hundred new members are received into the Third Order every quarter." (4). Following a Retreat held from September 27th to October 4th, 1930, 46 people were received "bringing the total number of novices in the Waverley Fraternity up to 416." On 3rd October 57 of these novices were professed. "Although throughout Australia there are to be found approximately 2,250 who belong to the Waverley Fraternity, actual attendance indicates that only 260 are active members .

(2). Prior to 1939 this title refers to the Provincial Superior of the Friars, who was directly responsible to the Provincial in Ireland.

(3). The Crusader, August, 1930.

(4). The Crusader, September, 1930.

"For many years past it has been customary to hold reunions for the members of the Third Order in Sydney. Usually a high class musical programme has been rendered, and eloquent lectures given by prominent speakers.

"The whole proceedings of the reunion on Sunday 12th October, 1930, (were) broadcast, and besides eloquent addresses (there was) a varied musical programme of high excellence." (5). "The whole programme was successfully broadcast by Catholic Radio through Station 2UE, and was followed by people in the remotest parts. Innumerable letters from Tertiaries and others interested indicate that this new method of reaching them was most welcome and was received with high appreciation." (6).

Some eight years after it was first proposed a Third Order Library was opened in December 1930, at the monthly Fraternity meeting. The library was housed in the basement of Mary Immaculate Church at Waverley. "The Franciscan section of the library numbers some 93 volumes, while many shelves were devoted to fiction and other subjects. After the meeting members spent some time inspecting the library." (7).

"On February 5th, 1931, the Council of the Third Order, with the Spiritual Director (Rev. Fr. Celsus Kelly, O.F.M.) presiding, decided in favour of the throwing open of the Third Order library to the parishioners after the 9.30 Mass on Sunday mornings, and for half an hour before the evening devotions." Five Tertiaries volunteered to act as librarians. (8).

"The library showed a steady increase in membership and now numbers 164, while its volumes total 800. An energetic and far seeing committee is in charge of its administration and development. New books are selected and placed on the shelves each month." (9).

In 1931 a Food Kitchen was established following a meeting held on 16th May. "Fr. Director (Fr. Celsus Kelly) stated that he had called the meeting for the purpose of engaging the members of the Fraternity in some work of charity. At the present time there was a vast army of unemployed, and everywhere there was dire distress. As a legitimate outlet for their activities he proposed that the Fraternity should establish a kitchen to be called the Third Order Kitchen, from which good wholesome food might be issued daily to those needing it. It was then decided that the Kitchen should be located in the basement of St. Charles' Hall.

"The Kitchen received a donation of two gas coppers from Dr. and Mrs. Bolger. These were installed free of charge by Mr. George Searle, plumber. The Kitchen opened its doors and commenced operations on Wednesday, 3rd June, 1931, and from that time to 10th October food was sup-

(5). The Crusader, November, 1930.

(6). The Crusader, December, 1930.

(7). The Crusader, February, 1931.

(8). The Crusader, March, 1931.

(9). The Crusader, November, 1931

plied to both adults and children on an average of 150 persons daily. Its operations were greatly assisted by generous donations" of money and food. (10).

"The Third Order Kitchen (supplied) all those in want regardless of creed and without question . . . Provision (was) also made to supply the necessity of those in want, but unable to apply personally." (11). "An average of 33 billies (of food) were taken to the homes of the needy each day." (12).

The Third Order Kitchen continued for at least three years during the winter months. "The appreciation of those availing of the facilities is immediately manifest, and the number of billies that are filled daily is an indication of its need." (13).

Brief mention is also made of "an Employment Bureau, under the charge of the librarian . . . (where) Tertiaries out of work were invited to leave their names and addresses, and details of their capabilities, and those Tertiaries who needed workers were asked to interview the librarian." (14).

There was an increase in the numbers joining the Waverley Fraternity following publicity of the Third Order by Fr. Celsus Kelly from the time of his appointment as National Director in 1930. By October 1931 this increase in membership (927 attended the October meeting) caused it to become necessary to have divided meetings. "The Rev. Director announced that in future the Brothers would meet separately — the first meeting would be on Monday, 9th November at 7.30 p.m." (15). The Sisters continued meeting on the afternoon of the second Sunday.

During these first years of the 1930s Mary Immaculate Church was the scene of much pomp and splendour from the Third Order point of view. Upwards to a 1,000 people were attending meetings; 50-60 or more were received in any one ceremony, and often at the Reception and Profession ceremonies the Apostolic Delegate would be present to perform the ceremony, or to preach. The whole community of Friars and novices attended, and the voices of a carefully prepared choir would fill the Church.

The reason for the large numbers attending meetings at Waverley was that the only other Fraternities then existing in Sydney were Paddington and Edgecliff. Therefore, people from all other areas of Sydney travelled to Waverley, as it was the parent Fraternity, and was the normal residence of the National Spiritual Director. During 1932, the policy of bringing everyone to a central meeting place was reversed, and new Fraternities were established in central suburbs around Sydney. This meant the immediate transfer of some three to four hundred members from the Waverley Frater-

(10). The Crusader, December, 1931.

(11). The Crusader, July, 1931.

(12). The Crusader, November, 1931.

(13). The Crusader, August, 1933.

(14). The Crusader, May, 1933.

(15). The Crusader, December, 1931.

nity. With this decrease in the numbers attending meetings at Waverley, the recent practice of having separate meetings for men and women was no longer considered appropriate, so "after some discussion it was decided that the best interests of the Order would be served by holding both meetings together." (16).

Pilgrimages were occasionally made to the tomb of Fr. Receveur at La Perouse. One held on April 30th, 1933, was sponsored by the Tertiaries of the Franciscan parishes. A second was held in February 1938.

"History was made at Waverley on Sunday, 20th August, 1939, when a Junior Branch of the Third Order of St. Francis was founded. Close on 300 young men and women attended the devotions at Mary Immaculate Church, and of these seventy four handed in their names to become members. Intending members will be required to attend three meetings before being admitted to the Third Order — and to attend the Tertiary Discussion Group at St. Charles' Hall on the first Monday of each month." (17). "Young men and women attended Mary Immaculate Church in large numbers for the second meeting of the Junior Branch of the Third Order. Aspirants were advised that their Reception into the Third Order would take place in November." (18).

"Several hundred young men and women were present at Mary Immaculate Church, Waverley, on the third Sunday of November to witness the Reception of the first band of young people into the Junior Third Order. The Reception ceremony was performed in the Sanctuary by V. Rev. Damian Nolan, O.F.M., Commissary Provincial" of the Friars. (19).

This group of young Tertiaries soon became the core group of the Catholic Youth Movement which Fr. Celsus Kelly began in Waverley parish about this time. "The spirit of the Movement rests with a militant group of Junior Tertiaries, who strive to influence others in the larger group." (20). It seems that in a very short time, however, that the group of Junior Tertiaries was totally absorbed by the Catholic Youth Movement, as there does not appear to be any record of these young people ever being professed. Perhaps this can best be explained by Fr. Celsus Kelly, when he explained the significance of the Catholic Youth Movement to the members of Waverley Fraternity. "Its three-point programme of formation and development in the religious, cultural and social group life correspond to the three needs of youth today.' If, as Pope Pius XI has stated, 'the fundamental remedy today lies in a sincere renewal of private and public life, according to the principle of the Gospel, we must seek an approved way by which the Gospel can be made a paramount influence in our lives. This we know is happily given to

(16). The Crusader, October, 1932.

(17). The Crusader, September, 1939.

(18). The Crusader, October, 1939.

(19). The Crusader, December, 1939.

(20). The Crusader, May, 1940

National Council Note 2018: Fr "Laurence" Claude Francois Joseph Receveur OFM Conv, was the Chaplain and Naturalist aboard the French ship *Astrolabe*, one of two ships of the La Perouse expedition of exploration that arrived in Botany Bay in 1788. He died at the age of 31 of unknown causes and was buried at La Parouse NSW. He is the second European known to have died in Australia. Either he or the other Chaplain on the voyage may have said the first Mass on Australian soil. His grave is the only French territory in Australia. The Journal of La Perouse says of him: "Father Receveur carries out his duties as chaplain with great uprightness. He carries out researches in natural history in when we are on shore, and in

astronomy while at sea. He is a gracious and intelligent person.”

all Tertiaries of St. Francis, since the Third Order Rule is but a simple summary of the Gospel.

"To youth the Third Order will not fail to appeal. The old Gospel story as summarised in the Third Order Rule will, through the Catholic Youth Movement, take on a new life and call forth a new love. Every movement that leads to deeper Christianity must and will eventually meet St. Francis of Assisi, who, it has been said, was a perfect imitator of Christ.

"The prayers of Tertiaries were asked that the Movement would not lack the spiritual support necessary. Since the Movement was fundamentally a Tertiary development, and since the Third Order was firmly based on the eternal verities of the Gospel, there is every reason to believe that it will eventually spread to many parishes and give a helping hand to countless Catholic youth." (21).

By 1945 the number of Tertiaries belonging to the Waverley Fraternity had decreased from that of the early 1930s. However, there were still some 400-500 on the roll. It would seem that during the early 1930s a system of "Promoters" had been set up. Each Promoter was responsible for maintaining contact with the Tertiaries in a particular area allotted to them, and to promote the Third Order in that area. The Promoter was also responsible for visitation of sick Tertiaries in his area, and for checking on those who had not attended the monthly meetings. However, no further mention is made of this system until mid-1945, so perhaps it never fully operated at the earlier date.

In 1945 we find that the Fraternity "has been divided into districts both inside and outside the Waverley parish; Promoters have been selected and are about to be notified of their appointments." (22).

"A special combined meeting of Councillors and Promoters was held after the general meeting, at which the various Circles were allocated and final arrangements made for the smooth working of the new system. All Tertiaries are being notified of the Circle and Promoter to which they have been allotted." (23). Probably another function of these "Circles" was to give Tertiaries an opportunity of meeting one another in smaller groups, and thus come to know each other better.

The report given at the Annual Visitation of the Fraternity in October 1945, provides some interesting notes. "At present there are 417 on the Fraternity Roll. During the year 23 novices were professed and 19 postulants were received; two novices entered the convent and the deaths of Tertiaries during the year numbered 17 . . . An amount of £71.3.9 was subscribed in answer to an appeal by the Bishop of Guam, whose mission was devastated by the Japanese. The amount at credit of the second Third Order Burse for the education of a Franciscan student to the priesthood is £501.17.3.

(21). The Crusader, June, 1940.

(22). The Crusader, August, 1945.

(23). The Crusader, October, 1945.

"An enclosed Retreat was arranged on 14th and 15th April, 1945, and was conducted by Rev. Father Thaddeus (Durnin). This Retreat was attended by some 175 Tertiaries and was much appreciated.

"The Fraternity has been divided into 23 Circles with Promoters in charge of each district. Over 4000 volumes are now in the Third Order library, of which 114 have been added during the year. Some 200/300 books are issued monthly." (24).

The above mentioned Retreat appears to have been the first enclosed or weekend Retreat as we now know them, but it then became an annual event. Although the Retreat was for Tertiaries and non-Tertiaries, it was basically for Waverley Fraternity.

In 1946 arrangements were being finalised for the departure of the pioneer band of Missionaries to go to New Guinea. At the July, 1946, meeting, Waverley Tertiaries met some of the group: "Fr. Ignatius Doggett (leader of the Franciscan Mission), and Frs. Michael (Bevin), James (O'Meara), Denis (Dobson), and Ferdinand (Parer), four of his co-missionaries." (25). Fr. Ignatius addressed the Tertiaries asking for their support by their prayers.

Not long after the departure of the missionaries, Waverley Fraternity began sending goods to New Guinea for them. "A very large case of goods was sent to the Franciscan Missionaries by the 'Montoro', which left for the islands this week. Owing to very short notice re time of sailing, many friends of the Missionaries were not given an opportunity to put in their donation of goods, etc. We hope to overcome this in the future by asking all donors to hand in their parcels for the Mission Chest on Third Order Sunday, and names and addresses may be left at the Church door. Any large parcels will be called for." (26).

This was the beginning of a long association between the Franciscan Missionaries in New Guinea and the Tertiaries. Other Fraternities also aided the Missionaries in this way. In some cases a Fraternity adopted a particular Missionary and supported him spiritually and materially. The Missionaries, in return, as well as writing letters, would visit the various Fraternities when they were in Australia, and keep them informed of their doings.

It seems that several attempts were made to have a Junior Fraternity, or a youth section of Waverley Fraternity. However, these groups do not seem to have lasted any length of time. One of these groups was begun by a Fr. Paul, O.F.M. on 16th November, 1952, and had 12 members. (27). Some three years later there is mention of "the first Professions of Waverley Junior Fraternity, consisting of members of Waverley Catholic Youth Organisation." These Professions took place on July 3rd, 1955. (28).

(24). The Crusader, January-February, 1946.

(25). The Crusader, September, 1946.

(26). The Crusader, April, 1947.

(27). Tertiary News, December, 1952.

(28). Tertiary News, October, 1955.

In 1963 there is mention of a further group. "The Waverley Fraternity has sponsored a youth group which meets regularly at St. Clare's Convent. The meeting includes a dialogue Mass and a discussion group. Although no apostolic work has been undertaken, the members are planning such activities for the present year." (29).

Waverley Fraternity held a small Mission Exhibition in the Third Order Library on March 19th, 1961. On display were various examples of native craft from New Guinea: a beautifully carved drum, animal totems, 'devils', war spears and arrow heads, masks and beads, together with a selection of photos and maps from Aitape. Those who saw the Exhibition were fortunate to have Fr. Anselm Stoner, O.F.M. (a missionary) to explain the various items." (30).

Over the years the Fraternity has continued sending gift parcels and direct financial aid to the Missionaries. Tertiaries also help staff the Mission Mite Shop, and helped run the Annual Spring Fair during the years this was held. In 1952, a long-standing member of Waverley Fraternity died. She was Miss Beatrice O'Grady, who was born in 1878, received into the Third Order on May 21st, 1899 by Fr. P. B. Kennedy, O.F.M., and professed on 17th June, 1900. "Thus at the time of her rather sudden death . . . she had been professed in the Third Order for 52 years . . . With just a few short intervals, she was Novice Mistress in Waverley Fraternity until a month before she died. At the time of death she was the Infirmarian." (31).

Shortly after her death "it was decided to commemorate her long service by founding a Burse to educate a Franciscan student for the priesthood." In 1968 a donation of bonds to the value of \$2,000 from the Beatrice O'Grady Burse was presented to Fr. Ambrose Ryan, O.F.M., Provincial of the Friars. "Waverley Tertiaries now intend to begin a Burse to educate a New Guinean for the priesthood." (32).

In May 1969, the Fraternity meeting was held in St. Charles Hall, as the Church was being used for Confirmation. "The immediate result of greater friendliness and social ease impressed many of those present, so the Fraternity Council and Spiritual Assistant, Fr. Paul Tindale, O.F.M., decided to hold more monthly meetings in the Hall. Some members are disappointed that Benediction is no longer part of the Meeting, but others see the chance for a genuine family spirit to develop." (33). Since that time the format and venue of the meeting have changed again. The meeting now begins with Mass in the Church, after which the members adjourn to the Third Order Library.

(29). Franciscan Newsletter, March, 1963.

(30). Franciscan Newsletter, May, 1961.

(31). Tertiary News, December, 1952.

(32). Franciscan Newsletter, September, 1968.

(33). Franciscan Newsletter, September, 1969.

Some of the members were enrolled in "Force 10" in 1972. Through this they contribute regularly towards a nominated project in an underdeveloped country. (34). Another project of Waverley Fraternity is the wrapping of 6,000 copies of the Franciscan Newsletter for despatch, following the printing of each issue.

MELBOURNE FRATERNITY:

"Although the pioneer priest of Victoria (Fr. Geoghagan, O.F.M.) was a Franciscan, and among the early priests of Melbourne were several other Friars, there is no record of the existence in Victoria of a Fraternity of the Third Order earlier than 1889. Indeed there is no record of the existence of even Isolated Tertiaries before the eighties of the last century. In 1883, the Rev. John J. Graber, D.D., returned from the Propaganda College, Rome, to his native colony, bringing with him faculties for the Reception and Profession of Tertiaries. Of these faculties he soon made use, as the entry in the Waverley register of the names of Isolated Tertiaries from Melbourne testifies." (1).

"The following ladies were received in Melbourne by the V. Rev. Dr. Graber on Palm Sunday, April 3rd, 1887, and in accordance with their own earnest prayers were affiliated to this congregation (i.e. Waverley) on May 15th, 1887: Mrs. Anne Murphy, 23 St. Vincent St., South Melbourne; Elizabeth Murphy, 23 St. Vincent St., South Melbourne; Catherine Lowrey, London House, Albert Park; Catherine Nowlan, London House, Albert Park; Catherine Flynn, Dorcas Street West; Bridget Dundow, 84 Montague St.; Mary Therese Nowlin, 92 Moray Place." (2).

"In 1889, as a result of many requests for the establishment of the Third Order, the late Archbishop Carr decided on the establishment of a congregation at St. Francis' Church, Lonsdale St., which (being dedicated to the Seraphic Patriarch) was considered the most appropriate place for the meetings of Tertiaries, while its central position was also an advantage for an organisation whose members would necessarily be drawn from the suburbs. The formal establishment of the new branch took place on the afternoon of Sunday, October 20th. The Archbishop read the prayers for the establishment of a new congregation, and the Rev. J. J. Graber, D.D. . . . who had been appointed Director, gave the habit to about a dozen postulants of both sexes, among whom was the writer (i.e. Francis Mackie), then a lad of fifteen years." (3).

"A year later, on Sunday, October 19th, 1890, the first profession took place; with the exception of two of the sisters who had entered religion during the year, and one of the brothers who deferred his profession till December, all the original postulants were professed on that day.

(34). Franciscan Newsletter, January, 1971

(1). 'Third Order of St. Francis in Melbourne' by Francis Mackie:
The Crusader, December, 1934.

(2). The Crusader, December, 1931.

(3). The Crusader, February, 1931.

"The number of Tertiaries rapidly increased under the direction of Dr. Graber, who, in 1891, on his appointment as Parish Priest of South Melbourne, was succeeded as Director by the late Very Rev. P. B. Walshe, Administrator of St. Francis'. On the occasion of his departure, Dr. Graber was presented by the Tertiaries with a chalice, the presentation being made by Brother E. W. Sherlock." (4). This chalice is still in use at St. Augustine's. Fr. Graber died on 1st October, 1926. (5). "Under Fr. Walshe's direction, the Fraternity flourished, the number on the roll being about 500, a large proportion being regular attendants at the monthly meetings.

"On April 3rd, 1894, Fr. Walshe died and was succeeded, both as Administrator of the Church and Director of the Fraternity, by the Very Rev. Thomas Lynch, who took a keen interest in the Third Order. On Fr. Lynch's appointment as Parish Priest of St. Mary's, East St. Kilda, his successor as Administrator of St. Francis', Father (afterwards Archpriest) Quitter, became also the Director of the Fraternity, which position he retained until his death on April 20th, 1926." (6).

Towards the end of his life Archpriest Quitter, who was very old and had become very feeble, had also become quite deaf. As a consequence of his ill-health he was unable to retain the interest of the Tertiaries, and attendance at meetings began to fall, until the Fraternity almost lapsed. This was thus the state of the Fraternity when Fr. W. M. Collins D.D. was appointed Director of the Fraternity following Archpriest Quitter's death. Fr. Collins was also a Tertiary, having been received into the Third Order at Assisi, while studying for the priesthood in Rome. He had arrived back in Melbourne in 1917.

As 1926 was the 700th anniversary of the death of St. Francis, Fr. Collins celebrated the event by setting the revival of the Fraternity in motion. On Sunday, 10th October, he announced at all Masses and Evening Devotions that the Third Order would be revived, the first meeting taking place on the following Sunday. Thus, on Sunday, 17th October, a meeting was held and several new members were received. Fr. Collins also announced with emphasis that in future the Third Order meeting would be held on the third Sunday of each month at 3 p.m. He provided a small Fraternity Manual for the members, and did splendid organising work until his appointment as Parish Priest of Daylesford Church in December 1928, when he was succeeded as Director by Rev. Fr. Fennessy.

One aspect of the revival of the Fraternity was to divide it "into Guilds under various Saints' names. Each Guild had a Promoter and Sub-Promoter, whose duty it was to mark the Rolls and report the illness or

- (4). 'The Third Order of St. Francis in Melbourne' by Francis Mackle:
The Crusader, December, 1934.
- (5). 'Foundation and Progress of St. Augustine's Fraternity: 1889-1977'
by Teresa Graham.
- (6). 'The Third Order of St. Francis in Melbourne' by Francis Mackie:
The Crusader, December, 1934.

death of a member." (7). At the beginning of 1931, the Fraternity membership had increased so much that it was necessary to institute new Guilds. "There are now four sections for the sisters and one for the brothers." (8). "In March, 1957, the Guilds were divided into districts, with all the members of one district grouped together with a Promoter and Sub-Promoter from that district. In addition to marking the Roll, the Promoter had to visit each member in his or her Guild in his or her own home at least once a year. Each month, after the general meeting in the Church, the Promoters and Sub-Promoters, under the direction of a Councillor, met in the hall to report the results of their visits. They were also given lists of former members living in their districts who had not attended meetings for three months or more." (9). In this way 288 former professed members were traced, and it was discovered that quite a number were deceased.

"In Lent 1928, the newly arrived Franciscans, Fathers Fidelis Griffin, Celsus Kelly, and Damian Nolan, gave a series of midday sermons at St. Francis', and, on Palm Sunday, at a special meeting, the members of the Fraternity were addressed by Fr. Fidelis, who gave the habit to eleven postulants. In March, 1929, Fr. Celsus presided at the monthly meeting of the Fraternity and received nineteen persons into the Order.

"On the advent of the Fathers of the Blessed Sacrament in November, 1929, the direction of the Fraternity was entrusted to the Rev. Daniel Sullivan, S.S.S.

"On Sunday, July 20th, 1930, the Fraternity attached to the Church of St. Francis was transferred to St. Augustine's, Bourke Street West, with Fr. Fennessy again as Spiritual Director. At the August meeting of the new Fraternity seven postulants were received and three novices professed." (10). Membership of the Third Order in Victoria was then a nominal 120 scattered throughout the State. (11)

"The Franciscans have taken a special interest in the Fraternity at St. Augustine's. At the meeting in November, 1930, Fr. Celsus Kelly conducted the exercises and received seven postulants, and on a number of occasions the members of the Fraternity have been addressed by Franciscans from 'La Verna'." (12). This interest continued over the years and the Friars have always been available to help out at a meeting if the Spiritual Director was unable to be present, and they also carried out the Annual Visitation. "In October, 1931, a Triduum for the members of the Fraternity was held at St Augustine's, the exercises being conducted by Fr. Sylvester

(7). 'Foundation and Progress of St. Augustine's Fraternity: 1889-1977' by Teresa Graham.

(8). The Crusader, March, 1931.

(9) 'Foundation and Progress of St. Augustine's Fraternity: 1889-1977' by Teresa Graham.

(10). 'The Third Order of St. Francis in Melbourne' by Francis Mackie: The Crusader, December, 1934.

(11). The Crusader, September, 1932.

(12). 'The Third Order of St. Francis in Melbourne' by Francis Mackie: The Crusader, December, 1934.

O'Brien, O.F.M., and in October of the following year, a similar Triduum was conducted by Fr. Francis Ryan, O.F.M.

At the beginning of 1932, a Council was formed, and its first meeting, which was presided over by Fr. Fennessy, was held on January 17th of that year. The Council was composed of the late Mr. J. T. P. O'Meara (Superior), Mr. W. C. Power (Secretary), Mr. W. Audley (Master of Novices), Miss Rene Waugh (Mistress of Novices), Miss Springer (Infirmarian), Mesdames Heffy, Ryan and O'Malley, Miss Daly and Messrs. Pearson, Fitzgerald and Campbell. On the establishment of Fraternities in their own parishes, the Master and Mistress of Novices transferred thither, their places being taken by Mr. Pearson and Mrs. Atkinson." (13). "Mr. Pearson was the father of Rev. Frs. Stephen, Thomas and Roger, O.F.M." (14).

By now, membership in the Fraternity numbered more than 300. St. Augustine's Church was crowded, and the possibility of having to have separate meetings for the men was being considered. (15).

From September 17th to 19th, 1932, "a batch of 32 brothers of the Fraternity made an enclosed Retreat at 'La Verna', Kew." (16). "All were loud in their praise of the hospitality and attention shown them during their stay. It was decided by the Retreatants to ask for the reservation of 'La Verna' for the Third Order each year during the weekend embracing or within the octave of the Feast of the Stigmata of St. Francis." (17). These continued annually for quite a number of years.

In view of the lack of seating at St. Augustine's it was decided to establish a new Fraternity at South Melbourne. "Tertiaries residing in the southern suburbs were invited to transfer to that branch; this will greatly convenience members living in those suburbs." (18). Some 30 members transferred. (19). Numbers at St. Augustine's were further reduced in May 1933, with the establishment of another new Fraternity at Preston — a northern suburb of Melbourne. (20).

"Notwithstanding the establishment in Melbourne of other Fraternities, the St. Augustine's branch of the Third Order continues to flourish, and the attendance at the monthly meetings is still three hundred. The success of the Fraternity is mainly due to the self-sacrificing zeal of the Spiritual Director, Fr. Fennessy." (21).

In March 1935, Fr. Fennessy was transferred to another parish,

(13). Ibid.

(14). 'Foundation and Progress of St. Augustine's Fraternity: 1889-1977' by Teresa Graham.

(15). The Crusader, February, 1932.

(16). 'The Third Order of St. Francis in Melbourne' by Francis Mackie: The Crusader, December, 1934.

(17). The Crusader, November, 1932.

(18). The Crusader, February, 1933.

(19). The Crusader, March, 1933.

(20). The Crusader, July, 1933.

(21). 'The Third Order of St. Francis in Melbourne' by Francis Mackle: The Crusader, December, 1934.

"much to the regret of the members. The prayers and good wishes of the Tertiaries follow him to his new sphere of activity. Rev. Dr. Lyons, the new Spiritual Director, paid a well-deserved tribute to the work performed by Fr. Fennessy." (22). In 1939, about September or October, Fr. Moran became Spiritual Director of the Fraternity. In October 1939, a Triduum was held "to mark the 50th anniversary of the foundation of the Third Order in Melbourne." (23).

In 1945 an annual Chapter Day was inaugurated. The purpose of such a day was "likened to a Business House Stocktaking. From records they were able to assess the year's work, detect business in organisation, and determine for better results in the future." (24). "The Council appointed a social sub-committee to arrange a social function in conjunction with the annual Chapter Day in September." (25). "From 1946 to 1956, annual Chapter Day was our main social function for the year. The Chapter meeting was followed by a Franciscan play and afternoon tea, which took place in the Unity Hall opposite the Church. In 1951, however, to celebrate the 725th anniversary of the death of St. Francis, and the 25th anniversary of the revival of the Third Order in Melbourne, we had a two-hour Franciscan concert, including a portrayal of Laurence Houseman's play 'Sister Death'." (26).

During 1945 it was also decided that "at the meeting of the Fraternity at which Receptions and Professions are held (i.e. every three months) a priest of the Franciscan Order will give instructions to the novices." (27).

Also during 1945 "two excellent weekend Retreats, one of two days and one of three days, conducted by a Franciscan Father, were held at the newly opened Retreat House for women at 'Ave Maria', Essendon. Average attendance for the two Retreats was sixty seven (capacity). When other Fraternities came into being they shared these Retreats with us. At the present time, brothers and sisters make a combined Retreat at 'La Verna'." (28).

A report presented at the annual Visitation in 1946 noted that "during 1945 there were on the active Roll 200 sisters and 68 brothers. The increase in membership during the year was 32 sisters and 5 brothers. This increase was, for the most part, due to the incorporation of the former Preston Branch within St. Augustine's Fraternity. Fifteen sisters were received and 10 professed. Three brothers were received and 5 professed. During the year a census of members was taken and it is hoped to put into effect a new

(22). The Crusader, June, 1935.

(23). The Crusader, November, 1939.

(24). The Crusader, August, 1950.

(25). The Crusader, July, 1945.

(26). 'Foundation and Progress of St. Augustine's Fraternity: 1889-1977' by Teresa Graham.

(27). The Crusader, July, 1945.

(28). Foundation and Progress of St. Augustine's Fraternity: 1889-1977' by Teresa Graham.

subdivision of members according to place of residence. It is intended to appoint a Promoter and two Assistants for each district.

"Members of the Fraternity donated three sets of Altar Linen for the foreign Missions, and Fr. Sylvester (Campbell) accepted these on behalf of the Missions." (29). The making of Altar Linen for the New Guinea Mission continued for some years. Girls' frocks, lap-laps, schoolbags, razor blades, newspapers, and tinned foods were also sent to the Mission, "but owing to the illness of one sister, and the death of another, this has ceased. In its place we now help the Franciscan Missionary Union, both collectively and as individuals. We began collecting postage stamps about 1945, and for some time cleaned and sorted them, and then sold them for the Mission. Box Hill Fraternity has now taken over this work. After World War II, we also collected milk bottle tops, for which there was a ready sale at the time. This was also to help the New Guinea Mission. Brothers and sisters from the Fraternity also help at the Mission Opportunity Shop.

"By 1952 we had to put extra seats in St. Augustine's Church each month to accommodate the Tertiaries." To relieve this situation Fraternities were established at Kew and Box Hill. In 1954 another Fraternity was established at North Fitzroy "consisting mainly of transferees from St. Augustine's Fraternity (because of lack of accommodation there).

"During World War II, we sent parcels to the Poor Clare Collettine Sisters, Notting Hill, London. These Sisters had plenty of food, but little or no variety, as a result of which many of them became ill. So they were pleased to receive our parcels.

"For many years we had a picnic on the first Sunday of February, which is nearly always fine weather, usually to the Dandenongs. On the way home we called at Ferntree Gully Church for Rosary and Benediction of the Most Blessed Sacrament. This day was enjoyed very much by the few Friars who were able to attend, the Tertiaries, their families and friends. That outing has now been replaced by a picnic for the sightless children of St. Paul's for the Blind, and is on Melbourne Cup Day." (30).

As from the February 1968 meeting, the Friars took on the Spiritual Direction of the Fraternity. Fr. Nicholas Warne, O.F.M., replaced Fr. Hilton Deakin as Spiritual Director.

"In connection with the 1973 Eucharistic Congress to be held in Melbourne, St. Augustine's Fraternity is fostering adoration of the Blessed Eucharist. A group of ladies attended midday Mass at St. Augustine's, Bourke Street, West, on Wednesday, June 23rd, and later discussed ways of fostering Eucharistic Worship, together with Fr. Nicholas.

"They decided to encourage people to visit the Blessed Sacrament, in order to pray for the success of the Eucharistic Congress, and also be-

(29). The Crusader, April, 1946.

(30). 'Foundation and Progress of St. Augustine's Fraternity: 1889-1977' by Teresa Graham.

cause the devotion is worthy in itself. They resolved to ask Parish Councils in the Melbourne Archdiocese to promote the idea at the request of the Third Order of St. Francis. The idea is to visit the Blessed Sacrament in a Church at least once a week apart from times of Masses.

"St. Augustine's Tertiaries intend to meet once a month for Mass and discussion of the Blessed Eucharist and to interest others in joining them." (31).

KEDRON FRATERNITY:

This Fraternity began in July 1929, shortly after the arrival of the Friars at Kedron in that year. So this year, 1979, is the Golden Jubilee Year for the Fraternity. Celebrations to mark the occasion will take place on 29th July.

Fr. Fidelis Griffin was the first Spiritual Director. On his arrival in Brisbane, Fr. Fidelis found "some Tertiaries here before him. They had been keeping the Rule of the Third Order and had been praying for the Franciscans to come to Brisbane. Mrs. S. Lacy was one of those good Tertiaries." (1). She had been "received at Gordon, in England, many years ago, and she brought with her to Australia, a great love of St. Francis and his Order." Mrs. Lacy was a tower of strength to the Fraternity (2) and she did a lot of good work in Brisbane. She started a Burse, and also had a spiritual son working on the missions in New Guinea. (3). Mrs. Lacy celebrated the Golden Jubilee of her Profession in the Third Order in 1959. (4). Two other foundation members, who still attend the Fraternity meetings regularly, will celebrate their Golden Jubilee of Profession on 29th July.

"The Fraternity at Kedron is not a large one: something less than 100 members. About 30 of those come from outside the parish: chiefly from the neighbouring parish of Woolloowin. The members on the whole have a good spirit and help in every parish activity. Last year the Third Order stall headed the list at the local bazaar. They were also active during the winter months, making garments for the poor. A branch of the Franciscan Missionary Union has now been established at Kedron. At the last meeting the cards were distributed amongst the members." (5).

In March, 1946, a one day enclosed Retreat was held, and for many of those present this was probably their first such Retreat. It would seem that it was proposed to make this an annual event, as at the April 1946 meeting "the Spiritual Director, Rev. Fr. Paschal O'Brien O.F.M., drew attention to the need of checking the Register of members with a view to having it brought up to date. All changes of names and address and other

(31). Franciscan Newsletter, September, 1971.

(1). The Crusader, December, 1947.

(2). The Crusader, October, 1935.

(3). The Crusader, December, 1947.

(4). Franciscan Newsletter, September, 1959.

(5). The Crusader, October, 1935.

details were required so that every Tertiary could be contacted before the next Spiritual Retreat." (6).

During 1947 contact was initiated and maintained with the pioneer group of Missionary Friars, mainly through Fr. Ferdinand Parer, a native of Brisbane. The Tertiaries aided the Missionaries by their prayers as well as monetary donations. Following a letter from Fr. Ignatius Doggett, O.F.M., which was read in part at the April 1947 meeting, asking that daily newspapers be sent to Fr. Ferdinand, "it was decided to form groups for the collecting and posting of newspapers for New Guinea. Kedron, Woolloowin and West End Tertiaries are to organise these groups and see that a continuous flow of papers leave Brisbane each week." (7).

The following year, in response to "a letter received from New Guinea in which the urgent need was stressed for 'Queensland Readers' (50 copies of Prep. 1), it was decided to send the books immediately to Fr. Ferdinand." These books were used to teach English in the schools. (8).

A special collection was held each month to raise money for the Mission. Vestments were also made, and later food parcels were sent to the Mission. Various means of support and assistance are still given to the mission, the primary one being prayer.

In 1950 the Fraternity undertook to sponsor "the broadcast 'The Hour of St. Francis', broadcast through radio station 4KQ." In 1960 31 Australian stations were broadcasting the programme. About two years after the broadcasts initially began they were reaching an estimated 10,000 homes each week. (9). This sponsorship continued for some years, but has now ceased, and the programme is no longer broadcast.

During 1957 a Third Order Library was formed, and proved very popular. "The Fraternity had a fairly quiet year during 1974, but some things stand out. Early in the year there was a very enjoyable visit to the Capuchin Fraternity at Wynnum. We also had contact with the Anglican Franciscan Tertiaries whom we had visited the year before at Brookfield. The Wynnum and Anglican Tertiaries were invited to a day of Instruction held at the Portiuncula Centre in July. This was a most enjoyable day, thanks to Fr. Frank O'Brien's excellent talks. Many have requested more of these days during the year.

"Our annual weekend Retreat, conducted by Fr. Maurice Carmody, O.F.M., was held at the Franciscan Missionaries of Mary "Ave Maria" Retreat House, Coorparoo, and was enjoyed by all. Some of us help with the local Meals on Wheels, and it fell to us to prepare the Christmas Dinner for the people. It meant a busy day for the workers, but a rewarding one." (10).

(6). The Crusader, July, 1946.

(7). The Crusader, July, 1946.

(8). The Crusader, June, 1948.

(9). Tertiary News, July and October, 1952, and Franciscan Newsletter, February, 1960.

(10). Franciscan Newsletter, March, 1975.

"Every few months this Fraternity organises a Sunday of Instruction and Prayer at the parish multi-purpose building, the Portiuncula. For these occasions the two Kedron Fraternities combine with Wynnum Fraternity and with the Anglican Fraternity from Brookside. The Mass is followed by talks and discussions using films, filmstrips and cassettes. These days are a great success, though attempts to draw non-Tertiaries have met with slight success." (11).

PERTH FRATERNITY:

This Fraternity was established in the Cathedral Parish of the Archdiocese of Perth on 23rd July, 1930, 20 years before the arrival of the Friars to the State. The establishment of the Fraternity "was entirely due to two enthusiastic women, Emilie Furse and Kathleen Mary Lewis (who had been professed overseas (1)), both of whom had a deep love of St. Francis and who were both natural educators. Through them, St. Francis and the Third Order became known to many faithful Catholic people, who found the simplicity of the Franciscan Spirit and the bond of family Fraternity a purpose and guiding light for their lives." (2). The Fraternity was formed with three Professed and seven novice sisters." (3).

"The first Spiritual Director was Fr. Edmund O'Sullivan (later Monsignor), (who had become a member of the Third Order while studying in Rome, from whence he returned in 1929. (4)), and was followed by Fr. Winston (who later became a Franciscan Friar), Fr. Alan Johnston and Fr. Edward McBride — all now deceased.

"The first Prefect was Mrs. Kathleen Lewis, and the first Mistress of Novices was Emilie Furse — who took as her Franciscan name Elizabeth (Queen of Hungary). As Novice Mistress Sister Elizabeth laid a strong foundation in the early Tertiaries of the West Australian Fraternity. From the beginning Fraternity Council Meetings and Novice Instructions have been held in a private home.

"In those years the State — in fact the whole of Australia — was in the grip of a serious economic depression and there were many very poor and needy people to be helped. Sr. Elizabeth founded a Sunday School Hour for many poor children who were without religious education —gathering them together she taught them religion and gave them small gifts of clothing, fruit and sweets, supplied by the Fraternity." (5).

In the first twenty years direct contact with Franciscans was rare. One such contact was in early 1931, when Fr. Fidelis Griffin, "recently re-appointed Provincial of the Franciscan Order in Australia . visited Perth

(11). Franciscan Newsletter, December, 1975.

(1). Franciscan Newsletter, February, 1960.

(2). History supplied by Stella Carmody, O.F.S.

(3). The Crusader, September, 1931.

(4). Franciscan Newsletter, February, 1960.

(5). History supplied by Stella Carmody, O.F.S.

during the short stay of the S.S. 'Ormonde' at Fremantle," on which he was travelling back to Sydney from Ireland. A delegation of Tertiaries met Fr. Fidelis "while he was the guest of His Grace the Archbishop. In the short time at their disposal he congratulated the members of this, the youngest Fraternity in Australia, on their activity, and heard with pleasure of their increasing membership." (6).

To celebrate the first anniversary of the establishment of the Perth Fraternity "more than a hundred Tertiaries and their friends gathered in the Cathedral Hall on Thursday, 23rd July, 1931. There was an excellent programme of addresses, interspersed with vocal and instrumental music. Among the speakers was Rev. Dr. O'Sullivan, Spiritual Director, who spoke on 'St. Francis of Assisi'. The Prefect of the Fraternity, recently returned from a trip abroad, told of her 'Rambles in Italy'.

"As a result of this reunion more than fifty volumes were donated to form a nucleus of a Third Order Library, and the brothers of the Fraternity (fourteen in number) have provided a beautiful bookcase." (7). Over the years the library gradually increased in size and is still functioning. An anniversary celebration took place every year for a few years, but then gave way to a Triduum and celebration for the Feast of St. Francis in 1940.

"In order to widen the influence of this Fraternity and to bind members together in the spirit of St. Francis Promoters have been appointed for the various divisions or districts." (8). In 1945, "at the suggestion of Fr, McBride, a vote was taken on the introduction of the Guild System, and it was agreed that this would be a more satisfactory way of keeping a check on members. The Guilds are to be divided into various districts under the patronage of a Franciscan Saint with a Prefect and Sub-Prefect in charge of each Guild. It will be the duty of these officers to visit any members absent from the meeting during the month. Thus we will be able to keep in touch with our sick Tertiaries." (9).

In 1932 the Fraternity "gave a picnic fete to the Castledare Orphanage boys on 24th April. The outing was enjoyed, not only by the orphans, but also by the Tertiary donors." (10). This picnic became an annual event, and is still part of the assistance given the Orphanage by the Fraternity.

During the same year a Needlework Guild was commenced, with the aim of providing clothing for the poor of the area, particularly the children. Material was given out at each meeting to be made up during the month, and at the next meeting the finished articles were displayed before being distributed to those in need. Once the Depression was over the need

(6). The Crusader, March, 1931.

(7). The Crusader, September, 1931.

(8). The Crusader, April, 1932.

(9). The Crusader, May, 1945.

(10).The Crusader, August, 1932.

for such a work was not so great, so in 1939 the Needlework Guild was slightly re-organised. "It was agreed that a subscription of 1/- per year" be paid towards buying material, "and the members have made themselves responsible for the orphans at Castledare." (11).

Other projects undertaken by the Fraternity during the Depression were an aid agency to assist unemployed Tertiaries, and a League to obtain employment for Catholic youth.

Early in 1934 Dr. O'Sullivan was transferred to Kalgoorlie. "The Perth Fraternity regret losing their devoted Spiritual Director, who has been with them since the inception of the Fraternity. But they were also pleased to welcome their new one, Rev. M. Winston, who at his inaugural meeting professed seventeen members and received six new ones. This brings the number who have been received since the inception of the Fraternity in July 1930, up to 214 members." (12).

During 1934 a scheme was outlined to stem the leakage in the East Perth district of children attending State Schools and not attending Mass on Sundays. While preliminary moves were made then, it was not until March 1935 "that the scheme was actually put into action. At that monthly meeting it was announced that the Crystal Theatre, East Perth, had been kindly offered by the proprietor for our use every Sunday afternoon. With the exception of the first Sunday of the month (our meeting day) each Sunday afternoon a certain number of Tertiaries undertake to give instructions to children, and by this means they are kept off the streets and many are now attending 9 o'clock Mass at the Cathedral who formerly stayed away. Special seats are reserved for the children at this Mass. The children are showing great interest in the movement, and it is hoped that through this medium many careless parents will come back to the Church.

"In addition to the usual secret collection, Tertiaries now pay into a collection which amounts to 1d per week. This is handed to the Treasurer each month and is used solely for providing refreshments, holy pictures, etc., for the children's afternoons." The movement was originally called "Crusade Sunday," but later seems to have been changed to "Children's Crusade." (13).

After about 18 months as Spiritual Director, Fr. Winston was replaced by Fr. J. Kennedy as Spiritual Director of the Fraternity, sometime in the latter half of 1935.

In 1937 "a Bursary was commenced for a student to the Franciscan priesthood." (14). However, when a relative of a Tertiary entered the seminary it was decided to use the money for his priestly education. Later still,

(11). The Crusader, February, 1939.

(12). The Crusader, April, 1934.

(13). The Crusader, June, 1935.

(14). The Crusader, March, 1937.

when the local seminary was established, it was decided to pay £30 to it each year for the education of a student. (15).

Fr. Kennedy remained Spiritual Director for a little over twelve months. He was then appointed to Kalgoorlie at the beginning of 1937, and Fr. Alan Johnston became the new Director. He held this position until early 1941 when he was transferred to Adelaide. The first meeting for 1941 "was presided over by the new Spiritual Director, Rev. Fr. McBride, who was warmly welcomed by Br. Prefect on behalf of the members. The Tertiaries regret at the loss of so zealous a Director as Fr. Johnston was very deep. A gift of appreciation was made from the Tertiaries prior to his departure." (16).

In 1942 the Fraternity formed a Third Order Social Club with the idea of spreading the Franciscan message into the secular community and/or attracting further members. The aim of the Club was to demonstrate the workable principle of religiously inspired daily life and citizenship, and in this way to help in the work of establishing sound Christianity in our land.

A large room in the central city area was rented at 34 Bon Marche Arcade, Barrack St., which was opened by His Grace, Archbishop Prendiville, in October. Light luncheons were prepared and dispensed on week days during which talks on many subjects by chosen speakers would be given, followed by general discussion of the subject. Many beautiful musical evenings were held, and Ecumenical afternoons were held monthly when women from other Churches were entertained socially, and a happy bond of appreciation and understanding was established in the spirit of Christian and Jewish fellowship. Through these gatherings the identity of the Third Order was made known to many previously unacquainted with it.

The Club functioned for about three years. When circumstances became too difficult for the further functioning of the Club the Third Order became affiliated, under the name of "Franciscan Social Club," with the National Council of Women of Western Australia, which in turn, is affiliated with the International Council of Women. This was done on the advice of Sr. Elizabeth Furse, who was already a delegate to the National Council of Women from the Catholic Women's League.

This affiliation has continued up to the present time, with the Franciscan delegate holding every office in turn in the National Council of Women, except Treasurer. By this means our Franciscan ideas have been carried into the affairs and discussions of many dedicated Christian and Jewish women. (17).

During 1943, Fr. Clement Vawdrey, O.F.M., was stationed in Perth as a Chaplain with the R.A.A.F. He conducted the annual Triduum in honour

(11). Franciscan Newsletter, February, 1960.

(12). The Crusader, March, 1941.

(13). The Crusader, March, 1944, and the History supplied by Stella Carmody, O.F.S.

of St. Francis for that year, and afterwards gave the Papal Blessing to the Tertiaries who had made a public renewal of their profession. The Tertiaries "heartily thanked Fr. Vawdrey for giving them so much of his time and thought." (18).

"On Saturday, April 27th, 1946, a combined Retreat for the Perth and Victoria Park Fraternities was conducted by Fr. Conrad (Winston) O.F.M., who had come to Perth for the Centenary Celebrations (of the Perth Archdiocese). It was continued over the weekend and was largely attended. On Sunday afternoon a Canonical Visitation of the Perth Fraternity was held in St. Mary's Cathedral. Fr. Conrad conveyed messages from the Fr. Provincial, Fr. Solanus McNamara, O.F.M., and from Fr. Sylvester Campbell, O.F.M., Commissary Provincial of the Third Order, and congratulated the Fraternity on its excellent spirit and progress, and Fr. E. McBride for his wise and zealous guidance. The Fraternity was delighted to welcome Fr. Conrad once again in their midst," as he had been a former Spiritual Director of the Fraternity. (19).

During the July 1946 Fraternity meeting it was announced that "His Grace Archbishop Prendiville has given permission to the Perth Tertiaries to have Exposition of the Blessed Sacrament Weekly in their Chapel, and August 6th will most probably be the opening day." (20). This continued for some years and soon attracted other people to share the hours of adoration with the Tertiaries.

The Perth Fraternity meeting of Sunday, April 2nd, 1950, was an historic occasion for the Fraternity, for on that day Fr. Thomas Pearson O.F.M., took over as Spiritual Director. He was warmly welcomed by the Prefect on behalf of the members. "On Thursday, June 8th, a Social Evening was held by the Fraternity to give him and Fr. Clement Vawdrey O.F.M., an official Franciscan welcome to Western Australia. A good 160 people were present, including a large number of non-Tertiary friends. During the evening a presentation was made to Rev. Fr. McBride as a token of thanks and esteem for the many years he served the Perth Fraternity as Spiritual Director.

The Friars in the West would also like to record their grateful thanks to the Perth Tertiaries for their generosity in providing an Altar and Altar furnishings for the Midland Junction Friary." (21).

The Fraternity has helped to support the New Guinea Mission since 1950. "Mindful that the Mission grows and its needs increase, they have thought out several ways to build up their support. They send parcels regularly and have been keen to spread Franciscan Missionary Union cards

(18). The Crusader, November, 1943.

(19). The Crusader, June, 1946.

(20). The Crusader, September, 1946.

(21). The Crusader, June and October, 1950.

and mite-boxes. They are quite aware that their biggest help to the Mission is in the daily prayers they offer for its success." (22).

"Many of the living foundation members are now on the isolated list, but are regularly contacted by Newsletter and visits, keeping them close to the Franciscan family. Sr. Kathleen Lewis is now 95 and lives in England. Sr. Elizabeth Furse died, aged about 83, in 1948.

"Although the Third Order has not undertaken special social works, the members have worked in all other groups in special fields. The Third Order is regarded as the power house of the Franciscan Spiritual Renewal to be at the service of all men.

"The Perth Fraternity had the distinction of giving help to Fr. Jerome (formerly Monsignor Hawes of Geraldton), who went to the Bahama Islands as a Franciscan hermit in the 1940s. Regular sums of money were sent for his work there, where Fr. Jerome built a small church on Cat Island which still bears the inscription: 'This Church was built with donations sent from the Tertiaries of the Third Order of St. Francis in Perth, Western Australia.' " (23).

ALBERT PARK FRATERNITY:

Records show that the first Third Order group in South Australia began in 1946, at the Church of Christ the King, Lockleys. This parish is under the care of the Franciscan Friars of the Malta Province. The first person to be received was Monica Hartigan, at a ceremony which took place on August 14th. Monica was professed two years later on August 17th, 1948, by the Parish Priest, Fr. Giles Ferrigi, O.F.M.

The group gradually increased in numbers under the guidance of Fr. Giles, until on August 4th, 1954, Fr. Aloysius O'Donovan O.F.M., Commissary Provincial of the Third Order, gave permission for a Fraternity to be established. Fr. Giles duly carried out the Ceremony for the formal establishment of the Fraternity. Thus, this Centenary Year of 1979, is also the Silver Jubilee Year of this Fraternity.

The number of Tertiaries in the Fraternity remained fairly steady at about 14-16 professed members. However, in 1966, the Fraternity decided to have a drive to double their membership within the next 12 months. There were 16 active members at the time.

Their meetings at this time began with Rosary and Benediction in the Church, followed by a discussion in the parish hall. The Spiritual Director "addresses the Tertiaries at every second meeting, and a member of the committee prepares and presents the address on other occasions. All take part in the discussion after the address, and by sharing their ideas, the Tertiaries have got to know one another better.

(22). Franciscan Newsletter, November, 1961.

(23). History supplied by Stella Carmody, O.F.S.

"Some were group leaders in a series of home discussions. Through the contacts made they hope to bring former Tertiaries into their Fraternity and to encourage new members." (1).

At a Council meeting in February, 1967, it was decided that members would give a talk at every Fraternity meeting. "The subject was to be suitable for discussion by those present." Subjects covered included the relationship of the Church to non-Christians; the life of St. Joseph; and the problem of world hunger and obligation of all to help our less fortunate neighbours.

In 1968 "members decided to adopt a Mission in New Guinea, and several parcels were forwarded. A set of vestments, made and donated by Mrs. Brewin, was included." (2).

Fr. Giles Ferrigi remained the Spiritual Assistant of the Fraternity until August 5th, 1973, when the last meeting at Lockleys was held. Because of many problems, the poor health of Fr. Giles, and a decrease in the attendance at the monthly meeting, the Fraternity was transferred to the Franciscan parish at Albert Park, under the care of the Australian Friars.

The Fraternity's first meeting in this new home was on November 4th, 1973. Fr. Rupert Dawson, O.F.M., was the new Spiritual Assistant.

Days of Recollection are held at intervals in the grounds of the Carmelite Monastery at Glen Osmond. One of these was to celebrate the 750th anniversary of the death of St. Francis. Fr. Allan Hartcher O.F.M., from the parish of Taperoo, "directed an audio-visual meditation on the life of St. Francis. He stressed the need for simplicity in our lives. He also brought to mind that Tertiaries have a special calling to be 'a light to the world', and to let their light shine in the sight of men, that they may give the praise to your Father in heaven.

"As part of this showing of light, the Fraternity organised a drawing and colouring competition at the Parish School." (3).

Fr. Rupert Dawson was succeeded as Spiritual Assistant by Fr. Ambrose Ryan O.F.M. Fr. Noel Fauth O.F.M., is the present Spiritual Assistant.

(1). Franciscan Newsletter, September, 1966.

(2). Franciscan Newsletter, May, 1968.

(3). Franciscan Newsletter, February, 1977.

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