

DOCUMENTATION
SEDOS

Rome, August 29, 1969

To the Superiors General
 To their Delegates for Sedos
 To the members of all Sedos groups

Enclosed please find:

- | | | | |
|---|----------------------------|------|-----|
| 1 | The Executive Committee | page | 654 |
| 2 | Mission Theology | | 658 |
| 3 | Medical Work | | 661 |
| 4 | Fund raising | | 663 |
| 5 | News from the Generalates | | 668 |
| 6 | Application for membership | | 670 |

As we go back to our desks, it is with deep regret that we learn that Miss Joan Overboss is still in hospital, after her illness of August 5, 1969. (Details under item 5, p668)

The following are still available at the Secretariat:

- a) the FAO booklet on the World Food Congress
- b) position paper on the relationship of missionaries to the FAO
- c) list of the local offices of the Freedom from Hunger Campaign.

The Executive Committee considers it useful to circulate this material as widely as possible among the members of the Sedos Institutes.

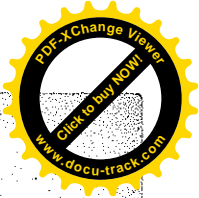
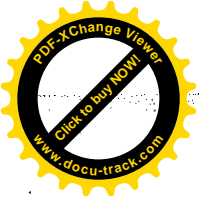
The Executive Committee will meet on Wednesday, September 10 at 1600 at the Secretariat.

The Medical group will meet on September 11.

Sincerely yours,

Benjamin Tonna

Benjamin Tonna
 Executive Secretary



EXECUTIVE COMMITTEE

SEDOS 69/654

Minutes of the meeting of the Executive Committee held June 20, 1969 at the SEDOS Secretariat.

Present were:

Fr. H. Mondé sma	Sr. J. Gates scmm-m
Br. Ch. H. Buttiner fsc	Sr. M. Keenan rscm
Fr. F. Sackett omi	Sr. M. Th. Walsh osu
Fr. E. Tonna	Miss J. Overboss

1. The minutes were taken as read and approved.

Matters arising from the minutes:

- It was agreed a) to distribute the minutes of the meetings of the Executive Committee through the weekly Bulletin.
- b) to review Fr. Volker's work in Geneva during the Assembly of September 30, 1969.
- c) to ask for the unanimous consent of the Assembly before introducing an item which did not appear on the agenda; if the request was granted, the new item would be considered last.

Father Mondé suggested that a Moderator could be selected by the Assembly to assist him in chairing the sessions.

2. Mission Theology

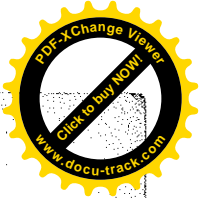
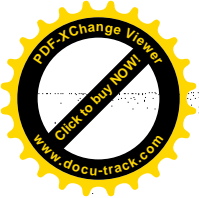
a - It was agreed to accept Br. Th. More's offer and to ask a professional writer from the SEDOS Institutes to write a pamphlet on the outcome of the Mission Theology Symposium. The purpose would be a clarification of the motives of missionaries. The readers would be missionaries and prospective missionaries. The writers proposed were: 1 -Fr. Wiltgen svd, 2 -J. Power sma, 3 -Fr. Doolan pa.

b - It was also agreed to ask Fr. Theo van Asten and the rapporteurs (Fr. A. Sacchi and Fr. Hardy) to isolate the theological questions which the Symposium left unanswered. This, with the French edition of the Acts scheduled for September 1969, would be a precious contribution to the study session on Missions proposed by Fr. Pedro Arrupe sj.

3. Catechists

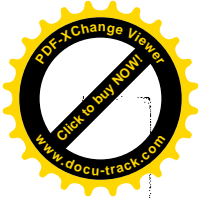
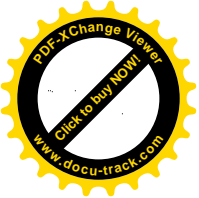
a - It was agreed to incorporate the comments on the SMA proposal in two questionnaires, the first addressed to the Bishops and the second directed at the Directors of Catechist Training Centres.

b - A covering letter would accompany each questionnaire. It would explain in very clear terms the purpose: to collect that hard data which would be a sine qua non for sound and serious decisions on the subject by the Council of the PF. The missionary Church badly needs a network of professional catechists.



SEDOS 69/655

- c - A panel would be formed to study the final version of the questionnaires and to guide the survey. Fr. J. Maertens cism and Fr. E. Pin sj would be members. The questionnaires should be distributed through the SEDOS Generalates. The answers could be punched on cards.
4. During the coming meeting in Düsseldorf of the Working Group for Medical Work, the two SEDOS representatives, Sister Jane Gates and Fr. Leo Volker, would show that it is the religious Institutes which really count in the mission field. They would also follow the guidelines spelled out in the last letter of SEDOS to Mgr. Sanders, the latter would also be asked for definite financial commitments for the proposed November Seminar on comprehensive health care.
 5. Sr. Marjorie presented the conclusions of the ad hoc group for Education. The highlights were: a) the maximum utilization of information already available at the Generalates, and b) the isolation of common issues. The Executive Committee accepted the report and asked Sr. Marjorie to ask the ad hoc Group to prepare an action programme for a permanent Working Group for Education.
 6. It was agreed to assign top priority to the discussion of formation during the series of meetings by country (scheduled to start in October 1969).
 7. It was agreed to accept Fr. Mahon's proposal to study the issue of the activation of the Missionary responsibilities of the College of Bishops. Frs. Arrupe and Deschâtelets would be asked to request their eminent missiologists (say Frs. Masson, Seumois) to prepare a position paper on the topic. The Secretariat would collect information about what is actually happening. The outcome would then form the basis of a discussion of the issue by the Generalates.



EXECUTIVE COMMITTEE

SEDOS 69/656

Minutes of the special meeting of the Executive Committee convened by Sr. Jane Gates and held at the SEDOS Secretariat on July 17, 1969.

Present were:

Sr. Jane Gates scmm-m
Fr. Charles Henry fsc

Rev. L. Deschâtelets omi
M. T. Walsh osu

Fr. Mondé and Sr. M. Keenan were out of town. Sr. M. Panevska gave a report and took notes.

Topic: Possibility of taking immediate action on the proposal for collaboration with FAO and what action.

Sr. M. Panevska reported the following: On July 11 Miss Overboss called to ask her to attend a meeting of the Continuity Committee (in place of Fr. Tonna who was out of town) elected on June 23, 1969, by the Consultation Round Table of Catholic organisations concerning collaboration with FAO. This Continuity Committee is composed of: Rev. Othmar Rink of Caritas, Rev. B. Tonna of SEDOS, Miss M. Groothuizen of the Permanent Observers of the Holy See, and Miss M.A. Besson of Justice and Peace. Miss Overboss said that she thought no action or immediate report of the Continuity Committee meeting would be necessary, but that Sr. Panevska should attend to try to find out what concrete practical means of collaboration might be possible, and the matter could be considered by SEDOS after the summer.

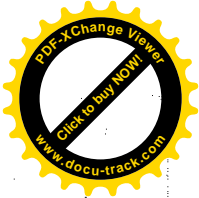
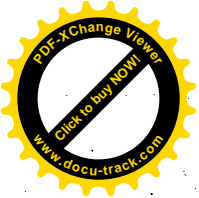
At the meeting of the Continuity Committee on July 14, 1969, Father Rink announced that the Director General of FAO has requested the names of persons to be invited to the World Food Congress in June 1970 be submitted to him by October 1 of this year. The Continuity Committee agreed that the only way to assure that the field workers would receive information on the Food Congress in sufficient time to nominate suitable participants would be for the Committee members to ask their organizations to send a letter with information immediately to their members. The Committee felt that it was important to include the FAO booklet on the Food Congress and the list of Freedom From Hunger Campaign offices, and Father Rink said that he could supply these. Sr. Panevska was asked to propose this action to SEDOS.

In the absence of the Secretariat staff and the President of SEDOS, Sr. Panevska referred the proposal to Sr. Jane Gates, Vice-President, who decided to convene a meeting of the Executive Committee.

Sr. Panevska prepared a sample letter and report concerning the FAO collaboration and checked the contents with Fr. Rink and Miss Groothuizen before presenting it to the Executive Committee.

The Executive Committee felt that there should be some policy for handling SEDOS business in the absence of the Secretariat and President.

The Executive Committee felt that the matter of the FAO collaboration was sufficiently important to proceed with the action requested by the Continuity



SEDOS 69/657

Committee, namely, to send a letter to the SEDOS Generalates, enclosing all the information, and also making available to the Generalates sufficient additional copies of the same for them to mail to their Provincials, Regional Directors, etc. In view of the skeleton staff of most Generalates during the summer, it seemed essential to make the material available as simply as possible for distribution.

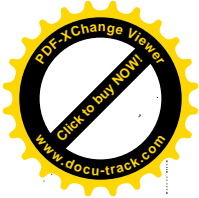
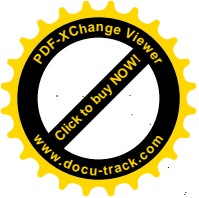
The final version of the covering letter for the SEDOS Bulletin and of the report was agreed upon and will be sent. Mother T. Walsh volunteered to provide a French translation of the report.

Sr. Panevska said that the Continuity Committee felt that another Round Table should be held in October to consider the results of these requests for nominations to the Food Congress. She will leave at the SEDOS Secretariat the background material she had received from Fr. Rink prior to the meeting, and she expects that Fr. Rink will send the Secretariat a copy of the official minutes of that meeting.

She also said that Fr. Rink mentioned that one can expect in the near future similar advances by other UN departments such as UNESCO, and it might be good to think of a mechanism for coordinating the Catholic groups...would this same Round Table serve the purpose? Miss Groothuizen said she felt the effectiveness of this group would be proven in this FAO venture.

Miss Groothuizen also mentioned that she hoped to stimulate a meeting for all the Permanent Observers of the Holy See with representatives of groups such as SEDOS, Caritas, etc. etc.

Sr. Panevska agreed to take care of asking Maria of the Secretariat to print and distribute the bulletin concerning FAO.



As a follow up of the Sedos Mission Theology Symposium, Fr B. Tonna attended the theological consultation convoked by the Division of World Mission and Evangelism of the World Council of Churches in Canterbury on August 2,3 and 4 1969.

Representatives of the two groups into which the consultation divided met to consider the outcome. From the discussion, both in the earlier sessions and in the two groups, they suggest that the following issues be recommended for further study.

1. How to state the meaning of Salvation without erecting a theological or philosophical system which is then held to be of absolute validity. The discussion showed a consensus that no one account of the meaning of Salvation can be universally valid: different aspects are recognized in different historical periods and different cultures. But, it also showed a consensus that all accounts of Salvation, as Christians understand it, must have as their centre the personal relationship to Jesus Christ. It was recognized that at the heart of God's saving act in Christ there is "mystery", not susceptible of conceptualization or logical analysis. But to deduce from this that it is impossible to speak of Salvation except in terms of personal testimony opens a door to irrationality and fanaticism and is as unsatisfactory as to seek to confine the mystery within a rigid theological system. Can there be a variety of statements of its meaning, which are recognized as temporary and partial, but which nevertheless would be useful in expounding its meaning in the Churches' teaching and in dialogue with men of other faiths? There is need for continuing study of the way salvation is understood by men of other faiths.

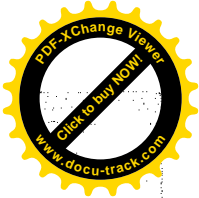
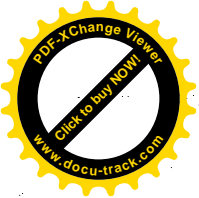
2. The content of Salvation.

The conversation in the consultation tended to express the content of salvation in terms of freedom, though the Bible Study reminded us of its connection with righteousness. This raises the question of the relation between man's freedom and God's righteousness. To be saved is not, presumably, to be set free to ignore what God has shown us of his righteousness. Is then our understanding of Salvation in Christ adequately expressed only through the concept of freedom? What is the relation between Salvation and conduct?

3. The relation between personal Salvation and social Salvation.

Under this heading might be considered:

- a) the views of some social scientists that attitudes are changed by



SEDOS 69/659

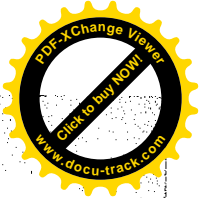
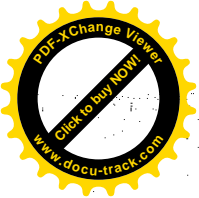
changing the structures of society. The role of minorities in bringing about (legislative) changes in the structures of society.

- b) the healing ministry of the Church, within "sick" societies.
- c) the relation between Salvation and power. of the Biblical connection between salvation and victory. A Biblical study is needed, including a study of the power Jesus Christ exercised. An analysis of the different forms of power (including authority) would be required.
- d) The relation of salvation in Christ to God's providential control of history. (i) the liberation given in the realization that the universe has meaning and purpose. This liberates from the need to placate the spirits. It also liberates from the arbitrariness of living without a final purpose. In both cases it liberates for action. How is this realization connected with the declaration of Jesus Christ as Saviour?

(ii) The realization that the universe has meaning and purpose places us under judgement, since our living does not express that meaning. This is the Salvation of those to whom Paul spoke, who were living under the Jewish Torah. It inhibits action by reducing to despair of ever being able to act rightly. There is, therefore, the need for Salvation to include the assurance through Jesus Christ of God's forgiveness, which liberates us into the liberty of sons and so enables us to act.

4. The relation between salvation and the visible Christian Community.

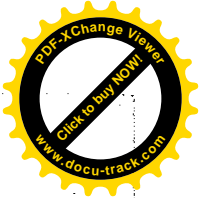
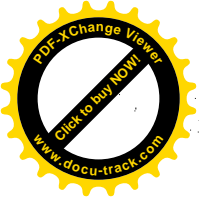
- a) Is a visible Christian Community necessary to the saving process? The consultation would give an affirmative answer but considers that much further thought is needed on what kind of Christian Community there must be. What meaning if any, can be attached to the words "the church as saving community"?
- b) What is the place of an external sign (baptism) in the process of salvation?
- c) What is the role of the "incognito Christian" (the believer in Jesus Christ who does not immediately and always declare his Christian allegiance) in the process of salvation?
- d) The role of exemplars of self giving for the Christian Community in the process of salvation. Note that they are not always professing Christians, e.g. Che Guevara amongst young Christians in Latin America.
- d) The relation between the hope of the Christian Community in Jesus



SEDOS 69/660

Christ as Saviour and the need expressed for congregations to have short term, goals if they are to be moved to social action.

5. The Consultation recognized that at the centre of the Christian understanding of Salvation are the death and resurrection of Jesus Christ. It considers that further exploration is essential for the study of Salvation today. For example:
- a) the meaning of death in the new Testament - which is more than the end of biological life;
 - b) the action of the Holy Spirit in making us share by faith in the death and resurrection of Jesus Christ, making us part of the new humanity inaugurated by Jesus Christ.
 - c) the implications of the death and resurrection of Jesus Christ for dialogue with men of other faiths.
 - d) the implications of participation in the death and resurrection of Jesus Christ in the lives of Churches and in their willingness to die for mankind.
 - e) the implications of this participation for man's use of his power over nature.
 - f) the problem of evil and the concepts of judgement and damnation.



ME/23/69

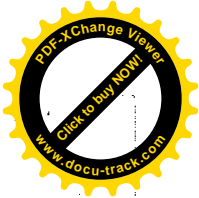
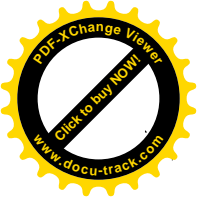
MEDICAL WORK

SEDOS 69/661

Report of the meeting of the Contact Group on July 3rd, 1969, at the Generalate of the Franciscan Missionaries of Mary.

Present: Sr. Jane Gates scmm-m (for Sr. Annemaria de Vreede), V. Morris msv, M. Duarte fmm, Hélène de l'Annonciation dw, Miss Joan Overboss.

1. Sr. Jane Gates reported on the results of the meeting in Düsseldorf on June 28, 1969. Present were: Msgr. Sanders (ICCH), Br. Sleyffers (CICIAMS), Miss Taillet (MEDICUS MUNDI), Fr. Tong (Catholic Hospital Association, India), Mr. Vanistendael (CIDSE), Mr. McGilvray (CMC) Fr. Volker and Sr. Jane Gates (SEDOS). The purpose of the meeting was to study the possibility of a Roman Catholic counterpart of the CMC: its objectives, structure and financial implications - and the cooperation of such a body with the CMC. Msgr. Sanders had prepared a working paper in Dutch. Mr. Vanistendael presented an English translation of the paper just before the working group met.
2. The discussion of the working paper led to the following proposals for a second paper:
 - a - A Roman Catholic counterpart of the CMC was seen as desirable. From the beginning such a body should plan its activities in close relationship with the CMC.
 - b - The future RC body would be composed of
 - i. representatives co-opted on the basis of competency by the International Catholic Health Organizations (ICCH, CICIAMS, PHAM, etc.)
 - ii. representatives co-opted on the basis of competency by the professional bodies interested in health endeavours in the developing countries (MEDICUS MUNDI, SEDOS, CARITAS INTERNATIONALIS, etc.)
 - iii. representatives of funding agencies (CIDSE, etc.)
 - iv. 5 co-opted members preferable from developing countries so as to achieve a balanced representation between the developing and the developed countries.
 - c - A Plenary Session would be held once a year.
 - d - Each of the organizations listed under i, ii, iii would have the right to two votes.
 - e - Every participating organization would pay a token membership fee



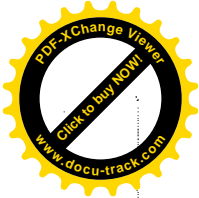
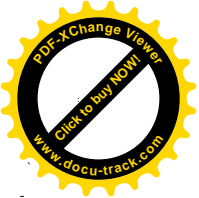
SEDOS 69/662

to be determined. The costs of the RC body (secretariat, participation in the yearly Plenary Session, etc.) would have to be covered by grants from the funding agencies. Mr. Vanistendael would draw up a budget.

f - The overall purpose of the RC body would be to stimulate coordination of health activities in the developing countries and to promote comprehensive health care, including the education of the people in the developed countries to the needs in the developing countries.

g - Cooperation with International Organizations such as the WHO should be fostered.

3. Sister Jane Gates had been asked to write the report of the Düsseldorf meeting. It would be sent to all representatives who took part in the Düsseldorf meeting for their comments and amendments. Br. Sleyffers would edit the final version. Thereupon the approval of the boards of the various RC organizations would be necessary before any further action could be taken.
4. Sr. Jane Gates estimated that perhaps two years would be needed to prepare the set-up of the RC counterpart to the CMC. Afterwards, a modus could eventually be found for integrating the CMC and the RC body; but the CMC's mandate held until 1971 and no changes could be introduced before that time. On the RC side, clearance from the SPCU would be needed before such integration could be effectuated.
5. SEDOS would continue its cooperation with the CMC in the interim. The funding agencies would very probably give the grant of 20.000.- yearly to cover the expenses involved.



VARIA

SEDOS 69/663

1.

Conference on Fund Raising

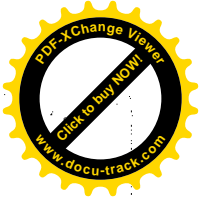
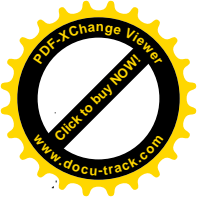
held at Evian on June 16 - 19, 1969.

Praenotandum: In what follows I give you some information on the conference that you will not find in the papers and that is useful, I think, for a good understanding of those papers. In other words, I am not going to repeat what you can read yourself in those papers. - I am sending you the papers we received at the conference itself; many others were not ready. I shall receive them later and forward them to you. A book will also be published which I will receive and send on to you when I get it. This will no doubt take some time.

For the understanding of the papers, it is necessary to keep in mind that the terminology is not the same in America, in England and in France. - The word "Foundation" in American cannot be translated into French by "Fondation"; this last word has a very specific and limited meaning. In France a "Fondation" can be erected by government only. - In America the word "Corporation" is used for money that is given by industries or enterprises for social and charitable, non-governmental activities.- The Americans use the word "Philanthropy" for all non-governmental activities that we would call social or charitable. - In English the term "charities" is used in about the same sense as "Philanthropy" in American.

General Atmosphere of the Conference: Generally speaking it has been good in spite of the fact that there have been one or two reactions of Europeans against Americans. The reason of this friction was the fact that the conference was dominated by the Americans. Most of the speakers were Americans and they, quite naturally, exposed the American situation and the American point of view. This was resented by certain Europeans who wished to discuss the European situation. Another reason for this animosity was that the Americans present were superior to the Europeans because they had sent very competent people and they were well prepared. In spite of this, the conference was really interesting on the whole, although the presiding chairman--a certain Mr. Thévoz, a Swiss--was not up to level for his task. With a little bit more of tact and of savoir-faire, the frictions would not have occurred. I think everybody agreed on this, and it was said behind the scenes that next time he would not be the chairman of the conference.

Aim of the Conference: Apart from the one indicated on the invitation, there was another one behind it. The American Foundations and Corporations are at the origin of this conference and have financed it to a large extent. They have done this because they want to react against the trend of many governments today to take everything in hand. They leave some freedom to the voluntary sector, but they do not encourage this sector by legislation and more particularly, by conceding freedom of taxes. This is true in Europe, but they feel that this is coming too in the USA. In fact, up till now all "philanthropic" activities in the US have been free from taxation, but at this moment a fight is going on in Congress. Some Congressmen have started



SEDOS 69/664

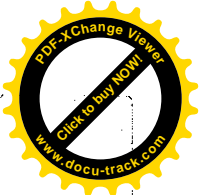
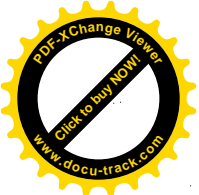
a campaign to pass a law imposing taxes on Foundations and Corporations. It was said that the American Foundations and Corporations would have \$750.000.000.- less to distribute each year if this law goes through. This gives you an idea how much money is distributed by the American Foundations and Corporations. - In order to fight this danger, the American Foundations are going to finance a study of fund-raising legislation in Europe. They hope to find arguments this way to combat those opposed to them in Congress. They admit that there have been abuses on behalf of smaller foundations and corporations whose aim is more to avoid taxes than to help philanthropic activities. They said, however, that most of the foundations, especially the bigger ones, are bona fide. For the same reasons--to save the non-governmental agencies in Europe as well as in USA-- they have decided to create a secretariate in Geneva. They already have an office in New York. The president of that office was in Evian, I am giving his name because if one day you intend to contact a Foundation to get help, this office will give you all the information useful for knowing which Foundation to contact for this specific project and how to go about it. So here is the name of this man and the address of his office in New York: Mr. Manning M. Patillo
444 Madison Avenue
New York, N.Y. 10022

Among the documentation I sent you under separate cover, you will find a folder on this secretariate.

American and European Foundations: Finally I think it useful to mention a couple of differences that exist between the American Foundations on the one hand and the European on the other. -The first difference is in the way of fund-raising itself: The American Foundations collect their money mostly from the very rich people. They consider a gift as small if it does not exceed \$10.000.-; from there up till \$50.000.-it is considered as medium; and in order to be a large gift, it has to be at least \$50.000.- or more. -In Europe on the contrary fund-raising is done mainly among the not very wealthy people. The Americans admitted that this sector should not be neglected, not only because of the money thus collected but also because of its educational value. However, they stressed that the sector of the wealth was too much neglected in Europe and that those people should be made aware of their duty with regard to humanity because of their wealth. They should not remain satisfied with a gift that does not mean any sacrifice to them.

Another difference between the American and European policy is that the American foundations give not only to already existing enterprises but also to enterprises that have not yet started but are going to be started in the near future--provided, of course, that this enterprise is considered by them as worthwhile, that is well-planned and with competent people.

Methods of fund-raising: Not much is to be said about this. You will find some indications in one of the folders I am sending you. Not much very new has been said about this. There are, however certain indications that can be useful, for instance: how much is considered as justified for administration costs, how many people are necessary for fund-raising proper, about the tact to be used, etc. Here, too, there are some differences between the USA

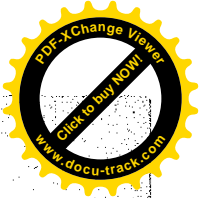
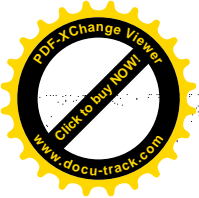


SEDOS 69/665

and Europe. As in America they raise money especially from the rich, it is more through personal contact; while in Europe, it is more through mass media, because they collect from the general public.

I think that with these few notes the reading of the papers will be more fruitful and I do not think that I have anything else to add.

L. Volker
SEDOS rep. at Geneva



VARIA

SEDOS 69/666

2.

Documents from the Evian Conference at SEDOS

Thinking of a Fund-Raising Program?

Fund-Raising--The Professional Approach

How to Choose your Fund-Raising Consultants

How to Select Fund-Raising Counsel

Fund-Raising Techniques and Case Histories -- by E. Hereward Phillips

First--The Facts; the logical approach to fund-raising

Clients and Staff

Directory of Grant-Making Trusts

The Foundation Center

The Foundation Center Annual Report 1968

Principles of Foundation Management

Trustee Report Card--Fordash College

Using Statistics for Fund-Raising for Schools

Grants to various Fields, by Amount and by Size Category of Foundation(Chart)

Company Giving by Barbara Shenfield

Charities Aid Fund. Services to Individuals

Giving USA 1969

The Charitable Status of Independent Schools

American Philanthropy in Higher Education--Gifts and Bequests to 50 selected colleges and universities

Charitable Contributions and Tax Deductions

A Policy Statement of the Future: Claremont Men's College (C.M.C. 1969)

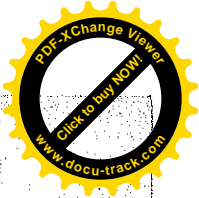
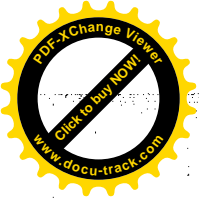
The Real Threat to Public Schools

Belasting voor Wereldwelvaart

College and University Journal: The unexamined life is not worth living

College and University Journal: Six year index

Philanthropic Digest



SEDOS 69/667

The Smaller Target

The Bulletin of the American Association of Fund-Raising Counsel, Inc.

A Model Presentation for Corporate Support

Evian Conference, June 16-19, 1969

Evian Conference: Draft Project of the Tax Treatment of Philanthropic Agencies

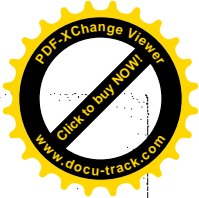
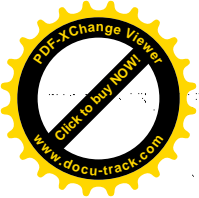
Conference sur la Collecte de Fonds en Europe: Role des Agences Benevoles

Conference d'Evian

Fund-Raising in Europe

List of Participants

Key National Conference Aides Named



NEWS FROM THE GENERALATES

SEDOS/69/668

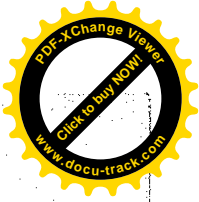
Father Monde' sma is in Ghana but will attend the Pro Mundi Vita Colloquium in Belgium in September. With Frs van Asten and Goosens he attended the African Bishops' Symposium which preceded the Pope's visit to Uganda. Fr van Asten wf is now in Canada.

The White Sisters, still in Chapter, have a new Superior General in the person of Mother Blandine.

Sr Jane Gates will be in USA and Venezuela from September 15 to November 1, 1969.

Sister Annamaria de Vreede is representing Sedos at the Zurich meeting of the CMC.

The Marianhill Missionaries moved their Generalate to Rome in June 69 and have applied for membership in Sedos (see page 670).



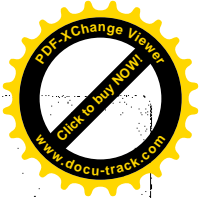
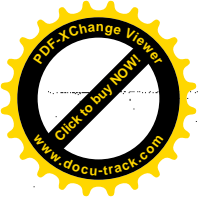
NEWS FROM THE SECRETARIAT

SEDOS 69/669

Miss Joan Overboss, Director of the Sedos secretariat, is in Room 205, Solventi 2 (Tenth Floor) at the Policlinico Agostino Gemelli 526 via d. Pineta Sacchetti. A number of Women Institutes in Sedos have agreed to spend time with her every day, until her sister Mrs van Lith returns from Holland; Visitors are welcome. Joan asks for your prayers. The doctors' diagnosis is not yet definitive.

Fathers Schotte cism, Tonna and Sr Pancvska received Mr Richardson, Mr Bailey and Mr Shipe - respectively President, Extension Director and Managing Director of Cuna International - at the Secretariat to discuss the preparatory period of the Credit Union Seminar, now scheduled for Spetember 1970.

Mr Masala and Miss Karic are no longer employed at the Secretariat. Their places have been provisionally taken by Sister Magdalen Azzopardi and Miss Antonella Trezzini.



SEDOS 69/670

APPLICATION FOR MEMBERSHIP

THE GENERALATE OF THE MISSIONARIES OF MARIANNHILL

Via Di S. Giovanni Eudes 91
00163 ROMA, ITALIA
Tel: 6229807

Rome, 6.8.1969

To the President of SEDOS
(Servizio documentazione e studi)

1, Via dei Verbiti,
00154 R o m a

Application for membership
Council General, meeting of July 24th, 1969
(Prot. No. 2332)

Very Reverend Fr. President,

After having made contact with the executive Secretary, Rev. Fr. B. Tonna, who supplied us with the basic informations about SEDOS, the Council General, in a meeting of July 24th, 1969 (Prot. No. 2332) decided to make herewith a formal request to be accepted as a member of SEDOS.

The Generalate is ready to accept the conditions, laid down for its members, namely, to pay the annual dues and to furnish available information as required by the joint projects undertaken by SEDOS.

Yours very sincerely in Christ,

Fr. Georg Lautenschlager
(Secretary General)

Fr. Pius Rudloff
(Vicar General)