

MINUTES OF THE SECOND SESSION OF THE VII INTERNATIONAL DEHONIAN THEOLOGICAL SEMINAR

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Place: Auditorium of the Faculdade Dehoniana / Convento Sagrado Coração de Jesus (Conventinho), Taubaté-SP, Brazil

Session theme: The *Social Catechism* as a catechism of public morality: implied author, mock reader, and contemporary relevance

Opening of Session 2

On the thirty-first day of July in the year two thousand twenty-six, in the Auditorium of the Faculdade Dehoniana, in Taubaté-SP, within the framework of the VII International Dehonian Theological Seminar, the Second Session of the proceedings began. The moderator of this second session, Fr. John van den Hengel, a member of the Seminar's scientific committee and a reference point for the Boothian methodological approach applied to Dehonian texts, opened the work, greeted the assembly, and presented the dynamics of the afternoon. First, he invited the secretariat team to present a summary of the previous session's work, which was done by Fr. Nilson Helmann.

Fr. John then introduced the afternoon session, which considers a new category of Father Dehon's texts: his social writings. Specifically, the second session examined the *Social Catechism* (CSC), published in February 1898. The Latin American Commission (CTDAL) was responsible for presenting the study of the work according to the method proposed by the Seminar, and the Asian Commission (CTDAS) prepared the response to the CTDAL's work. The aim of the Second Session was to appreciate the study prepared by the Dehonian Theological Commission of Latin America (CTDAL) on the CSC, read as a catechism of public morality. The investigation articulates the three levels proposed by the Seminar's Guide for Studies and Research: (1) the implied author; (2) the mock reader; (3) the contemporary relevance of the work for the Church, society, and the Dehonian Family. The task is to recognize in the CSC not merely a historical document of the late nineteenth century, but a formative instrument still capable of challenging the Christian conscience and the Dehonian social apostolate.

After these considerations, Fr. John invited Fathers Emerson Marcelo Ruiz, Délio Ruiz, and Renato de Vieira Lima, members of the CTDAL, to present their study.

1. Presentation of the CTDAL

Fr. Emerson began the CTDAL presentation, structured in three moments corresponding to the three blocks of the commission's study: (1) the implied author of the CSC (presented by Fr. Emerson); (2) the mock reader of the CSC (presented by Fr. Renato); (3) the contemporary relevance of the CSC (presented by Fr. Délio).

The CTDAL justified the choice of the *Social Catechism* within the mosaic of Father Dehon's social works because it is a text of formation in social morality, in catechetical format, distinct from the *Christian Social Manual*, and addressed to a broader public. The CSC is organized in four parts, preceded by a Preface (nn. 1-13): (1) Principles of social and political life (nn. 14-92); (2) Principles of economic life (nn. 93-241); (3) Social duties (nn. 242-296); (4) Apologetics: Social history of the Church (nn. 297-521). The first two parts offer the doctrinal foundations ("what we believe"); the third indicates "what to do"; the fourth justifies action through history and points to "what to hope for," converging on Christian Democracy and the Social Reign of the Heart of Jesus.

The fundamental question guiding the work was formulated as follows: *how should a Catholic understand and reorganize social life (political and economic) after the modern rupture, in the face of ideologies and practices that exclude God and the Church from the public sphere (Freemasonry, social atheism, socialism, liberalisms), and what is the place of the Church in this reordering?* The reading method proposed by the CTDAL draws on Wayne C. Booth: the implied author is the normative image constructed by the text's formal, stylistic, and ethical choices; the mock reader is

the image of the reader that the text presupposes through its rhetorical strategies and ideological assumptions.

1.1. The implied author of the Social Catechism

Fr. Emerson Ruiz presented the implied author along five axes. The first is genre and persuasion. The CSC is a catechism of questions and answers, a manual of Social Morality and popular theology, a bridge between the magisterium of Leo XIII and the questions of the laity. The author projects himself as a reliable moral guide, loyal to the Pope, an “advocate” of the rights of God and of the Church’s citizenship in society. The fourth part assumes a historical-apologetic character.

The second axis considers the genesis and influences of the CSC: the work belongs to the “social years” (1893–1903), a period of intense social campaign by Father Dehon. Probably drafted in 1897, it stands within the horizon of *Rerum Novarum*, Christian Democracy, and dialogue with figures such as Manning, Gibbons, Ketteler, de Mun, and Harmel. The principal influence is Leo XIII; theologically, Thomas Aquinas; critically, Pius IX (*Quanta Cura*, *Syllabus*).

The third axis of the study of the CSC’s implied author considers his authorial presence and pastoral character. The implied author moves between the ideal of a Christian society and the possible of circumstances (concordats, religious pluralism). He insists on serious study as a condition of the apostolate: the priest must “study, teach, and act” (CSC 241). He defends the workers and, at the same time, the responsibility of Catholics in defending the Church.

Fourth, the CTDAL considered the metaphysical problematic. Modernity enters into crisis when it expels God from the public sphere. Society, the work of God, owes him social worship; the Church is not an intruder, but a moral and educational force necessary for the common good.

Finally, as a fifth axis, the efficacy and limits of the work were considered. The argumentation articulates moral reason, ecclesial doctrine, and concrete social experience. The implied author is convinced and compassionate, teacher and pastor. Historical limits are acknowledged, however: a hierarchical and organic vision of society, traits of paternalism in the employer–worker relationship, and insufficiency before the deeper structures of capitalism. Even so, Father Dehon emerges as a precursor of modern Christian social thought and a bridge between tradition and the demands of justice.

1.2. The mock reader of the Social Catechism

Fr. Renato de Vieira Lima developed the identity of the reader to whom the implied author addresses himself. Father Dehon writes as a reader who invites another reader to contemplate the solidity of doctrine and not to be captured by ideological narratives. CSC 5 summarizes the invitation: “*The Church will give us her social doctrine.*”

According to the CTDAL, the mock reader of the CSC is, in synthesis, an educated Catholic of the late nineteenth century — priest, educator, head of family, engaged worker, magistrate, formator, journalist — capable of following the language of the encyclicals and the apologetic itinerary of the fourth part. He is neither merely the intellectual elite nor the unformed masses: he occupies an intermediate level, eager for clarity and synthesis. Giuseppe Toniolo, in the Italian preface, emphasizes accessibility to the layperson; the CTDAL nuances that the work requires a certain degree of instruction.

The catechetical genre, familiar at the time (including outside the ecclesial sphere), favors the pedagogy of questions and answers. The reader is “vaccinated” against socialism, communism, and materialism, and is summoned to pass from doctrine to effective social commitment. In summary: a coherent Catholic, critical of the “social heresies,” respectful of ecclesial authority, and motivated to act in the public sphere.

1.3. The contemporary relevance of the Social Catechism

Finally, Fr. Délio Ruiz presented the relevance of the CSC in three dimensions. The first is the social dimension. The CSC affirms the centrality of the human person: society and the State exist

for the sake of man (CSC 15–17). “It was not society that God first had in view, but man.” Society must protect daily bread, dignity, education, freedom, and the religious dimension. Authority is service to the common good; corruption distorts the purpose of the State. Intermediate structures are valued — family, local communities, professional associations — the core of what Catholic Social Teaching would later call subsidiarity. The reflection on education and the press anticipates the debate on the formation of public opinion, including in the digital environment.

The second dimension is the ecclesial. The following are highlighted: (a) the prophetic mission of the Church, the right and duty to denounce injustices and tyrannies (CSC 349), with particular resonance in Latin America (Medellín, Puebla, Aparecida); (b) the centrality of the family, prior to the State; (c) the social formation of the faithful, against indifference and restricted moralism; (d) the public presence of the Church, with a necessary apologetics *ad extra* and *ad intra*, so that faith is not reduced to liturgy and private morality.

Finally, the congregational dimension was considered. For the Dehonian Family, the CSC is a mirror and an invitation to recover formation in the Social Doctrine of the Church, in contrast with the Founder’s practice; to resist the weakening of social sensitivity, which reduces the charism to a merely devotional dimension; to remember the “Blancalism” of 1897 — the internal opposition of Fr. Germain Blancal and others to Father Dehon’s presence in the “capital questions of the day” — and to ask whether a new Blancalism does not exist today; to balance liturgical and social apostolate, without monopoly of one over the other. Fr. Délio recalled what Father Dehon wrote in the *Souvenirs*: “*But here too the work must continue.*” To take up the CSC again is not to abandon the spirituality of the Heart of Jesus, but to integrate it into the transformation of realities of injustice.

When the CTDAL presentation was concluded, the moderator, Fr. John, valued the clarity of the three-block structure and the honesty with which the CTDAL named both the strengths and the historical limits of the text. He underlined that the Seminar does not seek a “museum Dehon,” but the Dehon who, in the writings, continues to form disciples capable of reading the signs of the times. Fr. John thanked the CTDAL for work that clearly questions us about the social dimension of our apostolate and the social implication of SCJ spirituality for each of us, considering the relevance of this dimension for Father Dehon and for each one of us. Fr. John then invited the assembly to a half-hour break and to return at 4:15 p.m.

2. Response of the CTDAS to the CTDAL

After the break, the session moderator, Fr. John van den Hengel, situated the moment in the itinerary of the day: he recalled that the first session, in the morning, had been dedicated to Father Dehon in his *Notes Quotidiennes*, and that the second session, in the afternoon, had opened the field of the Founder’s social works, with the CTDAL’s exposition on the *Social Catechism*. In the second moment of the afternoon session, it fell to the CTDAS to welcome, value, and tension this contribution from the sensibilities and questions of the Asian continent. Fr. John then gave the floor to Fr. Michael Augustine Moses, coordinator of the CTDAS, to lead the presentation.

Fr. Michael affirmed that the relevance of this encounter lies in the exercise of intercontinental dialogue and of critical charity: it is not a matter of unilaterally ratifying the Latin American reading, nor of opposing a counter-reading to it, but of deepening the hermeneutics of the CSC as a catechism of public morality, with attention to the implied author, the mock reader, and the contemporary relevance of the work, in creative fidelity to the charism of the Heart of Jesus. After this consideration, Fr. Michael presented the Asian commission’s response, organized in three sections: (1) overall analysis of the CTDAL study; (2) portrait of Father Dehon as implied author; (3) five critical observations, formulated as an invitation to the common discernment of the Seminar.

2.1. Overall analysis of the CTDAL study

Fr. Michael expressed, on behalf of the CTDAS, deep gratitude to the confreres of the CTDAL and recognized the study as a contribution of notable depth, clarity, and pastoral sensitivity. The CSC (1898) was situated in Dehon's "social years" (1893–1903), in the face of industrial capitalism, socialism, the secularization of the State, and the marginalization of the Church from public life. The fundamental question identified by the CTDAL – *how should a Catholic understand and reorganize social, political, and economic life after the modern rupture, and what is the place of the Church in this reordering* – was welcomed as a fruitful hermeneutical key.

Fr. Michael then presented some strengths of the CTDAL study:

- Bridge between literary theory and theology: the use of Wayne C. Booth enriches the reading of the CSC without distorting the theological meaning of the text, revealing Father Dehon's pastoral heart and rhetorical genius.
- Reading of the pastoral heart: Father Dehon appears not only as a theologian or sociologist, but as a pastor attentive to the suffering of workers and the poor; the CSC ceases to be a merely historical document and becomes a living resource for social and ecclesial engagement.
- Articulated contemporary relevance: human dignity, critique of corruption, defense of intermediate bodies (anticipation of subsidiarity), and the prophetic mission of the Church remain challenging in the social, ecclesial, and congregational dimensions.
- Critical engagement with limits: the CTDAL does not idealize Father Dehon; it acknowledges the paternalistic and hierarchical vision, the insufficiency before the deeper structures of capitalism, and the conditionings of his time, with a balance that strengthens the credibility of the study.

2.2. Portrait of Father Dehon as implied author

From the Latin American analysis, the CTDAS gathered significant themes: the Church as social educator; human dignity as foundation ("it was not society that God first had in view, but man," CSC 15); the family as the first society; subsidiarity as a guiding principle; the prophetic mission of the Church; the integration of spirituality and justice; and the public place of the Church before secularism.

Fr. Michael said that the CTDAS greatly appreciates the presentation of the CSC's implied author according to the CTDAL study, which emerges with five principal traits. The implied author is a popular translator and social educator: he makes the magisterium of Leo XIII accessible, in question-and-answer format, forming lay consciences. He is a rigorous intellectual, who insists on serious and methodical study as a prerequisite of the social apostolate: study, teach, and act (CSC 242–243). The implied author is a compassionate authority: he unites doctrinal firmness and pastoral tenderness; he convinces by logic and by the desire to restore human dignity in the light of the Gospel. He is also a defender of the Church's public place: he affirms the "rights of God" and the conviction that "the Church will give us her social doctrine" (CSC 5). Finally, the CSC's implied author is a realistic pastor: he navigates between the ideal and the possible, according to "times and circumstances" (CSC 1), without abandoning principles.

His persuasion articulates three axes: moral reason (natural justice and dignity); ecclesial doctrine (magisterium of Leo XIII); and concrete social experience (poverty, exploitation, injustice). The mock reader is the educated and engaged Catholic, in need of a "compass" between tradition and modern ideologies, summoned to pass from doctrine to effective commitment.

2.3. Five critical observations on the CTDAL's work

Fr. Michael said that the five observations listed by the CTDAS are presented not as censure, but as invitations to deeper reflection.

- The dance and the dancer: the study shows well the relevance of Father Dehon's *ideas*; the question is whether his *way of operating* — style, method, pastoral persona as translator and

bridge-builder — also remains inspiring, especially in Asia, in the face of religious pluralism, poverty, caste, and environmental degradation. The Dehonian “how” may be as fruitful as the doctrinal “what.”

- A tool made for novels, applied to a catechism: Booth was conceived for fiction. A catechism transmits magisterium; Father Dehon’s voice is subordinated to the authority of the Church; the question-answer format is a rhetorical device, not free dialogue. An approach is invited that respects the catechetical genre without erasing the author’s pastoral heart.
- Real reader and imagined reader: it is fitting to distinguish more clearly the mock reader (textual construct) and the real historical public (French Catholics who actually read the work). Confusing them weakens the analysis of rhetorical strategies and communicative intention.
- Compassionate heart, hierarchical mind: Father Dehon’s compassion is genuine, but his social vision remains paternalistic and hierarchical, with relatively fixed class roles. In Asia, where caste, class, and colonial legacy weigh heavily, it is necessary to honor the compassion and critique the structural limits, discerning what is perennial and what is historically conditioned.
- Prayer and action, laity and dialogue: recover the integration between devotion to the Heart of Jesus and commitment to justice; form the laity as “social educators,” and not as passive recipients; and deepen dialogue among Latin America, Asia, Africa, Europe, and North America as a synodal exercise of the charism.

Considering these five observations, Fr. Michael concluded the presentation of the CTDAS response by affirming that five questions remained open and served for the Theological Seminar’s reflection: (1) Can Father Dehon’s way of operating still inspire us, beyond specific ideas? (2) How do we read the *Social Catechism* respecting the genre and still capture the pastoral heart? (3) How do we distinguish real reader and imagined reader? (4) How do we honor Dehonian compassion while critiquing its hierarchical limits? (5) How do we integrate prayer and action, form the laity, and learn across diverse cultural contexts?

At the end of the CTDAS response presentation, Fr. John thanked the reflection offered and again invited the linguistic working groups to gather to reflect on the theme of the afternoon session, guided by the question: “How can we interpret what we heard in the presentation and in the response in a way that is important for our understanding of Father Dehon in our time?” The groups were directed to work for 45 minutes and to prepare a written summary of the discussion.

3. Group discussion and dialogue on the theme of the session

The guiding question proposed to the groups was: “*How can we interpret what we heard in the presentation and in the response that is important for our understanding of Father Dehon in our time?*” This is an exercise of collegial discernment, in continuity with the Seminar’s method: to read Father Dehon in his texts, with critical charity and creative fidelity, in order to illuminate the life and mission of the Congregation today.

The importance of this stage lay in the intercontinental interaction among the commissions and the assembly. The CTDAL had presented the CSC as a catechism of social morality through the identification of the implied author, the mock reader, and contemporary relevance, read in the light of Wayne C. Booth. The CTDAS, for its part, welcomed the contribution and tensioned it with five observations. The group work intended to translate the intuitions of the two commissions into pastoral, formative, and missionary questions, realizing in practice the synodal spirit of the Seminar. When the group work was concluded, at 5:15 p.m., the session moderator, Fr. John, welcomed the secretaries’ syntheses, inviting them to present the groups’ reflection in plenary assembly.

3.1. Portuguese-language group 1 – Fr. José Zorer

The group affirmed that the Founder's social analysis remains current and applicable, but recognized the difficulty of translating it into practice and of finding adequate language to transmit this doctrine today. Difficulty was registered in inserting the social theme into circles of discussion, among religious and with seminarians. Emphasis was placed, however, on balance: social engagement must not degenerate into activism; action must be born of spiritual experience with Christ. Social service is a manifestation of divine charity. The CSC, according to the group, is born of Father Dehon's faith, a man of the Church who reads reality from that ecclesial experience. It was proposed to invest in formation in the Social Doctrine of the Church, especially of formators, so that the legacy may be transmitted to seminarians and to new Dehonian generations.

3.2. Portuguese-language group 2 – Fr. Nelber Rodrigues

The group underlined Father Dehon's prophetic courage in writing the CSC in his context, marked by greed and lack of respect for the person. Concepts of God, of the person, and of the family have changed: it is necessary to pass from the "I" to the "we." Dehonians are responsible for making the Social Doctrine of the Church echo today.

Dehonian humanism was highlighted: society exists for man, and not the reverse; social critique and the defense of dignity are required. Current themes, such as artificial intelligence, are not neutral and call for discernment. One cannot live a disincarnate faith nor a Church dissociated from the social. Dehon united faith and life: pedagogical educator, catechist, and social educator without separation. Even coming from the elite, he had a preferential option for the poor. The social today is read within the horizon of reparation and of the Reign of the Heart of Jesus in souls and in society. Evangelizing in a plural society requires contemplation and impulse to action from the Heart of Christ, without losing identity, making the Church a place of hope.

3.3. French-language group – Fr. Gustave Lulendo N'dotony

The group, with a synthesis in French, perceived in Father Dehon the image of a proactive founder before the questions of his time, supported by the magisterium. He appears as a defender of the dignity of the person against the abuses inflicted on workers; his social thought remains pertinent. Father Dehon is convinced that a society without God is a lost society and rereads social questions in the light of Gospel values.

At the same time, it formulated reservations for further deepening: the catechism genre may seem reductionist if it excludes non-Catholics, whereas Dehonian social thought touches questions of universal scope. The application of the Boothian tool, more suited to the narrative, to a doctrinal and formative genre was questioned. Would the notion of the implied reader as an educated Catholic limit the intention of popularizing social doctrine for all Catholics engaged in applying the Gospel to economic and social questions? It was also observed that the presentation privileged the analysis of principles to the detriment of a deeper treatment of the reality that emerges from the CSC. Finally, it was asked how to distinguish clearly the boundaries among real reader, fictitious reader, and implied reader.

3.4. English-language group 1 – Fr. Michael Augustine

The group discussed the relevance of the methodology: the text is written by someone to a concrete audience; the method allows one to step back from Father Dehon merely as a historical person and to discover the Founder from the texts. Father Dehon addressed those who accepted the authority of the Church; today that authority and credibility are weakened. The role of the Congregation in contemporary social engagement was asked.

Emphasis was placed on presenting oneself as imitators of the Heart of Christ. Before being a teacher, preacher, or writer, Father Dehon is a reader who interprets and reflects: Dehonians are called to be "new readers" of the Church and of society. In a digital world in constant change, how does one interact and contribute? The family, as *ecclesia domestica*, balances individualism and

collectivism. In Asian contexts of minimal Christian presence, concrete charity and compassion open paths of interreligious dialogue from the grassroots. Being Dehonian in the digital era implies accepting reality, dialoguing with it, and engaging in it with creativity.

3.5. English-language group 2 – Fr. Emmanuel Nanduri

The group valued the CTDAL presentation as a significant and provocative introduction to the CSC, and expressed appreciation to the Latin American Commission. It highlighted the Dehonian affirmation that society exists for the sake of man, and not the reverse (CSC 15), as a key to human dignity. Father Dehon appears as a human educator and social reformer, with a great heart for humanity and fidelity to the Church. The three axes of persuasion — moral vision, ecclesial doctrine, and social experience — systematize the work and challenge present practice.

After *Rerum Novarum*, Father Dehon stands as a pioneer in the promotion of the Social Doctrine of the Church. His knowledge of the problems of his time invites the Congregation to assume, as charismatic patrimony, the questions of today: synodality, human dignity, lack of solidarity, immigration, war, and violence. The CSC is a moment of return to the origins of the Founder's social engagement, at times weakened or forgotten in some provinces. The place of the laity was asked, and the type of SCJ priest one wishes to form: merely a celebrant of the sacraments, or a priest socially engaged in the spirit of Dehon. The CSC invites one to be a prophet and voice of the voiceless — a priest with a heart and a prophet with a heart for humanity, at the service of *magnifica humanitas*.

3.6. Spanish-language group – Fr. Renato de Vieira Lima

The group dialogued explicitly with the CTDAS observations. Regarding Father Dehon's way of operating, it valued the CTDAL's linguistic and methodological study and affirmed that many themes remain current. On the catechetical genre, it was recalled that socialist catechisms and even an episcopal Catholic social catechism already existed; Dehon adopts the genre because it was the practice of the time. The text is deep and accessible, capable of dialoguing even with non-Catholics. Father Dehon is not a mere repeater of *Rerum Novarum*: he expands it and reveals a pastoral heart. Regarding readers, the book aims to express clearly the Church's thought on the social question; it was read by the working class and probably used in seminaries. On compassion, limits, prayer, and action, the group recalled the 1897 conflict with Blancal, opposed to Father Dehon's participation in the social question. Despite the pain, Father Dehon continued to write and to act. Today too there exists a certain "Blancalism," which wishes to cancel or marginalize the Founder's social heritage.

3.7. Free interventions and dialogue with the presenters

After the group presentations, Fr. John opened the floor for free discussion. The most significant interventions are recorded:

Fr. Guy Bertrand addressed the CTDAL on the basis of the affirmation that the mock reader to whom the author addresses himself is an educated and coherent Catholic, endowed with a certain degree of social commitment and a critical attitude toward socialism and materialism. He asked where such affirmations are grounded in the text. He further questioned whether the CSC does not have precisely the purpose of forming persons, rather than addressing those who already possess knowledge in social and theological questions. It would thus seem somewhat implausible that the implied author addresses a reader already in possession of instruction in social questions. The distinction between forming the reader and presupposing him can significantly modify the understanding of the purpose and the public to whom Dehon addresses himself.

Fr. Manuel Antônio Teixeira recalled that, in Father Dehon's time, social catechisms elaborated by the communists already existed, and that the Founder knew of the need to prepare Catholics on the social problems of the time, for he had immersed himself in the knowledge of politics, economics, and social questions. He affirmed that Dehon demonstrates concrete knowledge of reality — the stock exchange, banking questions, economic mechanisms — and not merely abstract reflection. In

this sense, the Congregation may still find itself in a kind of “infancy”: it often knows little of contemporary social reality and reads it from ideological categories or prejudices. This limits the capacity for analysis and response. The CSC offers more than theses: it provokes one to know deeply the concrete problems of society. Father Dehon remains current not because his answers can simply be repeated, but because he teaches the necessary attitude: to study, understand, and know the world in which one is inserted. Intellectual preparation is a condition for living and acting in present-day society. He further affirmed that today a social catechism is lacking that is capable of proposing Christian reflection on the grave questions of the present time.

Fr. Charles Aimé Koudjou asked why the CTDAL chose to work specifically on the CSC and which elements make it relevant for current events, so as to allow the construction of Father Dehon’s social methodology requested by the last General Conference. He further suggested that the inclusion of more concrete examples and direct citations from the CSC would make the argumentation clearer and help one perceive other elements of Dehonian reflection.

Responding to Fr. Guy Bertrand on behalf of the CTDAL, Fr. Emerson affirmed that the content of Father Dehon’s text presupposes in the reader a certain theological and social grounding in order to understand key concepts of the work. The Dehonian critique of socialism is forceful, but it also extends to liberalism and capitalism. The implied reader seems to be someone critical, capable of following a relatively elaborate reflection, familiar with doctrinal references, and not necessarily a simple or unformed person.

Regarding Fr. Charles’s question, Fr. Emerson explained that the choice of the CSC was due to the fact that it is a text still little studied and that it presents a *synthesis* of Father Dehon’s social thought with an elaborate method (questions and answers). He clarified that the citations not detailed in the oral presentation are found in the complete CTDAL text, available on the Theological Seminar website.

When the discussion in plenary assembly was concluded, Fr. John thanked the group secretaries, the interveners, and all the participants for the richness and liveliness of the debate. He affirmed that divergences do not weaken but enrich the Seminar’s vision and confirm the importance of studying Father Dehon in his social texts.

There being nothing further to treat regarding the theme of the Second Session, the moderator declared the work closed at 6:15 p.m., inviting the participants to proceed to Eucharistic Adoration and the Vespers.

Fr. Eduardo Nunes Pugliesi
Fr. Nilson Helmann
Fr. Victor de Oliveira Barbosa