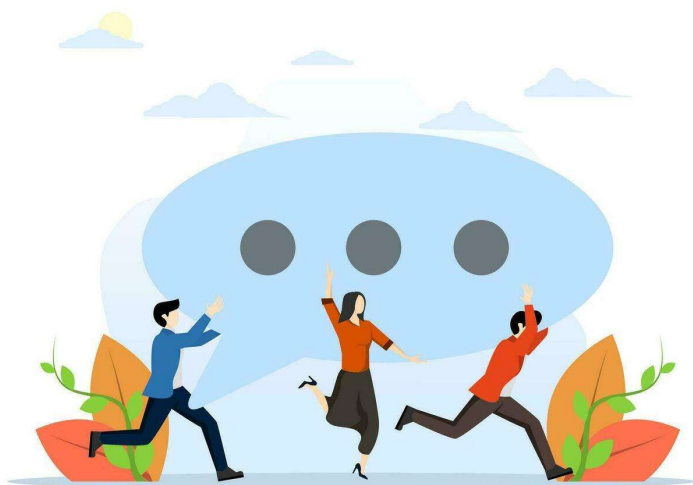


EDUCATION FOR TOMORROW

Keys and Innovative Processes of Orionine Educational Charity



Educational communities in dialogue

*EDUCATIONAL COMMUNITIES TAKE THE ROAD OF LISTENING,
OF DISCERNMENT AND OF THE PROPOSAL OF TRAINING AND MISSION LINES
TO RELAUNCH OUR ORIONINE EDUCATIONAL CHARITY*

PHASE 4 / 2025

Introduction

Starting Context

In 2022, the XV General Chapter, in action line 10 dedicated to "Youth Pastoral Care in times of Educational Emergency", urged us to promote in our educational works the knowledge and implementation of the Global Educational Pact launched by Pope Francis. This path takes inspiration from the 2021 International Conference of Works of Charity (CIOC), as indicated in n. 75 of the chapter document.

In 2024, the renewal of the provincial, vice provincial, and new Councils of Delegations has strengthened our commitment towards shared reflection and concrete planning to relaunch the Orionine Educational Charity.

Let's resume the path of reflection

In this spirit, the Operational General Secretary of Educational Charity, in collaboration with members of the provincial secretariats and delegations, has developed a path of reflection that aims to relaunch the evangelizing force of educational charity in our communities. The new **Orionine Educational Pact (PEO)**, enriched by the insights of the Global Educational Pact (PEG), will represent a fundamental guiding tool for this path.

Presentation of the training course

Today, we therefore present to you the main stages of this itinerary, which includes six meetings to be experienced together until December 2025. These meetings will be an opportunity to listen, discern, and propose new ways for educational charity.

Structure of the meetings

Each meeting is divided into the following moments:

1. **Thematic introduction:** a brief introduction to the activity.
2. **The path taken....:** questions to take stock of the situation on the progress made from CIOC 2021 to date.
3. **Prophetic indications:** texts by Pope Francis or experiences of Don Orione that open new horizons.
4. **Dialogue and contributions:** guiding questions to stimulate communication and sharing of good practices to draw up the Orionine Educational Pact adaptable to contemporary times, cultures, and educational strategies.
5. **Estimated duration:** two modules of 45 minutes each.

The Sharing and Synthesis Phase

At the end of the entire process and before December 15, 2025, each educational community will send its conclusions to the respective secretariats or provincial and delegation teams. The collected material will then be sent to the General Operational Secretariat of the Educational Charity at the email address: convegno.cioc2026@gmail.com.

Towards the CIOC 2026 International Conference

The contributions collected will form the basis for the drafting of the Instrumentum Laboris of the International Conference of Works of Charity (CIOC) 2026, which will be held from 19 to 23 October in Montebello della Battaglia, Italy.

This path represents an extraordinary opportunity to deepen the Orionine charism in light of current educational challenges, guided by the intuitions of Pope Francis and our tradition.

Let's live it with enthusiasm and a spirit of sharing!

*General Operational Secretariat of
Orionine Educational Charity*

First Meeting

The Orionine Educational Community Facing the Challenges of the Contemporary World

Introduction

In this meeting, we propose to reflect on the need for Orionine Educational Centers to offer integral education in the face of global challenges such as globalization, digitalization, inclusion, ecological responsibility, and family fragility. The focus of our dialogue, therefore, is to develop holistic educational paths that integrate technical knowledge with ethical, spiritual, and emotional development, inspired by the teachings of Don Orione.

1. The path taken...

Current regional situations have required us to promote a multicultural and inclusive educational system, ensuring respect for diversity and promoting unity and ethical values. We, therefore, discuss the actions carried out in our center which have supported the inclusion of students in vulnerable conditions (migrants and people affected by social inequalities) and also how issues such as gender identity, interreligious dialogue, ecological sustainability, and the responsible use of technology.



2. Prophetic Indications

The task undertaken required us an inclusive education, respectful of diversity, but also firm in promoting values that elevate human dignity. As Don Orione teaches us, affection and care are fundamental to addressing these problems with humanity and depth.

Don Orione, in fact, states that *"the school must be a family, a moral family, well disciplined and conducted with great affection in the Lord and with great care"*, offering a profound vision of the educational role of the institutions, highlighting the importance of an education that goes beyond the transmission of technical knowledge. We also know that for Don Orione the educational process must touch the feelings and the heart, leading educators and students to an experience that transcends simple learning, guiding them towards the highest meaning of life, which is the relationship with God and with others. Education, in this way, takes on an integral dimension, combining affection and care with ethical and spiritual training. On the other hand, the contemporary context also brings with it environmental challenges, such as integral and social ecology, the reception of migrants, the growth of the culture of hatred, and closed nationalism (FT, 11) which require schools to have proactive attitude in responsible training and aware citizens. Finally, artificial intelligence presents new frontiers for the educational field, which must be explored without losing sight of the integral development of the human being, which is the center of **Orione's** educational mission.



However, we cannot overlook the issues listed in Pope Francis' message for the 83rd World Communications Day:

How can we protect the professionalism and dignity of workers in the field of communication and information, together with that of users all over the world? How to ensure platform interoperability? How can we make companies that develop digital platforms take responsibility for what they disseminate and profit from, similar to what happens with publishers of traditional media? How can we make the criteria underlying indexing and de-indexing algorithms and search engines more transparent, and capable of exalting or erasing people and opinions, stories, and cultures? How to guarantee the transparency of information processes? How can we make the authorship of the writings evident and the sources traceable, avoiding the shield of anonymity? How to make it clear whether an image or video depicts an event or simulates it? How can we avoid sources being reduced to a single, algorithmically processed thought? And, on the contrary, how can we promote an

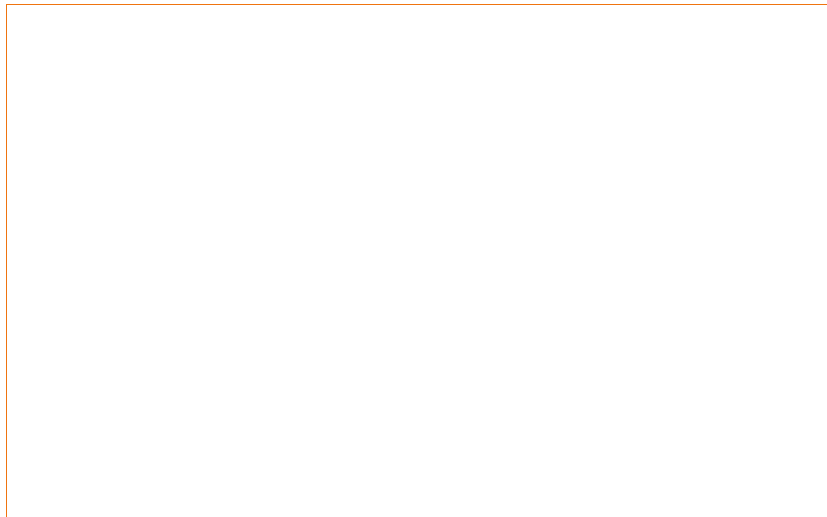
environment suitable for safeguarding pluralism and representing the complexity of reality? How to make this powerful, expensive, and extremely energetic tool sustainable? How can we make it accessible to developing countries too?

3. Questions to inspire concrete proposals

1. **How can we give greater relevance to curricular renewal to integrate social-emotional skills, considering the indications of OECD studies and the future impact of artificial intelligence on education?**
2. **How can we rethink spaces and school organization to support teaching that puts integrated education at the center, going beyond the traditional model of classrooms with chairs, blackboards, and desks?**
3. **Wanting to implement a welcoming and inclusive educational environment that promotes both individuality and community harmony, therefore, in a multicultural and multi-religious society, what concrete steps can we take to foster dialogue and unity while respecting different perspectives and identities?**
4. **Following the invitation of Laudato Sii, i.e. the mission of applying the principles of integral ecology and social inclusion within the educational framework: What initiatives can schools adopt to address contemporary global challenges, such as environmental sustainability and inclusion of vulnerable groups, through the lens of ethical responsibility and solidarity?**



4. Conclusions



Second Meeting

The Church and the Orionine Educational Community

Introduction

The new **Orionine Educational Pact** in light of the Global Educational Pact (PEO-PEG) aims to be an effective tool to help develop a more open and inclusive holistic approach in interaction and exchange between children and young people, preparing them to be true and good citizens of tomorrow, apostles of the Church, witnesses of charity for a new world.

Being part of our educational communities and also being members of the Christian community, we are called to promote and translate the teachings and proposals of the Church into concrete actions.

1. The path taken...

The proposals made during CIOC 2021 clearly express the desire and commitment of our Congregation to invest diligently in the renewal of Christian educational systems and methods to further revitalize them so that they are suitable for the transmission of inclusive values.

We discuss the educational initiatives and experiences launched in our communities that have demonstrated the protection, love and teaching of our students and their spiritual, moral, intellectual and human growth oriented towards happiness and salvation.



2. Prophetic indications

Don Orione asked us to be at the head of the times and peoples, he invited us to put the clothes of modernity on all our initiatives, it is enough to sow and plow Christ in society and fertilize it with Him. Therefore, the Orione educational structures are called in their educational action to become leaven, a peaceful and evangelizing force, transforming and restoring society and the entire world.

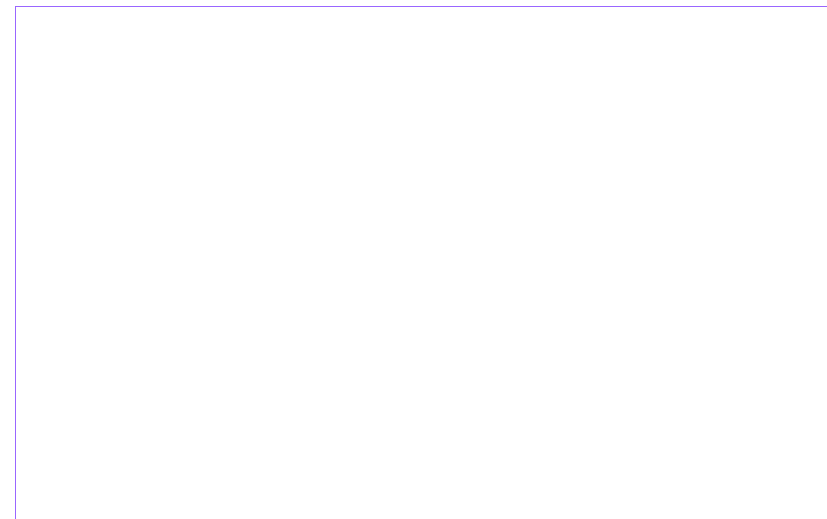
Pope Francis invites all families, communities, schools, universities, institutions, religions, leaders, men and women of culture, science, sport, artists, media workers and the entire humanity to sign an educational pact by personally committing itself to respecting and enhancing the seven paths of change for a profound transformation of the educational system to respond to contemporary challenges and build a more just and sustainable future.



3. Questions to inspire concrete proposals

1. How can we translate the principles of the Global Educational Pact concretely and into practical educational projects in educational communities, taking into account the seven ways for educational change that constitute part of the new **Orionine Educational Pact**?
2. How can we succeed in creating strong and competent local and global coordination institutions for better monitoring of different educational spaces to enable children and young people to realize their potential and contribute positively to the development of society?
3. Quali strumenti o formazione possono essere forniti ai membri delle comunità educative per applicare gli insegnamenti della Chiesa e di Don Orione nel contesto delle sfide educative contemporanee?

4. Conclusions



Third Encounter

"Through the eyes of Don Orione: a look at our school"

Introduction

In this meeting we want to delve even further into the fundamental lines of the paternal-Christian system proposed by our Founder. Starting from the system previously proposed by Don Bosco and also making use of important suggestions regarding the education of religious sentiment taken from Blessed Antonio Rosmini, he invites us to develop our pedagogy with two well-defined characteristics: the centrality of Christ and evangelical values and the paternal style.

1. The path taken...

In the final document of the CIOC of 2021 among the lines of the mission we can read: *"we dream of a school that promotes the inclusion of everyone, where children can learn to take care of our common home". We also proposed to "educate our young people about interiority and openness to the transcendent which allows them to discover the profound meaning of existence, which is the basis of human brotherhood".* We thus also express the desire to focus the educational vocation on evangelical values with a structured curriculum that favors the development of the dimensions of the person.

Look at the school reality of your community in light of the premises mentioned above: Could Don Orione recognize *"his school in this school"* through the educational practices they implement? Cite the most significant ones. Have they managed to make the school a home for everyone, maintaining the family spirit to which we are called by the Paternal-Christian method?



2. Prophetic Indications

For Don Orione, Christ was truly the cornerstone of his life and of his Congregation. The very purpose of his work is expressed by the motto: *"To Restore all things in Christ"*. Christ is the end, the center and the key to all human existence. The personal experience of the Apostle of Charity is a tangible sign of the centrality of Christ in his life. Fall in love with a present, real, living Christ; he feels it and sees it alive in the poor, in the most needy, in people who suffer, in those who are unprotected and excluded from society: *"Seeing and feeling Christ in man"*.

Fatherhood as a distinctive feature of the Orionine educational method is an authentic expression of love. It is a profound and meaningful educational experience that implies care, understanding, looking and listening, active presence, affection and limits: *"The paternity proposed by him [Don Orione] is supported and founded on the development of paternity in the imitation of gestures and of the actions of Christ himself."*

Orionine fatherhood is what illuminates the work of the educator, who will guide his pedagogical practice by developing his own dynamics in which the educational fact reaches its maximum expression: a true **encounter** between educator and student. Let's read together some expressions written by our Founder:

"We must begin to apply the *Instaurare Omnia in Christo*, which was the cry of the apostle Saint Paul - and is the program of our Congregation - starting from ourselves; first renew ourselves in Christ, and then renew others. We will not renew others in Christ if we do not first renew ourselves in Christ in his holy love and with his holy grace, which certainly will not fail.

"This is the spirit of our foundation, which aims to be a spirit of evangelical simplicity, of faith and unlimited love towards everyone, Italians and foreigners, believers and non-believers, because we all have the same heavenly Father who is God, and we must all love each other and hold hands like brothers. We don't ask the abandoned or marginalized if they have a name but only if they feel pain."

"One does not serve the cause of God and the Church except with great charity of life and works. We will not penetrate consciences, we will not convert young people, we



will not bring people to the Church, without a great Charity, and a true sacrifice on our part, in the Charity of Christ.

Fatherhood is expressed in listening; listen to the voices of children, adolescents and young people to build together a future of justice and peace, a life worthy of every person.

"This objective draws attention to the need to adopt a pedagogical paradigm based on listening and careful and respectful dialogue with the young generations. The Pope uses three verbs: listen, transmit, build together. It is necessary to always start by listening to the person, welcoming their questions, their needs, their wounds, their poverty, discovering their talents, knowing their dreams, their ideals, etc. Before "instructing" it is necessary to "e-ducere", bring to light, bring out, highlight, prepare the good soil, preparing it to welcome the seed of knowledge. But, the Pope writes, this is done by transmitting and sharing values, that is, life, the style of existence; Only at a later stage is knowledge communicated, which allows us to understand and appreciate the values. Furthermore, the process is like a construction, a building that is done "together", and this highlights the value of the relationship and the community in which we grow together".



3. Questions to inspire concrete proposals

1. What experiences and strategies can we offer to promote the encounter with Christ and strengthen faith in our educational community?
2. How can we integrate Catholic and Orionine identity into teaching, making evangelical values relevant to students and teachers?
3. How can we face the challenges of inclusion and promote a culture of encounter through renewed teaching and projects for the most vulnerable?

4. Conclusions



Fourth Meeting

A LOOK AT OUR LITTLE VILLAGE

Introduction

"The school must be a family, a moral family, well disciplined and conducted with great affection in the Lord and with great care". They are words that refer, in particular, to the type and quality of relationships that are established between people, even if they have different roles and skills. Everything, after all, affects the educational environment: structures, organization and teaching. Our school is open to all. Based on its identity, the Orionine school is a place to create bonds, establish relationships and connect with reality. We all participate in it, enjoying diversity, novelty and change. "Everyone is important and is committed to developing the potential of every person who is part of the community."

1. The path taken...

Taking into account the mission lines of CIOC 2021, we invite you to describe what actions you have managed to set in motion, for example:

In promoting equality actions, in welcoming students who came to our schools, especially the most vulnerable children, young people from different nations or with special educational needs (with Down syndrome, ASD, intellectual disabilities),
In collaborating with other organizations and government agencies to obtain funding for our educational and other related programs, sharing projects and collaborative work across teaching levels; including special schools, general education schools, technical and vocational training schools, universities and higher education centers.
In the consolidation of the network of Orionine educators at a local and national level, holding annual pedagogical and charismatic training meetings.
In promoting meeting and dialogue spaces to harmoniously build together the educational community we desire, including all staff, families, companies, institutions and students.
In pastoral animation at all levels (staff, parents, students) within the framework of an institutional pastoral plan: stimulate the formation and living of Orionine spirituality to create communion and community of faith, points of reference for life.



2. Prophetic Indications

After describing the goals achieved as an educational community, let's listen together to what Don Orione has left us as an educational and training horizon towards which to walk:

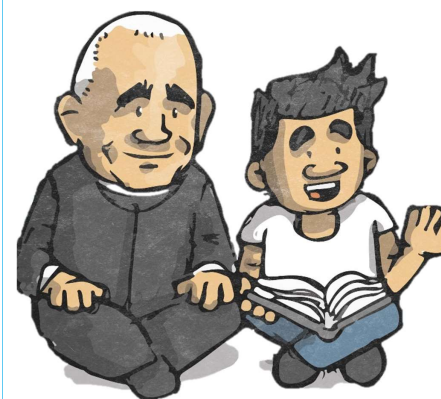
MEETING WITH A STRANGE PRIEST

"Don Orione announced that he would come to school to look for me and another student from my town; but at the last moment he announced that he couldn't come, and proposed that we meet that same afternoon, on a platform at the Rome station, at a certain time. This was due to an initial misunderstanding, which for me was rather unpleasant. Because at the appointed place and time we did not find that strange and attractive priest that I had seen the year before among the rubble of my town, but an ordinary priest, one of the many that can be seen on the streets of Rome. I was very disappointed and expressed my disappointment to the poor substitute, letting him carry my bags without lifting a finger to help him. Once we got on the train, the parish priest explained to us affably that he would take us to a school in San Remo, near Genoa; and that we would then travel together all night and most of the next day. After a while, the parish priest asked me if I had something to read and when I answered in the negative he tried to gain my sympathy by asking me if I wanted some publications: - "l'Avanti" - I replied dryly, in a provocative tone. I must admit that the only thing I knew was that it was a socialist newspaper, enemy of the Church, tradition and order. Without saying a word, the priest got off the train and shortly afterwards re-appeared with the diary and handed it to me. Surprise and embarrassment invaded me, because I realized that, despite his appearance, he was not a vulgar person and deserved more respect. But... why didn't Don Orione come? I told him that I am Don Orione, - he said surprised -, sorry if I didn't introduce myself before... Thus began a dialogue between us which, except for a few brief pauses due to the arrival of other passengers, lasted all night. Even though Don Orione was over forty years old and I was a boy of sixteen, at a certain moment I realized an extraordinary fact: every age difference between us had disappeared. He discussed important topics with me, not indiscreet or personal topics, no, but topics of profound general interest, which, for no reason, adults usually do not discuss in their conversations with young people, or tend to approach them with a false and didactic. However, he conversed with absolute spontaneity and simplicity, like I had never known, he asked me questions, asked me for explanations on certain situations, and led me to respond with the same simplicity and naturalness, without any effort. I have a very clear, vivid and sparkling memory of that meeting. Suddenly I was struck by doubt: did Don Orione know the real reason for my change of school? The uncertainty has become unbearable for me. He must have noticed that something had obscured my gaze. What do you have? he asked me. Angry again? They must have told you, I told you that two weeks ago I ran away from school and I was out there for three days... Yes, of course, he replied. Your grandmother wrote it to me and your former director also confirmed it to me. - And despite this, do you receive me in one of your schools? It took him a while to answer my question. Finally he said: - I would like to ask you for an explanation, as long as you are willing to tell me the whole truth; Otherwise I prefer you not to answer me and we can talk about something else. -What is it about? - I asked him. I can't honestly commit to being truthful if I don't first know what it's about. - Why did you run away from school? - I have no difficulty telling you what happened, I replied, but I don't know if you can understand me. I don't know if an older man can understand a teenager. "I'll try," he said. I was a boy too. Then I told him from start to finish how it had happened: the open gate, the aimless wandering, the irreparable sense of guilt, the boredom and anguish of those three days; and I ended up saying: - This is the pure truth. But I don't know if you...,

PHASE 4 / 2025 - 16

I don't know if an older person can understand a young person. He nodded, smiling, and seemed filled with sudden compassion.

Pope Francis reminds us that education is confronted with the so-called speed, which imprisons existence in the vortex of technological and digital speed, constantly changing points of reference. In this context, identity itself loses consistency and the psychological structure disintegrates in the face of an incessant mutation that "contrasts the natural slowness of biological evolution" (Laudato si', 18). Every change, however, requires an educational path that involves everyone. To do this it is necessary to build an "educational village" where the commitment to generating a network of human and open relationships is shared in diversity... In a village it is easier to find a global convergence for an education that is the bearer of an alliance between all components of the person: between study and life; between generations; between teachers, students, families and civil society with their intellectual, scientific, artistic, sporting, political, economic and solidarity expressions. An alliance between the inhabitants of the Earth and the "common home", to which we owe care and respect. An alliance that brings about peace, justice and acceptance among all the peoples of the human family, as well as dialogue between religions.



3. Proactive Moment

PHASE 4 / 2025 - 17

1. From what we have reflected, what are the challenges and priorities that we are willing to face as an educational community?
2. How can we integrate the ideals of Don Orione and Pope Francis into the daily practices of the school, for example through concrete activities that promote acceptance, care for the most vulnerable and collaboration with external bodies for a broader educational network?
3. What strategies can we adopt to promote a balance between the speed of technology and the importance of reflection and human relationships, creating an "educational village" in which the development of digital skills is accompanied by personal and spiritual growth?



4. Conclusions



Fifth Meeting

Heart and Mind: Training Young People in the Orionine Style

Introduction

This meeting is dedicated to deepening our educational and training commitment in the spirit of Don Luigi Orione. For us, education is not just a transfer of knowledge, but a path that involves heart and mind, rooted in love for God and neighbor, and inspired by the Gospel.

1. The path taken...

Over the years, we have followed the spirit of Don Luigi Orione, who taught us that true education and training must be permeated with love, care for others and a deep rooting in the Gospel. We want to verify whether in implementing the indications of the CIOC 2021, our community launched some initiative that harmoniously integrates Christian pedagogy with the paternal educational style of Don Orione, regarding, for example, the strengthening of the Orionine identity, the construction of the community and the beginning of some missionary educational project.



2. Prophetic Indications

Pope Francis indicated to us in Christus vivit:

199. If we walk together, young and old, we will be able to be well rooted in the present and, from this position, frequent the past and the future: frequent the past, to learn from history and to heal the wounds that sometimes condition us; frequent the future, to fuel enthusiasm, make dreams germinate, arouse prophecies, make hopes flourish. In this way, united, we can learn from each other, warm our hearts, inspire our minds with the light of the Gospel and give new strength to our hands.

200. Roots are not anchors that bind us to other eras and prevent us from incarnating in the current world to give birth to something new. On the contrary, they are a point of rooting that allows us to grow and respond to new challenges. (...)

257. To realize one's vocation it is necessary to develop, germinate and cultivate everything that one is. It's not about inventing oneself, about creating oneself from nothing, but about discovering oneself in the light of God and making one's being flourish: "In God's plan, every man is called to develop, because every life is a vocation." Your vocation directs you to bring out the best in yourself for the glory of God and for the good of others. It's not just about doing things, but about doing them with meaning, with an orientation. In this regard, Saint Albert Hurtado told young people that they must take the route very seriously: «On a ship, the negligent pilot is fired on the spot, because what he has in his hands is too sacred. And in life, are we careful about our course? What is your route?

285. When it comes to discerning one's vocation, it is necessary to ask oneself various questions. You shouldn't start by wondering where you could earn more money, or where you could gain more fame and social prestige, but you shouldn't start by wondering what tasks would give you more pleasure either. To avoid making mistakes, we need to change perspective and ask ourselves: do I know myself, beyond appearances and my sensations? Do I know what brings joy to my heart and what saddens it? What are my strengths and weaknesses? Other questions immediately follow: How can I better serve and be more useful to the world and the Church? What is my place on this earth? What could I offer to society? Other very realistic questions follow: do I have the necessary skills to provide that service? Or, could I acquire and develop them?



Don Orione indicated to us:

Do not be afraid of exciting young secular people too much to feel a keen desire to know, to study, to devote themselves to literature, science, the arts: try to give them the desire to become men, to progress, to feel improved and increasingly educated, to aspire to honor God in themselves, who created them and of whom we are the image: to honor the family, the

native city, and Brazil, which expects much from young people: always unite these two greatest and most sacred loves: God and Homeland, and inflame them with them: you will work wonders! Never divide these two great feelings: for young people it will be a light that will last and extend over their entire lives.

Also think, all of you of this House, that the future of the St. Gerald Institute will be decided largely by you, yes, by you! To you, with greater reason, we can repeat those words that Catiline, in the last speech, addressed to his fellow soldiers and which for me are now a classic reminiscence of a distant time: *Remember to carry the life of the country and freedom in your arms!* If the words are not these, this is their meaning: much more rightly do I tell you this: remember that you will carry in your hands the life and the entire future of the Institute: its life or death will be decided by you, from this year's performance. We need harmony of souls and desires in the House, unity of hearts and work in X.sto [Christ]. Think of the responsibility you have before God, before the Congregation, before society: there are certain failures that cannot be repeated: they damn you to death!

I don't recommend cars to you, I recommend the souls of young people, their moral, Catholic and intellectual education. Take care of their spirit, cultivate their mind, educate their heart! it will cost you effort, it will cost you tears: it will cost you disappointment and pain; but turn your gaze to Jesus and think that you work for Him and with Him and for his Church, and that from the hand of God you will receive your reward. Moreover, my dears, human wisdom also teaches us that the deepest pains give us the highest internal joys - and, just as the earth does not flourish without water, so the soul does not flourish without tears in the eyes of God.

3. Questions to inspire concrete proposals

1. How can we inspire young people to discover and live their vocation, cultivating talents and promoting service to others?
2. What concrete actions can we take to strengthen the unity of the educational community and promote a culture of the common good?
3. How can we support the integral development of young people, combining academic training, spiritual growth and intergenerational dialogue?



4. Conclusions

Sixth Meeting

Young People through the Eyes of Don Orione, today!

Introduction

Pope Francis reminded us that it is the task of the entire Global Village to educate young people. The Church, through its various channels of education (formal and informal), has always been committed to the education of children.

Saint Luigi Orione had a special impulse to work for the education of the children of the working class. He was an impressive educator. He founded many schools, both in the suburbs of large cities and in rural areas. His commitment to Catholic education was passed on to his spiritual sons and daughters.

1. The path taken...

What processes, initiatives or programs have we implemented so that Don Orione, looking at our young people and students, can say: Yes! This young man is an Orionine!". Let's discuss the initiatives **implemented** in this regard.



PHASE 4 / 2025 - 24

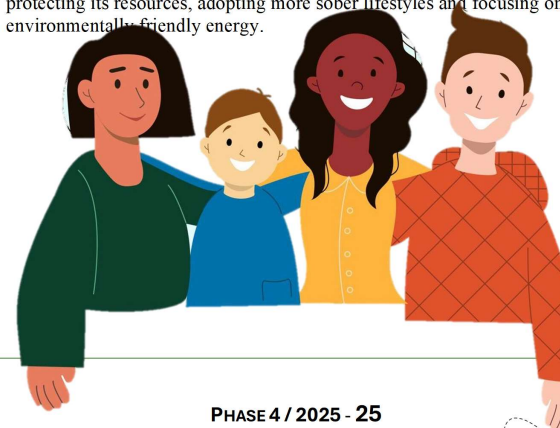
2. Prophetic Indications

Today, it is essential to know the different initiatives implemented or to be implemented in an informal education context that form the four distinct profiles of young people: conscious youth, complete youth, creative youth and Christian-religious youth. Each profile reflects a key aspect of young people's growth:

- Conscious young people emphasize awareness of self, society and the world, promoting responsible decision-making and empathy.
- Well-rounded young people focus on balanced personal development, nurturing the mind, body and spirit to create well-rounded individuals.
- Young creatives celebrate innovation and imagination, encouraging the exploration of unique talents and perspectives.
- Young Christians emphasize spiritual growth, rooted in Christian values, bearing witness to their faith with integrity and love.

Pope Francis, in this sense, in his video message of 10/15/2020 committed us to finding ways to implement the 7 commitments for the Global Educational Pact

1. Putting the person at the centre: against the throwaway culture, putting the person at the center of every educational process, to bring out their specificity and their ability to be in relationship with others.
2. Listening to the young generations: listening to the voices of children, adolescents and young people to build together a future of justice and peace, a life worthy of every person.
3. Promote women: encourage the full participation of girls and boys in education.
4. Making the family responsible: seeing the family as the first and indispensable educational subject.
5. Opening up to welcome: educating and educating ourselves to welcome, opening ourselves up to the most vulnerable and marginalized.
6. Renewing the economy and politics: studying new ways of understanding the economy, politics, development and progress, at the service of man and the entire human family in the perspective of an integral ecology.
7. Taking care of our common home: safeguarding and cultivating our common home, protecting its resources, adopting more sober lifestyles and focusing on renewable and environmentally friendly energy.



PHASE 4 / 2025 - 25

And Don Orione tells us:

Do not be afraid of exciting young secular people too much to feel a keen desire to know, to study, to devote themselves to literature, science, the arts: try to give them the desire to become men, to progress, to feel improved and increasingly educated, to aspire to honor themselves. God, who created them and whose image we are: to honor the family, the hometown, and one's homeland, which expects a lot from young people: always unite these two greatest and most sacred loves: God and Homeland, and inflame them with them: you will work wonders! Never divide these two great feelings: for young people it will be a light that will last and extend over their entire lives.

3. Questions to inspire concrete proposals

1. What values and moral principles guide young people today in their life choices?
2. What aspirations and potential characterize today's young people, and how can they be oriented towards social change?
3. What challenges do young people face today and who or what inspires them to overcome them?

4. Conclusions



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PHASE 4 / 2025 - 28



PHASE 4 / 2025 - 29



Indexes

Introduction	1
Starting Context	1
Let's resume the path of reflection	1
Presentation of the training course	1
Structure of the meetings	1
The Sharing and Synthesis Phase	2
Towards the CIOC 2026 International Conference	2
FIRST MEETING	3
THE ORIONINE EDUCATIONAL COMMUNITY FACING THE CHALLENGES OF THE CONTEMPORARY WORLD	3
Introduction.....	3
1. 3	
2. 4	
3. 5	
4. 6	
SECOND MEETING	7
THE CHURCH AND THE ORIONINE EDUCATIONAL COMMUNITY	7
Introduction	7
1.	7
2.	8
3.	8
4.	9
THIRD ENCOUNTER	10
“THROUGH THE EYES OF DON ORIONE: A LOOK AT OUR SCHOOL”	10
Introduction	10
1.	10
2.	11
3.	13
4.	14
FOURTH MEETING	14
A LOOK AT OUR LITTLE VILLAGE	14
Introduction	14

PHASE 4 / 2025 - 30



1.	15
2.	16
3.	17
4.	19
FIFTH MEETING	18
HEART AND MIND: TRAINING YOUNG PEOPLE IN THE ORIONINE STYLE	18
Introduction	18
1.	20
2.	21
3.	22
4.	23
SIXTH MEETING	22
YOUNG PEOPLE THROUGH THE EYES OF DON ORIONE, TODAY!	22
Introduction	22
1.	24
2.	25
3.	26
4.	27
BIBLIOGRAPHY	26

PHASE 4 / 2025 - 31

