

# Lectio Divina 1



Ser  
misioneros  
en todo lugar

"Anda y haz tú lo mismo" (Lc. 10.37)

Fiesta de la Gratitud Mundial 2026  
HIJAS DE MARÍA AUXILIADORA

Theme: *Saint Maria Troncatti, Mother*

## Song Suggestions:

*Madrecita buena* - [https://www.youtube.com/watch?v=YouFjPP1Vxg&list=RDYouFjPP1Vxg&start\\_radio=1](https://www.youtube.com/watch?v=YouFjPP1Vxg&list=RDYouFjPP1Vxg&start_radio=1)

*Voy con todo mi corazón* - [https://www.youtube.com/watch?v=T-1sYZKeK60&list=RDT-1sYZKeK60&start\\_radio=1](https://www.youtube.com/watch?v=T-1sYZKeK60&list=RDT-1sYZKeK60&start_radio=1)

## Symbols:

**Heart** (Cardboard/velvet/fabric)

**Hands of Clay**

**Small cradle**

**Large Rosary**

**Large lit candle**

**The Word of God Opened**

**Image of Saint Maria Troncatti**

**Key words**

A Mother's love

Hands that care for, heal, and protect life

Fragile life embraced

Constant prayer

Christ, Light that sustains the gift

God Who Speaks in Life

Amazonian Missionary Holiness

heart – prayer – mother – life – surrender – love - goodness

## Invocation to the Holy Spirit

*Holy Spirit,*

*come and open our hearts.*

*Make us sensitive to the cry of the little ones;*

*teach us to read Your Word starting from life,*

*and to discover within it the face of God Mother,*

*who cares, nourishes, and gives life in abundance. Amen.*

## Lectio (Reading): *What does the text say?*

### Jn 15: 13

*"No one has greater love than this, to lay down one's life for one's friends.*

### 1 Thes 2: 7-8

*"...although we were able to impose our weight as apostles of Christ. Rather, we were gentle among you, as a nursing mother cares for her children.*

*With such affection for you, we were determined to share with you not only the gospel of God, but our very selves as well, so dearly beloved had you become to us."*

In **John 15:13**, Jesus reveals the very heart of God; a love that does not hold back, that does not measure itself, that gives itself totally.

Giving one's life is not merely dying, but living for others day after day, especially for the youngest and most fragile.

In **1 Thessalonians 2:7–8**, Paul employs a deeply human and revolutionary image. God expresses Himself with the maternal tenderness of a mother.

It is not an authority that oppresses, but a tenderness that heals, a closeness that nurtures, protects, and accompanies growth.

**This text reveals to us:** the God of Life, who takes the side of the weak; an incarnate spirituality, which expresses itself in concrete gestures; and a love that chooses the poor, the marginalized, and those who do not count.

### **Life of Saint Maria Troncatti (SMT)**

*This maternal love, mentioned in the text from Thessalonians, is the very same love that SMT lived out. She reinterpreted the reality of the Amazon region as a “sacred text”—one comprising children condemned to die, the sick abandoned, and wounded peoples. And, like Jesus and like Paul, she did not limit herself to mere proclamation; rather, she gave of her very life by redeeming, healing, welcoming, educating, and praying. In SMT, the Gospel became the flesh of a mother, through sacrifice and through service to life. Her heart, nourished by prayer, was transformed into a visible sign of God’s love for the Shuar people and for everyone.*

*From the chronicles of Sucúa: “One day, a mestiza settler woman told her that a Shuar woman had given birth to a baby girl with crossed eyes and was about to cast her into the river. Sister Maria, without delay, rushed to ask for the child so she could take her under her own care. She sought out a wet nurse to raise her, had her baptized, and covered her expenses for a year...”*

*Mr. Hilario Chiriap, an expert on intercultural health for the Shuar Culture Federation in Sucúa, comments on the matter, “The Shuar people were eminently warlike, strong, hardworking, skilled hunters, nomadic, and courageous. For this reason, children who were born ill, and thus represented weakness, were not accepted within the group.”*

*The warrior fathers and the mothers, who worked in the gardens and were responsible for raising the children, accepted only those offspring who were healthy and strong. Only these children were fit to be trained for war, hunting, fishing, or work.*

*Ancestrally by tradition, when a child was born with some malformation or frailty, they would abandon the child in the forest or take the child to the river, where, grasping the child by the feet, they would strike the child against a rock and cast the child in.*

*The chronicles of Sucúa recount this type of rescue work, which SMT carried out from her very beginnings in Macas. She recognized this harsh reality and never wavered in her commitment to the value of a human life. She would redeem these children, baptize them, and raise them in the “convent.” Once they had grown a little, she would seek out an adoptive family to whom she could entrust them.*

*The practice of infant abandonment also extended to children born of adultery, those born to teenage mothers, or the offspring of family feuds. SMT longed to save them all. Resourcefully, she set about establishing a network of informants to alert her to such cases, enabling her to rush swiftly to the children’s aid. As a result, the number of cradles within the Sisters’ residence at the Macas mission began to multiply. Thus, from the very outset, a small orphanage began to take shape, for SMT harbored a genuine passion for those children.*

*In Sucúa, she had her room next to a corner window that overlooked the street. Almost every night, someone would come and knock at the window, asking for help... “Come, \*Madrecita\*—my wife cannot give birth!”, “My husband is in agony!”, “My son seems possessed by the ‘iwianch’ (demon)!”, “Madrecita, my daughter has been bitten by a ‘napi’ (snake)!” She would rise, grab her first-aid kit and her lamp—leaving behind her well-deserved rest—and venture into the forest to heal, pray for, and aid people in their physical or spiritual needs.*

Among the “most vulnerable,” according to SMT, were the Salesians in formation who arrived in the Amazon at a very young age to gain their missionary experience or those who came from Italy already as missionary priests. She understood their physical hardships as they traversed perilous paths to visit the widely scattered Shuar communities, proclaiming the Kingdom. Upon their return to the mission after weeks of traveling, she sought in every way to bring them relief, offering a listening ear, encouragement, medicine, food, and sweets...

Many of them agree in their testimony, “She was a good and gentle mother to us;” “she was a constant source of comfort to everyone.” Her words and acts of care were unforgettable for each of them. SMT appeared strong; yet, people sensed in her a love that was total and selfless.

For her attentiveness, her acts of humanity, and her maternal gaze, she was known to everyone—right from the very beginning of her mission in the Amazon (Macas)—as the “Good Little Mother.” Together with the first communities in Macas, Sevilla Don Bosco, and Sucúa, she established various works: an “outpatient clinic” (or dispensary/pharmacy), a school, a sewing workshop, and cultivated land; and subsequently, a boarding school, an orphanage, a Sunday youth center, parish activities, Marian groups, and the Pio XII Hospital.

From where did SMT draw the strength to carry out this tireless work? The testimony of Sister Josefina Genzone, FMA, reveals the source. “She always walked with her rosary in hand, praying; and even when her legs were so swollen that they hindered her walking, she would rise very early and invariably be the first to arrive at church, to light the lamp before the Blessed Sacrament and to pray for an hour before the community prayer.” SMT’s relationship with Mary Help of Christians was profoundly filial and trusting.

Sister Maria lived out her gift knowing that she did not walk alone. Mary was for her a close Mother—a protectress and guide—especially in moments of greatest peril, weariness, and self-giving. During the long nights in the forest, amidst difficult births, and in the presence of gravely ill patients and children facing death, SMT entrusted herself to Her with the simplicity of a daughter who trusts.

Her love for the Help of Christians was not merely devotional, but existential: from Her, she learned to bring aid, to be a mother, to stand steadfast beside fragile life, to watch over without fleeing, and to hope against all hope.

Like Mary, SMT knew how to “stand firm”—to support and to accompany—even when she could not immediately change the situations at hand. Under the protection of the Virgin, her heart gradually took on the likeness of a mother’s heart: strong yet tender, courageous in the face of danger, and gentle in her care. Thus, Mary’s maternal presence served as a source of comfort, missionary boldness, and daily fidelity for SMT, helping her to live out her total self-giving as a trusting response to the love of God.

In SMT, the maternal dimension emerges with striking clarity, one that generates an abundance of life and finds its source in a profound intimacy with the Lord. She is tireless in her service to the poor, the little ones, the sick, and her beloved Shuar people, who affectionately call her ‘Madrecita’. With patience, she teaches forgiveness; she welcomes children whom no one else wants, offering affection, security, and hope, thereby becoming both an educator and a catechist.

SMT wrote in her notebook, “Now I am already Yours, Lord! I want to be Yours forever. Jesus, I have left behind what I loved most to come and serve You, and to save many lives.” SMT lived out the act of “giving one’s life” as a daily and radical gesture, just as Jesus did. She saved children condemned to die, walked through the forest at night, tended to bodies and souls, and served as a mother to orphans, the poor, and weary missionaries. Her strength sprang from her intimacy with God, a rosary in hand, silent adoration, and absolute trust.

She herself wrote, “Only You remain to me, but You alone suffice.” That love guided her to the very end. She surrendered her life completely, culminating in her death in a plane crash, as the ultimate fulfillment of an existence spent for the sake of love.

## Meditatio (Meditation): *What does the text say to me?*

1. Who are “the little ones” today—of whom the biblical text speaks—within our Educating Communities (ECs) (children, young people, women, peoples, migrants, the discarded, the homeless, refugees...)? That is to say, the fragile life awaiting my care.
2. What structures, customs, or mindsets continue to cast aside fragile life in our Christian communities today, just as happened in the Amazon, encountered by Saint Maria Troncatti?
3. Reflecting on the biblical text, what kind of “authority” do I exercise: the kind “that weighs heavily,” or the kind “that cares like a mother”?
4. What costs me more than “giving my life”: time, patience, renunciation, or constancy?
5. Which profiles of students, families, or educators are currently being rendered invisible or discarded?
6. Do our educational and community styles accompany processes, or do they demand only results? In what ways is the “maternal heart” expressed in our pedagogical practices?
7. How are we living out the “culture of care” (CG XXIV) in our relationships, rhythms, lifestyles, and daily decisions?
8. What does it mean for us today to “give our lives”—without burning ourselves out or retreating into a self-referential attitude?
9. What traits of the maternal heart of St. Maria Troncatti do I recognize today in my being a consecrated woman?
10. Where does my heart run the risk of hardening due to weariness, the fear of being perceived as weak, of routine, or of fear?
11. Are we communities where it is possible to arrive at night, “knock on the window,” and be welcomed?
12. How do we care for the fragile life within our communities (the elderly, sick, weary sisters, or those in a time of crisis)?
13. Does our prayer truly sustain the mission, or has it become detached from concrete life?
14. What is Saint Maria Troncatti asking of us today, as a prophetic community in this specific place?

### Activity

- Each participant receives a paper heart. (post-it).
- In silence, write the name of a person or a fragile reality for whom you feel called today to care and to love.
- Place the heart near the Word or the image of Saint. Maria Troncatti.
- “To love is not just to feel or to speak... it is to take on the burden.”

## Oratio (Prayer): *What do I Say to God?*

- Spontaneous prayers, before the arrangement of the symbols. After each one, the refrain is sung:  
*A heart so vast—like the sands of the sea—has not ceased to love, even though the years have passed.*

### For Two Choirs:

#### Lord Jesus,

Today we do not come with words;  
we come with open hearts,  
ready to fulfill Your will.

You know our fears, our frailties,  
and also, the life that pulses within us,  
a life that longs to give itself fully, even to its very last breath.

**Animator:** Jesus, teach us to love without measure.

**All:** Give us the heart of a mother.

**Animator:** Jesus, teach us to take care of fragile life.

**All:** Give us the heart of a mother.

**Animator:** Jesus, teach us to unite prayer and service.

**All:** Give us the heart of a mother.

**Every participant:** Take the paper heart, bring it close to your chest, and say in silence...:

*Lord, here is my heart...*

*Make it like yours.*

Place the hearts near the Word / SMT.

**Contemplatio** (Contemplation): *What does this message evoke in me?*

Imagine Saint Maria Troncatti looking at you with tenderness and whispering to your heart:

*"Do not be afraid to love.*

*God supports every step you take for others.*

*Take care of life... for God will take care of the rest."*

**Prayerful silence.**

Now she places her hand on your heart... and prays to God for you.

**Actio** (Action): *To what does this Word commit me?*

**We are called to:**

- Living out faith through concrete acts of care.
- Defending fragile life.
- Uniting prayer and service.

**Commitment as a Group/Community** (FMA / EC).

*Write it on a sheet of paper:*

"As an EC, we want to be a sign of care and tenderness, especially for..."

*(E.g., mention specific names and concrete situations: vulnerable young people, students facing difficulties, wounded families, migrants...)*

*Educating is a profoundly maternal act: nurturing processes, respecting rhythms, and believing in the life that is growing.*

**Community Closing Prayer:**

Lord Jesus,

Grant us a heart like yours,

capable of loving to the extreme.

Grant that, like Saint Maria Troncatti,

we may know how to give life with joy,

at the service of the smallest. Amen.

**Suggestions for the final song:**

– **Como a su madre acuden**

[https://www.youtube.com/watch?v=oloGk7HxuA8&list=RDoloGk7HxuA8&start\\_radio=1](https://www.youtube.com/watch?v=oloGk7HxuA8&list=RDoloGk7HxuA8&start_radio=1)

– **Amar hasta el extremo**

[https://www.youtube.com/watch?v=f8G4\\_-D0No&list=RD\\_f8G4\\_-D0No&start\\_radio=1](https://www.youtube.com/watch?v=f8G4_-D0No&list=RD_f8G4_-D0No&start_radio=1)

– **María, mírame**

[https://www.youtube.com/watch?v=MOJyuna2a9g&list=RDMOJyuna2a9g&start\\_radio=1](https://www.youtube.com/watch?v=MOJyuna2a9g&list=RDMOJyuna2a9g&start_radio=1)