

Lectio Divina 2



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, missionary*

Suggestions for song:

Anda y haz tú lo mismo - https://www.youtube.com/watch?v=l3nCCNk_zdg&list=RDI3nCCNk_zdg&start_radio=1

Alma misionera

Symbols:

Large open Bible:

Lit Candle:

Image of SMT:

Bandages:

Bottles with oil and wine:

Heart (red cardstock, fabric):

First Aid Kit/missionary bag:

Inn (house):

Key Words:

Word of God

Living presence of God

Amazonian Missionary Holiness

Care, healing, tangible tenderness.

Symbol of physical, psychological, and spiritual medicine

Gestures of compassion and mercy

The one SMT used in the forest.

Educating community (EC) welcomes, cares for, restores

Neighbor – Samaritan – Hostess – Home - compassion -
mercy - gift - Go, and do likewise.

Invocation to the Holy Spirit: *Inúndame (Athenas)*

https://www.youtube.com/watch?v=dmM1YZ-hZrY&list=RDdmM1YZ-hZrY&start_radio=1

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

Lk 10: 25-37

There was a scholar of the law who stood up to test him and said, "Teacher, what must I do to inherit eternal life?"

Jesus said to him, "What is written in the law? How do you read it?"

He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself."

He replied to him, "You have answered correctly; do this and you will live."

But because he wished to justify himself, he said to Jesus, "And who is my neighbor?"

Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise, a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.' Which of these three, in your opinion, was neighbor to the robbers' victim?" He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise."

The **text from Luke** answers a question that runs through the Christian life; how does one gain access to eternal life? Jesus offers not formulas, but paths, concrete love for one's neighbor. In the Jewish religious tradition of that era, the priest and the Levite were exemplary figures. Yet, in the parable, they do not help the wounded man. The one who acts with mercy is the Samaritan, a figure despised by the Jews. It is a radical critique of a religion that forgets concrete life and prioritizes rituals over love for one's neighbor.

Jesus denounces a religious and social structure that breeds exclusion and violence. The road from Jerusalem to Jericho represents the world where many fall, "wounded." Those who "pass by on the other side" are the representatives of institutions that have become indifferent. The "Samaritan" symbolizes the people who build solidarity from the bottom up. The Samaritan's mercy is a concrete action. He draws near, tends to the wounds, lifts up, transports, and pays. This is the model of active love proposed by the Gospel.

This translates into organizing oneself to care for life, creating networks, constellations, and structures of solidarity in the face of exclusion and understanding that the Kingdom of God is built from the margins. In other words, the true interpreters of the Gospel are those who suffer and struggle.

This is not merely a beautiful story about helping one's neighbor, but a prophetic act, one of proclamation, denunciation, and renunciation, and a call to transformative action. The neighbor is not an abstract concept, but a concrete individual suffering by the roadside. The Samaritan embodies the figure of the solidarity-minded poor, the one who rises up alongside others to heal wounds and change the course of history.

The revolutionary nature of the story lies in the fact that the true believer is not the one who "knows," but the one who "stops and cares." The Samaritan breaks with religious indifference. His action reveals that love for one's neighbor knows no ethnic, religious, or social boundaries.

Jesus concludes with a clear command: **"Go and do likewise."**

In the encyclical "Fratelli Tutti", Pope Francis tells us regarding this text: "Every day we face the choice of being Good Samaritans or indifferent travelers who pass by. And if we broaden our gaze to the whole of our history, and far and wide across the world, we are all or have all been, like these characters. We all have something of the wounded man, something of the brigand, something of those who pass by, and something of the Good Samaritan" (no. 69).

"At this moment, anyone who is not a brigand, or who does not pass by, is either wounded or is carrying a wounded person upon their shoulders" (No. 70).

"There are many ways of moving on, even for people of faith: closing in on oneself, not caring about others, being indifferent, looking only outward with other interests. In the globalized society, there is an elegant style of looking the other way, disguised as 'politically correct,' one looks at those who suffer without touching them" (no. 74)

"The Samaritan did not take charge of the wounded man alone, individually. Rather, he sought out an innkeeper, enlisted another, and found a 'we.' And he went on his way without expecting recognition or gratitude" (nos. 78–79).

"Let us care for the fragility of every man, every woman, every family, every child, and every elderly person with the attitude of closeness of the Good Samaritan" (No. 79).

"It is important to reflect on a love that opens itself to everyone. The Samaritans inhabited a region that had been contaminated by pagan rites, and for the Jews, this rendered them impure, detestable, and dangerous. Indeed, an ancient Jewish text that lists the hated nations refers to Samaria, further stating that 'it is not even a nation' (Sir 50:25), and adds that it is 'the foolish people who dwell in Shechem' (v. 26). This is a detail that Jesus highlights, namely, that the wounded man was a Jew, an inhabitant of Judea, while the one who stopped and helped him was a Samaritan, an inhabitant of Samaria" (no. 82).

There is a resemblance to the inn depicted in the image, a resemblance that Pope Francis, in one of his addresses in 2013, invoked to describe the Church of today when he said: "I see the Church as a 'field hospital' after a battle. It is useless to ask a seriously wounded person if they have high blood sugar or high cholesterol! What is urgent is to heal their wounds. And we must start from scratch." A "field hospital" Church is the opposite of a closed or self-referential Church... It is porous, mobile, and itinerant, ready to go out to people wherever they may be, starting with those who suffer the most.

With Saint Maria Troncatti

SMT's life stands as a living testament to the message of the Good Samaritan. Amidst the Ecuadorian Amazon, she did not pass by in the face of the suffering of the poorest and most excluded. Like the Samaritan, she bound up wounds, both physical and spiritual, brought relief where poverty prevailed, and healed through medicine, passion, tenderness, and faith. She made herself a neighbor, a Samaritan, acting as both innkeeper and inn, by building the Pius XII Hospital in Sucúa.

In the book 'Selva, patria del cuore' (Forest: Home of the Heart), it is recounted how, upon arriving in Macas as a missionary, she tended to the sick, those whom no one else was willing to touch. Her "oil and wine" consisted of the medical knowledge she had acquired, boundless love, and unceasing prayer. She treated patients using alcohol, camphor, and iodine tincture... and later mastered the herbal medicine of the Amazonian cultures: 'sangre de drago', 'ayahuasca', 'achiote', 'wanto', 'uña de gato', and 'chugchuguazo'. She fashioned improvised bandages from leaves and strips of cloth, while accepting the assistance of the 'uwishin' (shaman) in every Shuar community. On one occasion, she risked her own life to save that of an indigenous woman suffering through a difficult childbirth... placing her trust in God. "Lord, I entrust her to You! Do not let her die... she has children."

Like the Samaritan, Saint Maria Troncatti did not ask who her neighbor was. Everyone was: the abandoned Shuar newborn, the poor mestizo colonist, the abandoned woman, the malnourished child.

In 1954, she founded Pio XII Hospital in Sucúa, which served as a place of relief for the sick, a source of support and comfort during difficult times, given the growth of the Amazonian population, the complete lack of healthcare infrastructure, qualified doctors and nurses, and the fact that the nearest hospital, the Vozandes HCJB evangelical mission hospital located among the Waorani of Pastaza in Shell, was several hours away.

Pius XII Hospital in Sucúa not only witnessed the birth of countless children, but also saw the healing of numerous ailments, and saw, too, the departure of those who lost the battle against various diseases.

Even in the years preceding SMT, she traveled on several occasions from the Amazon to Guayaquil, specifically to the Luis Vernaza Hospital and the Institute of Tropical Medicine (LIP), where she was already known to the medical team, to receive training on tropical diseases (malaria, dengue, yellow fever, pneumonia, cholera epidemics, measles, smallpox, snakebites, etc.) typical of the Amazon region. Thanks to this specialized training, she was able to identify and treat tropical diseases more effectively and reduce mortality among the populations she served.

Today, even though the physical structure of the Pius XII Hospital no longer exists, the memory of those who were treated there will live forever in the hearts of the current inhabitants of Sucúa.

Song Suggestions: *Buen Samaritano* (Alex Banda)

https://www.youtube.com/watch?v=mchpJEY4zJY&list=RDMchpJEY4zJY&start_radio=1

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

Comparison with the Word of God:

1. Who are the **"wounded on the roadside"** in my/our context and in my Educating Community (EC) today? (migrants, refugees, undocumented people, indigenous people, women victims of violence, malnourished children, young people without opportunities, families displaced by violence, sick people without access to healthcare, homeless people, etc.)
2. At what moments have I **"walked right past" (shown indifference)** within my Educating Community towards children, young people...? As a Salesian educator, what concrete initiatives do I propose within my Educating Community to counter this "indifference"?
3. The Samaritan **"stopped" and acted**. What does it mean for us, as an Educating Community, to stop amidst the rush and pastoral activism? What excuses prevent me from doing so?
4. Jesus tells us: **"Go and do likewise."** What personal, social, and communal commitments can we undertake to be Samaritans in our school (EC), in our neighborhood, and in our parish?

A comparison with the words of Pope Francis and the life of Saint. Maria Troncatti:

1. What current situations in our Educating Communities (EC), parishes, or neighborhoods reflect the image of the **“field hospital”** of which Pope Francis speaks, and which Saint Maria Troncatti (SMT) experienced at the **Pius XII Hospital in Sucúa**?
2. In the face of suffering (the sick, at-risk youth, domestic violence, addictions, fragmented families...), am I capable of pausing and committing myself to my educational mission, as SMT did, or do I remain indifferent?
3. What does it mean today to be missionaries **“with a first-aid kit in hand”** in a world that stands in as much need of physical care as it does of psychological and spiritual support?
4. Pope Francis invites us to *“make ourselves neighbors”* (*Fratelli Tutti*, 81). What personal or communal forms of resistance hinder the living out of this attitude in daily life??
5. The Good Samaritan did not act alone, but entrusted the injured man to an **“innkeeper”** to look after him. How can our EC transform into **“inns”** where we welcome and accompany the most vulnerable through collaborative networking? Who would the **“innkeepers”** be today: institutions, constellations, networks, or strategic alliances that enable us to respond to the needs of our EC, of young people, and of their families? In what ways do I allow myself to get involved and foster the participation of those who can offer us support?
6. Saint Maria Troncatti also worked under extreme conditions: delivering babies without instruments, treating snakebites, handling infections and accidents, coping with medication shortages, and enduring long treks. What does her radical dedication teach me about living out my faith within an educational mission, in contexts that challenge my creativity due to a lack of resources?
7. If today Jesus would say to me, **“Go, and do likewise,”** what concrete gesture would He be asking of me in my family, community, pastoral, or professional context?

In the midst of her weariness, she prayed: **“Lord, may no one be lost for lack of a helping hand...”**
Saint Maria Troncatti

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

Together:

Lord Jesus,
Help me not to pass by in the face of suffering,
not to justify myself on account of my occupations,
or to dwell on empty talk.
Give me a heart like that of Saint Maria Troncatti,
Brave, composed, helpful.
May I not lack bandages in my hands,
nor the oil of consolation in my soul.
Amen.

Contemplatio (Contemplation): *What do I feel in the face of this message?*

Contemplative Silence

In the group, slowly repeat 4-5 times

“Go and do likewise.” (Lk 10: 37)

With Saint Maria Troncatti:

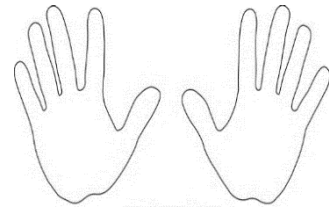
Close your eyes and imagine Saint Maria Troncatti in the forest, pausing before a sick child... Visualize her as a Samaritan figure who walks, heals, accompanies, and transforms. Imagine her in her "clinic," in her "pharmacy," in her "hospital," amidst both modern and ancestral medicines. Imagine her, who out of love, makes herself a neighbor, a Samaritan, an innkeeper, and an inn. Imagine her as she learns new medical techniques to identify and cure tropical diseases... Her biography notes, "The forest was dense, but her heart was filled with light, the light of the compassionate Jesus."

Listen to Jesus, who says to you as He did to her, "Go, and you, too, do likewise."

Actio (Action): *What will I concretely achieve?*

We are called to:

Prepare some paper templates (cardboard or other material) depicting a pair of life-size hands in advance. Apply a plaster or adhesive bandage (colored if possible) to one of them.)



Distribute a pair of hands to each person.

- On the paper hand with the bandage, which symbolizes a healed wound, write on each finger your wounds that have already healed or are still in the process of healing.
- On the other hand, write on each finger concrete acts of Samaritan-style help that Saint Maria Troncatti (SMT) inspires in you, following this reflection on the Gospel, on Pope Francis, and her life, as your concrete commitment within the environment where you live and work.

With Saint Maria Troncatti:

As a group of young people and adults seeking to grow in faith and service, we aspire, following her example, to be neighbors, Samaritans, and innkeepers. Inspired by her figure, we can undertake a concrete commitment, whether organized, structural, or institutional, to be implemented upon our return to our respective contexts and Educating Communities. (CE).

Suggestions:

1. **Establish a "Troncatti Samaritan Group"** comprising teachers, youth, and children, tasked with identifying situations of suffering and exclusion within their own community and proposing practical methods of intervention, acting both collectively and through networking. Organize a **"Troncatti Mission"** involving the collection of clothing or food items destined for individuals in vulnerable circumstances.
2. **Visit nursing homes, family members, or sick individuals who are alone**, offering them a listening ear, companionship, and practical assistance.
3. **Use social media to build connections and networks of solidarity** in support of people in need.
4. **Promote and disseminate, through digital channels, the Salesian holiness of Saint Maria Troncatti**, sharing her message and her work.
5. **Evaluate our attitudes in the light of the Parable of the Good Samaritan during personal prayer, identifying those we have "left aside" in our daily lives and how we can truly become neighbors to them.**

*"Every day is an opportunity to love like Christ,
even in a stable, even when we are tired."*

Saint Maria Troncatti

At the end of this Lectio, place the paper hands on a wall.

May our mission be to HEAL, to CARE, and to BE MISSIONARIES in every place.

Final community Prayer:

Lord Jesus,
teach us to help like You,
to stop and overcome indifference, like the Good Samaritan,
to serve following the example of Saint Maria Troncatti.
Let not haste get the better of us,
neither fear nor selfishness.
Make us courageous missionaries,
animated by Your tenderness and Your compassion. Amen.

Suggestions for the final song:

https://www.youtube.com/watch?v=27Z2s_MtNBE

