



**FROM ENCOUNTER TO MISSION: LUIGI GALVANI AND THE
EMERGENCE OF THE CAMILLIAN MISSION IN INDONESIA IN
LIGHT OF THE GOOD SAMARITAN AS A MISSIONARY PARADIGM**

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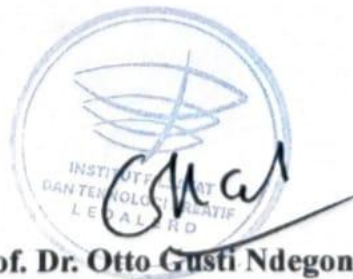
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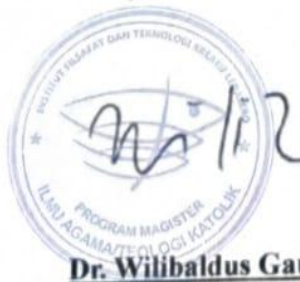
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ABSTRACT

Wishal Ambrose. **From Encounter to Mission: Luigi Galvani and the Emergence of the Camillian Mission in Indonesia in the Light of the Good Samaritan. Research Paper.** Ledalero Institute of Philosophy and Creative Technology. 2026.

This study examines the dynamic relationship between human encounter and mission within the framework of Christian missiology. It explores the development of Christian mission from a predominantly institutional and expansion-oriented model toward a more relational and context-sensitive understanding rooted in the concept of *Missio Dei*, which emphasizes God's active presence in human history. Within this perspective, the Church is invited to participate in God's mission through compassionate and responsible engagement. Encounter thus becomes the starting point of mission, where openness to human suffering gives rise to authentic and transformative action.

Using a qualitative theological and missiological approach, this research integrates biblical interpretation, historical analysis, and hermeneutical reflection. The parable of the Good Samaritan (Luke 10:25–37) is presented as a foundational missionary paradigm that redefines mission as a compassionate response rather than an institutional obligation. This paradigm is brought into dialogue with the lived missionary experience of Luigi Galvani, a Camillian missionary whose work in Indonesia reflects a praxis grounded in encounter, compassion, and service to the sick and marginalized.

The findings demonstrate that authentic Christian mission emerges from concrete encounters with suffering and is expressed through solidarity, care, and the restoration of human dignity. The Camillian tradition, inspired by Saint Camillus de Lellis, embodies this vision through its commitment to holistic and incarnational service. This study contributes to contemporary missiology by proposing an integrated framework that unites Scripture, spirituality, and praxis in addressing human suffering in today's world.

Keywords:

Good Samaritan, *Missio Dei*, Luigi Galvani, Camillian mission, compassionate encounter.

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In recent decades, Christian mission has increasingly been understood not merely as the expansion of institutions or the transmission of doctrines, but as participation in the living mission of God (*Missio Dei*) present within human history. In this perspective, mission begins with encounter: an openness to see, approach, and respond to the realities of suffering, exclusion, and vulnerability. The parable of the Good Samaritan (cf. Lk 10:25–37) offers a profound biblical foundation for this understanding of mission as compassionate presence and transformative action.

This research seeks to explore that missionary paradigm through the life and mission of Fr. Luigi Galvani, whose service in Indonesia reflects the spirituality and charism of the Camillian Order. Inspired by Saint Camillus de Lellis, the Camillian mission emphasizes holistic care for the sick, the marginalized, and those who suffer physically, emotionally, and spiritually. Through encounter, compassion, and concrete service, the Camillian presence in Indonesia becomes a living witness of the Gospel of mercy.

The writing of this research has been both an academic and spiritual journey. It has invited the author to reflect more deeply on the meaning of Christian mission in today's world and on the urgent need for a Church that is close to the wounded and forgotten. This study also aims to contribute to contemporary missiological reflection by integrating biblical interpretation, spirituality, and missionary praxis into a unified vision of compassionate mission.

First and foremost, I offer my deepest gratitude to Almighty God for His grace, guidance, strength, and providence throughout the journey of this research. In moments of challenge and uncertainty, His presence became the source of hope and perseverance that enabled this study to reach completion.

I would like to express my sincere gratitude to my supervisor, Dr. Leo Kleden, for his invaluable guidance, patience, insightful suggestions, and continuous encouragement throughout the writing of this research paper. His academic wisdom and thoughtful direction greatly enriched this study. My heartfelt thanks are also extended to the examiner, Dr. Alexander Jebadu, for his constructive critiques, scholarly insights, and valuable recommendations that helped strengthen the academic quality of this research.

In a particular way, I wish to express my profound gratitude to Fr. Luigi Galvani, whose missionary witness, compassionate service, and dedication to the sick and marginalized became the inspiration and central focus of this study. His life and mission reflect the living spirit of the Good Samaritan and continue to inspire the Camillian mission in Indonesia. I also extend my sincere appreciation to Fr. Alfons Oles for his support, encouragement, and accompaniment during the process of this research.

Special thanks are given to the Seminary Saint Camillus for their fraternity, prayers, and supportive environment that fostered both academic and spiritual growth. I am equally grateful to the campus library of Ledalero Institute of Philosophy and Creative Technology for providing the academic resources necessary for this study. I would also like to thank my beloved family and friends for their prayers, encouragement, understanding, and constant support throughout this academic journey. In a special way, I extend my heartfelt gratitude to Sr. Yohana Sulastridinata, SspS for her support, encouragement, and meaningful presence during the completion of this research. My sincere appreciation is further extended to all participants, collaborators, and contributors whose insights, experiences, and support helped make this research more authentic and academically grounded.

Finally, I dedicate this study to Fr. Luigi Galvani and to the Camillian Mission in Indonesia, whose compassionate witness to the Gospel continues to embody Christ's healing presence among the suffering and marginalized. May this work contribute, even in a small way, to the continuing reflection on compassionate mission in the Church and in the world.

The author is fully aware that this research is far from perfect. Therefore, constructive criticism and suggestions are sincerely welcomed for the improvement of this work. Nevertheless, it is hoped that this study may offer meaningful insights for theological reflection, missionary practice, and the ongoing development of the Camillian mission in Indonesia. Finally, may this humble work become a small contribution to the mission of the Church in witnessing God's compassion and healing love in the midst of humanity.

TABLE OF CONTENTS

TITLE	i
APPROVAL SHEET	ii
STATEMENT OF ORIGINALITY	iii
STATEMENT OF APPROVAL FOR PUBLICATION OF THIS RESEARCH FOR ACADEMIC PURPOSES	iv
TABLE OF CONTENTS	v
ABSTRACT	vi
 Chapter I: INTRODUCTION	 1
1.1 Background	1
1.2 Research problem and Questions	5
1.3 Research Methodology	6
1.3.1 General Objectives	6
1.3.2 Specific Objectives.....	7
1.4 Organisation Structure of the Study	7
 Chapter II: THE GOOD SAMARITAN AS A MISSIONARY PARADIGM	 8
2.1 Introduction.....	8
2.2 Mission as <i>Missio Dei</i> : Biblical and Theological Foundations.....	8
2.2.1 God’s Saving Initiatives in the Old Testament.....	8
2.2.2 Trinitarian mission in The New Testament	10
2.2.3 The Lukan Theology of Compassion and Universality	11
2.3 Exegetical Study of Luke 10:25–37.....	12
2.3.1 The Setting of the Parable within Luke’s Gospel	13
2.3.2 Literary Structure and Narrative Dynamics of the Parable	14
2.3.3 The Theological Intention of Luke in Presenting the Good Samaritan	15
2.4. The Samaritan as Paradigmatic Missionary	16

2.4.1 The Dynamics of Encounter by Seeing, Approaching, and Stopping ..	17
2.4.2 Compassion as the Turning Point of the Narrative	18
2.4.3 Boundary Crossing and the Unexpected Agent	19
2.5 Compassion as Missionary Praxis.....	21
2.5.1 Compassion as the Interior Source of Mission	21
2.5.2 Embodied Compassion as Sustained Care and Responsibility	23
2.5.3 Mercy, Proximity, and Responsibility	24
2.6 The Good Samaritan as a Missionary Paradigm	25
2.6.1 Mission Beyond Religious Status	25
2.6.2 Compassionate Presence as Mission	27
2.6.3 The Samaritan as Model of Missionary Spirit	28
2.7 Conclusion.....	30

Chapter III: LUIGI GALVANI AND THE EMERGENCE OF THE CAMILLIAN MISSION IN INDONESIA 31

3.1 Introduction	31
3.2 The Camillian Charism and Missionary Identity	31
3.3 Luigi Galvani: Vocational Orientation and Early Formation	32
3.4 From Missionary Beginnings to Pioneer of Camillian Missions in the Philippines.....	34
3.5 Missionary Vision and Exploratory First Visit to Indonesia	35
3.5.1 The Vocation-Oriented Exploratory Visits (1997 - 1999).....	36
3.5.2 The Observational Role of the Indonesian SVD in the Early foundation of Camillian Mission in Indonesia	38
3.5.3 Carrying Forward the Mission of Charity	40
3.6 Unexpected Encounter became the Mission and a Compassionate Identity	42
3.6.1 Encounter with Human Suffering and the Birth of Compassionate Mission	42
3.6.2 Light Amidst the Darkness.....	43
3.7 Fr. Luigi Galvani, MI. and the Emergence of the Camillian Mission in Indonesia	45

3.7.1 The Character of Luigi Galvani as a Compassionate Missionary	45
3.7.2 The Emergence and Growth of the Camillian Mission in Indonesia ...	47
3.8 Conclusion	50

Chapter IV: FROM ENCOUNTER TO MISSION: APPLYING THE GOOD SAMARITAN PARADIGM

IN LUIGI GALVANI'S WORK IN INDONESIA	51
4.1 Introduction	51
4.2 Encounter as the Foundation of Mission.....	51
4.2.1 Initiation Through Relational Engagement.....	52
4.2.2 Transformative Dynamics of Encounter	53
4.3 Compassion as the Driving Principle	54
4.3.1 Compassion in Action	54
4.3.2 Integrating Spiritual and Material Care	55
4.4 Adaptability and Responsive Mission	56
4.4.1 Openness to Emerging Needs	57
4.4.2 Extending Mission Beyond Roles and Structures	58
4.5 The Good Samaritan Paradigm and Camillian Mission Today	59
4.5.1 Scripture as Guiding Framework	59
4.5.2 Formation of Missionary Identity	60
4.5.3 Implications for Contemporary Ministry	61
4.6 A Compassion-Centered Mission Paradigm.....	62
4.6.1 Key Principles of Mission	63
4.6.2 Lessons for Future Mission.....	64
4.7 Conclusion.....	66

Chapter V: GENERAL CONCLUSION

5.1 The Main Findings	67
5.2 Missiological Implications and Recommendations	69
5.2.1 For Young Religious Missionaries and Candidates Preparing for Mission.....	69

5.2.2	For the Camillian Provincial Delegation in Indonesia	70
5.2.3	For Young Camillian Religious and Candidates in Indonesia	70
5.2.4	For the Government	71
5.2.5	For Society	71
5.2.6	For the Institution:	
	Ledalero Institute of Philosophy and Creative Technology	72
BIBLIOGRAPHY		73