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A CALABRIAN HEALTH CARE MODEL (II)

The Dream of Saint John Calabria for the Health Facilities of the Opera



*A qualitative study based on the testimony of some operators
of Negrar (Italy) and Manila (Philippines)*

*Calabrian Health
System Sector*



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- Calabrian Health System Sector -

A Calabrian health care model (II)

**The Dream of Saint John Calabria
for the Health Facilities of the Opera**

BY SR. MARIA JOSÉ MARINHO, PSDP

Calabrian Management

PRESENTATION

St. John Calabria's dream was to bear witness to the Gospel with his own life, seeking in the first place the Kingdom of God. To make this dream come true, he always tried to be a humble instrument in the hands of Father God, entrusting himself to his Providence and taking care of His creatures, especially the most fragile and abandoned.

Many works in favor of the little ones, the excluded, and the suffering were born from his dream. And still today they continue to be born because many people have fallen in love with Fr. Calabria's dream and try to witness his charisma in their daily life.

But what does living the founder's charism mean in today's world? And above all: is his dream present and clearly visible in the activities of the Calabrian family? I believe it is very important to ask ourselves these questions and not be afraid to discuss the answers seriously.

For this reason, I am convinced that the present research done by Sister Maria José is very useful and enlightening for all those involved in Calabrian health activities. In her first study, the Sister had tried to outline a model of assistance to the sick consistent with the thought of Fr. Calabria. Now with this work she has tried to verify in which forms the assistance model is present in two of our hospitals: that of Negrar (Italy) and that of Manila (Philippines).

I was struck by the testimonies of doctors, nurses, and operators who presented very concrete experiences of closeness and love for the most fragile. Among other things, I saw that, although they are two very different hospitals, there are important points in common

in the sensitivity towards the sick and in the way of looking at their holistic health in body and spirit.

I sincerely thank Sister Maria Josè and all those who have collaborated in conducting this study and I hope that the testimonies contained herein can be a source of inspiration for the Calabrian Family and in particular for our collaborators involved in health activities. Certainly, research like this will be a useful tool to help us all cultivate Fr. Calabria's dream for Calabrian hospitals. This is a great dream that still urges us today and pushes us to commit ourselves every day to make it come true. As the founder said: "Now I begin..."

Fr. Massimiliano Parrella
Casante

PREMISE

This volume represents the ideal continuation of the subsidy entitled "**Calabrian health care model, based on St. John Calabria's life and work with the sick**", published in 2021. In fact, in this study, we want to share and document describing the way the Calabrian charism and spirituality were implemented in the concrete situations of life in the health facilities as was outlined in the previous work.

The question from which we started is, how does Father Calabria's "DREAM" for the care of the sick take shape in real and practical life? To answer we have used, in a very simple way, a qualitative study method based on the life experiences of those who attend some Calabrian hospitals for work. Specifically, the data was collected by the IRCCS Sacred Heart – Fr. Calabria Hospital of Negrar (VR) - Italy and by the Brother Francisco Perez Clinic of Manila - Philippines; however, we do not have data from the other Calabrian hospitals in Angola and Brazil.

For both the Negrar and Manila facilities, the research began by handing the book to the staff on the model of assistance to the sick (I Subsidy), then a process of personal and collective reflection was conducted within each facility, after which the data that emerged was shared, collected, and used through a deductive and reflective analysis based on the following guiding questions:

- 1. How are the Calabrian charism and spirit experienced in the health facilities of the Opera? That is: does Fr. Calabria's "DREAM" materialize into a form of assistance based on his life and his example?*
- 2. What are the main aspects of the Calabrian charism experienced in our healthcare facilities?*

Not only these questions were used as criteria for reflection, but also the life and works of Fr. Calabria, his writings, his charism, and his spirituality.

The results were surprising in both structures considered. Even if there is a big difference between the two realities, it was very nice to see that there is a convergence towards a common style consistent with the spirit desired by the founder. It is this spirit that gives life and identity to the two hospitals.

The key point of the research results lies in the fact that a transversal aspect emerged, i.e. the concrete existence of Calabrian holistic assistance, exactly as it was foreseen at a theoretical level in the aforementioned subsidy.¹ This holistic assistance provides an integrated approach to health, which manifests itself in various forms and values, such as humanization, qualification, kindness, gentleness, respect, attention to the weakest, care for the poorest, welcoming everyone, listening, a spirit of faith, family spirit...

Ultimately, there is no doubt about the concreteness of the "DREAM" of our dear Fr. Calabria within the hospital of Negrar and the Perez Clinic in Manila, as well as certainly in the other structures not reported in this study. However, no one is perfect in this life, and neither are we, so we are invited every day to improve, increase, and mature our responses to fully realize this dream, and thus continue to live the Calabrian mission with the neediest, in a family spirit which allows everyone to experience the love of God, the Provident Father and Mother.

¹ Sr. Maria Josè Marinho, "Calabrian health care model, based on St. John Calabria's life and work with the sick", 2021.

INTRODUCTION

“It is not only the work of abandoned children that God wants from us. If we will always be united and faithful to our holy rules, other works will also gradually manifest and will be united with this one” (S. John Calabria, 1909).

The sentence quoted above had been written by S. John Calabria in the "Regole" of 16 July 1909, and it is interesting to note that he already had a certain intuition that his works would not be limited to the care of children, but that God wanted more. We can think that perhaps a mixture of desires, dreams, and personal experiences were added to these intuitions of him. For some time, for example, he had cultivated a particular passion for the sick and suffering, which he matured with his military service at the military hospital in Verona and with the association for assistance to poor sick people which he had founded at a young age together with his friend Francis Perez. So, he reserved a special place in his mind and heart for brothers and sisters afflicted by illness, to the extent that there was a time when he had thought of becoming a Camillian religious.

Today it is clear that Fr. Calabria's intuition about "other works" has become a reality. Speaking specifically of his "DREAM" regarding health facilities (at the time just Negrar, but today also all the others), we ask ourselves: **What did he dream? What was the main motivation that led the Opera to start the social-health mission?** The answer to this question comes from Fr. Calabria himself in the annotations sent in 1943 to the apostolic visitor who was preparing the text of the Institute's "Constitutions": *«After the art. 3: It seems appropriate to add: in addition to the works indicated in art. 3 Divine Providence will gradually plant*

other seeds in the soil of the Opera; our program must not exclude any good work or apostolate activity, nor be limited to this or that region. The whole world belongs to God. However, we must always go where humanly there are no advantages for ourselves, therefore to the poorest, the humblest we must look for souls, abandoned, and outcast, despised, old, sick, sinners; these will be the treasures, the gems of the Opera the key that opens Heaven to us, and thus the Divine Providence will be better manifested».

With these unlimited desires to serve and love, Fr. Calabria received on December 21, 1933, what was only a Nursing Home for the elderly, that is, the House of the "Sacred Heart", and looking at the structure he advocated: *«The dear House of Sacred Heart of Negrar, divine cell, destined to become large, to welcome in its pavilions many sick brothers, who otherwise would languish, lacking the means to be hospitalized in other hospitals, with our nuns, nurses, and doctors, to thus enhance the Christian charity as much as possible, the only means of bringing our Lord Jesus Christ back into today's society which is so disturbed and upset».*

Here, dear brothers and dear sisters, is what Fr. Calabria dreamed of for the health facilities of the Opera! He dreamed that Calabrian hospitals would be able to welcome the least, those who have no other resources and solutions outside of us. That without our help they can die or be abandoned to their fate. Among other things, a style based on the concrete practice of charity is also included in the dream. This means that everything must be done with Christian love, because only in this way can we make the figure of Jesus visible in the present and future society, testify to his presence, his love, and his mercy and make others believe and follow him.

Considering all this, we can say that this second subsidy dedicated to the CALABRIAN HEALTH CARE MODEL starts from the dream and translates it into a concrete, real and clear form by

analyzing the experience lived day by day in the hospitals of the Opera. Attention to the correspondence between dream and reality is extremely important to verify our fidelity, coherence, and communion with the essence of the mission, that is, the charism and spirit inherited from Fr. Calabria, and to ensure that this is transmitted to the future generations integrally and credibly.

I. METHODOLOGY

1.1. How this study was conducted

This small study is qualitative, i.e., totally based on personal and collective experiences regarding the concrete way in which the Calabrian charism is lived in the health facilities of the Opera Fr. Calabria. Taken as a whole, it is in continuity with the first subsidy called: "CALABRIAN HEALTH CARE MODEL, BASED ON ST. JOHN CALABRIA'S LIFE AND WORK WITH THE SICK." The first intention and main objective are to answer some questions, which we will present in detail later. In any case, the basic question around which all the work revolved is the following: *How do our health facilities reflect the Calabrian model, i.e. the assistance based on the life and works of Fr. Calabria?*

Based on this main question, a study path of the first subsidy (CALABRIAN MODEL) was established, with moments of reflection, (personal and collective), sharing, data collection, analysis, and conclusion.

Now that the research is completed and we are proceeding with the publication of the data, we hope also that these testimonies may motivate all the operators so that the "DREAM", transformed from intuition into reality, may also become our dream to be fulfilled in the health facilities of the Opera today.²

² Concept expressed by Dr. Fabrizio Nicolis, health director of the IRCCS Sacred Heart-Fr. Calabria Hosp. Negrar, introduction of formation meeting on the subsidy "Calabrian health care Model". Oct 6, 2021.

1.2. The methodology

A qualitative reflection was made both on a personal and collective level. Those who participated in the research process are all Calabrian health workers or collaborators in general, including some employees of the administration, social services, and educators ...

As regards the IRCCS Sacred Heart – Fr. Calabria, the process began with the delivery of the first subsidy on the "Calabrian model of health care". In addition to the book, some guiding questions were given to encourage personal and collective reflection. Finally, there was a meeting, partly face-to-face and partly online, during which experiences were collected and shared. This meeting was moderated by the medical director of the hospital, Dr. Fabrizio Nicolis, while the collection of testimonies was coordinated by Dr. Davide Brunelli, also from the health management.³

In Brother Francisco Perez Clinic in Manila, the method used was similar, i.e. always based on the study and personal and collective reflection of the aid on the CALABRIAN HEALTH CARE MODEL. The difference is that we worked in three stages, with a seminar, a round table, and the sharing of personal experiences in writing, as well as the collective ones, always guided by some questions submitted previously. The goal was always the same, that is to picture how the charism is experienced in the structure.

³ Le testimonianze raccolte all'ospedale di Negrar nascono dagli incontri organizzati dal Servizio Professioni Sanitarie dove è stato chiesto agli operatori di raccontare esperienze vissute all'interno dell'ospedale in cui fossero visibili i segni del carisma calabriano.

Subsequently, the data collected in both types of research was analyzed starting from some specific criteria/questions which allow for response to the objectives presented in this subsidy.

1.3. Criteria and guiding questions for reflection

To explore the data collected in the two hospitals and have precise tools for reflection, we asked ourselves the following guiding questions:

1. How are the founder's charism and spirit lived in the various Calabrian health structures? That is, does Fr. Calabria's "dream" translate into assistance based on his life and his example?

2. What are the main aspects of the Calabrian charism experienced in our healthcare facilities?

With these questions, our clear desire was to picture and thus consider through the answers received, how the Calabrian charism takes shape in assistance to the sick, not only in hospitals but also in the social-health structures connected to them, such as Casa Perez, Casa Nogarè, Casa Clero, etc...,

1.4. How the data was analyzed

The answers were analyzed individually, both personally and collectively. All data was analyzed using a deductive-reflective method, keeping as a basis the guiding questions, the Calabrian model of assistance to the sick, and the charism, life, and works of

Fr. Calabria. In this way, through precise answers to the guiding questions, we have tried to group and show the results by size, values, keywords, or Calabrian fruits, reported further on in chapter 4 of this handout.

CHAPTER II

The experience of Charism in the 'Citadel of Charity' of Negrar

The Sacred Heart – Fr. Calabria Hospital celebrated its 100th anniversary in November 2022, so surely there would be countless testimonies to report. However, for the present research, for reasons of synthesis and homogeneity of the analysis, we will limit ourselves to the testimonies collected in 2021, shared during a meeting held on 6 October 2021.

Later, we will be able to read and gather the fruits of these testimonies analyzed in the light of the Calabrian charism. In this chapter, we report the testimonies as they were expressed by the protagonists, with each testimony being followed by a summary reflection on the charismatic points encountered (by the author of the research). A very interesting picture emerges, thanks to which it emerges how in the Citadel of Charity, the charism is truly lived in the experiences with the sick and with suffering people in general.

2.1 Attention to the neediest

FIRST NARRATION:

“WELCOMING THE INVISIBLES”

** This testimony speaks of two realities active within the Citadel of Charity: The Humanitarian Aid Office and the S. John Calabria Solidarity Center⁴*

1. The two centers were born from the desire to give voice and concreteness to Calabrian values regarding assistance to the sick, especially the poorest and neediest.

2. Both were inspired by the testimony of Bro. Matteo Ponteggia, from his way of taking care of the sick and the poor as he embodied especially the charism of hospitality.

3. The meaning and essence of the **HUMANITARIAN AID OFFICE**, born 16 years ago, is to give substance to this value of **hospitality** within the Negrar Hospital by dealing with bureaucratic matters so that disadvantaged people have access to health care.

4. The INFECTIVE DISEASES department is the "beating heart" of the Humanitarian Aid office which gives special support with the availability and collaboration of doctors, nurses, operators, social workers, and administrative and technical staff of all departments.

5. THE HUMANITARIAN AID OFFICE is the entrance "gate" for many people in situations of hardship and disadvantage; behind it, there is a dense network of collaboration and support.

⁴ Testimony by the staff of the Humanitarian Aid Office and the San Giovanni Calabria Solidarity Center.

6. The needy not only have the face of foreigners but are as close as we can imagine.

These two realities, the Humanitarian Aid Office and the S. John Calabria Solidarity Center are an expression of the desire to give voice and concreteness to Calabrian values concerning the sick and are supported by all the Management Boards of the Houses of the Citadel of Charity.

Summary and analysis considering the Charism

“WELCOMING THE INVISIBLES”

Starting from the title of this testimony, we can understand what Calabrian and evangelical we are reflecting on, that is, how the Humanitarian Aid Office and the S. John Calabria Solitary Center are concrete channels through which the waters of Calabrian charity pass daily. First, I want to highlight the origin of this service as a truly divine inspiration, born in the heart of a religious (Bro. Matteo Ponteggia) in love with service to the poor and the sick, a person who embodied and lived concretely the spirit of welcoming especially the last, the poorest and most needy, as Fr. Calabria wanted. Here is what the founder wrote to Cardinal Pignatelli in 1935: *“May the grace and peace of Blessed Jesus always be with us. I read your venerable letter at the foot of my Crucifix; on the one hand, it seems to me the clear sign of God's will, because the poor, the abandoned, and the needy are those whom the Lord wants our humble Congregation to take care in a particular way”* (S. John Calabria, 1935).

The word of the father clearly expresses the meaning of our mission, which takes place concretely in this reality, where we try

to welcome, and give voice and existence to the neediest, the poorest, through careful assistance, meeting their needs. It is truly commendable and wonderful that a poor person, a foreigner, or someone without documents can access the services of the Citadel of Charity through the Humanitarian Aid Office. And therefore, it is a concrete way of giving special, qualified, and organized attention, even at a bureaucratic level, to people in difficulty, thus responding to their needs, offering concrete solutions to problems, and passing on to people the experience of feeling loved, respected, cared for, and welcomed.

A heartfelt thanks to Bro. Matteo Ponteggia who left us this wonderful legacy and to those who carry on this mission with heart and soul, including those who directly or indirectly work or collaborate with the Humanitarian Aid Office and with the S. John Calabria Solidarity Center.

2.2 Sensitivity and qualified gentleness

SECOND TESTIMONY

“CHILDREN OF ANOTHER WORLD”

** This testimony speaks of the Center for the Health of the Adopted Child and pediatric infectious disease, established in 2002 within the Pediatrics Operative Unit of the "Sacred Heart" ⁵*

1. The history of this Center tells us how sometimes the needs of patients upset our lives. In our case, to meet the needs of adopted children, we have developed a care protocol at the Citadel of Charity in collaboration with the laboratory of tropical diseases.
2. The assistance protocol was then proposed within the Italian Society of Pediatrics and disseminated in the various Italian centers that deal with the health of adopted children. Naturally, the focus of the protocol is on the diagnosis and treatment of imported diseases. It has proved to be very effective, helping many children to recover quickly, going from 40C° fever to hopping on a cot.
3. In the work of the center, the help of the Laboratory of Tropical Diseases has always been fundamental, which has allowed us to make diagnoses that we could not have made in other medical centers.
4. In these 20 years we have consulted thousands of children.
5. The approach must be multidisciplinary. Parents ask for pre-adoption counseling and this is not easy. Precisely, it is necessary to establish a close relationship with the adoptive parents.

⁵ Testimony by a pediatrician, specialist of the Centre.

Summary and analysis considering the Charism “CHILDREN OF ANOTHER WORLD”

In this testimony we can see specific assistance, which puts the patient at the center; in this case, they are foreign children, called "CHILDREN OF ANOTHER WORLD", who now become children of Fr. Calabria and members of the Citadel of Charity, or rather children of God worthy of love and attention. Personal work, and above all teamwork, in connection with the Laboratory of Tropical Diseases, made it possible to find adequate responses to the needs of these children, who presented new and, even in a certain sense, unknown situation. Gradually, the skilled and professional work of the people involved has made it possible to take care of the children with professionalism, quality, and humanity. In doing so, a valuable contribution has been made to adoptions, fostering the commitment to find a home and a family for these children.

In this experience, the doctors and all the people involved have concretely expressed a service that goes beyond merely professional treatment. In reality, they offered truly maternal and paternal attention to these children, precisely according to the desire of Fr. Calabria, who wrote thus in 1950, in a letter from the ‘Apostolato Infermi’: *“It is a service, therefore, not of a simple profession, but of a true and proper mission: a kind of paternity that the doctor assumes in the face of the sick, an intimate friendship that is established between one and the other and binds them with an often indissoluble bond”* (S. John Calabria, 1950).

2.3 Humanization of services and assistance

THIRD TESTIMONY:

"NEVER ALONE!"

** This testimony talks about the initiatives taken by the staff of the Breast Surgery Unit to accompany and take care of patients who have been diagnosed with breast cancer⁶*

The question I report concerns breast surgery, an Operating Unit recently born at our hospital. Why “never alone”? The title, which sounds as simple as it is banal, arises from two considerations. The woman who arrives with the diagnosis of breast cancer comes to us quickly; she has little time left, the time that goes from diagnosis to surgery because she must undergo surgery within a month. After that, there is a period that we could define as "middle ground", which elapses from the end of the intervention until the histological examination and the eventual taking charge by the oncology department, if necessary.

In the light of this journey, we thought: one arrives dazed, she has been diagnosed, she does not have time to process it, to live and settle what happened; it is evident that in such a phase one cannot leave the person alone. So, this is how our "never alone" was born. WHAT DID WE DO IN THE DEPARTMENT TO NOT LEAVE HER ALONE? Beyond the assistance, we thought of preparing a personalized bag that accompanies the person at home, which is used to carry the drainage, made in TNT. In addition to having the function of hiding the drainage, avoiding showing the shopping or garbage bag or rather the drainage itself, and making this

⁶ Testimony by a nurse of the Unit.

experience remembered, our initiative has its roots in a phrase of the Little Prince who says: "**Don't ask yourself what the world needs but ask yourself what makes you happy and do it because the world needs happy people**". Here, this bag is used to remind the patient that we are there even when she is at home; perhaps a simple and banal gesture, but undoubtedly useful.

We then set up other initiatives that go in the same direction. We call the patients at home after a few days, once, twice, or three times depending on what we detect as a need, to ask how the return home went, and what needs there are, regardless of the appointments that are already established for medications and contacts with doctors. This too is a simple gesture to ensure that she does not feel alone, but that she feels engaged in continuous contact with us, regardless of institutional appointments given the course of her illness.

In this regard, I would like to read the testimony of a person who has made this journey which I believe is worth more than the words I have reported.

TESTIMONY OF A PATIENT

** 2021 - I sincerely thank all the operators, doctors, nurses, and all staff for the care and assistance provided during my long stay in the ward. This experience has taught me to endure, to be patient, and to entrust myself in everything to the care of others. It also taught me to appreciate more the value of life and time; to forgive some hardships, bear the pain, and accept the bad news. I also thank the Lord who gave me strength in difficult moments; I thank you all for your work which you live as a mission. Strengthened by this experience, I can go home and deal with the treatments that*

await me so that I can return, once healed, to greet you again with great gratitude.

WHY THE BAG?

We observed the discomfort and it felt bad to go home with the garbage bag, with drainage in it. The bag gift is a way to say "we are with you". We have tried to make a global, total cure that is not only that of the path of surgical wounds, of the bookings of appointments, the cure is also about making her feel cared for individuality since each one is different from the other.

A similar experience of accompaniment was also made in the Otolaryngology Unit (ENT). Here we thought a few years ago of making the journey of the child who must have tonsil surgery and of the parents less burdensome. Therefore, we have developed a path that explains through images and photos what happens to the child upon entering the operating room. The function is also to explain to the parent the time necessary for the various phases because the mothers used to stand near the elevators and did not move for an hour and a half; the time that is taken for granted for us as we know the process but it is not like this for them.

In addition to this, we still asked ourselves what we could do to make the child's journey less difficult and therefore we asked for raspberry-flavored syrup at the pharmacy instead of the syringe that sprays him with the sedative before entering the room. Then you go to the theater with the child in the car, with two electric mini cars, the child can drive it by himself, if not the operator or even the parents. We also have a motorscooter; the child chooses blue or white. No one asked us for these things, they were born from our observation. And we have seen that this way children go to the operating room less anxious.

Summary and analysis considering the Charism “NEVER ALONE”

S. John Calabria was a person full of humanity, sensitivity, and gentleness toward the suffering person. This testimony was particularly striking, precisely because it is rich in the same values lived by the Father, namely: being present, being close to the person, working with attention to the human aspect, taking into consideration not only the physical level but the person as a whole in all its aspects (psychological, spiritual, social, and physical).

We then paid particular attention to women with cancer, the children of the ENT department, and their mothers and families, teaching them some strategies, even if simple, to live their experience in the hospital with greater peace of mind.

Finally, there is the language strategy to highlight, the attention to the patient's world, as in the case of the use of mini cars and scooters to transport the child to the operating room; a gesture of relief from pain and anxiety for both the child and the parents. All of this is very much in line with our Calabrian model of care, based on holistic care, which looks at the person in his dignity as a son/daughter of God and in his integrity, and therefore considers him/her worthy of a complete cure that concerns its complexity, both in human and spiritual aspects. And of course, holistic care includes care enriched by both the professionalism and humanity of the staff.

I also want to highlight the beauty of this experience lived on the patient's side, especially the experiences of women in their cancer care process. There is no doubt how valuable the understanding of

the staff approach is, even the simple gesture of the drainage bag. And this is evident when the patient shows gratitude to everyone, learning to have patience and trust, as well as to value life and extra time, to forgive and bear pain and suffering. On a spiritual level she was able to recognize the presence and strength of God, so necessary in these moments of pain, as Fr. Calabria well told us: *"Now, this faith that the Lord asks of us, we must have, and always, and always cultivate in our hearts; not only when we ask for an extraordinary intervention from God, but also when we use natural, ordinary means. When a sick person takes a medicine, he must think that it is God who gives efficacy to that remedy; when he undergoes surgery, his/her thought must run to Jesus, who can guide the surgeon's mind and hand; when he/she waits for a restful sleep when awaits some relief from too acute pain, his/her thoughts must still run to Jesus, just as the thought of the child, in all his needs and pains, runs to the mother. Even more indeed: because God said: "Even when the mother forgets her child, I will never forget my children" (S. John Calabria, 1949).*

Therefore, faith and trust in God are indispensable in the healing process. Among other things, the patient saw that in the Citadel of Charity, not a mere job is done, but it is carried out as a mission. In conclusion, the experiences have generated in the patients the strength necessary to face life and illness, but also to nourish the hope of recovery.

This testimony shows us the concrete facts of global and therefore purely Calabrian care, which considers the uniqueness of the person and its specificity. It is because Calabrian assistance must always start with the person and their needs.

2.4 Humanization of assistance lived with respect, gentleness, and family spirit

FOURTH TESTIMONY “LIFE STORIES”

** This testimony speaks of a project carried out in the houses that are part of the social-health area of the Citadel of Charity, namely Casa Clero, Casa Nogarè, and Casa Perez.⁷*

The experience we are proposing at this moment as a group of educators refers to two reflections, we have made concerning some critical situations that constantly arise when the guest arrives in our social welfare structures coming from his own family, from his reality. We have noticed that there is a separation from the context of life and it creates situations of great self-loss. Relationships and even simple communication with strangers are difficult. Illness accentuates this aspect of discomfort. Creativity is reduced and cognitive abilities prevent effective communication, indeed often communication is incomprehensible.

Starting from these considerations, the educators took steps to participate in a national civil service to gather volunteers who could somehow support their work with the "LIFE STORIES" project. The aim was to help the people of Casa Nogarè, Casa Clero, and Casa Perez keep in touch with themselves, reinforcing their relationship with their history, and reminding them again who they are, as men and as women. The young people, therefore, established a dialogue with the guests, promoting interaction between experiences. And from the comparison, our guests were

⁷ Testimony by an educator in the social-health area.

able to redefine their experience, also facilitating the possibility of communicating it. In this case, the dialogue and the word served to redefine an existence.

All this has favored the inclusion of the person in our homes, ensuring that these new environments are accepted as a new place not only of welcome but of personal experience, certainly no longer the home of origin but equally home. We were guided in this by the reference to the concept of home that S. John Calabria expressed, referring to those spaces for welcoming people in suffering permeated with humanity and not only with techniques. This openness and this sharing have built a family atmosphere inside the houses. And this climate has certainly stimulated the creativity of the guests, their ability to establish relationships, and their self-esteem. This exchange of experiences has allowed, for example, Marta, a teacher, to resume writing poetry. She was a true poet, she composed verses and published collections and she recovered this ability by making it available to others, as a gift. So, she started writing things, on her birthday, dedications to a newfound friend. In this context she felt alive, she still felt important and capable of expressing herself, despite the mental suffering that accompanied her throughout her life. Then there is the case of Maria, who managed to get in touch with a pleasant memory that had remained asleep or drowsy. She recalled when she went dancing with her husband. By listening, singing, and participating in the activities of the house and the choir, she recovered this moment of joy, first taking care of herself. She put on the most beautiful blouse, lipstick, and the little jewel left in the drawer. And so singing, depression passed, at least for the moment, in the background.

Experiences of this type affect the humanization of assistance, they support it effectively. And in fact, we have seen that the lifestyle,

after the activity, was completely different from what it used to be at the time of admission. Unfortunately, it should be noted that this approach encountered obstacles during the pandemic because there was isolation, it was impossible to meet the family except through video calls, and all the protection measures that we know. In the elderly, there was a strong risk of interrupting this process of integration and interaction with the new environment. However, despite the pandemic having manifested its devastating force within relationships, in our homes to remove the signs of resignation and fear, life stories continued to be questioned. How? Thanks to a network of individual relationships promoted by educators, with the commitment of all collaborators. We conclude with a sentence that could be the meaning of our work and our journey with the guests of the three social houses: ***“Keeping life motivated to give continuity to life projects that never weaken because they are traced by Providence”***

Summary and analysis considering the Charism **“LIFE STORIES”**

We know that historically the first seed of the ‘Citadel of Charity’ was the Sacrad Hearth Home for the aged thus, social-health care is part of its original identity, and it should be even more nowadays since many elderlies are considered by many just a disposable thing, quoting an often-repeated expression by Pope Francis. Taking care of the elderly person is a beautiful mission, but the challenges are equally great. This testimony clearly shows the problems that can arise in the life of elderly people when they are removed from their families and home. Suddenly they find

themselves in a different environment from the one they were used to, among unknown people. How not to feel the sense of loss of self and one's identity? Hence comes a strong tendency towards closure and silence, which can generate depression. Inclusion in the assistance facility is a significant process, so it is important to follow it with special attention.

In the face of the challenges and problems shared in this testimony, the humanity of the staff is very appreciable and worthy of great recognition, both in identifying the problems and in developing concrete and effective solutions, through the "LIFE STORIES" project in which captures the deep desire to help these elderly people find the meaning of their lives and existence. Closeness, dialogue, listening, attention, understanding, and especially individualized accompaniment were decisive for the success of the project. And the experiences of Marta and Maria highlight the fruits and effectiveness of the assistance provided. Both have recovered self-esteem, creativity, and the ability to relate and communicate... In short, they have rediscovered the meaning of life and their existence, in a context and in an environment different from that of their family because a new family environment has been built together with the staff and the other guests. So it is precisely this home environment, with a space for new relationships, communication, expression, and sharing of one's gifts and talents (dance, poetry, music, etc.) that have generated life and enthusiasm.

What has been said above is a concrete expression of the family spirit of which Fr. Calabria has much talked about and so desired: *“The Infirm Apostolate is a large family, not only because it is numerous, but also and above all because it constitutes a powerful strength in the Church of Christ. When sacrifice is blessed by the Lord and united with prayer and a spirit of charity, it is the most*

precious energy that the Christian can place at the disposal of God and of the Church.

...But ours is not just a big family; it is also a chosen family, because pain purifies hearts, elevates them towards spiritual things makes them feel the emptiness left by things down here, and helps them to understand more easily the physical and moral pains of their brothers. This makes souls more beautiful, brings them closer to God and humanity with holy love, which unites all in Christ Jesus” (S. John Calabria, 1949).

This is exactly how the concept of home and family is expressed among the guests, through particular attention to the individuality and dignity of each guest by the staff present in the structure.

2.5 Listening to, an aspect of a Calabrian holistic care

FIFTH TESTIMONY

"LET'S LISTEN TO EACH OTHER"

** This testimony speaks of a project developed by the Complex Operating Unit (U.O.C.) of Oncology which aims to take care of the cancer patient integrally, taking care of his needs early not only on a strictly medical level but also on a psychological and family level.⁸*

Good afternoon, everybody! To those in the room and who are connected remotely, I am Margherita, I am the Oncology Coordinator of the Negrar Hospital, I arrived on August 23, 2021. A proposal was made to me to explain to you what Oncology does for our cancer patients, not only those in hospitalization but especially those of the "Day Care Hospital".

The project started a little before the arrival of the Covid-19 pandemic and unfortunately, it was often interrupted, but we are trying to restore it as soon as possible. It concerns an oncological listening point, a support information point to collect the needs of patients arriving at the clinic. The intervention mainly aims to detect the psycho-assistance needs of cancer patients beforehand, to allow an improvement in their experience, especially after the first diagnosis. In this "LISTENING" point there is a dedicated nurse who guarantees the continuity of the project and manages the interview in a reserved space, allowing the psychologist and social worker to be activated early in case problems are detected regarding the disease oncology.

⁸ Witness by a nurse from the Unit.

The time frame for taking charge of the project is approximately three months. The staff involved is made up of psychologists and nursing staff active in a "Day Care Hospital". A targeted assessment was carried out, starting with taking charge of the assistance needs; making sure to consider the patient as a whole and his personal experience of the disease. We focus, on taking charge not only of the oncological disease and therefore of the treatments that must then be set up, but also the patient, his personal experience, and his history of illness.

I shared this project with my colleagues in "Day Care Hospital" and asked if we had any stories we could propose since I have just arrived. There was a patient named STEPHANY who had made use of the listening point service. Here is her story.

HISTORY OF STEPHANY

She is a 53-year-old patient who is diagnosed with carcinoma of the ovarian tube, for which she is subjected to multiple radiation treatments both in the gynecological and abdominal fields with obvious radical surgery. During the path of the diagnostic classification of the pathology, the patient also tests positive for the BRCA, i.e., those predisposition genes for breast and ovarian cancer, for which she is subjected to surgery again in this case with total mastectomy and reconstruction for the prophylactic purpose. The patient told me that she was very weary in her body and her spirit from the recent surgeries because they made her feel disfigured as a woman. Therefore, she came to the interview with the oncologist who set up the treatments, that is, first-line treatments with duration of 6 sessions, with a very important emotional load. STEPHANY was therefore taken care of by the staff of the "Day Care Hospital".

She was happy to tell me about her experience, she told me several times that the listening center not only helped her to feel listened to but above all welcomed; she personally no longer felt alone, despite a long journey that has not yet ended.

Summary and analysis considering the Charism

“LET'S LISTEN TO EACH OTHER”

In this testimony, we have as a central point "LISTENING", one of the great virtues of S. John Calabria. Great was his ability to listen to people, the sick, and understand their state of mind during their illness, and their needs. This aspect emerged wonderfully every time he visited them. And this is the center of this testimony, very beautiful and concrete on both a human and professional level.

The cancer patient is, and always will be, a particular type of patient, in terms of what the diagnosis of a tumor means and its impact on the life of the person and their loved ones. In my research done on my Nursing degree, I elaborated a study on the help of the spiritual aspect for the cancer patient in his experience of illness, and this study made me understand the complexity of the theme not only on a spiritual level but also on a human level.

There is a world to know and understand in every patient; his state of mind during the period of illness unleashes a whole variety of feelings, values, doubts, fears, desires, dreams, etc. Therefore, putting into practice a "listening" project for these people, with the clear and precise objective of identifying these feelings, can be considered an effective therapy, indispensable as an integral part of the treatment.

It is to be hoped that these human gestures will always be recognized and valued in our hospital facilities, as Fr. Calabria himself has always done: *“A few months ago I spoke to you about doctors and told you how much they should be esteemed, loved, heeded and helped with prayer. However, many other people care about ailments and often sacrifice themselves for the sick with such simplicity, patience, resignation, and constancy that are touching: I mean to speak of those who, both in families and in hospitals, assist and take care of the sick poor, the Nurse Staff”* (S. John Calabria, 1951).

I hope that this type of approach to the patient will always remain an active and permanent project over time, with due progress and improvements, given that it is an essential aspect of patient care and comfort.

It is important and indispensable, as part of humanized assistance, to have a listening space offered by trained people, capable of informing, giving support to the patient, understanding, and above all understanding their needs at all levels and thus, accurately, seeking solutions and specific help, identifying the necessary support, starting from the individual condition with which each person experiences their illness. This is authentically Calabrian patient care, in which the person is placed at the center, and their well-being is the basis of every decision.

Mrs. STEPHANY'S testimony tells us how much this project made a difference in her life, at a time when she felt physically and spiritually tested; she felt listened to, welcomed, and accompanied in such a difficult path as the treatment of a tumor. Therefore, as a Calabrian structure, we are encouraged to follow this path, to put into practice this and other types of similar projects to involve the whole person in every aspect, because this is the imprint of our Founder, and therefore it must be ours, too.

CHAPTER III

The experience of Charism in the Brother Francisco Perez Clinic in Manila

The Brother Francisco Perez center was started in 1992 and is in the suburb of Taytay which is part of the Province of Rizal, about 25 km from Manila. It employs 33 collaborators and offers the following medical services: pediatric and medical consultations, internal medicine; dental service; diagnostic services such as radiology, ECG, laboratory analysis; "DRUG TESTING" laboratories; maternity (still being organized), and others.

In the Perez center, all the collaborators participated in a cycle of training and study of the Calabrian model of assistance to the sick. In this journey, made up of three stages, there were moments of group sharing, personal sharing in writing, and an assembly with a round table for sharing experiences. Here we will report, in integral form, all the material that has been collected.

We are sure that these experiences will also help us to feel and touch the heart of the Calabrian charism lived in our health facility. This chapter is therefore divided into three parts. PART I: personal experiences (followed by tables with reflective analysis);

3.1 Personal Experiences

The main question is:

“With your position and work in the BFPC, what do you do to help the patients feel comfortable, respected and loved? Is it possible to share some concrete personal experiences about your approach and attitudes in handling the patients?”

TESTIMONY 1

** Profession: Laboratory technician*

Working at S. John Calabria – Brother Francisco Clinic is a double way of progression; one is to work for the patient to ease the pain they bear and second is to develop my hidden talents temporarily and spiritually to lead me into big heart of compassion. Such as:

1. To be kinder to irritable and fearful patients – those who are afraid to stretch their arms that I may extract a blood sample. Gently, I assure them to bear the pain for a little while until it goes away. Eventually, they would cooperate and start to relax.
2. I became tolerant to angered patients; More prompt to help and calm those who are impatiently waiting for their laboratory results to be released.
3. I develop the hand of friendship in processing their laboratory results as soon as possible and not keep them waiting so they could go home and get well fast, after showing the results to the Doctor. Hearing them say Thank You with a smile is a sign of friendship and inspires me sincerely.

Every smile that shadowed the faces of the sick and afflicted after their consultation in the Clinic makes me happy and fulfilled with the work that I do.

I know that the Heavenly Father and Jesus Christ is the best physician. I am happy to see that dealing with one another, showing tender loving care as brother and sister, in whatever status they have in life, poor, sick and afflicted, all together we are children of our Heavenly Father.

After all, God is the master of all. My patients are my master from 8 in the morning to 5 in the evening in processing their laboratory tests. Extending my greetings to those who were pouting and sad; saying my hellos's and how are yous, somehow uplift the moods of those who needed to visit the Clinic. I forget all my household chores and am attentive to do my work as medical technologist.

From 5 to 9 in the evening my kids are my masters - cooking food for them, doing household tasks, helping them with their studies and listening to them. Then at 10 onwards, my beloved husband, Alfredo, is my master- being in one with him to sleep and rest.

Every day of my life, the Master of all is blessing me with happiness. Big or small, I am thankful to our Heavenly Father and Jesus Christ as well as Fr. S. John Calabria, who helped me come to know and develop more Christ like attributes.

TESTIMONY 2

** Profession: administrator assistance*

“As admin Staff, I do my work by responding to questions posted through our Facebook Page, answering phone calls and explaining to them what they needed to do.

These are usually the answers I provide to them:

The number of hours they need to do fasting for laboratory test.

To request for medical certificate for fit to work, I would advise the patients to do to some laboratory tests, so the Doctors can certify that they are fit to work. And many more!

Once the patients are in the Clinic, I, in the kindest way possible, help seniors by giving them less 20% in their medical bills, help the poorest patients – those who could not afford consultations and laboratories by referring them to our Charity Office.

Extend our help by providing them with groceries and assisting them with all of their medical needs to help them fully recover from their condition.”

TESTIMONY 3

** Profession: receptionist*

Not everyone is as tolerant and understanding as others. Some always seem to be in a rush and could not wait even if you ask them to. Some raise their voices at the first question and at the first sense of inconvenience. In dealing with all sorts of people I have realized that my profession requires kindness and perseverance.

Once I came across a saying in Pinterest that says “Don’t raise your voice, improve your argument.” This saying is an affirmation that raising one’s voice to insist a point is not necessary.

It is empowering in a way because yelling and matching their angry voices would only further deplete your energy, there won’t be mutual agreement. Speaking to them in a calm voice would be a better option and beneficial to both parties where there would be moments of listening and talking.

So, when such a situation arises, I don't yell back and gradually they will eventually calm down, too.

TESTIMONY 4

** Profession/Occupation; Social Worker*

“As a social worker my work is to assist patients who are in need of discount for medical needs, a listener, a counsellor and referrals to other institutions when we cannot provide them services needed regardless of economic status, race, religion and gender. We are a healthcare provider that let the patients feel welcomed and served well.

For my personal experience, when patients come to my office, I normally greet them with a smile and let them sit comfortably. I would ask them how they feel and I would address their concern right away. I would assure them that we – from the Clinic are willing to help them. After our sharing, I would suggest the following scenario:

If the problem presented is about medical needs like medicines, laboratory tests, consultation and other services that we cater I would advise them to be assessed. I suggest help the clinic could extend to them depending on the severity of the situation. Normally the patients came to ask for discounts, some really needed full service. On the occasion that we do not cater the services needed I referred the patients to other clinic or the hospital with detailed instructions where they can seek help or to whom to ask for assistance.

If the problem presented is some personal or other problem that needs assistance, I let them feel comfortable and give my full attention for what they about to share and treated it with

confidentiality and avoid being critical to them. In some circumstances, we cannot provide a medical service to a patient, we provide them what we called “LIPS SERVICE” which means that we did not neglect them and we tried to find solutions to the problems presented.

TESTIMONY 5

** Profession: assistance pharmacist*

1. The aspect that I see as the most important part of Calabrian Mission is service, because this aspect is the core of our mission in helping the poor and the needy. The Calabrian Mission is living out the traits of S. John Calabria, and one of his prominent traits is service.
2. After almost two decades of working in the Calabrian clinic, I learned how to have a sense of service and help the poor wholeheartedly. Like S. John Calabria, I learned how to help others without asking and expectet anything in return.
3. The clinic is always true to its mission in living out the Calabrian health care model and following the example of S. John Calabria. This is evident in our services and practices in our clinic.
4. The improvement needed is more on the administrative part. Communication and assuring that there is proper implementation of the policies and the nature of our work is very important. The staff from the higher ups to the simpler member of the community must be given opportunities for growth and help each other build a better and closer relationship in order to have a more effective impact on our services.
5. The experience I see that would best describe and show the Calabrian healthcare model is whenever we help other patients who have no capacity to pay for their bills and pursue their

treatment due to financial difficulties. Personally, I extend my help to them as best as I can even though I know that I also struggle in my financial situations. But this does not stop me from doing my mission as a member of Calabrian community and that is, serving our brothers and sisters.

6. My message is to always remind ourselves whenever we serve others that Christ is always present in everyone especially to our poor brothers and sister. The life of our patron, S. John Calabrian is a great reminder for all of us as members of this community – Priests, nuns, laystaff, doctors, nurses, personnel, and all the people who work in our institution. The core of our mission is to see Christ in everyone because it is the heart of our Christian faith. *“Whatsoever you do to the least of my brothers and sisters, you do unto me.” -Mt. 23:40*

TESTIMONY 6

** Profession: general services*

During the two years I have been working at BFPC, there was one event that I never forget, and it happened during the pandemic. During this time, we only accepted a limited number of patients. One time, there was a patient who did not make it to the number of patients to be accepted on that day, he was very angry because he needed to go back the next day. I explained to him the reason why he was no longer accepted. At the mercy of the Lord, he listened and understood. In general, and on this particular incident, I realized the importance of respect which should be given to everyone whether one is a health professional or a patient who is suffering from an illness.

TESTIMONY 7

** Profession: administrator*

Working in the administration, issues about balancing the income and expenses is a must. The subject of salaries and benefits are continuous concern that must be addressed. We must keep in mind that we deal with professionals that must be valued as much as we do with our patients, otherwise, we cannot proceed smoothly with our operations and more patients will suffer. We cannot expect the collaborators to share the same objective if the administration will not be transparent and set a good relationship and effective management.

Generally, the clinic, as a whole is a community aid that benefits so many people. The clinic's presence in the midst of a large poor population is a huge advantage, especially during this time of pandemic where hospitals are full and non-covid related illnesses are not prioritized. As compared to other private health facilities around, our clinic services are inexpensive, which is already a relief to the people, particularly the poor. If we will not balance the clinic proceeds over the charity/assistance we extend, it may overdraw the clinic funds and will be more of a problem not just for our staff that would become jobless if we mismanage and close down as much as the community that we will not be able to serve anymore. We never intend to gain profit for our services but just enough to keep and maintain the operations and the charism of our founder S. John Calabria to help the sick. The bottom line is that we must serve with justice, dignity and compassion for both our patients and our staff.

On a personal note, being part of the Calabrian mission became a fulfillment. After 24 years, all my three kids are doing well. My family is healthy. It may be indirectly but believing that I am a

part of a worthy cause through the Calabrian mission is such a pride to consider. We just have to learn to be grateful and count the blessings more than the difficulties and, in some way, become an instrument to be a blessing to others.

3.2 Analysis, summary, and charismatic illumination of BFPC testimonies

TABLE 1

CALABRIAN DIMENSION: "The holistic care"

WITNESS	CHARISMA EXPRESSION/ CALABRIAN SPIRITUALITY	WORDS OF S. JOHN CALABRIA
<p><i>- Working at S. John Calabria – Brother Francisco Clinic is a double way of progression; one is to work for the patient to ease the pain they bear and second is to develop my hidden talents temporarily and spiritually to lead me into big heart of compassion.</i> (Testimony 1)</p>	<p>- To comfort patients and help them cope with their pain and suffering.</p> <p>- Develop talents on a human and spiritual level for the good of collaborators and patients.</p>	<p>FROM ‘THE INFIRM APOSTOLATE’ <i>And unfortunately, not all sick people can always have continuous and affectionate assistance, not everyone has the necessary treatments and comforts that medical art and charity have been</i></p>

<p>- <i>To be kinder to irritable and fearful patients – those who are afraid to stretch their arms that I may extract a blood sample. Gently, I assure them to bear the pain for a little while until it goes away. Eventually, they would cooperate and would start to relax.</i></p> <p>(Testimony 1)</p>	<p>- To show kindness to the patient in times of fear, difficulty, and emotional crisis.</p> <p>- Gently promote physical and emotional comfort, motivating cooperation and collaboration for the success of interventions.</p>	<p><i>able to devise to make the discomforts of illnesses less unbearable. Especially, therefore, to these poor people, our thoughts must run, but above all of those who are lucky enough to be healthy, or at least to have, during their suffering, some ease and comfort for the body and the spirit.”</i></p>
<p>- <i>I became tolerant to angered patients; More prompt to help and calm those who are impatiently waiting for their laboratory results to be released.</i></p> <p>(Testimony 1)</p>	<p>- Cultivate one's emotional self-control to take charge of the patients' impatience during the interventions and services.</p>	<p>(S. John Calabria, 1949)</p>
<p>- <i>After all God who is the master of all. My patients are my master from 8 in the morning to 5 in the evening in processing their laboratory tests.</i></p>	<p>- To consider the sick as a true boss, after God. Put him at the center of our attention even at the cost of putting aside our personal and family problems to</p>	<p>FROM ‘THE INFIRM APOSTOLATE <i>“So, we were saying that God is Father: I would add that, if</i></p>

<p><i>Extending my greetings to those who were pouting and sad; Saying my Hello's and How are yous somehow uplift the moods of those who needed to visit the Clinic. Forgetting all my household chores and constantly attentive to do my work as medical technologist.</i></p> <p>(Testimony 1)</p>	<p>carry out the service with humanity and professionalism.</p>	<p><i>God is Father of all, He is especially so for the neediest... It cannot be otherwise in Jesus' love for his creatures. The more we are poor, sick, suffering, the more the Lord looks at us tenderly and affectionately."</i></p> <p>(Saint John Calabria, 1950)</p>
<p><i>- In dealing with all sorts of people I have realized that my profession requires kindness and perseverance. Once I came across a saying in Pinterest that says "Don't raise your voice, improve your argument." This saying is an affirmation that raising one's voice to insist a point is not necessary.</i></p>	<p>- Treat patients with understanding, in times of conflict, especially those who have more difficulty understanding, and look for suitable topics and words to clarify possible misunderstandings.</p> <p>- In case of conflict, seek a mutual agreement, which provides for the good of both: the patient and the</p>	

<p><i>It is empowering in a way because yelling and matching their angry voices would only further deplete your energy, there won't be mutual agreement. Speaking to them in a calm voice would be a better option and both beneficial to both parties where there would be moments of listening and talking. So, when such situation arises, I don't yell back and gradually they will eventually calm down, too.</i></p> <p>(Testimony 3)</p>	<p>operator; trying to solve problems with humanity and professionalism, through listening and dialogue.</p> <p>- Not responding to evil with evil is above all an evangelical attitude required by Jesus. Based on experience, it is understood that it is also an act of intelligence, sometimes necessary, especially in certain cases of conflict with patients.</p>	
<p><i>- We are a healthcare provider that let the patients feel welcomed and served well.</i></p> <p><i>For my personal experience, when patients come to my</i></p>	<p>- Offer a type of health care that allows patients to feel welcome and comfortable with us.</p> <p>- Pay attention to patients by respecting their</p>	

<p><i>office, I normally greet them with smile and let them seat comfortably. I would ask them how they feel and I would address their concern right away. I would assure them that we – from the Clinic are willing to help them.</i></p> <p>(Testimony 4)</p>	<p>confidentiality, not judging, and after understanding their needs, promptly making the appropriate decisions, so that the patient is helped and does not feel alone in his difficulties.</p>	
<p><i>- We never intend to gain profit for our services but just enough to keep and maintain the operations and the charism of our founder St. John Calabria to help the sick. The bottom line is that we must serve with justice, dignity and compassion for both our patients and our staff.</i></p> <p>(Testimony 7)</p>	<p>- An assistance aimed at patients, but also at the staff, considering the needs of both, for adequate attention to the dignity of everyone as a Calabrian family.</p>	

TABLE 2

CALABRIAN DIMENSION: “The family spirit”

WITNESS	CHARISMA EXPRESSION/ CALABRIAN SPIRITUALITY	WORDS OF S. JOHN CALABRIA
<p><i>- I develop the hand of friendship in processing their laboratory results as soon as possible and not keep them waiting so they could go home and get well fast, after showing the results to the Doctor. Hearing them say Thank You with a smile is a sign of friendship and inspire me sincerely</i></p> <p>(Testimony 1)</p>	<p>- Ability to take the patient's point of view and to work for his/her good, thinking about his/her comfort, and relate to him/her friendly, as if they are a relative or loved one and not a stranger.</p> <p>- Being able to find happiness in the patient's joy and gratitude, demonstrated with a simple smile or thank you.</p>	<p>“A large family of collaborators” <i>But how do you leave the dear hospital today? He is no longer alone or with the sole collaboration of a few newcomers, today we have a large family of collaborators: Doctors, nurses, Sisters, and Caregivers, but above all he leaves, as an invaluable treasure: a spirituality, the very spirit of the Holy Founder and of this</i></p>
<p><i>I am happy to see that dealing with one another, showing tender loving care as brother and sister, in whatever status they have in life,</i></p>	<p>- Family spirit, which recognizes God as the Father of all, and therefore considers all others as brothers and sisters, that is, as the great family of God.</p>	<p><i>humble Opera of Divine Providence; detachment, the spirit of faith that sees in every suffering person a brother or sister, sees above all</i></p>

<p><i>poor, sick and afflicted, all together we are children of our Heavenly Father.</i></p> <p>(Testimony 1)</p>		<p><i>the Lord who said: "Everything you did to the least and most needy you have done to Me."</i></p> <p><i>With this spirit the Hospital was formed, not just an ordinary Nursing Home, but a family, all aimed at the good of the sick and their physical assistance, first, and then also spiritual. Everyone remembers dear Doctor, your concern for the sick, your fidelity and dedication to your duty, day, and night. In this family atmosphere, priests and religious found themselves at ease. It seemed the environment was made just for them. They were then greatly facilitated in their expenses, when, in quite frequent cases, they were entirely disregarded.</i></p>
<p><i>- On a personal note, being part of the Calabrian mission became a fulfillment. After 24 years, all my three kids are doing well. My family is healthy. It maybe indirectly but believing that I am a part of a worthy cause through the Calabrian mission is such a pride to consider. We just have to learn to be grateful and count the blessings more than the difficulties and, in some way, become an instrument to be a blessing to others.</i></p> <p>(Testimonianza 7)</p>	<p><i>- Finding the joy and meaning of life in the mission and in the sense of belonging to the Calabrian Family. Feeling proud of sharing and being part of the same mission, being instruments of Providence in the lives of others.</i></p>	<p><i>the Lord who said: "Everything you did to the least and most needy you have done to Me."</i></p> <p><i>With this spirit the Hospital was formed, not just an ordinary Nursing Home, but a family, all aimed at the good of the sick and their physical assistance, first, and then also spiritual. Everyone remembers dear Doctor, your concern for the sick, your fidelity and dedication to your duty, day, and night. In this family atmosphere, priests and religious found themselves at ease. It seemed the environment was made just for them. They were then greatly facilitated in their expenses, when, in quite frequent cases, they were entirely disregarded.</i></p> <p>(Fr. Luigi P, 1970)</p>

		<p>“We are members of a family” <i>“I strongly beg you, brothers, with the great Apostle, by the name of Jesus Christ, that you all have the same feeling, never be discord or divisions among you, but remain united in the same charity.</i></p> <p><i>We are members of a family whose head is Jesus.</i> <i>We are united in charity. Can you say, brother, dear son, that you keep the union between your brothers, your companions? Quickly dispel mistrust, suspicions, jealousies, and dislikes. Let us all reflect upon this statement this evening: May charity reign among us.”</i></p> <p>(Saint John C., 1920)</p>
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TABLE 3

CALABRIAN DIMENSION: “The spirit of faith”

WITNESS	CHARISMA EXPRESSION/ CALABRIAN SPIRITUALITY	WORDS OF S. JOHN CALABRIA
<p>- <i>I know that the Heavenly Father and Jesus Christ is the best physician.</i> (Testimony 1)</p>	<p>- Spirit of faith that recognizes God as the Lord of all and the doctor of doctors.</p>	<p>“Looking with faith”</p> <p><i>“Looking at the thing with a human eye, it appears very arduous and difficult, but faith assures us on the word of the Gospel that Divine Providence will not fail to prepare everything necessary if we seek the Kingdom of God, that is if we do everything possible to give it souls, souls, souls...”</i> (Saint John Calabria, 1914)</p> <p>“Trust in God” <i>Trust in God then. We are like children in his arms, children</i></p>
<p>- <i>Every day of my life, the Master of all is blessing me with happiness. Big or small, I am thankful to Heavenly Father and Jesus Christ as well as Fr. S. John Calabria that helped me come to know and developed more Christ like attribute.</i> (Testimony 1)</p>	<p>- Spirit of faith that recognizes God as Father, as the One who provides even the little things. - Spirit of faith that knows how to recognize the action of God the Father, which also leads us to give thanks and cultivate a spirit of gratitude towards him.</p>	
<p>- <i>My message is to always remind ourselves whenever we serve others that Christ is always present in everyone</i></p>	<p>- Spirit of faith that allows us to see Jesus in every brother or sister, especially in the poorest and most</p>	

especially our poor brothers and sisters. The life of our patron, S. John Calabrian is a great reminder for all of us as members of this community – Priests, nuns, laystaff, doctors, nurses, personnel, and all the people who work in our institution. The core of our mission is to see Christ in everyone because it is the heart of our Christian faith. “Whatsoever you do to the least of my brothers and sisters, you do unto me.” - Mt. 23:40

(Testimony 5)

suffering. St. John Calabria left us an example and always treated the sick as if he were curing Jesus himself.

- The center of our mission is to cure every sick person by seeing in him, through faith, Jesus who needs us. Then, remember His words: “What you did to the least brother/sister you did to me.” And expect a reward from him.

led by the hand, by the hand of the best of fathers. So let us not worry about what will become of us, let us throw ourselves into Him, trusting in His protection, with the safety and trust of that child who, even amid a terrible storm, continued his game calmly, to the dismay of all the passengers, since he said: «He who drives the ship is my father; of nothing, therefore, I can fear”.)

And continues:

“If God is Father, we are sure and sure that He does everything with supreme wisdom and goodness, and that everything leads and directs to our greater good.

(S. John Calabria, 1953)

TABLE 4

CALABRIAN DIMENSION: “Assistance to the poor”

WITNESS	CHARISMA EXPRESSION/ CALABRIAN SPIRITUALITY	WORDS OF SAINT JOHN CALABRIA
<p><i>- help the poorest patients – those who can not afford consultations and laboratories by referring them to our Charity Office.</i></p> <p>(Testimony 2)</p>	<p>- Medical care that provides what is needed even for those who cannot afford to pay for the services necessary for their well-being.</p>	<p>SERVICE TO THE POOR <i>FROM “THE INFIRM APOSTOLATE”</i></p> <p><i>“How I wish I could relieve so many sufferings, support so many in their needs! Only the Lord knows, He who insistently I beg to give relief and consolation to the afflicted and to give those who are able the great grace of understanding the providential opportunity offered them to help their suffering brothers by any means.</i></p> <p>(S. John C, 1951)</p>
<p><i>- Extend our help by providing them with groceries and assisting them with all of their medical needs to help them fully recover from their condition.”</i></p> <p>(Testimony 2)</p>	<p>- Provide comprehensive and integrated assistance for the poor, which also responds to those aspects that are beyond the medical and diagnostic needs: such as that of food (e.g., in the Philippines often the patient or his family must provide food in case of hospitalization), etc</p>	<p><i>“How I wish I could relieve so many sufferings, support so many in their needs! Only the Lord knows, He who insistently I beg to give relief and consolation to the afflicted and to give those who are able the great grace of understanding the providential opportunity offered them to help their suffering brothers by any means.</i></p> <p>(S. John C, 1951)</p>

<p>- <i>The aspect that I see as the most important part of Calabrian Mission is service, because this aspect is the core of our mission in helping the poor and the needy. The Calabrian Mission is living out the traits of S. John Calabria, and one of his prominent traits is service.</i></p> <p>- <i>After almost two decades of working in the Calabrian clinic, I learned how to have a sense of service and help the poor wholeheartedly. Like S. John Calabria, I learned how to help others without asking and expecting anything in return.</i></p> <p><i>The clinic is always true to its mission in living out the Calabrian health care model and following the example of S. John Calabria. This evident</i></p>	<p>- The priority service to the poorest, as an effective way of following in the footsteps of S. John Calabria. One of the central aspects of the Calabrian mission.</p> <p>- Learn to serve the poor with the heart, following the example of S. John Calabria, and do it with generosity and gratuity, without expecting anything in return.</p>	<p><i>I recommend you to love and give preference to the poor, the rejected, and the most abandoned; these are the dearest to Jesus. (S. John Calabria, 1932)</i></p> <p><i>“What I recommend to you on my knees is to keep the spirit of the Opera within you: great faith, especially in difficult moments which are God's moments, complete abandonment in Him, and great love for the poorest, most despised outcasts. Remember that these are the loved ones, the favorites of Jesus. Keep well in mind that under the rough shell, under the rags, in the weak and sick bodies, there is always the priceless pearl to seek. This is why you have abandoned everything and have</i></p>
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<p><i>in our services and practices in our clinic.</i> (Testimony 5)</p>	<p>- Be faithful to the Calabrian style of serving and assisting patients according to the model based on the life of the founder.</p>	<p><i>become missionaries of the Poor Servants, I mean the soul of each person, let there be nothing to hold you back."</i> (S. John Calabria, 1935)</p>
<p><i>-The experience I see that would best describe and show the Calabrian healthcare model is whenever we help other patients who have no capacity to pay for their bills and pursue their treatment due to financial difficulties. Personally, I extend my help to them as best as I can even though I know that I also struggle in my financial situations. But this did not stop me from doing my mission as a member of Calabrian community and that is, serving our brothers and sisters.</i> (Testimony 5)</p>	<p>- Aid also to those who economically would not have the economic conditions to access the services; it is an indispensable way to make our Calabrian identity authentic. - The mission with the poor must be institutional, but also personal. This means that each collaborator is a protagonist and an indispensable resource in the realization of our mission.</p>	<p><i>"We must be poor with Jesus poor. To treasure our riches in the bosom of the poor, as did the Deacon S. Lorenzo. Going to the poorest, the humblest, the sick, the most unfortunate, who are so dear to God and in whom Jesus wants to be represented: this is our characteristic. Not to the big ones, but to the little ones the Lord sends us."</i> (S. John Calabria, 1940)</p>

*- Generally, the clinic, as a whole is a community aid that benefits so many people. The clinic's presence in the midst of a large poor population is a huge advantage, especially during this time of pandemic where hospitals are full and non-covid related illnesses are not prioritized. As compared to other private health facilities around, our clinic services are inexpensive which is already a relief to the people, particularly the poor.
(Testimony 7)*

- The location of the Calabrian health facility among the poor is proof that the main objective is to reach them and offer them quality and humane assistance. And thus relieve them of their suffering.

3.3 Stories of Calabrian life

In this space we report stories of Calabrian life or experience, lived by some collaborators (nurses, social workers, administrators, pharmacists, laboratory technicians, etc.) in the Brother Francisco Perez Center in Manila-Philippines. These are personal experiences, characterized by direct contact with patients or with the medical center.

LIFE STORY / 1

“Listening, welcoming and closeness in Calabrian holistic care”⁹

A patient named Juana 18 years old came to the clinic for a check-up. During the interview, she spoke about her medical condition and the reason she needed to see a doctor. Sr. Maria asked her to take the blood pressure and she immediately saw her arms had a lot of self-inflicted scarred cuts. The patient was trying to hide her arms so, for respect and confidentiality Sr. Maria did not ask about it. After the consultation with the doctor, the patient was given the needed medical attention and was advised to take her medication. Sr. Maria approached me and requested if I could talk to the girl, if she wanted to confide or not about what she did to herself. **I approached the girl** and invited her to my office, let her sit and **calmed her, held her hand, and asked her to pray with me. I reassured her that whatever the conversation we had, it will be kept between both of us.** After a while, I asked her about the scars on her arms. **She felt comfortable with my presence and felt that I’m there willing to listen and help her. She started to open up**

⁹ Testimony by a Social service worker.

about happened to her. After careful listening, I cited every possibility that she needed to do like to have a heart-to-heart talk with her father wherein I learned that she is closer to him, to be with her friends, to attend Mass, to pray, and if she's willing to talk to a priest or professional help, I can make a referral to help her overcome her struggle. She said that she is willing. After the conversation with the girl, I immediately called and talked to her father who was her companion on that day of her check-up. The same process when I started to have a conversation with the father, I let him sit, take a deep breath to calm himself then ask him if he knows about the situation of his child. He said that he was aware and is trying to talk to his daughter and convince her to seek professional help because he was worried that one day, she would really commit suicide. He was very thankful that he found people who could help and guide them in what they needed to do. The following day when they came for antibiotic intravenous injection, I asked her how she was and she looked better than the previous day that we saw her. She was very grateful because she had the chance to discuss her situation. Talking to us gave her the clarity of thought of what needs to be done in her situation.

LIFE STORY 2

*"The importance of respecting and understanding patients"*¹⁰

During the two years I have been working at BFPC, there was one event that I will never forget, and it is during this pandemic. During

¹⁰ Testimony by an employee of the General Service.

this time, we only accept a limited number of patients. One time, there was a patient who did not make it to the number of patients to be accepted on that day, he was very angry because he needed to go back the next day. I explained to him the reason why he was no longer accepted. **At the mercy of the Lord, he listened and understood. In general, and on this particular incident, I realized the importance of respect which should be given to everyone whether one is a health professional or a patient who is suffering from an illness.**

(General Service Agent)

LIFE STORY 3

“Serve with generosity and professionalism trusting in Providence”¹¹

Ever since I have started working in the Calabrian mission, the orientation I received is that the operation is service-oriented in sectors of health, education, ministries and other social services that can be extended to uplift the life of the less fortunate. As any employee, my main objective is to earn a living to help my husband and support our growing family. I have two girls ages 4 and 7 months old at that time. As my life 24 years ago, I have witnessed the struggle and growth of the mission, working with more than 10 administrators and tons of religious having various concerns that needed attention. Issues of fundings and keeping the operations afloat, weighs the effectivity of our response to social services.

¹¹ Testimony by an administrator.

There is also the conflict of being of help to the needy and being taken advantage of the services that we provide. However, this reality did not hinder the purpose of our operations with continuous commitment to provide quality services, medical missions and other related assistance through the help of both foreign and local benefactors.

I will quote some administrators regarding some situations and matters that were raised during the past (and present) terms that were instilled in me:

1. Why do you continue helping the same people who are becoming dependent of your generosity?

“It is a Christian duty to help and be responsible of the welfare of others. We do what we can do, no questions, and no need justifications.” –Fr. Renato Lavagnoli

2. Is it not obvious that they are just taking advantage of you/our services?

“Maybe, but when I face the Lord and He asks me why I did not help this person who came to ask when I have the means, what would I say? Help is not followed by BECAUSE or IF, we should help INSPITE OF.” –fr. Luciano Squizzato

3. The patient’s relatives are so bossy; they were rude to the staff....

“We have to be very compassionate as being sick and helpless brings out so many frustrations in everyone so if you can, please be extra tolerant.” – Fr. Luciano Gervasoni

4. We have to limit our assistance as we have no funding, we cannot increase or adjust the salaries of our staff, that is why they leave...

“Remember, trust the Divine Providence – God will provide!” – Fr. Ronaldo Eborde

LIFE STORY / 4

“To be an instrument of Providence by living the family spirit”¹²

I am grateful and very blessed to be able to work here at BFPC to showcase and share what I know and have learned. It was a great experience for me because its work was similar to my previous work, so I was able to use what I had learned.

In my two months stay here, a lot has changed as to how I interact with our staff and patients. **Helping people who are really in need really touches my heart because only in BFPC am I able to lend help to those who are in need. It’s overwhelming if they appreciate the help just by saying thank you. I always believed to be able to help other, we should always show empathy to people, because putting yourself in their shoes will make us realize that they are really in need. Passion makes us love what we are doing.** Just two months after working at BFRC, **I found a second home where co-workers and patients are treated like a family.**

LIFE STORY / 5

“A Calabrian holistic approach”¹³

In my six months at BFPC, I can say that I still have a lot to learn and be familiar with. An experience I will never forget as I work

¹² Testimony by a nurse.

¹³ Testimony by a nurse.

at BFPC is with a female patient. I was surprised to discover her condition.

In the beginning, I had no idea of her background because I was busy with a lot of things, although I heard some from my co-workers. With her age, she has experienced a lot of shortcomings and that's what touched my heart. I was able to talk to her personally and she willingly answered all my questions about why her behavior has changed I could say that people around her changed. She used to be a very kind person but when she's depressed, or has problems that she thinks she can never solve, she does worst things to her herself.

So, when we got along with each other, she opened up and confessed to what's really happening in her life. I, as an assistant nurse and her new found friend, gave her encouragement to be more courageous and to face bigger problems that may come to her life. I have advised her to love herself more and to have a deeper faith in our Lord Jesus Christ.

LIFE STORY / 6

*"Recognition and gratitude to Divine Providence"*¹⁴

I started working at S. John Calabria, Brother Francisco Perez Clinic at San Lorenzo Taytay, Rizal, Philippines in November 2007. I received my very first blessing on the same day I started working at the Clinic. It was lunch break and I felt hungry because I didn't bring anything, thinking that I could buy food in the canteen - only to know that there is no canteen nor nearby

¹⁴ Testimony by a laboratory technician.

restaurant or food place. Looking around, I saw Fr, Alfonso Bombiere about to go home for lunch. I and Lyn from the pharmacy asked Fr. Alfonso if we could come and eat in their convent. He invited us to come. It was indeed a blessing, almost a miracle – on my first day of work. On the following day Fr. Alfonso requested the administration officer to prepare lunch for all the employees, free of charge. Since then, we are blessed with the Divine Providence to have free lunch in the Clinic. It became a tradition that we eat together as a family during lunch break.

3.4 Group reflections and testimonies

In this third part of the testimonies of the Perez Center, we will report some reflections made in groups, based on specific questions, which will be reported to facilitate understanding of the answers. The aim is to bring out from these testimonies and reflections, the richness of the Calabrian model of assistance to the sick.

GROUP 1

“The creative love”

His was called for a very seriously sick person who refused a priest visit. But the family really trusted in S.J.Calabria, and believed that he was the only one able to do something. Then an inspiration came. With agreement made with the attending doctor, he put on the medical uniform and introduced himself as a consultant. His many experiences gave him the ability to use the technical terms and diagnose the sickness, according to the

doctor's findings, without losing his face. In that manner, he returned two or three times; but then, one day, with a charitable courage he revealed himself and he exhorted the sick to think of his soul. These were dramatic moments, because the sick person strongly resisted and sent him away; but then, being overcome by grace, he asked for confession and to die at peace with the Lord (Foffano, 1966, pg 86).

QUESTIONS:

1. Reading the Preface and the Introduction, what do we understand about the Calabrian Health Care Model?

The preface covers the objectives, origin and the process of the health care model and how God's love is so important in helping the sick and in healing both physical and spiritual ailments.

According to the article, the Hospital is not only a place for healing but it could also be a place where each patient could have a personal encounter with Jesus Christ. In this way, we could follow his charism, spirituality and mission, which is to become a living testament that God is Father and provident Mother.

Based on the Introduction and Preface we understood the life of S. John Calabria and his love for the sick and poor, which inspired him to build the "Children's House" and by God's Grace, it has been expanded to the poorest of the poor.

The Calabrian Health Care Model was based on his life and from the introduction we have understood how important it is in saving and protecting the life of each person.

2. Reading "The Creative Love" facts: how this example of S. John Calabria enlightens our Calabrian Mission in the BFPC? Which values is he teaching us?

The “Creative Love” enlightens our Calabrian Mission in the BFPC in such ways that we always find ways to take care of the sick. We might be wearing different experiences and knowledge; our credibility might be at stake, but our DEDICATION and SERVICE always PREVAIL.

NOTE: Thank you for your time and support, and may we all be blessed with good health to always serve and care for the sick.

NEW QUESTIONS:

A. How does the Calabrian Health Care model enlighten my Mission in the BFPC? What kind of invitation does it want me to do?

It enlightens us to stay true to our purpose of care and service for the sick, and it appeals to invite our dedication to work and go for more.

B. What do I see in the accomplishment of the “Calabria Health Care Model” in the BFPC? Is it ongoing now or about to start? What is still lacking?

The BFPC has proven its support for medical assistance to everyone for years. It goes on and in continuous progress with difficulties. It may be the personalities and work area of each staff, or something else but as a whole if all of us are dedicated to the BFPC mission at heart, everyone can work hand in hand.

GRUPPO 2

We have to save his soul

In the Military Hospital S.J.C. was taking care of one soldier, who was condemned unjustly and put in the prison for three years,

where he got tuberculosis. That is why he nurtured a deep hatred towards those who had condemned him and he refused to receive the sacraments, then young Calabria said: *“we have to save his soul before it is too late!”* He went to talk to the soldier and said: *“So, you really have no intention to forgive? You’re a Christian! You cannot risk dying as a sinner!”* The soldier agreed: *“You see, maybe I would have got sick at home too, in Sicily, but at least I would have my mother near, I would not have died here, alone, far from my loved ones.”* The young Calabria reply: *“You might not have your mother here but you’re not alone: you have us, your colleagues! We all care about you...”* The soldier complete: *“You’re right, you have always been my friend, almost like a brother. For the love of Christ, I forgive him, but you must promise me that after death, you’ll come to my grave and pray for me instead of my mother.”* The young Calabria promised: *“I promise you. Now you can die in peace.”* (Ferreira, R.A. et al, 2003). There after he did according to his promise.” (R.A. Ferreira, et al, Con un Cuore di Padre... p. 13).

QUESTIONS:

1. Reading the Preface and the Introduction: what do we understand about the Calabrian Health Care Model?

The CALABRIAN HEALTH CARE MODEL was created in order to unify our Calabrian Assistance to the Sick. It also serves as an instrument to unify the Congregation Founded by S. John Calabria and our Assistance to the poor in all Calabrian Hospitals based on his life and keep the Flames burning for his LOVE for the sick and the neglected.

The CALABRIAN HEALTH CARE MODEL looks towards the quality and efficiency of the medical services in order to save and protect life. This is according to the Saint's life and Works.

2. Reading “we have to save his soul” facts: how this example of S. John Calabria enlightens our Calabrian Mission in the BFPC? What values is he teaching us?

The Values that S. John Calabria would like to teach us is, we should always FORGIVE. Whatever their SINS towards us, we must FORGIVE.

We can't DIE as a SINNER because our LIFE is too SHORT not to FORGIVE.

The example of S. John Calabria enlightens our Calabrian Mission in the BFPC by showing us that our mission is not just to take care the physical needs of our patients but also their spiritual needs, the best thing that a person can receive is Eternal Life.

NEW QUESTIONS:

A. How does the Calabrian Health Care model enlighten my Mission in the BFPC? What kind of invitation does it want me to do?

The Calabrian Health Care Model enlightens our Mission in the BFPC, because it does not only look towards the quality of efficiency of the Medical Services in order to save and Protect Life, but it also provides a health care based on Calabrian Values.

It invites me to follow the examples of St. John Calabria to take care of life in all of its complexity and dimensions, social, psychological, spiritual and physical.

As a community, all of us are invited to make our clinic “the CITADEL of CHARITY’ where all those who have no other

resources can find answer for their needs and experience GOD'S LOVE and PROVIDENCE.

B. What do I see in the accomplishment of the “Calabria Health Care Model” in the BFPC? Is it ongoing now or about to start? What is still lacking?

The Calabrian Health Care Model is very evident in the BFPC, because it is trying to live out the values of S. John Calabria by serving the poor and those who are in need, not just in their medical needs, but also all the aspect of their lives. The community is trying their best to fulfill its mission to follow the examples of St. John Calabria.

When we help the poor in our community those who have no money to pay for their hospital bills, we go out of our way by giving them food, medical assistance, referring them to the right institutions that could help them better themselves. These acts are very evident in the life of S. John Calabria when he help the people in his town, doing acts of charity without asking anything in return.

GRUPPO 3

He left him with much comfort

On 15th August 1951, S.J.C was visiting the military hospital, when a nun gently whispered to him: “Father, can you climb to the upper floor and give your blessing to the captain who is very sick and so depressed? Then charity prevailed and supported by the brothers who accompanied him, he faced the new hard climb.

The sick man was in an isolation room, because affected with advanced tuberculosis and had little hope of being cured. He was depressed and suffering because of some family problems and difficulties. S.J.C said, "I'll pray much for you; and you pray much for me". "But I don't know how to pray" replied the man. "Oh, I'm sorry. The prayer is needed indeed," added S.J.C. The man had to confess; I don't remember the prayers any longer!" Now with your permission, I'll send a brother here who will help you pray... and you, S.J.C. said to the brother who was accompanying him, you'll come here in my name, you'll talk to him, you'll bring him comfort. In this way I'll be near you". "Have faith- he said turning to the sick man-Jesus loves you very much. I bless you; I bless your loved ones. Pray much, for me. Yes. Yes, the Lord loves you!" he left him with much comfort.

(Foffano, 1966, p.52-53)

QUESTIONS:

1. Reading the Preface and the Introduction what do we understand about the Calabrian Health Care Model?

After reading the preface and introduction, it helped us to understand that the Calabrian health Care Model was created to explain Fr. Calabria's holistic intentions regarding health care. It is by being a charitable and Christian environment where patients would experience the Lord's love and holistic approach that provides support physically and spiritually. It focuses on a person's wellness, especially, those who are poor materially and spiritually.

2. Reading "He left him with much comfort" facts: how this example of S. John Calabria enlightens our Calabrian Mission in the BFPC? Which values is he teaching to us?

Reading the passage of St. John Calabria giving comfort to the very ill man, enlightened us about the charisma of faith and kindness. It teaches us that physical healing is dynamically connected to reaching out dedicated prayers and sense of companionship. There is a certain comfort that we feel every time we communicate with God through prayers.

NEW QUESTIONS

A. How does the Calabrian Health Care model enlighten my Mission in the BFPC? What kind of invitation does it want me to do?

The Calabrian Health Care Model can be an important instrument in enlightening our mission in the BFPC, through which we are invited to understand what it means to take care of the sick according to the image and likeness of S. John Calabria. It extends to the capacity to offer comfort to people, the patience for them when they don't understand.

B. What do I see in the accomplishment of the “Calabria Health Care Model” in the BFPC? Is it ongoing now or about to start? What is still lacking?

For us, we think we have accomplished the Calabrian health care model in many ways. Because the BFPC, in our opinion, is already a gift from the Divine Providence; it is as an instrument in helping the poor, especially, in this area where health care institutions are really needed. It accomplishes in clinical assistance and spiritual assistance by providing a medical check-up and aid to physical healing.

CHAPTER IV

The strong points of the Charism experienced in the two structures analyzed

4.1 Calabrian model of assistance to the sick

Before rereading and analyzing the results of the research carried out in the IRCCS Sacred Heart-Fr. Calabria and in the Brother Francisco Perez Clinic, we summarize below in graphic form some cornerstones of the Calabrian model of assistance to the sick. The subsequent analysis will be conducted considering the four dimensions that underlie the model: PERSON (PATIENT), ASSISTANCE, ENVIRONMENTAL, AND COLLABORATORS.

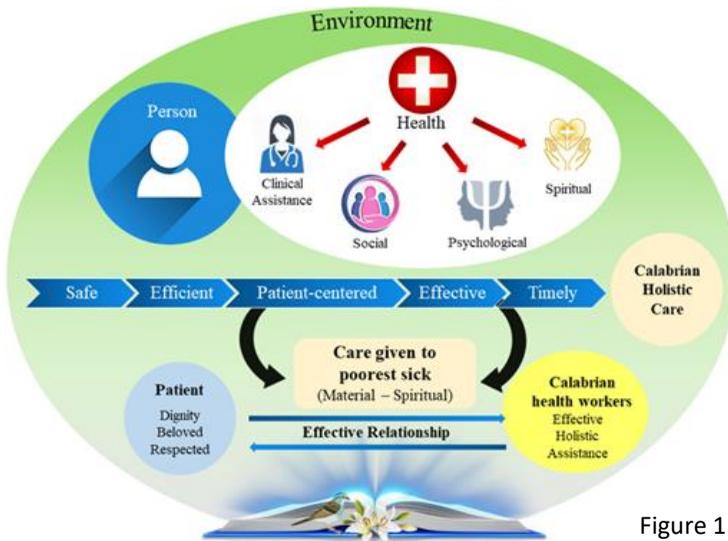


Figure 1

1. THE PERSON'S DIMENSION

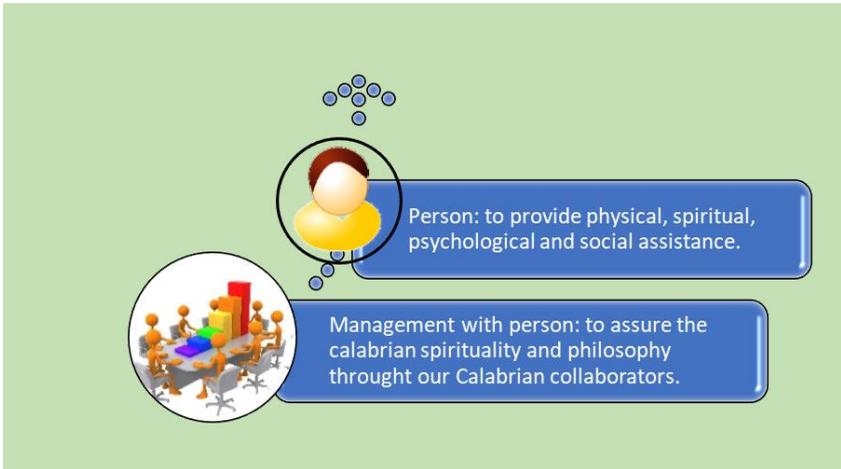


Figure 2

2. THE ASSISTANCE DIMENSION



Figure 3

3. ENVIRONMENT DIMENSION



Figure 4

4. COLLABORATORS' DIMENSION

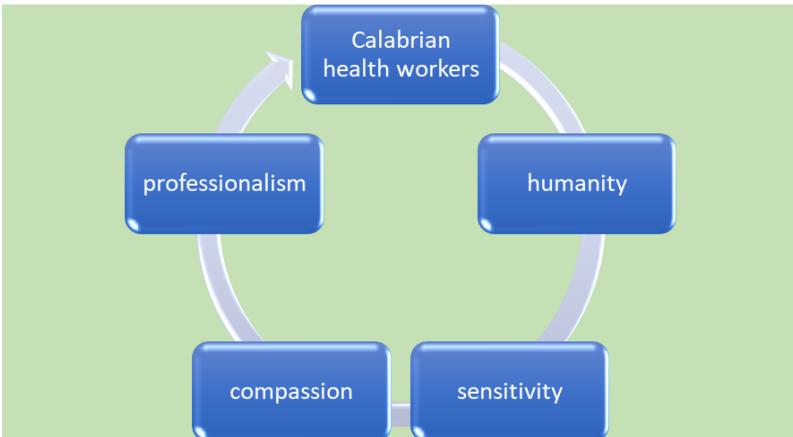


Figure 5

4.2 Reflective analysis of the testimonies collected at the IRCCS Sacred Heart – Fr. Calabria

In this part, we report the synthesis of the results found in the reflective analysis of the 5 testimonies shared by Negrar's collaborators. The results have been grouped by testimonies, to highlight what is specific to each testimony and what is common to all.

Table 5

TESTIMONY 1: “WELCOMING THE INVISIBLES”

1. Attention to the neediest.
2. Give voice to the poor sick person.
3. Welcoming spirit towards all.
4. Aid all, even those who do not have the financial means to access services.
5. An organized and qualified charitable service.
6. Great sensitivity and attention to the poor and marginalized.

Table 6

TESTIMONY 2: “CHILDREN OF ANOTHER WORLD”

1. Qualified sensitivity and kindness.
2. Teamwork.
3. Qualified Assistance.

4. Attention to the migrant children.
5. Humanitarian support for the process of adopting children.
6. Real interest in children's lives and welfare.

Table 7

TESTIMONY 3: “NEVER ALONE”!

1. Humanization of services and assistance.
2. Holistic approach through sensitivity and kindness.
3. A true closeness to the patient.
4. Global assistance with particular attention to the complexity of the person.
5. Creative care based on the patient's needs.
6. Experience the job as a mission.
7. Encouragement from hope and trust.

Table 8

TESTIMONY 4: “LIFE STORIES”

1. Humanization of assistance lived with respect, kindness, and family spirit.
2. Care based on the person and his/her needs.
3. Respect for the dignity and individuality of the person.
4. Development of guests' gifts and talents.

5. Sensitivity and ability to take the guests' point of view (empathy).

6. Ability to restore meaning to life.

Table 9

TESTIMONY 5: “LET’S LISTEN TO EACH OTHER”

1. Listening is a Calabrian holistic care

2. An integral assistance according to the different dimensions of the person.

3. Care and respect for the individuality of the person.

4. Calabrian holistic care.

5. Attention and kindness to the patient's experience.

6. Human and spiritual support to the patient.

7. Proximity to and accompaniment of the patient during the disease.

4.3 Reflective analysis of the testimonies collected at the Brother Francisco Perez Center in Manila

Considering the way the testimonies have been expressed, the results of the reflective analysis have been grouped by charismatic dimensions, each followed by the respective Calabrian values.

Table 10

CALABRIAN DIMENSION:

“Holistic care according to Fr. Calabria's style”

- | |
|--|
| 1. To comfort patients and help them cope with pain and suffering. |
| 2. Develop talents on a human and spiritual level for the good of collaborators and patients. |
| 3. Show kindness to the patients in times of distress, difficulty, and emotional crisis. |
| 4. Gently promote physical and emotional comfort by motivating cooperation and collaboration for successful interventions. |
| 5. Cultivate one's emotional self-control to also take charge of the impatience of the patients during the execution of the interventions or services. |
| 6. Considering the sick person as a true master, after God. Putting him at the center of our attention. |
| 7. Try to act with understanding and patience in times of conflict with patients. |

8. In conflict situations seek a mutual agreement that provides the good of both patients and collaborators.
9. Do not respond to evil with evil, but act with prudence and intelligence.
10. Offer a form of healthcare that allows patients to feel welcome and comfortable with us.
11. Give attention to patients by respecting confidentiality, not judging, and after understanding their needs, making the appropriate decisions.
12. Assistance aimed at patients, but also at staff, considering the needs of both for fair attention and dignity of all as a Calabrian family.

Table 11

CALABRIAN DIMENSION:

“The Family spirit”

1. Expression of the family spirit through the joy of being together and sharing food and a lunch break.
2. Ability to take the patient's point of view and work for their good, treating them as friends.
3. Being able to find happiness in the joy and gratitude of patients.
4. A family spirit that recognizes God as the Father of all and therefore regards all others as brothers and sisters, members of God's great family.

5. Finding the joy and meaning of life in the mission and in the sense of belonging to the Calabrian Family.
6. Feel the pride of sharing and being part of the same mission, being an instrument of Providence in the lives of others.

Table 12

CALABRIAN DIMENSION:

“The spirit of faith”

1. Spirit of faith that recognizes God as the Lord of all and the doctor of doctors.
2. Spirit of faith that recognizes God as Father, as the one who provides even for the little things.
3. Spirit of faith that knows how to recognize the action of God the Father and teaches us to give thanks and cultivate a spirit of gratitude towards Him.
4. Spirit of faith which allows us to see Jesus in every brother and sister, especially in the poorest and most suffering.
5. Through faith see Jesus in the sick person who needs us.

Table 13

CALABRIAN DIMENSION

“Assistance to the poor”

1. Medical assistance that provides the necessary even for those who cannot afford to pay for the services: it is an essential part of our Calabrian identity.
2. A complete and integral assistance for the poor, which also responds to other aspects in addition to medical needs.
3. A service to the poorest as an effective means of following in the footsteps of S. John Calabria.
4. Learning and serving the poor with the heart, following the example of S. John Calabria.
5. To be consistent with the style of serving and assisting patients, according to the model of our founder.
6. The mission with the poor must be institutional but also personal.
7. The location of the Calabrian hospital among the poor is proof that the aim is to reach them and offer them quality and humanized assistance.

4.4 The Calabrian Fruits

Presentation of the results in the form of **keywords** or **Calabrian fruits**, concerning the two hospital structures analyzed (the Sacred Heart Hospital of Negrar and the Bro. Perez Center of Manila). The fruits are not listed in order of importance.

An 'Opera' with roots in Heaven



“Certainly, the gems of our Opera are: creatures abandoned and deprived of any human support, poor, old, sick. I seem to see this house as a well-plowed field, where the Divine Master is preparing to put this and that seed, this and that plant; this is the case for San Zeno in Monte, with which this house has many similarities”.

(S. John Calabria, 1950)

FIGURE 6



FIGURE 7

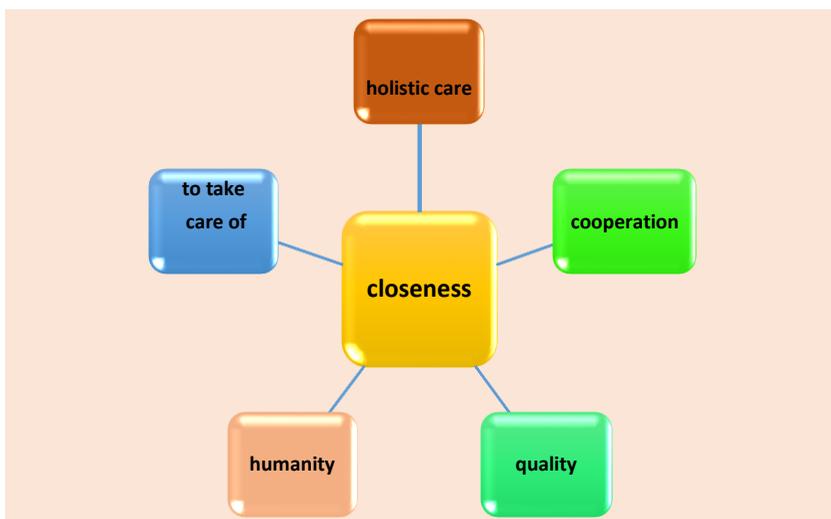


FIGURE 8

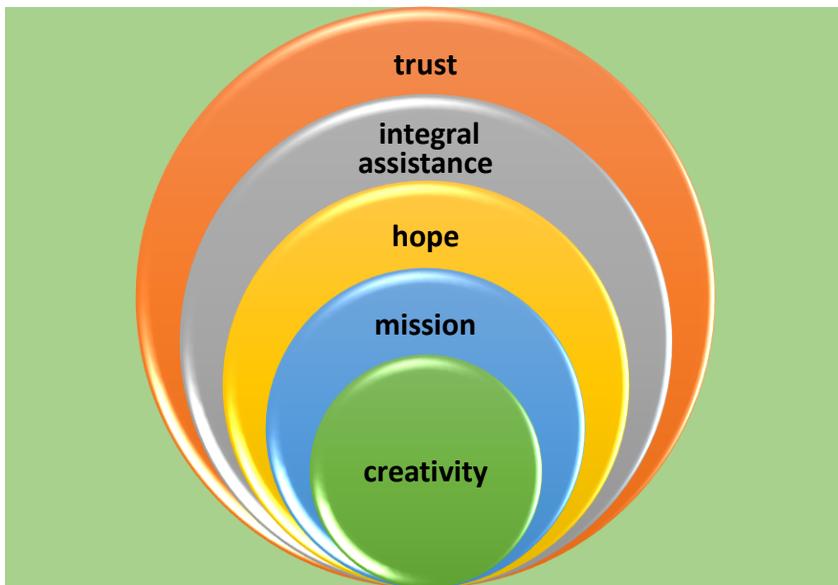


FIGURE 9

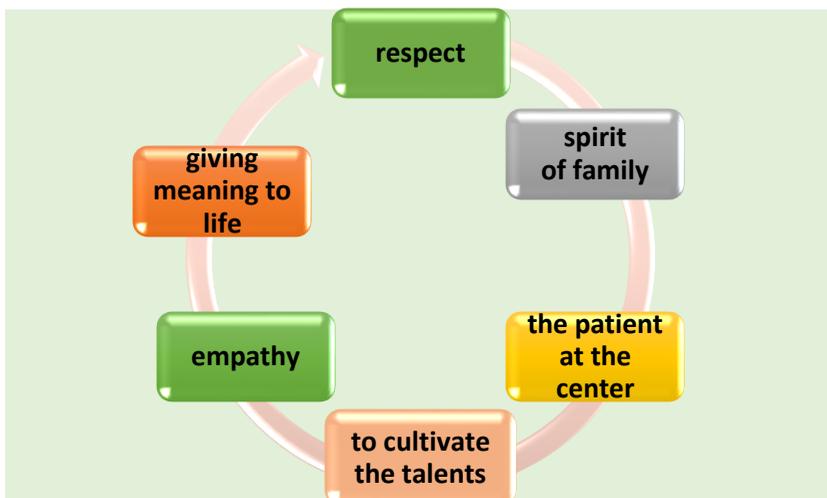


FIGURE 10

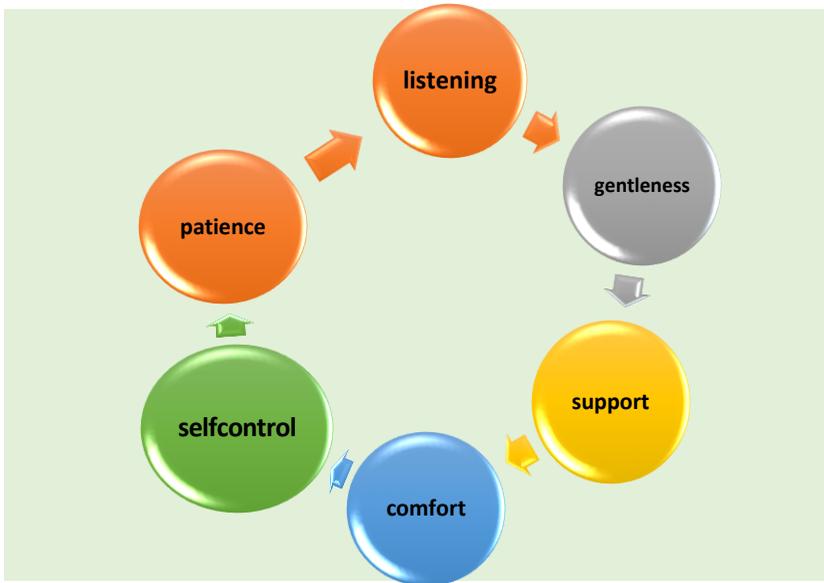


FIGURE 11

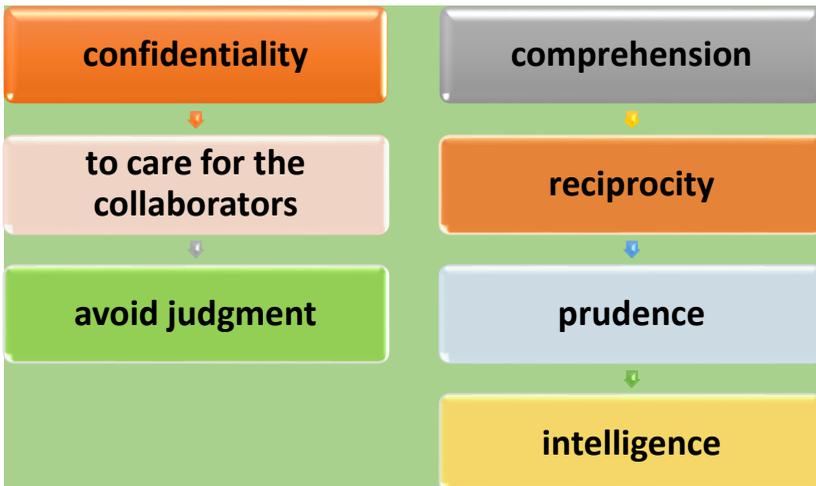
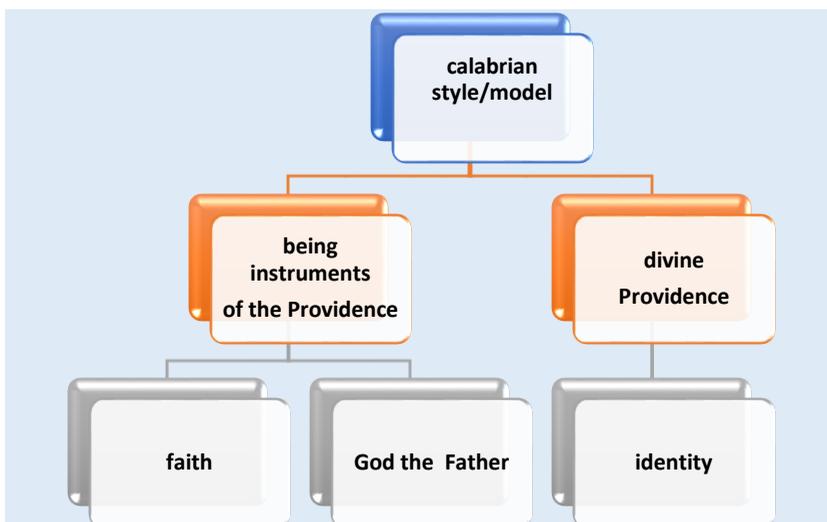


FIGURE 12



FIGURE 13



CONCLUSION

«The dear Casa del Sacred Hearth of Negrar, divine cell, destined to become large, to welcome in its pavilions many sick brothers, who otherwise would languish, without means to be hospitalized in other hospitals, with our nuns, nurses, and doctors, to make the most of Christian charity as much as possible, the only way to bring our Lord Jesus Christ back to today's society which is so disturbed and upset » (S. John Calabria, 1933).

I cannot conclude without once again highlighting the "DREAM" of our dear Fr. Calabria, i.e. that the little divine cell received from him (a simple Home for the Aged, at the time) would become a "CITADEL OF CHARITY". The question is: has the **DREAM come true in the truest sense of the word?** The Negrar Hospital celebrated its CENTENARY of foundation in 2022. So, the question becomes even more current. That is, **after a hundred years of history, where is the realization of this dream? What about our fidelity to this dream and the desire of the founder, in the long past years, in the present, and prospects? Will we be able to win the challenge of making the essence and concreteness of this Dream last in history?**

The life and works of Fr. Calabria are the starting points and the basis of our Calabrian model. And to evaluate the realization of this dream, last year we did a formation and reflection course on this model, in Negrar, and in the Bro. Perez Center in Manila. From the analysis and reflection on the experiences, those collected and those observed personally, **we can say with joy in our hearts that "THE DREAM" has become reality.** Not so much from the physical and structural point of view of our Calabrian hospitals (from this point of view the Perez Center corresponds to a small ward of the Negrar hospital), but rather from the qualitative point

of view: that is, that of the realization of holistic Calabrian assistance, aimed at the person as a whole.

I'm talking about the realization of a dream where assistance is based on Christian and Calabrian charity, which sees Christ present in the sick and considers the poor as our favorites. I speak of the experience of God the Father and Mother and his Providence that we must let our patients and the people around us touch firsthand. It is very clear from the data collected, both in Negrar and in the Perez center in Manila, the existence of a type of assistance and approach that we call Holistic and Calabrian, and manifests itself in the following values: humanization, qualification, kindness, gentleness, listening, special attention, understanding, patience, presence, creative assistance, the spirit of faith, gratitude to Providence, family spirit, assistance to the poor, self-giving, spirit of sacrifice for the sick, etc.

Despite the dimensional difference between the two hospitals, it is important to highlight the common point, which is a source of joy for us and for S. John Calabria, i.e., **the concrete practice of the Calabrian spirit and charism that allows us to offer Calabrian holistic assistance, based on our values and principles.** So, the size of the hospital does not matter so much, but rather the daily continuation of the realization of the "DREAM", which consists in assisting our dear sick brothers and sisters with Christian and Calabrian charity, especially the neediest, and being faithful to the mission to announce with faith and trust the love of God the Provident Father and Mother. May S. John Calabria help us to reach this goal every day! Amen.

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«The dear Casa del Sacred Hearth of Negrar, divine cell, destined to become large, to welcome in its pavilions many sick brothers, who otherwise would languish, without means to be hospitalized in other hospitals, with our nuns, nurses, and doctors, to make the most of Christian charity as much as possible, the only way to bring our Lord Jesus Christ back to today's society which is so disturbed and upset » (S. John Calabria, 1933).



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