

Giving Voice to the Voiceless: The *PRIME* model for preparing a eulogy

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About Hong Kong Cancer Fund

Hong Kong Cancer Fund

- As Hong Kong's **largest cancer support organisation**, the Hong Kong Cancer Fund provides free information and professional support to anyone living with or affected by cancer.
- Founded in 1987, we aim to reduce the impact of cancer, increase cancer awareness and ensure that **no one faces cancer alone**.
- Our work encompasses professional psychosocial care services, home care, peer support, funding of hospital equipment and local cancer research, public education, and much more in **filling the gaps in cancer care**.
- Receiving no money from the government, we rely solely on public generosity to sustain our **free cancer support services**.

Hong Kong Cancer Fund support centres

- ① Wong Tai Sin
- ② North Point
- ③ Kwai Chung
- ④ Central - Women Support Centre

Cancer patient resources centres

- ⑤ Princess Margaret Hospital
- ⑥ Prince of Wales Hospital
- ⑦ Queen Elizabeth Hospital
- ⑧ United Christian Hospital
- ⑨ Pamela Youde Nethersole Eastern Hospital
- ⑩ Queen Mary Hospital
- ⑪ Tuen Mun Hospital



Background of the Study

Background

One of the most perplexing challenges faced by end-of-life care providers is helping homebound patients achieve a sense of mastery, dignity and completion.

Dialogue between the dying patient and the social worker throughout the helping process under social distancing measures deserves greater attention.

Hong Kong Cancer Fund is committed to providing innovative, holistic care to cancer patients; especially palliative interventions that reach beyond the domain of pain and symptom management, to facilitate dying persons and their loved ones for a beautiful closure.

Objectives

1. To underscore the existential role of the social worker in palliative care
2. To address the needs of the dying
3. To introduce workable steps of preparing an eulogy with dignity themes



Practice

The Patient



Y was 35-years-old when she was diagnosed with nasal cavity cancer in April 2017 and with metastasis in 2019. She had been under active treatment including surgery and chemotherapy before she died in the hospital in December 2020.

She was a former legal officer in a law firm for about 10 years. She practiced gym exercise and enjoyed travelling with friends and playing video games during leisure.

During treatment, she became open to Buddhist philosophy and dedicated herself as a devout practitioner of the four noble truths.

As the youngest daughter of a loving family with her father recently diagnosed with NPC, she was pure-hearted, reflective, and considerate.

Social work intervention

A social worker offered his patient a combination of office interviews, hospital visits and tele-interventions between May 2017 and December 2020.

He adopted the **PRIME** model, which focuses on the social worker's *Philosophy*, *Readiness* for end-of-life dialogue, patient's *Inclination*, information *Management*, and *Elicitation* of the message, in preparing a eulogy, a mini-life review, for a young adult with nasal cavity cancer.

The eulogy was delivered in the funeral and released on social media in January 2021. The patient's loved ones were deeply touched and found it as a completion goodbye ritual.

The existential role of social worker in palliative care

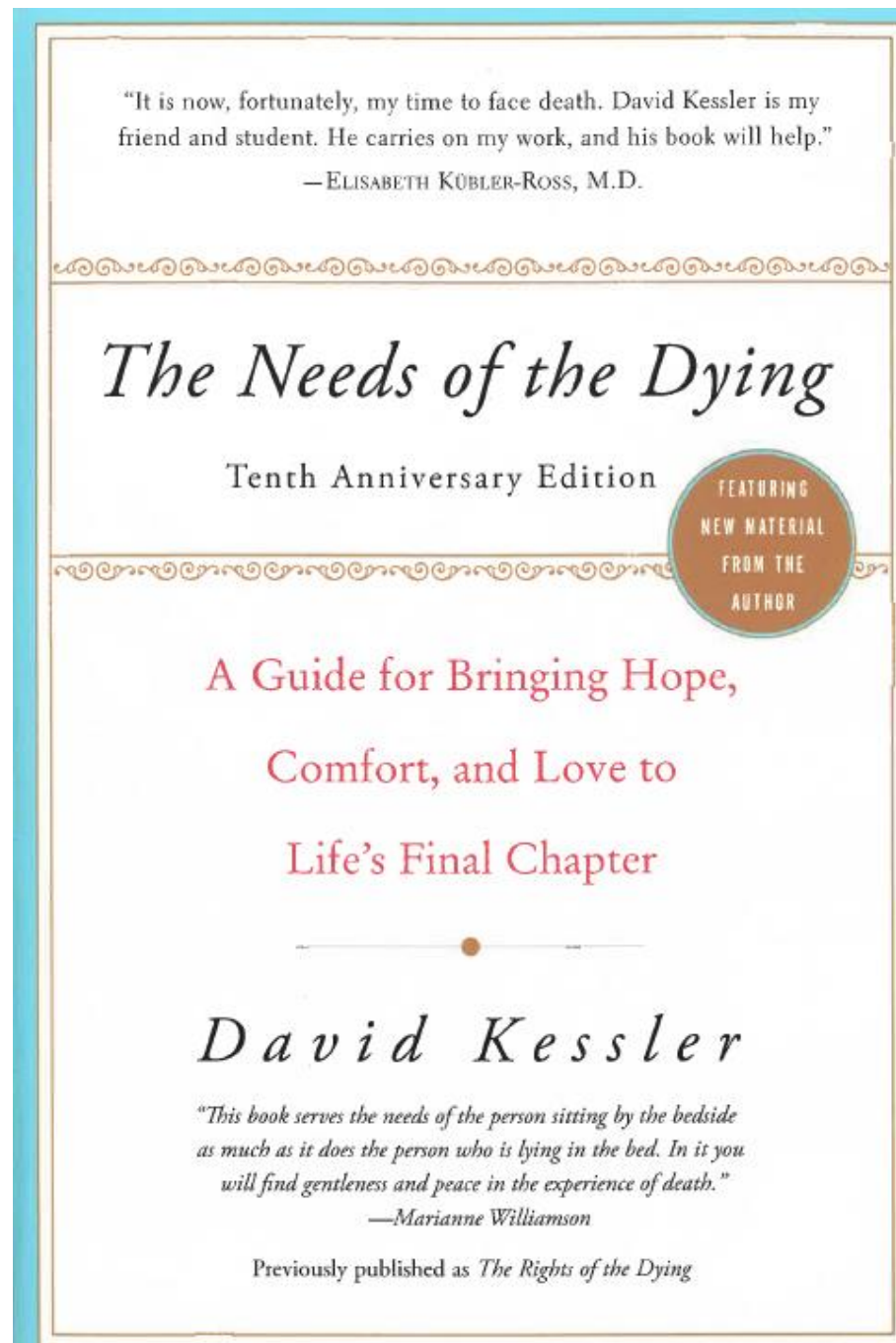
Existentialism confronts the fundamental anxiety of everyday life and attempts to give it meaning by positing that man, precisely because he is free, is confronted with choices. - **John J. Stretch, Tulane University School of Social Work**

...insights are being mutually enhanced as to how to help people deal with existential crises, including terminal illness, without belief in a higher power or belief that 'everything happens for a reason' - **Ralph Lewis, University of Toronto Department of Psychiatry**

Different perspectives of understanding and interpretations of cancer from the physician and the patient form an incomplete picture of the illness experience that overlooks the patient's sense of suffering... A deeper level of meaning of cancer for the patients is necessary in social work intervention. - **Chan Wai Ying, author of 《詮釋取向的社會工作實踐》**

That existential domain is found to be the most predictive of the overall quality of life of Chinese cancer patients suggests a possible direction for social work development in the local context. – **Wallace C. H. Chan, Chinese University of Hong Kong Department of Social Work.**

The needs of the dying



- The need to be treated as a living human being.
- The need to maintain a sense of hopefulness, however changing its focus may be.
- The need to be cared for by those who can maintain a sense of hopefulness, however changing this may be.
- The need to express feelings and emotions about death in one's own way.
- The need to participate in decisions concerning one's care.
- The need to be cared for by compassionate, sensitive, knowledgeable people.
- The need for continuing medical care, even though the goals may change from "cure" to "comfort" goals.
- The need to have all questions answered honestly and fully.
- The need to seek spirituality.
- The need to be free of physical pain.
- The need to express feelings and emotions about pain in one's own way.
- The need of children to participate in death.
- The need to understand the process of death.
- The need to die in peace and dignity.
- The need not to die alone.
- The need to know that the sanctity of the body will be respected after death.

The ***PRIME*** model for collaborative preparation of an eulogy

P*hilosophy* of the social worker

R*eadiness* for end-of-life dialogue

I*ncination* of the patient

M*anagement* of information

E*licitation* of the message

Elizabeth Kübler-Ross
Author of *On Death and Dying*
and David Kessler
Co-Author of *Life Lessons*
**On Grief
and
Grieving**
*Finding the Meaning of Grief
Through the Five Stages of Loss*

PRIME: My *Philosophy* of life and of practice

1. All human beings live, move, and exist in God.
2. Human life, including illness and death, has meaning even though the circumstances are not favourable.
3. Illness and suffering can bring us into the awareness of life's reality.
4. Death is a transition to a life that can be perceived as a self-transcending experience.
5. Every individual person has the freedom to choose how he or she lives life.
6. What fulfills a person in life is one's will for meaning.
7. A social worker serves as a midwife for his client's soul, helping to give birth to one's thoughts and to live as a human person.

"It is now, fortunately, my time to face death. David Kessler is my friend and student. He carries on my work, and his book will help."
—ELIZABETH KÜBLER-ROSS, M.D.

The Needs of the Dying

Tenth Anniversary Edition

A Guide for Bringing Hope,
Comfort, and Love to
Life's Final Chapter

David Kessler

"This book serves the needs of the person sitting by the bedside as much as it does the person who is lying in the bed. In it you will find gentleness and peace in the experience of death."
—Marianne Williamson

Previously published as *The Rights of the Dying*

**Dignity
Therapy**



FINAL WORDS
for FINAL DAYS

Harvey Max Chochinov

**The Doctor
and the Soul**

FROM
PSYCHOTHERAPY
TO
LOGOTHERAPY

Viktor E. Frankl

Author of *Man's Search for Meaning*



香港癌症基金會
HONG KONG CANCERFUND

Dignity themes in line with my philosophy

Table 1. Dignity Themes, Definitions, and Dignity-Therapy Implications^{1,2}

Dignity Theme	Definition	Dignity-Therapy Implication
Generativity	The notion that, for some patients, dignity is intertwined with a sense that one's life has stood for something or has some influence transcendent of death	Sessions are tape-recorded and transcribed, with an edited transcript or "generativity document" being returned to the patient to bequeath to a friend or family member
Continuity of self	Being able to maintain a feeling that one's essence is intact despite advancing illness	Patients are invited to speak to issues that are foundational to their sense of personhood or self
Role preservation	Being able to maintain a sense of identification with one or more previously held roles	Patients are questioned about previous or currently held roles that may contribute to their core identity
Maintenance of pride	An ability to sustain a sense of positive self-regard	Providing opportunities to speak about accomplishments or achievements that engender a sense of pride
Hopefulness	Hopefulness relates to the ability to find or maintain a sense of meaning or purpose	Patients are invited to engage in a therapeutic process intended to instill a sense of meaning and purpose
Aftermath concerns	Worries or fears concerning the burden or challenges that their death will impose on others	Inviting the patient to speak to issues that might prepare their loved ones for a future without them
Care tenor	Refers to the attitude and manner with which others interact with the patient that may or may not promote dignity	The tenor of dignity therapy is empathic, nonjudgmental, encouraging, and respectful

(Chochinov, Hack, Hassard, Kristijanson, McClement, & Harlos, 2005)

PRIME: Patient's Readiness for end-of-life dialogue

1/4/2020

Hello Tommy,

近來我又再次計劃我的「畢業旅行」。我也決定選擇在瑪麗惜別間院出。我所知道如果在殯儀館出，有公司會安排好類似套餐的形式。但我選擇院出舉行簡單惜別會，我擔心到時家人都不知程序，或從何安排。據你所知，會否有公司/機構協助親人舉行簡單惜別會？

暫時我腦海中都沒有想計劃惜別會，想交給家人決定，而且只想簡單就好。我想請問你會否願意在我惜別會上講兩三句說話？畢竟你是最了解我患病心路歷程的朋友，而且透過你的說法，親友們應該會因為得知我一路上的盡力，而感到驕傲。

希望遲一點疫情緩和，見面再和你談一下我的畢業旅行。

‘Maintenance of pride’ as a dignity theme

PRIME: Inclination of the patient

我會保持平常心去面對接下來的挑戰。

20/2/2018

現在努力專心保護自己，完成化療。

23/2/2018

心中要保持正念真的很困難、特別是身體不舒服的程度，自己根本做不了什麼。

最近得到一句有意義的啓示。聖嚴法師：「把病交給醫生，把命交給佛菩薩，如此一來，自己就是一個沒事的健康人。」

現在的 duty，是保持正念。

16/12/2019

‘Continuity of self’ as a dignity theme



香港癌症基金會
HONG KONG CANCERFUND

PRIME: Inclination of the patient (cont'd)

2020 完全沒感到新年氣氛，自己的治療、香港的疫情。kobe bryant 的離開令我
又再思考生死。很多人都說 its not fair, kobe is so young and even his daughter。
而的確當我們看到的病人年輕有才就覺得太可惜、上天太不公平。反之我覺得
死亡是人生最最最公平的事，偉人、富有的人、善人、惡人、有貢獻的、沒有
貢獻的，人人都隨時會被疾病意外帶走。

在這個想法之下，我的心又再平靜了一點。

30/1/2020

自己感覺距離死亡又拉近一大步，甚至直覺我不會踏入 2021 年。因此這樣心情
又再常常來臨。昨天學了一句偈語「我等不貪生，亦復不樂死，一心及智慧，
待時至而去。」以此提醒自己。

以下是我的畢業旅行計劃，詳情電話中再談！如果你有空，星期五午飯後打給
我吧！😊

13/5/2020

‘Continuity of self’ as a dignity theme

PRIME: Inclination of the patient (cont'd)

	當危殆時如需要，聯絡大覺福行中心院侍 emily 9209 2860，請法師幫助提供臨終引導/念佛錄音
準備：	通知朋友 whatsapp 內的廣播列表。歡迎所有親友隨喜出席
出發：	找殯儀公司代理。鑽石山殯儀館，如可一日內完成所需程序。選擇比較暖色最好是木為裝飾的禮堂。如在其他地方亦可
交通工具：	環保棺木
音樂：	純音樂如需要，make you feel my love/remember/princess leia's theme
行李：	衣服或任何物品，一切從簡
照片：	大相使用彩色。有 5 張選好相片在電腦桌面，photo 12345。應該需要執相，刪除背景或和較光暗
旅行形式：	無任何儀式 - 找殯儀公司代理 ■ 聯絡 tommy liang 癌協 3667 3030，他會分享
行程：	內容一切從簡，簡單舒服，平安的氣氛。鮮花佈置以簡約為主。不需小禮物。如有小冊子簡單便可
安頓：	■ 新鑽石山紀念花園 九龍黃大仙蒲崗村道 199 號 電話:2325 9996

	■ 或長洲紀念花園 長洲西灣長洲山頂道西 電話:2981 5177 ■ 設置紀念碑，墓誌銘：「The Force will be with me, always.」
重要事項：	已簽妥遺囑在廳玩具櫃上層膠文件夾內（一頁）
禮物：	■ HSBC 173-668484-833 ■ 恆生 380-107714-668 ■ 宏利人壽 28-0994127-1 (HKD920,000) ■ 宏利強積金 9000027-872872 宏利聯絡 ada chan 9499 4755 ■ 工商銀行 1398 一手 1000 股（在廳玩具櫃上層膠文件夾內）

‘Hopefulness’ and
‘Continuity of self’ as
dignity themes

PRIME: Inclination of the patient (con't)

我郵寄了一個環保袋送給你太太，袋上的是口繪畫，作者雪青的故事令我對人生有另一體會。有空你可到 youtube 看她的訪問。

31/7/2020

‘Generativity’ as a dignity theme

之前一直和你講我的目標，希望是到真的要走那刻都無懼。我相信我都做到了，面對自己身體愈來愈差，自己有心理準備，雖然身體上有很多不適，但心理上真的很平靜。

28/8/2020

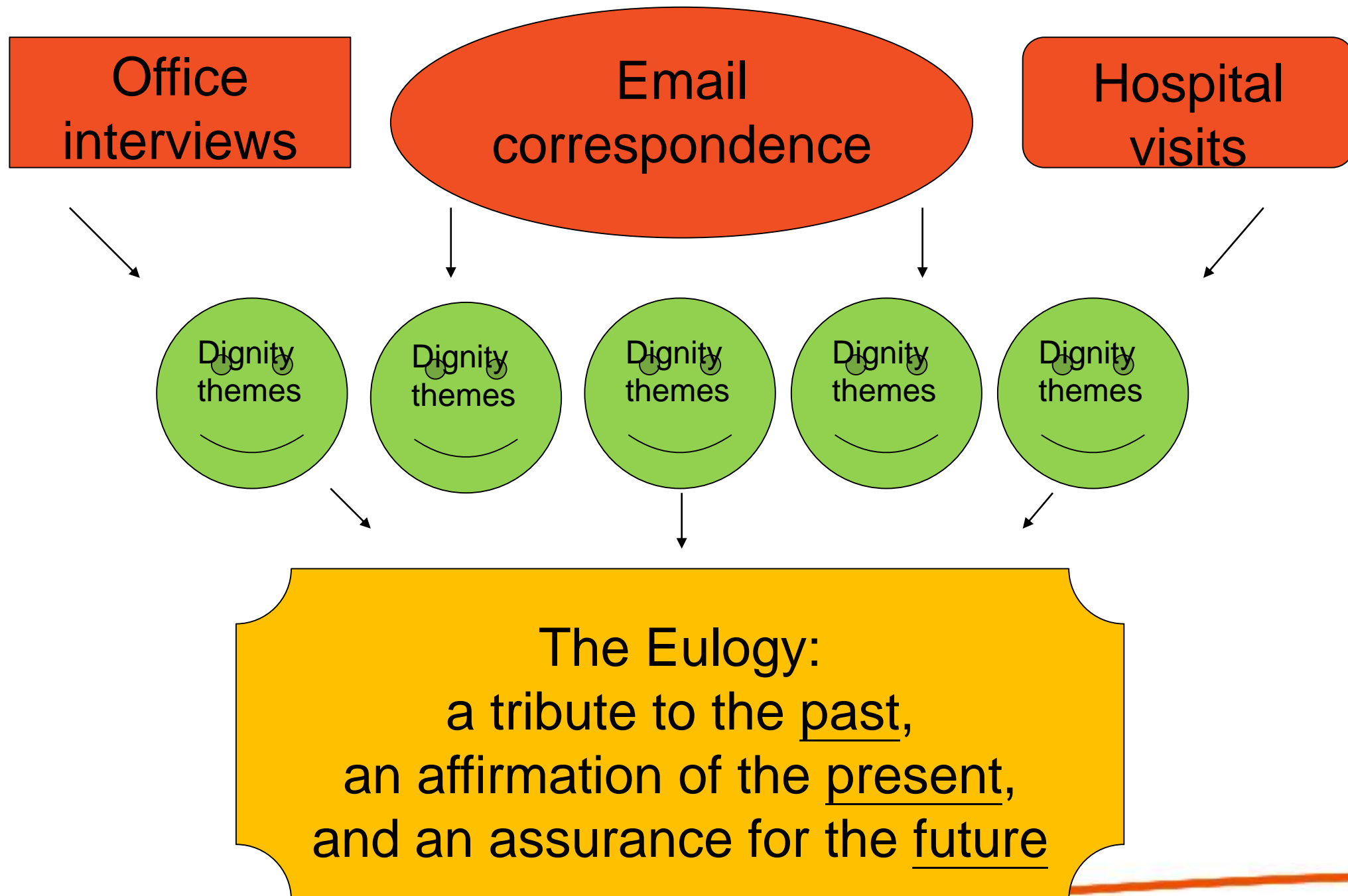
‘Continuity of self’ as a dignity theme

現在有時會訂雞煲火鍋、鐵板燒在家吃，在家吃到好東西，我的心情都好很多

4/11/2020

‘Maintenance of pride’ as a dignity theme

PRIME: Management of information



PRIME: Elicitation of the message



Eulogy delivered to the attendants in the funeral on 10 January 2021 and released in social media after the funeral was over

<https://www.tommykliang.com/post/生生基督世世佛>

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TommyKiang 99 Jan 8 · 3 min read

生生基督世世佛

Updated Jan 10

《生生基督世世佛》(Living Buddha Living Christ) 是一行禪師之大作之一。他在這場裡擺放了佛和耶穌的像作供奉，認為慈悲與靈修的結合在於兩大宗教的相遇。某種程度上我與Y的認識就是這交匯點的真照。

認識Y是2017年當地剛確診癌症，由家人陪同到癌症基金會北角服務中心。最初的她比較介意別人對她的看法，常常要我為她的想法作出肯定。然而，她是一個博通兼備的女孩，不單熱愛思考，還經常為他人設想，這是她純真可愛的一面。自從2018年初當她接受小手術後不久，隨即踏上化療的萬里長征，我們便開始了34個月的電郵往來，讓我認識到她少為人知的一面。

每天修行

長期接受化療的她如何克服身心痛苦的煎熬？她常常把正念操在嘴邊，其中有三個是值得每個人效法的。第一、對死亡的透徹認識。當她看到香港的疫情、自己的哮喘路和年輕病人的離世，她發現很多人會感到惋惜，怨上天有欠公允。但她卻認為死亡是人生中極為公平的事，因為無論是「偉人、富有的人、善人、惡人、有貢獻的、沒有貢獻的，人人都隨時會被病魔意外奪走」。她說：「在這個想法之下，我的心又再平靜了一點。」另外，對智慧的追求。她不算在一年多前介紹我閱讀由佛教學會Dr. Walpola Rahula所著的《佛陀的教示》，還在她感到無助時不斷以佛偈來保持正念：「把病交給醫生，把命交給佛菩薩，如此一來，自己就是一個很專的修行人。」（監製法師）、「我等不貪生，亦不貪死，一心及智慧，待時至而來。」等。最後，對永恆的信念。她喜歡電影《星球大戰》的傳道和對白，其中一句甚至被選為她的墓誌銘：「The Force will be with me, always.」她相信自己，有如基督宗教所應許的以馬內利及所看重的信德、望德和愛德，是永恆的。

為善終作準備

2020年4月1日Y再次談到「畢業旅行」，並邀請我在她的告別會上講述一下她的心路歷程。據親友們因她在抗癌路上的努力而感到驕傲。2020年5月13日，她說：「自己感覺距離死亡又拉近一大步，甚至直覺我不會踏入2021年。」她列出了畢業旅行計劃大綱，包括臨終指引、通知親友、找信託公司代理、信託色料、棺木材料、精選音樂、行李、相片、儀式、佈置要求、安葬處、墓誌銘、靈柩事項、棺物處理等。在她離世前的一個多月，雖然她要倚靠輪椅出入，但她仍以在家能吃到好東西如雞煲火鍋、鐵板燒來振奮自己心情。

活出慈悲與無懼

雖然Y在臨終前沒有表明自己與耶穌的關係，但在她離世前的一天卻接受了我為她的祝福，藉耶穌的名號，續受了慈悲天父的恩賜。回望我這三年對她的認識，她就是一位充滿慈悲和溫暖的女孩。她總是體念別人的需要；當她在努力嘗試應付自己的負面情緒時，她仍想到要為我內子送上由畫家人士畫青製作的口繪畫張保袋，可見她那處處為人著想的美德。這樣一個充滿愛的人也是一個無懼的人。在最後的日子，她說：「之前一直和你講我的目標，希望是到真的要走那刻都無懼。我相信我都做到了，面對自己身體愈來愈差，自己心理準備，雖然身體上還很多不適，但心理上真的很平靜。」不但如此，她的生命還見證了《新約聖經·約翰一書》4章18節的道理：「愛裡沒有懼怕；愛既完全，就把懼怕除去。」

佛和耶穌是救世的象徵，有時卻因階級運道叫人無法親近。當我們面對人生各種無奈時，真誠的心靈相遇便成為雙方激發慈悲的最佳道場。放下自我的聆聽和對話才是真正的了解。Y，多謝你的信任，讓我更明白人性和人生。願你常在這Force裡！

A mindful present

A promising future

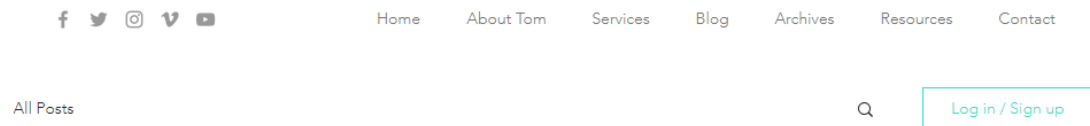
A beautiful past

Possible impacts

Possible impacts

1. Number of views in social media
2. Written feedback from peers

Number of views in social media



tommyliang99 · Jan 8 · 3 min read

生生基督世世佛

Updated: Jan 10

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長期接受化療的她如何克服身心痛苦的煎熬？她常常把正念掛在嘴邊，其中有三個是值得每個人效法的。第一、對死亡的透徹認識。當她看到香港的疫情、自己的崎嶇路和年輕病人的離世，她發現很多人會感到惋惜，怨上天有欠公允，但她卻認為死亡是人生中極為公平的事，因為無論是「偉人、富有的人、善人、惡人、有貢獻的、沒有貢獻的，人人都隨時會被疾病意外帶走」。她說：「在這個想法之下，我的心又再平靜了一點。」另外，對智慧的追求。她不單在一年多前介紹我閱讀由佛教學者Dr. Walpola Rahula所著的《佛陀的啟示》，還在她感到無助時不斷以佛偈來保持正念：「把病交給醫生，把命交給佛菩薩，如此一來，自己就是一個沒事的健康人。」（聖嚴法師）、「我等不貪生，亦復不樂死，一心及智慧，待時至而去。」等。最後，對永恆的信念。她喜歡電影《星球大戰》的情節和對白，其中一句甚至被選為她的墓誌銘：「The Force will be with me, always.」她相信自己，有如基督宗教所應許的以馬內利及所看重的信德、望德和愛德，是永存的。

為善終作準備

2020年4月1日Y再次談到「畢業旅行」，並邀請我在她的惜別會上講述一下她的心路歷程，讓親友們因她在抗癌路上的努力而感到驕傲。2020年5月13日，她說：「自己感覺距離死亡又拉近一大步，甚至直覺我不會踏入2021年。」她列舉了畢業旅行計劃大綱，包括臨終指引、通知親友、找殯儀公司代理、禮堂色調、棺木材料、精選音樂、行李、相片、儀式、佈置要求、安頓處、墓誌銘、重要事項、禮物處置等。在她離世前的一個多月，雖然她要倚靠輪椅出入，但她仍以在家能吃到好東西如雞煲火鍋、鐵板燒來振奮自己心情。

活出慈悲與無懼

雖然Y在臨終前沒有表明自己與耶穌的關係，但在她離世前的一天卻接受了我為她的祝禱，藉耶穌的名號，領受了慈悲天父的恩寵。回望我這三年對她的認識，她就是一位充滿慈悲和恩寵的女孩，她總是顧念別人的需要；當她在努力嘗試應付自己的負面情緒時，她仍想到要為我內子送上由癌擊人士雪青製作的口繪畫環保袋，可見她那處處為人著想的美德。這樣一個充滿愛的人也是一個無懼的人。在最後的日子，她說：「之前一直和你講我的目標，希望是到真的要走那刻都無懼。我相信我都做到了，面對自己身體愈來愈差，自己有心理準備，雖然身體上有很多不適，但心理上真的很平靜。」不但如此，她的生命還見證了《新約聖經·約翰一書》4

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章18節的道理：「愛裡沒有懼怕；愛既完全，就把懼怕除去。」

佛陀和耶穌雖是救世的象徵，有時候卻因種種理由叫人無法親近。當我們面對人生各種無奈時，真誠的心靈相遇便成為雙方激發慈悲的最佳道場。放下自我的聆聽和對話才是真正的了解。Y，多謝你的信任，讓我更明白人性和人生。願你常在這Force裡！

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Written feedback

(From a friend who has known the patient for 6 years)

Dear Tommy :

你好！我是 Y () 的朋友，剛於 10/1 參加了她的告別會，有幸聽到你的真摯分享，又從其家人發放的 link 中接觸到你的 blog，並看到你的 email address，請容許我冒昧撰寫電郵給你。

<https://www.tommykliang.com/post/生生基督世世佛>

我叫 ()。大約在 6 年前，即是 2015 前認識了 ()，並在 2017 年得知她確診，一直有跟她保持聯繫。但我在當晚的分享會上，才得悉她跟社工 Tommy 你一直有 email 聯絡。聽到你的分享，我很感動，也覺得很珍貴，因為讓我更了解她的內心世界。她一向不擅辭令，加上正如你說她很怕麻煩別人，所以後期更是報喜不報憂多。所以，我真的很感謝你的分享，你整理了她這幾年的心路歷程，概括了她的為人特質，安慰了我們一眾的親友。

然而更多的感受是，我很羨慕你，可以跟她如此深入及長時間交流。我知道比起她家人和認識了很久的中學同學，我已經算是她比較交心的朋友。但我總是覺得了解她不夠全面，我很想聆聽和陪伴她更多，可惜種種因素下，我做不到這個角色。

當初知道她病逝，我尚算平靜，因為這幾年一直有心理準備，加上感覺告訴我應該是 2020 年的事了，而且寧願她早日解脫、離苦得樂。但可能更多是未真正的接受。直至參加告別會及跟她家人溝通更多，知道終於要接受事實，最近的離愁別緒也逐漸浮現，想起昔日跟她種種的相處片段，心情很沉重鬱悶。

我知道社工與 client 之間有保密原則，你不能透露更多有關她的私隱。我只是想向你表達謝意，一個社工的分享，這個安排真的非常合宜。還有作為基督徒的我，實在想多問一句：她離世前一天是不是接受了你為她的祈禱及決志信主？我真的希望有一天可以在天家上跟她重聚。

P.S 希望你可以不告訴別人我 email 你，特別是她的家人，我不想她們擔心我，謝謝

近日天氣持續寒冷，請添衣保重身體！

Best regards.

Social worker speaks for the host family of the deceased patient.

Social worker narrates the patient's inner journey and provides comfort to the relatives and the friends of the deceased.

Social worker serves well to respect the deceased's privacy while taking care of others' emotional needs.

18-01-2021

Written feedback

(From a social worker friend who has known the patient for 30 years)

我不經不覺認識了 Y 已經有接近三十個寒暑，我倆算是識於微時。她在我的印象中，是一位既樂觀，又善良的女孩，頗能為他人著想。自數年前得悉她身患重病的消息——末期癌症，我為此感到非常遺憾和惋惜。在她患病的數年裏，我們面談的時間寥寥可數，但每次也讓我留下深刻印象，特別是她反過來安慰我這位多愁善感的朋友的情境，仍然是歷歷在目。她仿佛把生死也看破，活得比平常人瀟灑。

從「生生基督世世佛」一文中，加深了我對這位老朋友的認識，更進一步解答了為什麼 Y 能面對生死仍處之泰然的答案。人面對死亡，不禁會產生恐懼和焦慮，大部份的原因是對未知領域的擔心。死後的世界是怎樣的呢？死後會面對什麼？死亡對人類來說是一個必經的階段，有人說：『我們一出生便邁向死亡，無人能免。』可是，對於一個正值花樣年華、平日作息正常和毫無病患徵兆下的人來說，忽然要接受自己的生命只能壓縮在短短數年，甚至數個月的時間，那種切膚之痛，可想而知。幸好 Y 在此期間，反而沒有自暴自棄，更對信仰展開深入的追求，熱切地尋找人生的本源以及終極的關懷。Y 從研究佛學中，找到了面對病痛與生死的智慧。她能夠痛而不苦的秘訣在於能接納自己的處境，活在當下，不從埋怨。例如她會吃自己喜歡的食物和珍惜和家人相處的時光。其次，她把治病的權柄交回上蒼，活好每一天已是最大的恩典。由此可見，正向的信念、價值及信仰能夠為病患者提供一個盛載痛苦和無力感的器皿，從而在當中找到人生的意義和價值。縱使肉體百般的折磨，但是正念有助病患者穩定情緒，以及短暫抽離身體的不適。知道 Y 的意志如此堅毅，憑藉信仰勇敢走過人生路，實在為她感到十分驕傲。

從文中，我也領悟到作為社工的角色是十分多樣化的。除了作為資源提供者，輔導者及教導者外，在臨終的關懷上，社工擔當了陪伴者的角色。正如作家龍應台在《給美君的信》中，提及與年長患上腦退化症的母親的相處之道就是陪伴。「此生唯一能給的只有陪伴，而且就是當下。因為人走，緣滅，生命從不等候。」社工在臨終病人身邊的支持、鼓勵以及關懷，是支撐他們的一大動力。同時，社工亦作為病患者與家屬、朋友接觸的一個流通的管子。Y 面對生死，對之有所預計，她能與社工溝通，交代在葬禮上，以及分享一些未完的心事，這有助 Y 能夠釋懷。最後，社工藉臨終病人的生命故事，亦豐厚了個人對生死的閱歷與體會，對病人多一份的明白與接納，加深了同理心的建立。對為助人專業者，每一位案主也是我們的老師，教會了我們什麼叫堅強，什麼叫豁達。在此衷心向社工 Tommy 表達敬意，也為 Y 的堅強感到驕傲。

The eulogy deepens her understanding of the deceased patient and shows the latter's successful coping with dying.

She feels proud of the deceased patient for her strong will and courage in religious faith throughout the life journey.

Social worker serves as a resource provider, counsellor, teacher, and companion for the dying patient and a supporter and channel of communication for her family and friends.

Discussions

Discussions

1. This presentation provided **workable steps** to preparing an eulogy for cancer patients ready for end-of-life preparation.
2. The positive impacts, as suggested by the number of views and the written feedback from the patient's significant others, rely on the **authentic encounter** between the social worker and the patient and their **collaborative effort** for End-of-Life preparation. The emphasis on choice-making and responsibility throughout the cancer trajectory is in line with the social work belief in **human dignity**.
3. What has long been neglected in conventional palliative care intervention is the **written dialogue** between the cancer patient and the social worker **via electronic media**. That Viktor Frankl's Logotherapy underscores the importance of Socratic dialogue suggests that our understanding of community End-of-Life care when cancer patients are challenged with social barriers has to be **expanded**.
4. Given the challenge of the pandemic and political unrest in Hong Kong, the PRIME model that enables patients not only to **open up their thoughts and feelings** but also to facilitate **meaningful connection** to their significant others should be encouraged in **combating social isolation**.

Implications

Implications for practice

1. The existential social worker is expected to bear the concept of end-of-life care in the beginning of every working relationship.
2. Identifying the worldview of the patient is an essential component of successful end-of-life preparation.
3. Tapping the inner resources (including dignity themes) in the dialogue between the social worker and the patient facilitates the process of editing the eulogy.
4. Social workers can play an active role in the dying process of the patient and in the grieving process of her significant others by making oneself available and speaking for the patient.

Conclusions

Both the high viewing rate and the peer feedback suggest that the eulogy based on the *PRIME* model not only serves as a mini-life review of the deceased patient but also facilitates meaning-discovery in the grief process, leading to the completion of the dying process and the psychosocial adaptation of the significant others.

Furthermore, it is recommended that psychosocial interventions tailored for community End-of-Life care should be engaging, creative and sustainable.

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