



The Evolution of Hospice

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StChristopher's
More than just a hospice

Caring for the Dying

Our task today

- The development of care for the dying in early Christian Communities
- Caring for the dying in the enlightenment
- The later developments of hospices
- Watch With Me
- Modern hospice care
 - Opportunity and challenge



Where it all began

A Biblical precedent

Matthew 25: 31-46 – the parable of the sheep and the goats

“for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.”

³⁷ Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸ And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing?

³⁹ And when was it that we saw you sick or in prison and visited you?” ⁴⁰ And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”

Where it all began

A Biblical precedent:

Matthew 25: 31-46 – the parable of the sheep and the goats

early communities followed the Dominical command to welcome the stranger, care for the sick, feed the hungry, give the thirsty drink, clothe the poor, visit prisoners

BUT they added a desire to care for the dying among them as part of this holistic care.

Where it all began

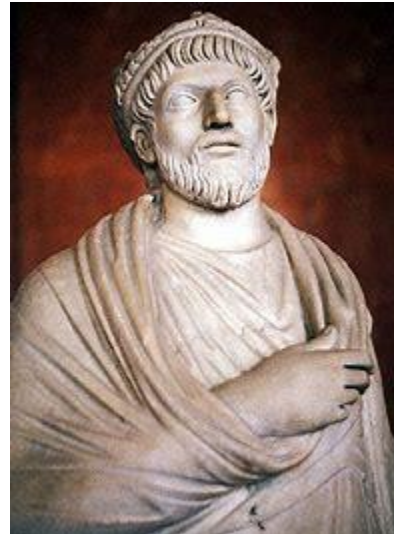
The Christian communities continued this care until the conversion of the Emperor Constantine in 312.

He commanded the church to systematically care for the sick by this imperial edict, infirmaries or hospices were opened by the churches.



Where it all began

**Emperor Julian, a pagan returned Rome to paganism but commanded his priests:
“establish hospices (xenodichia) so that Christians would ‘not excel us in good deeds’”.**



Where it all began

Some terms

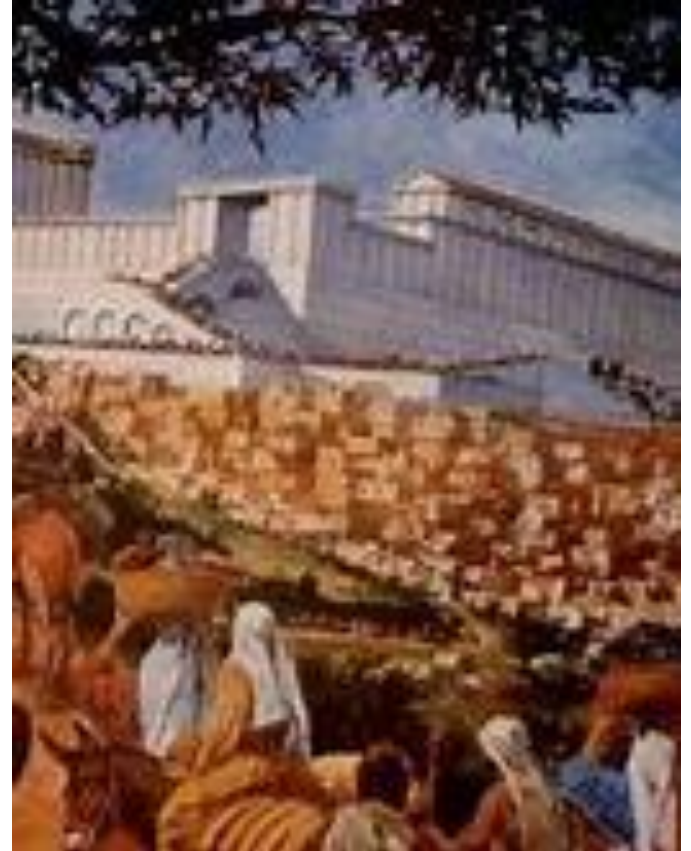
Hospitium (root for hospice)
a place of hospitality

Palliative (from pallium)
'to cloak' (Martin of Tours)



Further Developments

- **Fabiola (4th CE) took the eastern model of infirmaries to Rome after a Pilgrimage to Jerusalem**
- **The foundation of religious orders, monasteries, convents and abbeys saw the care of the dying (and those on pilgrimage) move to an established role of these communities**



Further Developments

Early Religious Communities

Rule of St Benedict = took Matthew 25: 31-46 as a founding principle for the care of others.

“all guests are to be received as Christ himself, for he said, ‘I was a stranger (hospes fui) and you welcomed me’”.

Further Developments

According to Dr Cicely Saunders, these communities cared for the dying as an integral part of their mission. This happened because the medical profession, who adhered to the Hippocratic Oath did not ‘care for the incurable or dying as contrary to the will of the gods.’

Changes at the Reformation in England

In England, St Thomas' Hospital and St Bartholomew's Hospital, both founded in the 12th Century, were subject to a petition to Henry VIII after the dissolution of the monasteries.

The role of the monasteries and convents was lost to travellers and communities in this period

The end of death

The role of religious communities was not pursued by the secular medical profession.

At the Reformation, care of the dying moved towards cure of the living

The enlightenment period

Medicine researched and discovered cures for previously incurable diseases;

Smallpox = Edward Jenner

Cholera = John Snow (The Soho pump)

pharmacology and surgery advanced

Autopsy was carried out to understand anatomy and disease: the dead became a teaching aid for the living.

Later developments: Hospices

Against the tide, but for the people

- **1842: France – the hospice model was revived by Jeanne Garnier who founded a refuge in Lyon**
- **first use of HOSPICE in relation to care for the dying**
- **Mother Mary Aikenhead – The Sisters of Charity: St Margaret's Hospice, Cork. St Joseph's Hospice, London**
- **St Luke's Methodist Hospital, London**
- **These existed to care for the dying as a place of 'refuge'**



The Modern Hospice: Opportunity and Challenge

Dame Cicely Saunders (1918-2005)

- Saunders considered that for many physicians the term 'incurable' was unacceptable and curative medicine was the primary role of medicine.
- St Christopher's Hospice was a protest against the medicalisation of death.
- The modern hospice movement began outside the control of the NHS. Many hospices remain charities, but receive some NHS funding





Important Timeline

- Dame Cicely Saunders (1918 – 2005)
- Trained as a nurse then as a Medical Social Worker and finally as a doctor.
- 1945 – conversion experience
- 1948 – David Tasma ‘I will be a window’
- 1967 – St Christopher’s Hospice opens
- Florence Wald and Elizabeth Kubler-Ross in the USA

The Modern Hospice

Opportunities and Challenges

- **Hospice is not just a model of care – it embodies a philosophy of care – depending on the communication of ideas and attitudes**
- **worldwide development of palliative care: a major concern remains availability of morphine**
- **The philosophy is founded on patient care, supported by research and education**
- **‘Total pain’ – embodies the holistic nature of hospice care**

The modern hospice

Opportunities and challenges

- Palliative Care became a medical specialty in the 1980's.
- The NHS and CQC are increasingly concerned about the provision of end of life care – 'quality'
- An ageing population – death rate will increase until 2030
- Complexity – people living longer with multiple needs
- Hospice care reaching beyond malignancy



The Modern Hospice

Watch With Me

A collection of writings spanning Cicely's life and experiences of working with dying people:

Watch with me (1965)

Faith (1974)

Facing death (1984)

A personal therapeutic journey (1996)

Consider him (2003)



Watch With Me

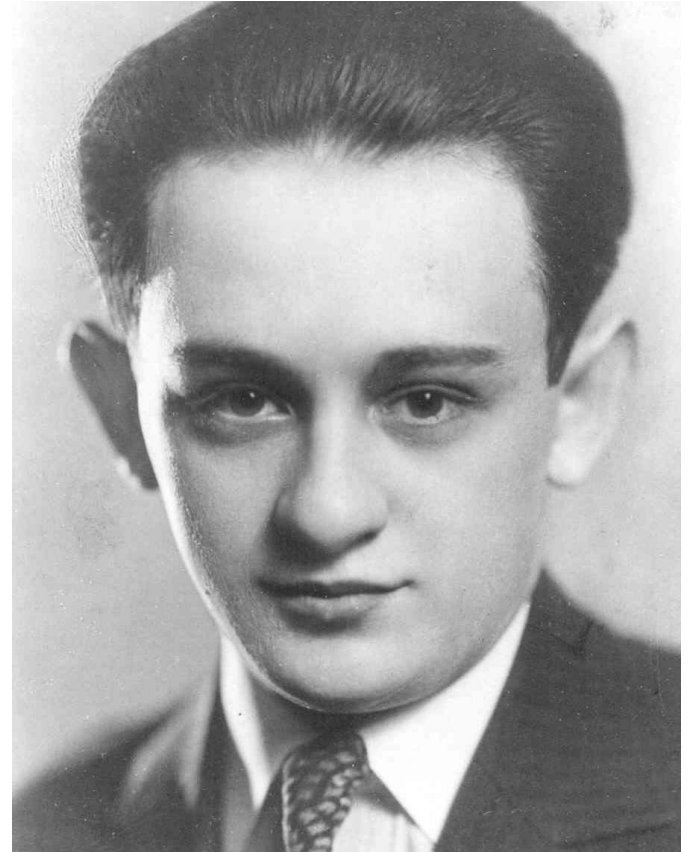
Primary themes

- Dame Cicely's experiences of working as a nurse
- Meeting David Tasma and his influence on her thinking and purpose
- Her development of St Christopher's – care, research and education
- Her development of Total Pain – spiritual, physical, emotional and social
- Dame Cicely's personal experience of faith

Watch with me

David Tasma

- **A Polish, Jewish ‘refugee’**
- **Worked as a waiter in a restaurant**
- **The most important thing was for him to find somebody who would listen ... he was dying at the age of forty ... it made no difference to the world that he’d ever lived in it ...**
- **‘I will be a window in your home’**
- **Recognising**



Watch With Me

Being there ...

'Watch with me' means, still more than all our learning of skills, our attempts to understand mental suffering and loneliness and to pass on what we have learnt. It means also a great deal that cannot be understood. The words did not mean 'understand what is happening' when they were first spoken. Still less did they mean 'explain' or 'take away.' ... there will always be the place where we will have to stop and know that we are really helpless ... even when we feel we can do absolutely nothing we will still have to be prepared to stay.

'Watch with me' means, above all, just 'be there.' I remember the patient who said of the people who had really helped her, 'they never let you down. They just keep on coming.'

Watch With Me

From 'Consider Him' (2003)

St Christopher's is the influence of many people on Cicely Saunders:

- **Olive Wyon [Ecumenical theologian] and Bishop Edward Lunt [Spiritual Director]**
- **Antoni Michniewicz (I only want what is right)**
- **Barbara Galton (Kings College Hospital)**
- **Louie (planning St Christopher's)**

The Modern Hospice

Opportunities and Challenges

St Christopher's delivering social care. Joining up social care with palliative care

St Christopher's Care Home Project – created following the initiation of 'Gold Standards Framework' to improve end of life care for people living in care homes.

Namaste Project – educating care home staff to support residents with dementia. Recently developed as a broader service to patients under hospice care.

The Modern Hospice

Opportunities and Challenges

- **Spiritual and Religious support:** delivered into a society with less formal religious perspectives – language and terminology, but a desire for ‘something’ to alleviate existential concerns
- **Spiritual Care:** discussion of issues surrounding meaning – of disease, of change, of self
- **Religious Care:** pastoral support in a traditional form (prayer, Sacraments)



The Cicely Saunders Society

Begun in order to continue:

- interest in Cicely Saunders work and writings
- Consider her legacy in the field of hospice care and support
- Promote the writings of Cicely Saunders
- Write papers and articles about modern hospice care
- Offer meetings and conferences about her work and its development.

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