The Death Doula’s Guide to
Living Fully and
Dying Prepared

An Essential Workbook to Help You Reflect Back, Plan Ahead, and Find Peace on Your Journey

FRANCESCA LYNN ARNOLDY

Whether you’re facing the end of life—or simply looking to bring more meaning and purpose to the here and now—this interactive workbook offers practical skills and profound insight to help you move beyond fear and nurture inner strength.

Written by a death doula and infused with essential wisdom, this gentle guide invites you to process your life and legacy, build a vital support network, and draft informative wishes for your final chapter—no matter where you are on your journey. Completing this workbook is a brave act of preparedness. You will tap into deep truths and poignant memories on each page, leaving you feeling lighter and less burdened. Most importantly, you’ll find your best way to live fully and die prepared.

“A beautiful portrait of the human capacity for love, acceptance, and meaning as we face life’s end.”
—Christopher Kerr, MD, hospice physician, and author of Death is But a Dream

FRANCESCA LYNN ARNOLDY is a community doula, and author of Cultivating the Doula Heart and Map of Memory Lane. She regularly presents on life-and-death topics with hopes of encouraging people to support one another through times of intensity.

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Letter to Care Partners: Using This Guidebook as a Supportive Tool

“As you grow older, you will discover that you have two hands, one for helping yourself, the other for helping others.”

—Sam Levenson, actor, humorist, and bestselling author (O’Toole 2013)

First, please know, you are held in gratitude. Whether you are a clinician, faith leader, deathcare worker, life coach, volunteer, neighbor, or loved one, the support you supply to others is crucial. Without it, many among us would feel lonely and neglected. So, thank you.

Many readers will be guiding themselves through this workbook. Some will, instead, turn to a trusted person like yourself for help with this task as it might feel too overwhelming to complete alone. Or they’ll want your companionship through a process they anticipate will bring ease and peace. As someone who cares for others, you are invited to utilize this text as a tool for assisting clients, patients, workshop participants, friends, or family members with their death awareness practices and end-of-life preparations. An imperative preliminary step, though, is to do your own mortality awareness work first. Otherwise, as care providers, we simply cannot hold the hands of others with adequate authenticity through challenging conversations or periods.

When we’re unclear about our personal preferences, we risk operating from a place of clouded judgment, and we might even project our ideal course of action onto someone else. This can cause harm because we’d be quieting the other person’s voice versus lifting it up. We might also take on someone else’s anxieties as our own if we’re not mindful, which can be incredibly draining. We have to be able to differentiate what is ours from what is not. In other words, we need to come to terms with our own impermanence and consider our specific wishes first, so we can clearly delineate our thoughts, feelings, and preferences from those belonging to our loved ones, clients, or patients.

A special note for those who are supporting people facing the end-stages of a condition: Even though you are also mortal, it is imperative to understand that a terminal disease brings people into a different
headspace. While you might have strong feelings about certain care decisions, they are largely theoretical, while the other person’s experience is unfolding in the present moment with much more urgency. Please keep this distinction in the background of your mind.

Getting clear on our own preferences is not our sole prerequisite as carers, though. Hospice nurse, doula, and author, Gabrielle Elise Jimenez (2022) affirms, “To provide care for people who are dying, and for those who are grieving, we must be at peace with ourselves. We cannot walk alongside someone else when we are riddled with our own grief, pain (physical or emotional), stress, or exhaustion.” Working through this book will likely uncover unhealed wounds and help you access the resources—internal and external—needed to support yourself and others through times of intensity, like the end of life.

Professional Care Providers

Throughout the process of grappling with mortality, many questions will arise. Due to your role, those you serve will look to you for suggestions—and even answers. Your patients or clients will seek your counsel regarding sensitive topics.

Likely, you will have related information to share due to your knowledge of research and interventions in addition to your past work experiences. You are an expert in your field, which is undoubtedly beneficial, yet your patients or clients know themselves best. You must meld all sources of wisdom together to offer truly person-centered—ideally, person-led—care.

Instead of providing solutions, you can frame suggestions as options. Empower each patient or client to actively participate in discussing choices. Communicate not only the possible benefits and risks of an option, but also realistic expectations, and then ask the person you’re working with how it all sounds. Ask how well the options align with who they are and what they want. As a provider, you can collaborate with those receiving your care to create customized approaches that honor every person’s uniqueness.

Making Suggestions and Sharing Stories

Making time for discussions as well as quiet listening are key approaches to compassionate care. Is it also appropriate for care providers to make suggestions or share stories? Yes—judiciously and with caution. It’s best to first allow someone time to talk without interruption. They might be able to come to their own conclusions. If additional information is warranted, how can you dispense it while promoting each patient’s or client’s sense of agency?

Before speaking, pause, WAIT (ask, “Why am I talking?”), and ponder:

• Who is this share benefiting? Do I want a turn in the spotlight? Do I want to sound wise? Am I trying to fix or rescue this person?
• Am I attached to the outcome—to their decision? Am I pressuring my patient or client? Might they feel worried about disappointing me?

As a doula, when I feel compelled to share an example that is potentially helpful, I try do so in an anonymous, general way. If the story is from my personal life, I usually do not pose it as such. Instead, I might begin, “I know of someone who considered/benefited from...” or “I worked with someone who...”

There are several advantages to this approach. First, by removing identifiers, I convey to my clients I will carry their experience forward with respect as I am demonstrating my commitment to confidentiality. Second, a neutral example leaves more room for clients to objectively consider the situation. It’s a more open, inviting approach.

In general, patients and clients appreciate:

• being seen as their true self
• being heard and having their input genuinely considered
• being treated as a partner in their own care
• having time to discuss next steps at any juncture.

Friends or Family Caregivers

As a friend or family member (chosen or biological), you might be supporting a dear one who has chosen to begin this workbook. Or, you might have picked up this book because you’re interested in having someone you care about try it—and you may not be sure if they’ll agree.

Ultimately, whatever your particular situation, you can decide to either (1) move through these exercises in advance of guiding your person through them or (2) complete them with your loved one side by side. You are both human. You are equals. You do not need to be an expert on all things related to life’s end. Instead, you can make time for important conversations, assist your person with brainstorming questions to ask during their appointments, and do your best to stay present and supportive as you work through exercises simultaneously.

What if time is short, but your person does not show interest in mortality awareness practices? It is never our place to pressure or guilt someone into doing this work. We can be invitational though, which empowers individuals to maintain self-determination. This is hugely important as a serious illness tends to render someone increasingly dependent. People often feel quite powerless against the force of a terminal diagnosis. Sensitivity to this effect is paramount.

How, then, can we be invitational? Perhaps by focusing on ourselves first. This workbook is for any adult at any point. Instead of inquiring about your friend or family member’s preferences, ask to discuss
your own fears and wishes; for example, “I know talking about advance care planning isn’t easy, but I’ve been thinking about my own preparations lately, and I’d like to share them with you if that’s okay.” If the person is agreeable, it can open further communication or at least get them thinking about matters related to their care.

**Tips for Supporting Others Through Death Wellness Work for Any Care Partner**

Although your specific reasons for utilizing this workbook as a care tool are unique, here are some overarching tips to encourage positive experiences.

**Get as clear as you can on your own planning.** Formulating your own preparations for life’s end will help you clarify priorities and enable you to create ample space for someone else’s process. The activities within this book, coupled with formal advance care planning documents, cover a comprehensive array of information you can record for yourself and also share with others.

**Continually revise your end-of-life forms.** With time, your relationships and perspectives will change. Regularly assess what you have written to ensure it is up-to-date. You might commit to revisiting forms on your half-birthday, on New Year’s Day, or on National Healthcare Decisions Day (United States) every April 16.

**Respect each person’s distinct pacing.** When faced with an intense, pressing reality, we tend to lean into it at certain moments and turn away at others. This is a built-in, protective mechanism that fosters emotional health. Be mindful of particular points when the person you care for might be willing to lean in or might need to turn away. Forcing someone to accept what feels overwhelming about their situation can damage their well-being and any trust you’ve built. Care for others with patience and compassion.

In terms of compassion, let’s define what it is and discuss how it differs from the two other tools you might use as a caregiver: sympathy and empathy.

**Sympathy vs. Empathy vs. Compassion**

As approaches to support, both sympathy and empathy have the potential to deplete a caregiver. Compassion, however, is mutually generative in terms of energy and meaning. This is the orientation we strive for when engaging in work with those contemplating the end of life. Semantics can be subjective,
of course, and there is gray area between each of the three terms. The goal of differentiating them is to hone a modality that enables you to sustain your passion for your work.

Here are some definitions of sympathy, empathy, and compassion for you to consider (adapted from my 2018 book *Cultivating the Doula Heart: Essentials of Compassionate Care*):

**What is sympathy?** “I feel sad/bad for you.” Sympathizing means feeling sorry for someone. It involves conjuring up an emotional state of pity in response to someone else’s state of difficulty. When we sympathize, we take on a feeling that was not originally ours. We attempt to connect and demonstrate understanding by sharing in sorrow. We commiserate, yet by doing so, we chance compounding challenging situations by adding in our own heavy emotion.

**What is empathy?** “I feel how this feels for you.” Empathizing means attempting to envision how we would feel in the other person’s situation or remembering how we have felt in a similar circumstance. By overlaying our imagined experience onto their reality or our past onto their present, we believe we are meeting someone where they are. This responsive feeling can never exactly match the emotions of another person though, as this is not possible. Emotions are fluid and personal.

Sympathy and empathy, while well-intentioned approaches to offering solace, can become exhausting. Instead of being fully available and attentive as a supportive presence, we can end up expending energy feeling sad for someone or attempting to feel what they are enduring. Trying to match our emotional landscape to that of another can deplete our energy.

**What is Compassion?** “I honor how this feels for you.” Compassion moves beyond empathy. It means learning how someone feels by becoming an ally and witness to their experience. When we practice compassion, we transition from the Golden Rule (“Do unto others as you would have them do unto you”) to the Platinum Rule (coined by Dr. Milton Bennett in the 1970s): “Do unto others as they would have done unto them.”

We make no assumptions. We allow others their reactions by remaining steady and centered while conveying our acceptance. We give people adequate space to navigate their best path. We encourage a thoughtful slowing down when those in our care might otherwise feel rushed to reach the other side of a challenging episode. We nurture courage as people confront chaos.

At the same time, we recognize our shared humanity in the common condition of suffering. As a fellow human, we know pain. We know hardship. What we do not claim to know is how another person views and manages their own hardship. When we create room between what is ours and what is theirs, we find this separation leads to more genuine connection because our understanding is not based on an effort to harbor shared misery.
Compassionate caregivers do not dip into internal reserves to refill another person’s emptiness. Instead, we believe in the intactness of each person and their limitless potential to evolve and heal. We stay close and cultivate trust in each person’s inherent wisdom and strength. We know that people are entitled to the completeness of their journeys as well as access to adequate support. Through our regard for innate wholeness, people are invited to see it for themselves.

As author and activist Parker Palmer (2016) once said, “The human soul doesn’t want to be advised or fixed or saved. It simply wants to be witnessed—to be seen, heard, and companioned exactly as it is. When we make that kind of deep bow to the soul of a suffering person, our respect reinforces the soul’s healing resources, the only resources that can help the sufferer make it through.”

Practicing compassion as such revitalizes us. We can care for others without emptying ourselves. We feel honored that others invite us into their tender times of vulnerability. I encourage you to bring this compassionate spirit to those you serve and to offer this same kindness readily to yourself as well.

From my heart to yours,

Francesca
Part I

Orientation: Developing a Foundation of Compassion

The goal of this section is to orient yourself in terms of presence and mindset. Your North Star, the value that will guide you in this work, will be compassion by way of connection. As the meditation teacher Sharon Salzberg (2015) puts it, compassion “challenges our assumptions, our sense of self-limitation, worthlessness, of not having a place in the world, our feelings of loneliness and estrangement. These are narrow, constrictive states of mind. As we develop compassion, our hearts open.”

As you engage in mortality awareness practices, you will act as your own doula. Originally, “doula” was an ancient Greek title for women who assisted child-bearing women. It has roots in servitude and even slavery, but since the latter part of the twentieth century, there has been an effort to reappropriate the term. At present, “doula” is defined as a nonmedical care provider who offers emotional, physical, informational, and spiritual support to people going through major life transitions, such as birth and death.

When I begin working with clients as their death doula, I first explain the scope of my role and potential services to see what appeals. In turn, my clients identify their initial goals and interests. From there, the process follows a distinct trajectory:

Exploration of their personhood → Sharing of themselves → Preparing and planning

Your work in this book will follow this same trajectory. We’ll explore your present and past, likes and dislikes, greatest achievements, and biggest heartbreaks. The investigation will always be invitational,
never forceful. You’re free to respond in as much or as little detail as you choose. These efforts will help illuminate your authentic identity, to yourself, in ways we don’t often get to do in regular life.

From there, you’ll start to map out how you might share yourself, your stories, and any messages you’d like to leave for your loved ones. This naturally transitions into more formal planning as you consider end-of-life care options. Ultimately, it’s only once we have uncovered our inner workings that we can begin to envision how to honor them.

As mentioned, throughout the forthcoming activities, you will lean on yourself just as my clients lean on me as their doula. Even if and when there are other caregivers and providers available, it is still vital for a person to act as their own ally and advocate. In the end, you are your most enduring support system, and this book doles out the tools needed to become such.
For doulas to be present for others or themselves during monumental transitions requires the cultivation of a particular embodied approach. The qualities of this approach can be remembered by using the word DOULA:

- **D** – Dedication to presence
- **O** – Open-mindedness
- **U** – Understanding with compassion
- **L** – Listening intently
- **A** – Allaying distress

In this chapter, we’ll explore these techniques in order to build a solid basis for death journaling and mortality work. Let’s go through each step of DOULA to clarify these interrelated components.

### Dedication to Presence

While supporting others through times of intensity, doulas practice the art of holding space by creating a safe atmosphere where people can feel and express any kind of emotion while working through issues with honesty. As your own doula, you will hold space for your practice by cultivating an internal environment that feels spacious and welcoming.

When you pause, center, slow down, and shift into a healing presence for yourself, you become a container for the complex work of mortality exploration—just as you did in the opening “Heart
Centering” exercise. You make yourself a site for potential existential struggle and euphoric discoveries. Creating this space requires you to take an active role in self-preparation; holding that space asks you to be more than do.

In moments when you need to rededicate yourself to mindful presence or any of the DOULA qualities, using a mantra might be useful.

One that works well for presence is: Vessel of calm, well of trust.

How can you improve the quality of your healing presence? First, think of a time you experienced the healing presence of someone else. This could be a dear friend, family member, teacher, therapist, or any kind-hearted person who offered you concern and attention during a difficult episode. Sit in silence for a few moments to contemplate the following prompts, and then write your response by hand.

Think of a time you received sincere support from someone who genuinely cared. Describe the interaction and note what the person offered that felt so remarkable.
Reflections

How was it to recall this interaction? Was it uplifting to revisit? It may have brought up memories of a tough period, which can be unsettling. If so, take this opportunity to implement some of the beneficial techniques you noted in your writing. What can you give yourself right now that the person supporting you offered back then? Take time for nurturance and then return when ready.

When I ask people to describe the presence of those who have supported them, they often use terms like steady, quiet, or accepting. When they explain how the person made them feel, they recall feeling seen, heard, and validated. Do these concepts mirror your experience? Are there other descriptors that were more or less prominent? How might you carry forward and emulate the care you received in the ways you treat yourself?

Open-Mindedness

The key to being open-minded as your own doula is curiosity. When we remain open to learning, we continually broaden our awareness. If instead, we enter into mortality work thinking we know exactly who we are and what we want, we limit our growth potential.

Societal or familial norms might leave you feeling pressured to view the end of life in a certain way. However, you might not yet be aware of all the options or perspectives worth considering. In such moments, the common phrase “You don’t know what you don’t know” rings especially true. We know what we have been taught, told, and shown, but dealing with death means dealing with the supreme enigma. You now have the opportunity to liberate yourself from imposed constructs. Try to remain malleable and intrigued by what surfaces, from reassurance to resistance and everything in between.
Mindful mantra: *Uncertainty can inspire fear or curiosity—my response is my choice.*

Become your own *emotional ally* by committing to being a kind companion to yourself no matter the twists and turns ahead. Mortality work will change you if you let it. You will uncover amazing facets of your personhood.

**Practice: Wonderment**

Over the next day or two, find opportunities to integrate awe—a practice that brings the qualities of *presence* and *open-mindedness* together. Let your attention linger over the brilliance of a flowering house plant or the rhythmic swaying of a tree. Cue yourself to see life through fresh eyes, from the mundane to the extraordinary. No matter the subject of your focus, soak in the details and invite wonder.

Write about your practice here if you’d like.

___________________________________________________________

___________________________________________________________

___________________________________________________________

___________________________________________________________

**Understand with Compassion**

Doulas tune in to the discomfort found in liminal space—the space between one phase and the next—knowing it is through the struggle of hardship that we find the resolve needed to endure and, ultimately, discover our truest sense of self. Doulas also know that even when shattered by despair, people are fundamentally whole and intact.

As you contemplate mortality, you will likely feel some waves of anguish. You will want to turn away from what hurts. Please remember in those tender moments, your wounds are fertile ground for healing—not in the sense of a quick fix or cure, but in the sense of an unbroken soul, no matter what the body and mind endure.
Mindful mantra: *My whole self serves me—my scars and my strength.*

This does not mean you should forcefully expose any trauma you have faced, nor rush into the darkest parts of the journey before you feel ready. Compassion requires patience and sensitivity to yourself and your own capacity in each moment.

Lean in, and then take a breather. When you're ready, lean in again. Find your best tempo. Remember: You are entitled to the completeness of your experience, and you have the reserves and wisdom required. You are the antidote to distress; you are the source of catharsis.

**Listening Intently**

A core element of the doula role is listening. Doulas utilize silence while inviting someone to recount a memory, relationship, or their life in general. Gifting someone focused time to create a narrative can facilitate their acceptance of what has happened and can even foster meaning-making. With intention, doulas take care not to condone or condemn, while ensuring those receiving care don't feel alone or abandoned in their time of need.

This unfaltering openness is what you will be supplying to yourself. This book will act as your story-catcher. These pages offer quiet receptivity as well as reliable availability, always awaiting your willingness.

Mindful mantra: *My truth is legitimate. My words are testimony.*

Please know, your thoughts are valid. You have the right to your doubts and assertions. As you are completing exercises, try not to let input from others (either in real-time or from the past) derail your process when it doesn't feel valid. Also, continuously quiet the chatter in your mind that can interrupt your flow—especially that critical voice that attempts to minimize your confidence. Discern the messaging, rooted in fear, which holds you back from finding yourself.

When it becomes challenging to hush the noise that blocks insight, you might benefit from taking a break. Shift your focus for a period, knowing you can return to your work later when you have more energy. During your reprieve, you might:

**Move your body.** Even subtle movements while in bed or a chair can help when feeling stuck. Shrugging your shoulders or clenching a muscle group (for example, making fists or pointing your toes) and then releasing the tension might feel beneficial. In part 3 of the book, we'll review relaxation techniques you might also find useful.
**Enjoy nature.** If it is possible and appealing, go outside for your break. If it isn't possible, consider bringing the outdoors inside in the form of a flower, leaf, or handful of snow.

**Try freewriting.** Simply put pen to paper, writing anything that comes to mind with no agenda. Purge your mind until it feels lighter. Sometimes, when we stop trying so hard to make sense of something, insights can appear more freely.

**Allaying Distress**

Doulas aim to avoid escalating challenging situations or dynamics by making a conscious effort not to be swept along in the emotional current of others. It's a type of anchored composure that naturally encourages others to slow down and settle inside themselves as well. While engaging in mortality work, embody the practice of anchored composure to bring calm and comfort to yourself.

Mindful mantra: *I have all I need, in and around me.*

While death journaling, you might feel overwhelmed at times. Older losses will likely wash over you. Notions tied to the stark concept of nonexistence might flood you. Give yourself permission to feel what you need to feel and even wallow in darkness for a period when that seems necessary. Then, allow yourself respite from the heaviness as you recenter your focus. Witness your efforts with kind eyes and a warm heart.

**Tips for Strengthening Your Doula Presence**

As you continue to harness the DOULA qualities over the course of your mortality awareness work, there are certain techniques that can bolster your efforts, enhancing your ability to be a steady, present, compassionate guide to yourself. They are as follows:

- Minimize distractions.
- Remain observant.
- Invite harmony.
- Value yourself.

**Minimize distractions.** As you complete the exercises in this workbook, prepare by first adjusting your surroundings. Our minds are easily stimulated. Competing demands, addictive devices, or even birdsong
can break our concentration. It is not easy to maintain targeted awareness for substantial periods of time. Turning off a noisy radio or television and notifications on your computer can decrease distracting temptations.

**Remain observant.** When you feel yourself tuning out, let that be a cue to refocus your attention. You might even whisper a quiet reminder: *Tune back in.* Our minds will wander, yet we can gently redirect, again and again, in order to strengthen our ability to sustain focus for longer stretches. Also, recognize when you need to take breaks.

As another way to practice being observant, you can activate the part of your mind that notices patterns, synchronicities, and opportunities for contemplation even outside of this workbook. As you continue with the exercises, you will likely find connections between your past and present, between your wounds and anxieties, as well as between your lived experiences and expectations. Notice any themes that arise, which might hint at conditioned beliefs. Softly ask: *Do they serve me well?*

**Invite harmony.** During introspection, you needn’t constrain yourself with preset boundaries. Instead of viewing death awareness practices through a lens of polar opposition (an idea must either mean *this* or *that*), acknowledge a range of possibilities. This is a realm full of shades of gray. It’s a space of nonduality where the binary of *either-or*—“I am either intrigued by death or fearful of it”—gives way to *both-and*: “I am both curious to explore death and feel some anxiety about it.”

The term “nondual” is a translation of the Sanskrit term “advaita,” which means “not two” or non-separateness. That is, concepts can remain distinct while not being separate. They can exist simultaneously. Another related idea that is helpful here is that of the *dialectic*—when two things seem in conflict with one another, yet are revealed to both be true, for example, “I can prepare myself well for the end of life and prioritize living fully in the present.” Anticipate an array of reactions to the exercises as your mood and mindset vary. By turning toward complexity, you can find harmony within it.

**Value yourself.** You are inherently worthy. You are deserving of respect and compassionate care. You have a lifetime of remarkable stories to share. If you were not raised to believe these things about yourself, allow this to be an opportunity to further develop your self-esteem. You are a work in progress with limitless potential, even in the moments you might doubt yourself or be most overwhelmed.

**Being Enough**

Doubts of *enoughness* regularly hinder people. *Am I prepared enough? Strong enough? Knowledgeable enough?* Partly, this stems from imposter syndrome, when people feel they don’t measure up to others due to perceptions of inadequacy. I encourage those who grapple with these fears to be humble, ask questions, and
stay open to learning, as those are the components of real wisdom. Try to lessen any pressure you might impose on yourself about how you “should” be, act, or feel due to external influences—the culture you were raised within, systemic oppression, and so forth—to reveal underlying truths. Strive to cultivate feelings of worthiness and courage.

Transform any rushes of insecurity into reverence for the work ahead. Tell yourself: I worry because I care. I am concerned because this really matters to me. That kind of messaging is self-compassion in action. It will help connect you, again and again, to yourself and your mortality.
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Explore your life and legacy
Deepen connections to vital supports
Prepare your wishes for end-of-life care

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Essential tools & compassionate support for your journey

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