

Guide to the Seonghwa & Wonjeon Ceremonies

Prepared by the District One Seonghwa Ministry Committee



God created man and woman in his own image. (Gen. 1:27)

The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Gen. 2:7)



The Seonghwa ceremony is actually comparable to a wedding, when men and women get married. It's not a sorrowful occasion at all. It's like an insect coming out of its cocoon, getting rid of a shackle and becoming a new body and a new existence, a new entity. That's exactly the same kind of process. In our way of life and tradition, spirit world and physical world are one, and by our living up to that kind of idea, we bring the two worlds together into one. In the secular world, death signifies the end of the life. However in our world, death is like a rebirth or a new birth into another world.

~ Sun Myung Moon

Therefore we are always confident and know that as long as we are at home in the body, we are away from the Lord. We live by faith, not by sight. We are confident. I say, and would prefer to be away from the body and at home with the lord. So we make it our goal to please him, whether we are at home in the body or away from it.

~ Paul the Apostle

This guide is offered as an aid to families in planning Seonghwa ceremonies. The time of ascension is a challenging one for families and friends, and it is hoped that this booklet will lessen the stress and give families reassurance that they are doing all the essential things to support the person who is ascending.

We hope that this guide will also encourage Blessed members to discuss with family and friends their wishes concerning their Seonghwa in advance, “for we know not the day nor the hour.” If we truly understand the substantial reality of the spiritual world and the meaning of the Seonghwa, then we can plan for it joyfully and openly.

The following information is a combination of the ceremony described in “The Tradition, Book One,” and oral tradition explained since that book was published. It provides checklists and advice on planning the service and supporting the family.

This guide does not claim to be the final word on the Seonghwa tradition. In talking to various people who have extensive experience with Seonghwās, we found that there were variations in what was believed to be “essential” vs. “recommended” aspects and Unification vs. Oriental tradition, as well as the practical and feasible. Please know that the most important element of a Seonghwa is attitude: love, honor, and respect for the individual and joyfully releasing the individual to begin his or her life as an exclusively spiritual being.

INTRODUCTION

The Principle way of dealing with death, or as Unificationists say, ascension, is one part of a larger philosophy of life in which true reality is recognized as having two dimensions: physical and spiritual. God created men and women as the microcosm of the physical world and the spiritual world. In Unification tradition, the greatest consideration and respect is accorded the ascended.

Funerary customs are supervised in Unificationist communities by a Seonghwa Committee, composed of volunteers to aid the bereaved and to ensure that appropriate practices are followed. When a member of a community dies, it is the community’s responsibility to lovingly assist the deceased’s family in this final act of respect. The Seonghwa Committee is prepared to assist families in making arrangements with a funeral home and to advise them concerning traditional practices and requirements.

ORGAN DONATION AND CREMATION

On the first anniversary of True Father’s Seonghwa ceremony, Dr. Chang Shik Yang met with True Mother and specifically asked about organ donation and cremation.

True Mother said: “It is good but with conditions.” Dr. Yang said she definitely approves organ donation and considers it a sacrificial act and an example of living for the sake of others. Mother said, “If possible, the recipient should know that the organ is from a Blessed One and that by receiving the organ they are receiving the Blessing from True Parents with the responsibility to build God’s kingdom.” So if feasible, the recipient or the donor should be made aware before the

organ transfer, but if it's an emergency decision, then Mother says it's always a blessing to help another person. On his own driver's license, Dr. Yang said he marked himself as an organ donor.

Regarding cremation, according to the *Tradition* (published in 1985), "The practice of cremation is not in accordance with the Unification view, as it does not allow the physical body a natural return to the physical (material) world." However, True Mother told Dr. Yang, "Cremation is very common in Korea nowadays. With a prayerful attitude, place the ashes in an urn or in the ground or spread them at the base of a tree so they can nourish the earth."

Whether to choose a traditional burial or cremation is the family's choice. Cremation is popular in Korea and Japan. What's important at the farewell / returning home ceremony — whether it is done with cremated remains or with an intact body — is the heart and motivation. If the ceremony is done with a spirit of understanding, compassion, dignity and love, then it will be received by our Heavenly Parent.

The Cheongpyeong Heaven and Earth Training Center conveyed the following instruction from Daemonim regarding cremation. If the choice is cremation, then members should offer a sincere "heartfelt prayer to Heaven," and report the Blessed member's full name, birthdate, age, and reason of passing to Cheongpyeong once his/her ascension is near or immediately after the ascension and, if possible, before the cremation. For non-Blessed individuals, steps should be taken by family and friends to guide the ascended one to complete both the Ancestor Liberation and Blessing Ceremony.

Daemonim has pledged to protect and comfort the spirit being throughout the ascension, and send Absolute Good Ancestors to bring the individual to Heung Jin Nim's Special Training Center and then to the Unification Spiritual Sphere. Our attitude, according to Daemonim, should be to console the family and support their decision. The Principle attitude and way is to comfort the heart with compassion and selfless love. For further information: <http://eng.cheongpyeong.org/index.asp> or email the International office at treeofblessing@gmail.com.

THE MEANING OF SEONGHWA

The Seonghwa ceremony is the celebration of the commencement of one's life as an exclusively spiritual being. According to True Father, the ceremony is to be regarded as more beautiful, enlightening, and joyful than even the Blessing ceremony.¹

Father shared some thoughts about its significance on the occasion of Heung Jin Nim's ascension ceremony at Belvedere on January 7, 1984. His comments were printed in the January-February 1984 issue of *Today's World*.

¹ In 2011, on the occasion of the passing of early disciple David Sang Chul Kim, Father modified the "Seunghwa" ceremony and referred to it as the "Seonghwa" ceremony. The meaning was clarified to mean not merely "ascension and harmony," but to mean "heavenly harmony," a sublime change, perhaps like the evaporation of water—it is still water, but in a different form.

I'd like to make a very clear announcement that will set the tradition of our movement and our church. In the secular world, death signifies the end of life. However, in our world, death is like a rebirth or a new birth into another world, particularly for those who give their life for the purpose of the Kingdom of Heaven and for the sake of the movement are special heroes.

For that reason, we must not make those occasions gloomy or sad or feel discouraged. Instead, we shall rejoice in the victory of the spirit in which that life was given for the mission. If we here on earth become very mournful and gloomy, it is like pulling the person who is going up to the heavens down to the ground.

This is a birth from the second universal mother's womb into another world, just like when a baby emerges from its first mother's womb.

A Seonghwa ceremony is actually comparable to a wedding, when men and women get married. It's not a sorrowful occasion at all. It's like an insect coming out of its cocoon, getting rid of a shackle, and becoming a new body and a new existence, a new entity. That's exactly the same kind of process.

In our way of life and tradition, spirit world and physical world are one, and by our living up to that kind of ideal, we bring the two worlds together into one.

THREE PHASES OF THE SEONGHWA CEREMONY

The Seonghwa ceremony has three phases: Gihwan, Seonghwa, and Wonjeon:

- 1. Gihwan (“Returning to Joy”).** The farewell greetings that the immediate family share with the ascended spirit. Invite the member to strive for joy, happiness and thankfulness. This ceremony may take place in the hospital, hospice, home or funeral home.
- 2. Seonghwa (“Heavenly Harmony”).** The service held with family, friends, and community. The ceremony takes place three, five or seven days after the person ascends. It is the final farewell ceremony for the departing spirit and may be considered as a passport to the Unification Spirit Sphere.
- 3. Wonjeon (“Returning Home to the Palace”).** The ceremony at the burial site. The Wonjeon Ceremony sends the body back to its place of origin and is part of the interment ceremony. Wonjeon can be defined as the physical body returning to its home, that is, the earth.

These three phases of the Seonghwa take place over the course of three, five or seven days (an odd number of days). Day 1 is the day of passing.

Third Day Memorial Service

Three days after the Wonjeon Ceremony, immediate family, close friends and relatives are

encouraged to visit the burial ground and hold a memorial service as the final ceremony for the resurrection. Some also prepare flowers, incense and simple foods to share in honor of the deceased.

Fortieth Day Memorial Service

A Memorial Service may be offered at the burial site 21 days after the Seonghwa Ceremony (counting the Seonghwa Ceremony day as the first day), 40 days after the Third Day Memorial Service (counting the day after the Third Day Memorial Service as the first day), and 100 days after the Seonghwa Ceremony (counting the Seonghwa Ceremony day as the first day). In the Unification Church, holding a service on the 40th day has become the standard. When offering a memorial service at the burial site, prepare a small offering table and follow the order of a regular service. When offering a prayer, pray that the deceased person can lead a good life in the eternal Spirit World centered on God's will.² Extenuating circumstances may not permit holding a service at the Wonjeon. Please know that the most important element of a Seonghwa is the attitude to release the loved one as he or she begins life in the spiritual world.

Ancestor Liberation

True Parents have called on all Blessed families to make their ancestors in the spirit world into absolute good spirits by completing the liberation and blessing ceremony through Cheongpyeong Heaven and Earth Training Center. For details on procedures and forms visit: <http://eng.cheongpyeong.org/index.asp> or email the International office at treeofblessing@gmail.com.

Preparation of the body and casket

- The casket should be sanctified with Holy Salt before the body is dressed and placed in it.
- Blessed members are prayerfully bathed and dressed in a Holy Robe, white gloves, white underclothes, and white socks or stockings.

In the era of Cheon Il Guk, we need to appreciate the incalculable value of our members and the historical sacred path we have walked. For example, could a monetary value be placed on the Holy Shroud of Turin, which is believed to be the cloth in which Joseph of Arimathea wrapped the body of Jesus? Of course not. The shroud is priceless. Imagine a museum with a handwritten letter by Jesus, a comb, an item of clothing, his carpentry tools, a hammer or chisel, or a chair that he built or even sat in? Such items would be precious beyond all price.

Similarly, shrines and museums will be built by future generations in respect and appreciation to those who lived in the age of the True Parents. Videos, photographs, memorabilia, letters, and especially the Holy Robe and Blessing Ring, which were worn for providential ceremonies (three-day ceremony, pledge with True Parents, etc.) will be held in the highest esteem.

All newly purchased garments need to be Holy Salted. It is important that the robe's belt be tied

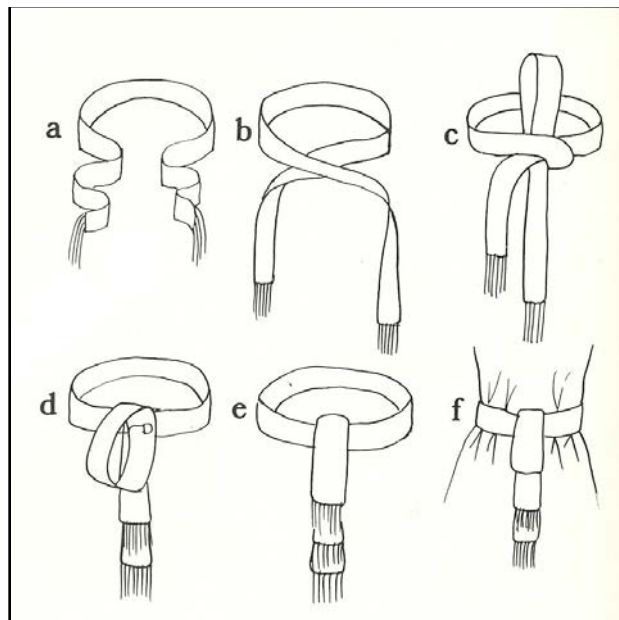
² The information about the Three Stages of Life is from the printed program of the Universal Seonghwa Ceremony held for Sun Myung Moon, September 15, 2012.

correctly.

According to *The Tradition Book*, the Blessing ring should be left on and buried; however, some members, including the local Seonghwa committee, may choose to leave this precious heirloom with their loved ones on earth. Options are: a) bequeath the ring to their family on earth, b) bury the ring with the ascended, or c) purchase a second ring so one can be buried and the other can be a sacred remembrance. White gloves should be worn when burying the ring with the ascended.

What should and should not be placed in the casket:

- Holy Handkerchief (Place only if the ascended does not have any Blessed Children who can inherit it. It is a precious proof of the Changing Blood Lineage; therefore, it is to be kept by the children)
- Divine Principle (optional)
- Special items that the person may have cherished (particularly if a child) not to be buried, but rather kept by loved ones instead of being placed in the casket.
- Second Generation are not required to wear a Holy Robe. Options are: a) purchase a Holy Robe to be buried, or b) bury in a dark suit for men or white (or light-colored) dress for women. All newly purchased garments should be sanctified with Holy Salt.
- Anything placed in the casket should be Holy Salted.



How to tie the belt of a Holy Robe.

Altar set up.
GHIHWAN CEREMONY
(“Returning to Joy”)

The Gihwan ceremony (“Returning to Joy”) is a memorial service, the farewell greetings that the immediate family, trinity members, spiritual children, spiritual parents and friends share with the elevated spirit. This means that at some time during the interim between ascension and the Seonghwa, the family and friends visit wherever the body is and offer their prayers and farewell greetings. Our attitude should be one of sincerity and respect. The efforts and dedication of his or her past life on earth should be remembered.

Location. This may take place at the hospital or the body and casket may be brought to the person’s home (or another person’s home or the church center) or a funeral home. Family, relatives and members of the community may pray, sing, offer testimonies and say their farewells.

Today it is often not possible to have the body brought to the home or anywhere other than the mortuary. If the individual has specified his or her desires in this matter, those desires are to be carried out. Otherwise, the spouse of the ascending spirit (or parents if the ascending spirit is a



Blessed child) decide where the Gihwan ceremony is to be held. If it is held in a central location, Holy Salt the room where the Gihwan ceremony takes place.

The casket may be open or closed during the Gihwan ceremony, according to the family's wishes.

Prayer vigil

An important tradition that takes place in the interim between ascension and the Seonghwa is a prayer vigil. Traditionally, an around-the-clock prayer vigil begins as soon after the ascension as possible and continues until the Seonghwa begins. Variations may include prayers from midnight until 4 a.m. and memorial services in the home or the home of a friend from 8 to 10 p.m.

Heart and love bring family and friends together including prayers for the person that passed and testimonies.

When no one is praying, Holy Songs or favorite music may be playing.

Instead of Hoondokhae, if people knew the person well, they could share uplifting stories and accomplishments of their life.

The prayer vigil continues until the Seonghwa Ceremony. It is also good to have some pictures of the person's life: a photo album or other display.

Suggested prayer vigil check list:

- Contact the family where and when to have it
- Clean and Holy Salt the room
- Set up the altar with a small table with a white cloth on it, or Unification or FFWPU flag
- Place on the table an 8" x 10" picture in a nice frame with a white bow and a ribbon.
- On the altar: Cheon Il Guk candle and candle holder, Holy Salt, a small bowl with white sand and sticks of incense, and matches
- Fresh flowers on the floor in front of the table or on the table if there is enough space
- Picture of True Parents (Photo of True Parents is only for prayer vigil, not the Seonghwa service.
- Large white sheet may be laid out on the floor in front of the table during the vigil
- CD player with Holy Songs playing can be placed somewhere in the room
- Coordinate the people for each time slot (1 – 2 hours)
- If many people are willing to pray, one-hour slots are possible to fill; however, if not enough people or there will be a long time before the Seonghwa Ceremony, then two-hour slots are more practical

Suggested general format:

- Greeting with a half bow
- Offer incense
- Holy Songs
- Representative Prayer
- Individual Prayer

- Hoondokhae
- Closing Song

SEONGHWA CEREMONY **(“Heavenly Harmony”)**

Location

The Seonghwa Ceremony may be held at a church center; regional or national headquarters, depending on the realm of the ascending individual’s life mission or work; someone’s home or a funeral parlor. Visit the place chosen for the Seonghwa as much in advance of the ceremony as possible. Find out what support services are available from the mortuary or church: sound system, lighting, easels, parking. Assign someone as greeter to welcome the guests as they enter the building, guide them to sign the registration book and leave a donation and give them a program. Assign an usher to escort them to their seat. Family and relatives should be in the front row.

Ceremony time

The time of the ceremony is arranged to accommodate the schedules of the immediate family, the funeral home, and the cemetery.

Dress code

For members of the immediate family and those who have an official role (officiator, pallbearers, picture carrier): Women should wear white or light-colored clothes and red flower corsages. Men should wear dark blue suits with a white shirt and white tie and boutonnieres of white flowers. Pallbearers wear white gloves while carrying the coffin.

Preparation for the ceremony

Holy Salt the room where the Seonghwa ceremony takes place prior to the casket being moved into it. If the Ghihwan was in the same room, it is not necessary to Holy Salt again.

Altar (in front of the casket), including the following items:

- New white or light-colored cloth to cover altar
- Framed picture of individual, in wood frame 8 x 10” or larger
- Pink or white ribbon for picture

The room should be well lit.

Flower arrangements are placed around the casket and altar.

Single flowers for the flower offering during the Seonghwa. (The same single flowers may be used for the flower offering at the Wonjeon.)

Banner. The banner or sign displayed at the front of the room should say something like: “Seonghwa Ceremony of [name of person] [date].”

The advantages of using a banner are that it is easy to fold and cherish as an historical keepsake. The disadvantage is that it can be hard to hang at the Seonghwa site. It is important to visit the site ahead of time to see how the banner could be hung and then to bring the right materials to do so on the day of the ceremony. The advantage of using a sign is that it is often cheaper and doesn't have to be hung, but an easel will be needed or other kind of support to display it. When you visit the Seonghwa site, think of where to display the sign (behind the coffin or next to it) and obtain the appropriate size and type of easel. The disadvantage of a sign is it is often fragile and bulky and therefore hard to store. Some copy centers can make a sign on large, good-quality paper that can be mounted on a stiff background such as foam board. Then, depending on how the sign was mounted, it could be removed, rolled and easily stored.

Family Federation or Unification Church flag is placed across the casket.

Guest book. This can be the same guest book used for the Gwihwan ceremony. The member's family keeps this as a remembrance.

Bowl of Holy Salt at entrance.

Programs: The program usually lists the order of service and those participating and may include copies of the songs as an insert. A biography of the individual is often read during the ceremony and a copy could also be included as an insert, if desired.

Arrange for someone to play music for the hymns and for someone to do a musical offering.

Podium. The funeral home will have a podium available for the officiator to use.

The Seonghwa ceremony and the Wonjeon ceremony may be videotaped and given to the immediate family. If no videotaping is done, then a photographer should be arranged. In addition to serving as family mementos, photos of the ceremony can be used for publication. The individuals operating the cameras should be sensitive to the situation.

No picture of True Parents or True Family should be used in any part of the ceremony.

Service leader (officiator). One elder Blessed member may be selected by the family to lead the service. It is not appropriate for the spouse to do so.

Songs. Begin the ceremony with songs. These include the Cheon Il Guk Anthem and Holy Songs, or other songs appreciated by the ascending individual. Before the ceremony begins, play music softly in the background.

Prayer, biography, and testimony. A representative prayer is offered by the officiator or someone chosen by the family. Then a short biography of the ascending member and testimonies are shared.

Sermon. The ascending individual's church leader is introduced by the officiator and delivers a sermon. Of course, if it is the family's wish, someone other than a church leader can give the

address.

There are different levels of the Seonghwa ceremony according to the level of the ascended's mission:

- Universal
- World
- National
- Regional
- State
- Church

A Universal Seonghwa Ceremony was held for True Father. A World Seonghwa Ceremony was held for the True Children: Heung Jin Nim, Young Jin Nim and Hyo Jin Nim. National Level ceremonies were held for Jin Joo Byrne (1984-2002), David S. C. Kim, founding president of UTS (1915-2011) and for Eric Holt, HSA National Treasurer (1952-2013).

Flower offering. Either one by one or in small groups (depending on the number of people involved), those attending the Seonghwa should:

- Express a gesture of respect. Facing altar/casket, offer one full (or half) bow.
- Place a flower on the chest of the ascending individual, or on top of the casket.
- Offer another full or half bow and return to their seats.

If there are too many people, representatives may be chosen. These representatives should be announced by the officiator, making sure to have them come forward in a manner consistent with heavenly hierarchy. This is the general order:

- Members of the immediate family (they are first so they may receive condolences)
- Pastors and community leaders
- Elder Blessed couples (in order of Blessing group)
- Other friends and members

A closing hymn or musical offering usually follows the flower offering.

Benediction. A closing prayer is offered to end the Seonghwa.

Announce procession guidelines. The officiator or a mortuary representative can explain the mortuary's guidelines for the procession. Usually this entails the drivers turning on car headlights, and sometimes flashers as well, and following the hearse without breaking the procession (proceeding through intersections and stoplights without stopping).

Items to bring from Seonghwa ceremony to burial site.

- Individual's picture and Easel or stand to hold picture
- Flowers
 - Funeral home arranges for the flowers to be transported in the hearse or van.

- Individual flowers offered at the end of the ceremony can be brought and used at Wonjeon
- Incense and receptacle [optional]
- Matches or lighter
- Holy Salt
- Tape to secure the flag draped on the coffin
- A simple sound system, if possible.

WONJEON CEREMONY **(“Returning Home to the Palace”)**

Personnel needed.

- Pallbearers. Six to eight pallbearers are chosen prior to the Seonghwa ceremony. Wear dark suits, white ties and white gloves. Pallbearers carry the casket from the Seonghwa ceremony to the hearse and from the hearse to the Wonjeon site.

- Portrait carrier. One individual is chosen to carry the portrait of the individual from the Seonghwa ceremony to the Wonjeon site. This individual walks ahead of the casket carrying the picture from the Seonghwa to the hearse and from the hearse to the Wonjeon site. The picture should precede the casket at all times. This means that during the journey to the Wonjeon site, the person may ride in the front seat of the hearse (if allowed) holding the picture or the picture is placed in on the front seat of the hearse. Men wear the same attire as pallbearers, and women wear white or light-colored clothes and a red flower corsage.

- Holy Salter. One individual is also chosen to Holy Salt the path of the casket from the Seonghwa ceremony to the hearse and from the hearse to the Wonjeon site and the burial site itself. They should precede the hearse and Holy Salt the entire route to the Wonjeon and then around the four corners of the Wonjeon Grounds. The Holy Salter wears the same attire as the portrait carrier. This is most often the elder church leader of the area.

Procession to burial ground

After the service, the procession to the burial ground should begin. The Holy Salter goes first, followed by the picture bearer, followed by the pallbearers carrying the casket.

The hearse is followed by the vehicles carrying the immediate family. The funeral home can arrange for limos to carry the family to the Wonjeon site. When you choose a funeral home, discuss in detail what services are provided for what price. They often offer “packages” of services, as well as “a la carte” services. Make sure what you choose includes only the services you want.

After the immediate family, all others form a line of vehicles following the hearse, according to the instructions given at the end of the Seonghwa ceremony.

At the site

At the cemetery, the pallbearers carry the casket from the hearse to the burial site, preceded by the person using Holy Salt and the picture bearer. Family and friends attending the burial may either proceed after the casket or gather at graveside. A pail or bucket of soil and small shovel should be prepared.

Service

The Wonjeon ceremony can be led by the same person who conducted the Seonghwa ceremony or another person can be chosen.

The general format is:

- Holy Song
- Representative prayer
- Sermon (or Hoondokhae reading)
- Words by significant leaders and/or members of immediate family
- Lowering of the casket
- Flower and soil offerings
- Closing prayer
- Cheers of Eog-Mansei: (1) For the beloved Heavenly Parent! (2) For the victorious True Parents of Heaven, Earth and Humankind! (3) For the establishment of Cheon Il Guk! (4) (Optional) For (name of ascending individual)

Flower offering

Family and friends (everyone or representatives) place a flower on the casket.

Soil offering

Representatives of the immediate family toss a shovelful of soil on top of the casket. Other significant individuals may also do so. This recognizes that the body returns to the earth. The service ends with a closing prayer and three cheers of Eok mansei. The candles and incense are extinguished, if used.

Post-ceremony activities

The immediate family and all individuals participating in organizing and carrying out the ceremonies may want to dine together following the Wonjeon ceremony, or a reception may be organized at a convenient location.

The immediate family takes home with them the individual's picture and candle used in the ceremony. There is no special ceremony when re-entering the home after any of the above ceremonies.

After the Seonghwa Ceremony

Home Altar. The incense, candles and picture used during the Seonghwa are set up on an altar at home. The immediate family offers prayer for at least the first 40 days.

Sam Oje. The immediate family and any friends that wish to do so visit the Wonjeon to pray on the third day after the Wonjeon (day of the Wonjeon is day one). The spouse may lead the ceremony or ask someone else to do so. A food offering may be prepared in advance and placed on the grave. The family should also pray at the site on the 40th day after the Third Day

Memorial Service (counting the Third Day Memorial Service as the first day).

Annual return to the Wonjeon

According to Korean tradition, the spirit of the ascended individual returns to the Wonjeon on the anniversary of their death and sometimes on their birthday. The immediate family and any friends may return to the Wonjeon on those days to offer prayer, song, food, and share testimonies. If circumstances prevent visitations, then perform similar ceremonies at a home altar.

Disposition of the donations received at the ceremonies. These funds should be turned over to the family and used for expenses of the various ceremonies, including a donation to the church for incurred expenses.

Support Committee

The family needs support during this time and people to help organize the ceremony. An ad hoc committee may be formed that can include the pastor, community leader, and friends. A Seonghwa service director will assist the person taking primary responsibility for organizing and to provide information during the process. Other people can take responsibility for organizing the prayer vigil, handling donations, food, accommodations and logistics for out-of-town family and guests.

Casket

The price of caskets can range anywhere from \$500 to \$10,000. Obviously it is the choice of the family, but it should be understood that no casket can fully protect human remains from decomposition no matter how much is spent. By spending more, the inevitable may be delayed, but it won't be avoided indefinitely. Most caskets sold today are steel, hardwood, fiberglass or particleboard with a cloth covering. It is also possible to purchase an inexpensive casket on the Internet. You are not required to buy from the funeral home.

Marker

The member's family selects the type of marker. Information to be inscribed on it: name of individual, dates of birth and ascension, Blessing group, church logo.

If True Father bestowed a title like "Reverend" or "martyr," that should be included. The family may also request a special message from an elder Blessed couple. This can be inscribed on the marker, usually on a side.

Sample inscription for marker:

First and Last Name
2075 Blessing
Birthdate – Ascension date

Words of endearment

Sample Template for Seonghwa Program

Front Cover:

In Celebration of the Life of

(name)

Photo

“Heavenly Harmony, Ascension & Returning Home”
(Seonghwa and Wonjeon Ceremonies)

date

Family Federation for World Peace and Unification

Services and Interment at:
Fort Lincoln Cemetery
3401 Bladensburg Rd.
Brentwood, MD 20722

Inside pages

Seonghwa Ceremony for _____

day, date, year

Officiator: _____

Welcome	_____
Cheon Il Guk Anthem	“Blessing of Glory”
Invocation	_____
Musical Offering	_____
Biography	_____
Slide/Video Tribute	_____
Seonghwa Address	_____
Testimonies	_____

Family Greeting	_____
Flower Presentation	
Closing Hymn	“Song of the Garden”
Closing Prayer	_____
Three Cheers of Eog-mansei ³	_____
Close of Ceremony:	

Wonjeon Ceremony

time

Procession to burial site	
Officiator: _____	
Hymn	“Song of the Garden”
Invocation	_____
Wonjeon Address	_____
Flower Offering	All Attendees
Soil Offering	All Attendees
Benediction	_____
Three Cheers of Eog-mansei	_____

Pages 2-3 can be biography or lyrics. Holy Songs may be downloaded:
<http://www.tparents.org/Library/Unification/Topics/Hsong/hsongs.htm>

³ Three Cheers of Eog-mansei: Eok-mansei for the beloved Heavenly Parent! Eok-mansei for the victorious True Parents of Heaven, Earth and Humankind! Eok-mansei for the establishment of Cheon Il Guk! (Optional 4th cheer, Eok-mansei for (name).

Back cover:

“Seonghwa (Heavenly Harmony) Ceremony”

The ceremony is actually comparable to a wedding, when men and women get married. It's not a sorrowful occasion at all. It's like an insect coming out of its cocoon, getting rid of a shackle and becoming a new body and a new existence, a new entity. That's exactly the same kind of process.

In our way of life and tradition, spirit world and physical world are one, and by our living up to that kind of idea, we bring the two worlds together into one.

In the secular world, death signifies the end of the life. However in our world, death is like a rebirth or a new birth into another world. For this reason, we should not make those occasions gloomy or sad or feel discouraged.

If we here on earth become very mournful or gloomy, it is like pulling the person who is going up to the heavens down to the earth.

Sun Myung Moon

Therefore we are always confident and know that as long as we are at home in the body, we are away from the Lord. We live by faith, not by sight. We are confident. I say, and would prefer to be away from the body and at home with the lord. So we make it our goal to please him, whether we are at home in the body or away from it.

II Corinthian 5:6-9

CHECKLISTS

Support Needed:

One or more community members who are friends of the family should be a central point between Seonghwa Committee and the family. This helps ease the burden of many practical decisions.

Someone should:

- Help family make arrangements for mortuary, casket, burial site, death certificate, etc.
- No need to order flowers for casket spread, we use flag.
- Coordinate prayer vigil and announcements to the community
- Help provide meals, transportation, etc. for family as needed

Someone should help the family:

- Write biography and/or obituary
- Gather photo for announcements and slideshow
- Prepare slideshow with favorite music
- Prepare a youcaring.com site for donations and Facebook page if wanted.
- Design and print banner at www.staples.com 2.5 x 4 ft for Ft. Lincoln room.
- Prepare information for program and design and print it.
- Choose who will serve as officiator for Seonghwa
- Choose who will serve as officiator for Wonjeon (may be same person)
- Choose who will:
 - give testimonies at Seonghwa
 - offer invocation at Seonghwa
 - offer songs, music
 - give Seonghwa address
 - offer representative prayer at Wonjeon
 - give message or read Hoondokhae at Wonjeon

Day of Service needs - Someone to Coordinate:

- Who will bring Seonghwa kit
- Who will setup altar
- Who will serve as greeters and Ushers – Arrive early
- Who will take care of guest book and donation box (purchase or make)
- 6 people as pallbearers - after service at Ft Lincoln. If elsewhere earlier for arrival of holy body.
- One close family member to serve as picture bearer – after service procession to Wonjeon.
- Who will serve as Holy Salter – (District or other Pastor) after service procession to Wonjeon.

Coordinate a meal or reception after Wonjeon ceremony

- Purchase and gather materials
- Videotape and/or take pictures of ceremonies

Materials for the family to gather and prepare:

- The individual's Holy Robe, white gloves, white socks, white undergarments (Holy Salt any new items)
- The individual's Holy Handkerchief (place in casket at prayer time only if he/she has no Blessed Children to inherit it)
- Divine Principle book or True Parents' words (optionally place in casket)
- Framed picture of individual for service – 14" x 17" photo in matted frame for keepsake

Seonghwa Committee Kit should contain:

- Two white oblong table cloths for altar
- Tripod or stand to hold picture
- Pink or white ribbon for picture
- One or two Cheon Il Guk candles, newly multiplied and stands
- Family Federation or UC flag (place on top of casket during ceremony)
- Holy Salt in decorative dish/bowl
- White gloves (for pallbearers, officiator, Holy salt and picture bearer)
- Incense and bowl with sand
- Matches or lighter
- Tape for flag
- Holy Song CD

Flowers and other items to prepare:

- Boutonnieres - Red or pink for women. White for men. (for family and those on the program)
- Single assorted flowers for flower offering
- Flower arrangements (ordered by friends and family)
- Tape or pins to hang banner or sign
- Masking or Scotch tape to secure flag on coffin
- Donation box
- Guest book
- Video camera and camera
- Sound System if needed
- Pail/bucket of soil and small shovel should be available for soil offering

APPROXIMATE COSTS

(Prices will continue to increase, so the best cost savings is by pre-planning. Begin to talk about it now!)

In the case of Fort Lincoln Funeral Home and Fort Lincoln Cemetery, the location of our Wonjeon, their services are arranged through two offices: (1) The Funeral Home and (2) the Cemetery Office (building located nearest the entrance).⁴

- 1) The Funeral Home: \$6500 for basic full service at the funeral home, and visitation (on day of service or prior day). The funeral home will pick up the deceased at the hospital, hospice, or home. Prepare the body (bathe, dress) for viewing. This also includes a basic steel coffin, flowers, and miscellaneous expenses.
- 2) The Cemetery Office: There are two major expenses. (1) \$1700 for the opening and closing of the crypt. This refers to the graveside ceremony with a canopy set up by the plot, chairs, and lowering of the casket after the service. (2) \$2300 for the bronze marker (16” x 24” on a granite base).

Plus, the price of the crypt, which is purchased from HSA. Cost of the crypt (\$2500 for a two-person crypt or \$2000 for a single).

Summary:

(1) Traditional burial using Fort Lincoln Funeral Home and Cemetery

2500	HSA-UWC – Two-person plot (or \$2000 single). Payable to HSA-UWC in NY
6500	Fort Lincoln Funeral Home - expenses, including the casket
4000	Fort Lincoln Cemetery - services, and marker
\$13,000	GRAND TOTAL FOR TRADITIONAL BURIAL (Since the two-person plot is already purchased, then the service for the surviving spouse would be less \$2500. The marker price would also be less.)

⁴ Other area cemeteries used by members, include: Parklawn Memorial Park and Gate Of Heaven Cemetery in Montgomery County.

(2) Cremation (figures provided by Jim & Joanne Parrish) using Chambers Funeral Home for the cremation and burial of the ashes at Fort Lincoln.

1000	Cremation
445	Transfer of remains from Baltimore
200	Use of area for committal service (prayer before cremation)
275	Burial urn
58	Death certificates
\$1978	TOTAL

Fort Lincoln Funeral Home and Cemetery (Brentwood, MD)

875	Cemetery burial
110	Administrative fee
60	Burial container installation (Tent, chairs, etc.)
2500	HSA fee for burial plot. The Parrish family purchased a plot for 4 cremations.
1579	Marker - Made of stone, not with brass plate like other markers (Fram Monument Inc.)
600	Service was at New Hope Academy for no charge since Ryan was a student there. Otherwise, charge is \$600.
500	Food
\$6224	TOTAL
\$8202	GRAND TOTAL FOR CREMATION

If funeral and cemetery arrangements are made in advance (called pre-need or pre-planned), then you ensure that your final wishes are carried out, you spare your family the burden of making choices at a difficult time, and a payment plan can be arranged over time. If no prior arrangements are made and it's made at the time of death (called at-need), then full payment upfront is required.

Ways to lower the costs, include, (1) purchase the casket from the manufacturer (<http://fastcaskets.com>), and (2) purchase the marker directly from the manufacturer (<http://www.frammonument.com>)

Markers (maybe purchased through Fort Lincoln or directly from the manufacturer, Fram Monument)

Fram Monument (Contact: Niv Fishbein @ niv@frammonument.com, (301) 605-8081 in Rockville, MD, [Www.FramMonument.Com](http://www.FramMonument.Com). Price includes installation, cemetery fee, unlimited text & emblems)

\$2395 - Option A: 24x14 - bronze on granite
(installation, cemetery fee, unlimited text & emblems)



\$1495 - Option B: 28x18- granite (grey, black, red, mahogany, pink)



\$1495 - Option C
28 x 18 - granite

\$795 – Option C: 24x12 - granite (grey)



REVEREND SUN MYUNG MOON SPEAKS ON
“Understanding Life and Death”
Washington, DC - December 18, 1998

Someday I too, will die. When we are young, we don't think much about death. But we become increasingly serious about death as we grow older. This is because death is a gate through which we are inevitably destined to pass. But what happens to us after we die? Do you know why I am talking about death? I talk about death in order to teach the meaning of life. Who really knows the value of life? It is not the person who is going all out to preserve his life. The only person who really knows about life is the one who goes into the valley of death. He confirms the meaning of life as he desperately cries out to Heaven at the crossroads of life and death.

Why do people fear death? It is because they do not know the purpose for which we are born. Those who do not know why we are born do not know why we die. Therefore the first questions philosophers ask are "What is life? Why are we born?" If we think about it, we realize that when we die we are reborn into the midst of God's love. But in the human world, people cry out, "Oh no, I'm going to die! What am I to do?" They make a big fuss. Do you think that God laughs, "Ho ho ho!" when we die? Or do you think God cries out, "Oh no!" and is overwhelmed with sorrow? The truth is, He is happy. This is because the moment of the physical body's death is the moment we experience the joy of leaving the finite realm of love in order to enter the infinite realm of love. It is the moment of our second birth.

Then is God happier on the day we are born into the physical world, or at that moment we leave our physical body behind? At that moment, we are born a second time into the realm of the infinite expansion of love. We become His new children through death. Of course, God is happier at the second birth. I am telling you this because you need to know that you cannot have a relationship with God unless you are released from the fear of death.