

Summary of the Seonghwa Ceremony

Prepared by District One
Seonghwa Ministry Committee

This summary is offered as an aid to our Blessed families. Ascension to the Spirit World is part of the three stages of life that our True Parents have taught us, therefore, members should consider simple steps to prepare for our inevitable graduation for life to the Unification Spirit Sphere. Suggestions: (1) Talk to your family. (2) Prepare a will. (3) Fill out an advance directive and living will (the Five Wishes). (4) Purchase a plot at our Wonjeon at Ft. Lincoln Cemetery.

THE MEANING OF SEONGHWA: The Seonghwa ceremony is the celebration of the commencement of one's life as an exclusively spiritual being. According to the Principle, the Seonghwa ceremony is to be regarded as more beautiful, enlightening, and joyful than even the Blessing ceremony. The tradition was taught by our True Parents after the death of their son, Heung Jin Moon in 1984. When early disciple David S.C. Kim passed away in 2011, 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. Father said, "(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." (*Today's World*, Jan/Feb 1984, 33)

THREE PHASES OF THE SEONGHWA CEREMONY: The Seonghwa ceremony has three phases: Ghihwan, Seonghwa, and Wonjeon: (This info is from the printed program of True Father's Universal Seonghwa Ceremony, 9/15/12). These are offered as guidelines and may be modified by the wishes of the family.

- 1. Ghihwan ("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 death. Memorial services may be offered at the Wonjeon — 3, 21, 40, and 100 days after the ascension. When offering a prayer at the memorial service, pray that the ascended person can lead a good life in the eternal Spirit World centered on God's will.

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.

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

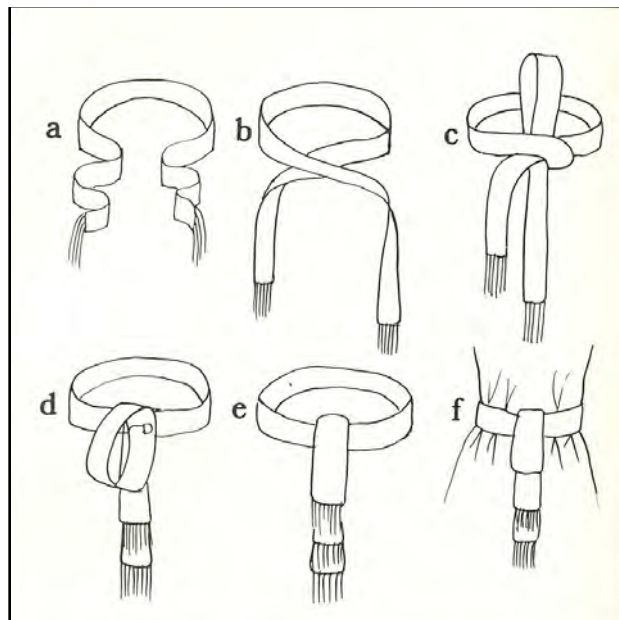
² The information about the Three Stages of Life is from the printed program of the Universal Seonghwa Ceremony held for Sun Myung Moon, September 15, 2012.

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.

Guide to Preparation and Planning

Prepared by District One
Seonghwa Ministry Committee

1. Personal Information
2. Last Will and Testament
3. Living Will
4. Burial Agreement
5. Miscellaneous

PERSONAL INFORMATION

Here is a summary of the key items you should have recorded and kept somewhere safe.

The list covers the basics, but add/edit/delete as you need based on your life. Confirm you have the items on hand, and jot down on the form below where they are located.

Remember: Let one or two people you trust know where this information can be accessed if necessary. Give a copy to the Power of Attorney listed in your will, and keep a copy of this with your other important documents (will, living will, policies and licenses, etc.)

These details belong to: _____

They were last updated on: _____

Your Basic info:

Full name: _____

Address: _____

Phone(s): _____

Email(s): _____

Birthday: _____

Social Security #: _____

Family Members contact info: Family, close friends, anyone listed in your Will and Living Will should be found here:

List: Full name, Relationship, Phone numbers, Email addresses, Home addresses, and any other relevant information

1. _____

2. _____

3. _____

4. _____

Licenses and Policies: Confirm you have/need copies, and where located:

Marriage certificate:
(certified copy):

Birth certificate:

Car insurance:

Home insurance:

Life insurance:

Banking and Business:

Bank names and contact info:

Checking account(s):

Savings account(s):

Other bank account(s):

401k(s):

Other savings/retirement funds:

Stocks:

Accounts(s) on autopay:

College savings (529 plan, etc.):

Debt (credit cards, school loans):

Mortgage:

Passwords:

Home computer username and
passwords:

Laptop username and
password:

Online banking accounts:

Cell phone password:

Email(s):

Social networking sites
(Facebook, Flickr, LinkedIn,
etc):

Online accounts (Netflix,
iTunes, Amazon, etc):

Medical and Health:

Medical Insurance: (company and
accounts):

Medications:

Existing Conditions:

Allergies:

Allergies to medications:

Primary Care Physician:

Specialist(s):

Therapist:

Pediatrician:

Other:

My medical records are located:

Other Information:

Your will may be filed with the Register of Wills for safekeeping for a one-time fee of \$5.00. An original will brought to the Register of Wills' office for safekeeping should be sealed in an envelope, with your name, address and the last four digits of your social security number clearly legible on the cover. During your lifetime, the will you deposited in the Register of Wills' office can only be released to you or a person authorized by you in writing to receive the same. You should always make sure that the person you named as Personal Representative is made aware of the location of your will.

Can A Will Be Changed ?

A will can be changed at any time before death if a person is competent. The changes should not be made by alteration to the existing will but by a document called a "codicil". The codicil must be executed with the same formalities as a will.

When Should A Will Be Changed ?

A will should be reviewed whenever a significant change in personal or financial circumstances occurs. For example, a change in marital status warrants a review of the will.

The Validity Of A Will Executed In Another State

If you have a will prepared outside of Maryland and then move into Maryland, it is valid if it is executed in accordance with the laws of the state in which it was prepared. However, if you move to another state, check with the Probate Division of your new jurisdiction to determine if your will is valid. Laws vary in different states.

Wills Are Only Effective When Administering Probate Assets

A will must be admitted to probate when a person dies owning property in his or her name alone or as tenants in common. Tenancy in common property is subject to the will of each of the owners to the extent of that owner's interest and does not pass automatically to the survivor.

Property owned by husband and wife, either jointly or as tenancy by the entirety, or property held by any other persons as joint tenants "with right of survivorship" is not subject to the provisions of the will of the first joint owner to die. Such joint property passes automatically to the surviving joint owner or owners.

What If There Is No Will ?

If there is no will, the intestate laws of the State of Maryland, which are subject to change from time to time, will determine the distribution of probate assets. Distribution is determined by the relationship of the surviving heirs of the decedent. If a spouse and minor child/children survive, the spouse receives only one-half of the probate assets and the child/children receive the other one-half.

If there are no surviving minor children but other surviving children or parents, the spouse receives the first \$15,000.00 plus one-half of the balance of the estate; the remainder passes to the decedent's children, if any, otherwise to his or her parents. If a spouse but no children or parents survive, the spouse receives the entire probate estate.

If children but no spouse survive, the children will receive everything. If no relatives (brothers, sisters, nieces, nephews, cousins, etc.) survive, the assets will be distributed to the Board of Education in the jurisdiction where the estate was administered.

**LAST WILL AND TESTAMENT
OF**

I, _____, of _____ (City), Maryland, being of sound mind and body, hereby revoke all wills and codicils heretofore made by me and declare this to be my Last Will and Testament.

**FIRST
Funeral Provisions and Debts**

I direct my Personal Representative to pay all my legally enforceable debts, expenses of my last illness and funeral expenses, including the costs of a suitable marker for my grave, and I direct that the amount to be expended shall be within the sole and absolute discretion of my Personal Representative, free of any limitation imposed by law as to amount, and without prior application to or subsequent ratification by any other Court having jurisdiction over the administration of my estate.

Further, I direct my Personal Representative to arrange for my body to be transferred to the family burial plot after my funeral where I have already made arrangements for my final resting place.

**SECOND
Identification of Children**

As used in this Will, the words "child" or children refer to any one or more, as the case may be of my present children, namely _____ born on _____, _____, born on _____, _____ born on _____, and any child that may be born to me or legally adopted by me after my execution of this Will.

**THIRD
Designation of Personal Representative**

- A. I constitute and appoint my (relationship to testator) _____ to be the Personal Representative of this Will. If she shall fail for any reason to continue or qualify as Personal Representative hereunder, I constitute and appoint my son/daughter _____ to serve as such in their place.
- B. I direct that my Personal Representative be excused from bond.
- C. The Personal Representative here in names, and any successor or alternative Personal Representative, are herein referred to in the singular and neuter gender.

FOURTH
Powers of Personal Representative

In addition to all powers, duties and discretion granted or imposed by law, my Personal Representative shall have with respect to my estate particularly the power to invest and reinvest, sell, assign, mortgage, exchange, lease, transfer or otherwise dispose of all or any part of my estate, all in her sole discretion without application to, the approval of, or ratification by, the court having jurisdiction over the administration of my estate. All authorities, rights, powers, duties and discretion conferred by my Will upon, or lodged in, my Personal Representative shall be construed to be appurtenant to the fiduciary office, and shall pass to and be exercisable by whatever person or persons may then be duly qualified and acting as the Personal Representative of my estate.

My Personal Representative, in her sole and absolute discretion, also shall have the full right, power and authority if she shall deem the same necessary or desirable, but shall be under no obligation or requirements if it otherwise shall be determined in her best judgment, (1) to make distributions of my estate in cash or in kind without the necessity of making any distribution pro rata; (2) to make such decisions as she may deem appropriate in connection with the determination of whether any alternate date or dates shall be used for estate and/or inheritance tax purposes and whether any deductions available for estate tax purposes shall be used (in whole or in part) instead of as income tax deductions, either on the last return filed on my behalf individually, or on any of the returns filed in respect of income reported by my estate; and (3) to make compensating adjustments (in whole or in part) among the interests of any or all other persons entitled to share in my estate or on account of any such decision which may increase or reduce the amount of any interest.

FIFTH
Automobile and Tools

I give, devise and bequeath my type of vehicle along with all my work tools to my son _____ . In the event that _____ predeceases me, I direct my Personal Representative to distribute the vehicle and tools and/or proceeds from sale of same to my other remaining children in as equal shares as possible.

In the event of any dispute among my beneficiaries with respect to the distribution of my automobile and tools, the decision of my Personal Representative shall be final and binding on all persons interested therein, including the decision to sell such personal property, and distribute the proceeds as part of my residuary estate.

The reasonable cost of protecting, appraising, packing, storing, shipping, cleaning, delivering, and insuring all assets disposed and in this section, including costs incurred by the issuance of letters of administration, shall be paid as an expense of administering my estate.

SIXTH
Tangible Personal Property

I give, devise and bequeath all of my other tangible personal property that has not been specifically mentioned in this Will, including but not limited to clothing, jewelry, personal effects, articles of household use and ornament, furniture, and other tangible personal property of like nature which may be owned by me, together with all policies of insurance relating thereto, equally between such of my children as survive me, to be divided between them by my Personal Representative in as nearly equal portions as may be practical, having due regard for the personal preferences of each. In the event that any of my children predecease me, that child's share shall be distributed to his or her children in equal shares, per stirpes.

In the event of any dispute among my beneficiaries with respect to the distribution of any item or items of my tangible personal property, the decision of my Personal Representative shall be final and binding on all persons interested therein, including the decision to sell such personal property, and distribute the proceeds as part of my residuary estate.

The reasonable cost of protecting, appraising, packing, storing, shipping, cleaning, delivering, and insuring all assets disposed and in this section, including costs incurred by the issuance of letters of administration, shall be paid as an expense of administering my estate.

SEVENTH
Real Property

I give, devise and bequeath my family home and residence located at _____, in the City of Baltimore, Maryland, to my daughter _____. Upon the death of my daughter _____, I give, devise and bequeath my home to _____. In the event that said beneficiaries fail to survive me, I give my real property as follows: equally between my surviving children, to be divided between them by my Personal Representative in as nearly equal portions as may be practical, having due regard for the personal preferences of each. In the event that any of my children predecease me, that child's share shall be distributed to his or her children in equal shares, per stirpes.

In the event of any dispute among my beneficiaries with respect to the distribution of my real property, the decision of my Personal Representative shall be final and binding on all persons interested therein, including the decision to sell such real property, and distribute the proceeds as part of my residuary estate.

The reasonable cost of protecting, appraising, packing, storing, shipping, cleaning, delivering, and insuring all assets disposed and in this section, including costs incurred by the issuance of letters of administration, shall be paid as an expense of administering my estate.

EIGHTH
Residuary Estate

After the payment of all expenses of administration and other charges payable from my estate, all the residues of my estate, real and personal, whether in possession, expectancy or remainder, including real estate, life insurance proceeds payable to my estate and all property over which I may have any power of appointment - - herein called my residuary estate - - I give, devise, bequeath and appoint as follows:

equally between such of my children as survive me, to be divided between them by my Personal Representative in as nearly equal portions as may be practical, having due regard for the personal references of each. In the event that any of my children predeceases me, that child's share shall be distributed to his or her children in equal shares, per stirpes.

NINTH
Payment of Taxes

All estate and inheritance taxes (including any interest and penalties hereon not caused by negligent delay) payable with respect to all property includable in my gross estate whether or not such property constitutes a part of my probate estate, shall be paid by my Personal Representative out of my residuary estate.

TENTH
Headings

The headings used herein are for convenience only and do not affect or modify the provisions of this Will.

IN WITNESS WHEREOF, I have hereunto signed my name this _____ day of _____, 20____.

Name of Testator

The foregoing instrument was signed, published and declared by _____, the testator above-named, as and for _____ Last Will and Testament, in the presence of both of us, and we, at the same time, at his request, in his presence and in the presence of each other, hereunto subscribe our names as attesting witnesses.

WITNESS:

Name

Street Address

Witness Signature (Seal)

City State Zip Code

WITNESS:

Name

Street Address

Witness Signature (Seal)

City State Zip Code

LIVING WILL

An advance health care directive, also known as living will, personal directive, advance directive, or advance decision, is a legal document in which a person specifies what actions should be taken for their health if they are no longer able to make decisions for themselves because of illness or incapacity.

A living will is one form of advance directive, leaving instructions for treatment. Another form is a specific type of power of attorney or health care proxy, in which the person authorizes someone (an agent) to make decisions on their behalf when they are incapacitated. People are often encouraged to complete both documents to provide comprehensive guidance regarding their care. Examples of combination documents include the Five Wishes and MyDirectives advance directives in the United States.

- 1) Review it: Read through it very carefully and make sure everything is clear to you. If you are confused, look it up or ask for help (or ask a lawyer).
- 2) Sign it: Sign in front of two witnesses (not your spouse, relative, or anyone listed in this document) and get it notarized.

The Five Wishes

The Five Wishes is a national (United States) advance directive created by the non-profit organization Aging with Dignity. It has been described as the “living will with a heart and soul.”

MY WISH FOR:

The Person I Want to Make Care Decisions for Me When I Can't
The Kind of Medical Treatment I Want or Don't Want
How Comfortable I Want to Be
How I Want People to Treat Me
What I Want My Loved Ones to Know

Name

Birthdate

There are many things in life that are out of our hands. This Five Wishes document gives you a way to control something very important-how you are treated if you get seriously ill. It is an easy-to-complete form that lets you say exactly what you want. Once it is filled out and properly signed it is valid under the laws of most states.

What Is Five Wishes?

Five Wishes is the first living will that talks about your personal, emotional and spiritual needs as well as your medical wishes. It lets you choose the person you want to make health care decisions for you if you are not able to make them for yourself. Five Wishes lets you say exactly how you wish to be treated if you get seriously ill. It was written with the help of The American Bar Association's Commission on Law and Aging, and the nation's leading experts in end-of-life care. It's also easy to use. All you have to do is check a box, circle a direction, or write a few sentences.

How Five Wishes Can Help You And Your Family

- It lets you talk with your family, friends and doctor about how you want to be treated if you become seriously ill.
- Your family members will not have to guess what you want. It protects them if you become seriously ill, because they won't have to make hard choices without knowing your wishes.
- You can know what your mom, dad, spouse, or friend wants. You can be there for them when they need you most. You will understand what they really want.

How Five Wishes Began

For 12 years, Jim Towey worked closely with Mother Teresa, and, for one year, he lived in a hospice she ran in Washington, DC. Inspired by this first-hand experience, Mr. Towey sought a way for patients and their families to plan ahead and to cope with serious illness. The result is Five Wishes and the response to it has been overwhelming. It has been featured on CNN and NBC's Today Show and in the pages of

Time and Money magazines. Newspapers have called Five Wishes the first "living will with a heart and soul." Today, Five Wishes is available in 26 languages and in Braille.

Who Should Use Five Wishes

Five Wishes is for anyone 18 or older married, single, parents, adult children, and friends. More than 15 million people of all ages have already used it. Because it works so well, lawyers, doctors, hospitals and hospices, faith communities, employers, and retiree groups are handing out this document.

Five Wishes States

If you live in the District of Columbia or one of the 42 states listed below, you can use Five Wishes and have the peace of mind to know that it substantially meets your state's requirements under the law:

Alaska, Arizona, Arkansas, California, Colorado, Connecticut, Delaware, Florida, Georgia, Hawaii, Idaho, Illinois, Iowa, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, Nevada, New Jersey, New Mexico, New York, North Carolina, North Dakota, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Vermont, Virginia, Washington, West Virginia, Wisconsin, Wyoming.

If your state is not one of the 42 states listed here, Five Wishes does not meet the technical requirements in the statutes of your state. So some doctors in your state may be reluctant to honor Five Wishes. However, many people from states not on this list do complete Five Wishes along with their state's legal form. They find that Five Wishes helps them express all that they want and provides a helpful guide to family members, friends, caregivers and doctors. Most doctors and health care professionals know they need to listen to your wishes no matter how you express them.

How Do I Change To Five Wishes?

You may already have a living will or a durable power of attorney for health care. If you want to use Five Wishes instead, all you need to do is fill out and sign a new Five Wishes as directed. As soon as you sign it, it takes away any advance directive you had before. To make sure the right form is used, please do the following:

- Destroy all copies of your old living will or durable power of attorney for health care. Or you can write "revoked" in large letters across the copy you have. Tell your lawyer if he or she helped prepare those old forms for you. AND
- Tell your Health Care Agent, family members, and doctor that you have filled out a new Five Wishes. Make sure they know about your new wishes.

WISH 1 The Person I Want To Make Health Care Decisions For Me When I Can't Make Them For Myself.

If I am no longer able to make my own health care decisions, this form names the person I choose to make these choices for me. This person will be my Health Care Agent (or other term that may be used in my state, such as proxy, representative, or surrogate). This person will make my health care choices if

both of these things happen:

- My attending or treating doctor finds I am no longer able to make health care choices, AND
- Another health care professional agrees that this is true.

If my state has a different way of finding that I am not able to make health care choices, then my state's way should be followed.

The Person I Choose As My Health Care Agent Is:

_____ phone _____
First Choice Name

_____ City/State/Zip
Address

If this person is not able or willing to make these choices for me, OR is divorced or legally separated from me, OR this person has died, then these people are my next choices:

_____ phone _____
Second Choice Name

_____ City/State/Zip
Address

_____ phone _____
Third Choice Name

_____ City/State/Zip
Address

Picking The Right Person To Be Your Health Care Agent

Choose someone who knows you very well, cares about you, and who can make difficult decisions. A spouse or family member may not be the best choice because they are too emotionally involved. Sometimes they are the best choice. You know best. Choose someone who is able to stand up for you so that your wishes are followed. Also, choose someone who is likely to be nearby so that they can help when you need them. Whether you choose a spouse, family member, or friend as your Health Care Agent, make sure you talk about these wishes and be sure that this person agrees to respect and follow your wishes. Your Health Care Agent should be at least 18 years or older (in Colorado, 21 years or older) and should not be:

- Your health care provider, including the owner or operator of a health or residential or community care facility serving you.
- An employee or spouse of an employee of your health care provider.

- Serving as an agent or proxy for 10 or more people unless he or she is your spouse or close relative.

I understand that my Health Care Agent can make health care decisions for me. I want my Agent to be able to do the following: (please cross out anything you don't want your Agent to do that is listed below.)

- Make choices for me about my medical care or services, like tests, medicine, or surgery. This care or service could be to find out what my health problem is, or how to treat it. It can also include care to keep me alive. If the treatment or care has already started, my Health Care Agent can keep it going or have it stopped.
- Interpret any instructions I have given in this form or given in other discussions, according to my Health Care Agent's understanding of my wishes and values.
- Consent to admission to an assisted living facility, hospital, hospice, or nursing home for me. My Health Care Agent can hire any kind of health care worker I may need to help me or take care of me. My Agent may also fire a health care worker, if needed.
- Make the decision to request, take away or not give medical treatments, including artificially provided food and water, and any other treatments to keep me alive.
- See and approve release of my medical records and personal files. If I need to sign my name to get any of these files, my Health Care Agent can sign it for me.
- Move me to another state to get the care I need or to carry out my wishes.
- Authorize or refuse to authorize any medication or procedure needed to help with pain.
- Take any legal action needed to carry out my wishes.
- Donate useable organs or tissues of mine as allowed by law.
- Apply for Medicare, Medicaid, or other programs or insurance benefits for me. My Health Care Agent can see my personal files, like bank records, to find out what is needed to fill out these forms.
- Listed below are any changes, additions, or limitations on my Health Care Agent's powers.

If I Change My Mind About Having A Health Care Agent, I Will

- Destroy all copies of this part of the Five Wishes form. OR
- Tell someone, such as my doctor or family, that I want to cancel or change my Health Care Agent. OR
- Write the word "Revoked" in large letters across the name of each agent whose authority I want to cancel. Sign my name on that page.

WISH 2

My Wish For The Kind Of Medical Treatment I Want Or Don't Want.

I believe that my life is precious and I deserve to be treated with dignity. When the time comes that I am very sick and am not able to speak for myself, I want the following wishes, and any other directions I have given to my Health Care Agent, to be respected and followed.

What You Should Keep In Mind As My Caregiver

- I do not want to be in pain. I want my doctor to give me enough medicine to relieve my pain, even if that means that I will be drowsy or sleep more than I would otherwise.
- I do not want anything done or omitted by my doctors or nurses with the intention of taking my life.
- I want to be offered food and fluids by mouth, and kept clean and warm.

What "Life-Support Treatment" Means To Me

Life-support treatment means any medical procedure, device or medication to keep me alive. Life-support treatment includes: medical devices put in me to help me breathe; food and water supplied by medical device (tube feeding); cardiopulmonary resuscitation (CPR); major surgery; blood transfusions; dialysis; antibiotics; and anything else meant to keep me alive. If I wish to limit the meaning of life-support treatment because of my religious or personal beliefs, I write this limitation in the space below. I do this to make very clear what I want and under what conditions.

In Case Of An Emergency

If you have a medical emergency and ambulance personnel arrive, they may look to see if you have a Do Not Resuscitate form or bracelet. Many states require a person to have a Do Not Resuscitate form filled out and signed by a doctor. This form lets ambulance personnel know that you don't want them to use life-support treatment when you are dying. Please check with your doctor to see if you need to have a Do Not Resuscitate form filled out.

Here is the kind of medical treatment that I want or don't want in the four situations listed below. I want my Health Care Agent, my family, my doctors and other health care providers, my friends and all others to know these directions.

Close to death:

If my doctor and another health care professional both decide that I am likely to die within a short period of time, and life-support treatment would only delay the moment of my death (Choose one of the following):

- I want to have life-support treatment.
- I do not want life-support treatment. If it has been started, I want it stopped.
- I want to have life-support treatment if my doctor believes it could help. But I want my doctor to stop giving me life-support treatment if it is not helping my health condition or symptoms.

In A Coma And Not Expected To Wake Up Or Recover:

If my doctor and another health care professional both decide that I am in a coma from which I am not expected to wake up or recover, and I have brain damage, and life-support treatment would only delay the moment of my death (Choose one of the following):

- I want to have life-support treatment.
- I do not want life-support treatment. If it has been started, I want it stopped.
- I want to have life-support treatment if my doctor believes it could help. But I want my doctor to stop giving me life-support treatment if it is not helping my health condition or symptoms.

Permanent And Severe Brain Damage And Not Expected To Recover:

If my doctor and another health care professional both decide that I have permanent and severe brain damage, (for example, I can open my eyes, but I can not speak or understand) and I am not expected to get better, and life-support treatment would only delay the moment of my death (Choose one of the following):

- I want to have life-support treatment.
- I do not want life-support treatment. If it has been started, I want it stopped.
- I want to have life-support treatment if my doctor believes it could help. But I want my doctor to stop giving me life-support treatment if it is not helping my health condition or symptoms.

In Another Condition Under Which I Do Not Wish To Be Kept Alive:

If there is another condition under which I do not wish to have life-support treatment, I describe it below. In this condition, I believe that the costs and burdens of life-support treatment are too much and not worth the benefits to me. Therefore, in this condition, I do not want life-support treatment. (For example, you may write "end-stage condition." That means that your health has gotten worse. You are not able to take care of yourself in any way, mentally or physically. Life-support treatment will not help you recover. Please leave the space blank if you have no other condition to describe.)

The next three wishes deal with my personal, spiritual and emotional wishes. They are important to me. I want to be treated with dignity near the end of my life, so I would like people to do the things written in Wishes 3, 4, and 5 when they can be done. I understand that my family, my doctors and other health care providers, my friends, and others may not be able to do these things or are not required by law to do these things. I do not expect the following wishes to place new or added legal duties on my doctors or other health care providers. I also do not expect these wishes to excuse my doctor or other health care providers from giving me the proper care asked for by law.

WISH 3

My Wish For How Comfortable I Want To Be.

(Please cross out anything that you don't agree with.)

- I do not want to be in pain. I want my doctor to give me enough medicine to relieve my pain, even if that means I will be drowsy or sleep more than I would otherwise.
- If I show signs of depression, nausea, shortness of breath, or hallucinations, I want my caregivers to do whatever they can to help me.
- I wish to have a cool moist cloth put on my head if I have a fever.
- I want my lips and mouth kept moist to stop dryness.

- I wish to have warm baths often. I wish to be kept fresh and clean at all times.
- I wish to be massaged with warm oils as often as I can be to avoid itching.
- I wish to have my favorite music played when possible until my time of death.
- I wish to have personal care like shaving, nail clipping, hair brushing, and teeth brushing, as long as they do not cause me pain or discomfort.
- I wish to have religious readings and well-loved poems read aloud when I am near death.
- I want my lips and mouth kept moist to
- I wish to know about options for hospice care to provide medical, emotional and spiritual care for me and my loved ones.

WISH 4

My Wish For How I Want People To Treat Me.

(Please cross out anything that you don't agree with.)

- I wish to have people with me when possible. I want someone to be with me when it seems that death may come at any time.
- I wish to have my hand held and to be talked to when possible, even if I don't seem to respond to the voice or touch of others.
- I wish to have others by my side praying for me when possible.
- I wish to have the members of my faith community told that I am sick and asked to pray for me and visit me.
- I wish to be cared for with kindness and cheerfulness, and not sadness.
- I wish to have pictures of my loved ones in my room, near my bed.
- If I am not able to control my bowel or bladder functions, I wish for my clothes and bed linens to be kept clean, and for them to be changed as soon as they can be if they have been soiled.
- I want to die in my home, if that can be done.

WISH 5

My Wish For What I Want My Loved Ones To Know.

(Please cross out anything that you don't agree with.)

- I wish to have my family and friends know that I love them.
- I wish to be forgiven for the times I have hurt my family, friends, and others.
- I wish to have my family, friends and others know that I forgive them for when they may have hurt me in my life.
- I wish for my family and friends to know that I do not fear death itself. I think it is not the end, but a new beginning for me.
- I wish for all of my family members to make peace with each other before my death, if they can.
- I wish for my family and friends to think about what I was like before I became seriously ill. I want them to remember me in this way after my death.
- I wish for my family and friends and caregivers to respect my wishes even if they don't agree with them.
- I wish for my family and friends to look at my dying as a time of personal growth for everyone, including me. This will help me live a meaningful life in my final days.

- I wish for my family and friends to get counseling if they have trouble with my death. I want memories of my life to give them joy and not sorrow.
- After my death, I would like my body to be (mark or circle one): buried or cremated.
- My body or remains should be put in the following location: Fort Lincoln Funeral Home and Cemetery, 3401 Bladensburg Road, Brentwood, MD 20722.
- The following person knows my funeral wishes:

If anyone asks how I want to be remembered, please say the following about me:

If there is to be a memorial service for me, I wish for this service to include the following (list music, songs, readings or other specific requests that you have):

(Please use the space below for any other wishes. For example, you may want to donate any or all parts of your body when you die. You may also wish to designate a charity to receive memorial contributions. Please attach a separate sheet of paper if you need more space.)

Signing The Five Wishes Form

Please make sure you sign your Five Wishes form in the presence of the two witnesses.

I, (name), ask that my family, my doctors, and other health care providers, my friends, and all others, follow my wishes as communicated by my Health Care Agent (if I have one and he or she is available), or as otherwise expressed in this form. This form becomes valid when I am unable to make decisions or speak for myself. If any part of this form cannot be legally followed, I ask that all other parts of this form be followed. I also revoke any health care advance directives I have made before.

Signature: _____ Social Security: _____

Address: _____

Phone: _____ Date: _____

Witness Statement - (2 witnesses needed):

I, the witness, declare that the person who signed or acknowledged this form (hereafter "person") is personally known to me, that he/she signed or acknowledged this [Health Care Agent and/or Living Will form(s)] in my presence, and that he/she appears to be of sound mind and under no duress, fraud, or undue influence.

I also declare that I am over 18 years of age and am NOT:

- The individual appointed as (agent/proxy/ surrogate/patient advocate/representative) by this document or his/her successor,
- The person's health care provider, including owner or operator of a health, long-term care, or other residential or community care facility serving the person,
- An employee of the person's health care provider,
- Financially responsible for the person's health care,
- An employee of a life or health insurance provider for the person,
- Related to the person by blood, marriage, or adoption, and,
- To the best of my knowledge, a creditor of the person or entitled to any part of his/her estate under a will or codicil, by operation of law.

(Some states may have fewer rules about who may be a witness. Unless you know your state's rules, please follow the above.)

Signature of Witness #1

Signature of Witness #2

Printed Name of Witness

Printed Name of Witness

Address

Address

Phone

Phone

Notarization - Only required for residents of Missouri, North Carolina, South Carolina and West Virginia

- If you live in Missouri, only your signature should be notarized.
- If you live in North Carolina, South Carolina or West Virginia, you should have your signature, and the signatures of your witnesses, notarized.

STATE OF _____ COUNTY OF _____

On this ____ day of _____, 20__, the said _____, and _____, known to me (or satisfactorily proven) to be the person named in the foregoing instrument and witnesses, respectively, personally appeared before me, a Notary Public, within and for the State and County aforesaid, and acknowledged that they freely and voluntarily executed the same for the purposes stated therein.

My Commission Expires:

Notary Public

What To Do After You Complete Five Wishes

- Make sure you sign and witness the form just the way it says in the directions. Then your Five Wishes will be legal and valid.
- Talk about your wishes with your health care agent, family members and others who care about you. Give them copies of your completed Five Wishes.
- Keep the original copy you signed in a special place in your home. Do NOT put it in a safe deposit box. Keep it nearby so that someone can find it when you need it.
- Fill out the wallet card below. Carry it with you. That way people will know where you keep your Five Wishes.
- Talk to your doctor during your next office visit. Give your doctor a copy of your Five Wishes. Make sure it is put in your medical record. Be sure your doctor understands your wishes and is willing to follow them. Ask him or her to tell other doctors who treat you to honor them.
- If you are admitted to a hospital or nursing home, take a copy of your Five Wishes with you. Ask that it be put in your medical record.
- I have given the following people copies of my completed Five Wishes:

Residents of WISCONSIN must attach the WISCONSIN notice statement to Five Wishes. More information and the notice statement are available at www.agingwithdignity.org or 1-888-594-7437. Residents of Institutions In CALIFORNIA, CONNECTICUT, DELAWARE, GEORGIA, NEW YORK, NORTH DAKOTA, SOUTH CAROLINA, and VERMONT Must Follow Special Witnessing Rules.

If you live in certain institutions (a nursing home, other licensed long term care facility, a home for the mentally retarded or developmentally disabled, or a mental health institution) in one of the states listed above, you may have to follow special "witnessing requirements" for your Five Wishes to be valid. For further information, please contact a social worker or patient advocate at your institution.

Five Wishes is meant to help you plan for the future. It is not meant to give you legal advice. It does not try to answer all questions about anything that could come up. Every person is different, and every situation is different. Laws change from time to time. If you have a specific question or problem, talk to a medical or legal professional for advice.

My primary care physician is:

Name

Address	City/State/Zip	Phone	Email
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My document is located:

UNIFICATION CHURCH BURIAL RIGHTS AGREEMENT

This Agreement is made between HSA-UWC and

Name: _____

Address: _____

E-mail: _____

Phone: _____

The Seller agrees to sell and the Purchaser(s) agrees to buy, subject to the terms and conditions set out below, the following burial rights for the burial of human remains only and not for speculation, described as lawn crypt burial rights with accompanying rights and obligations as may be agreed upon between Seller and Fort Lincoln Cemetery.

Purchaser(s) agrees to pay (check one)

\$2000 for a Single Crypt Site

\$2500 for a Double Crypt Site

For a plot in the Unification Church section (between the Historic Garden Mausoleum and the Garden of Grace) at Fort Lincoln Cemetery, 3401 Bladensburg Road, Brentwood, MD 20722

Payment Options: Check _____ Credit Card _____ (use CC authorization form)

Whereas this cemetery section is reserved for burial of members of the Unification Church, it is agreed that no purchase or transfer will be effective without prior written authorization by the Unification Church.

In the event that Purchaser(s) desires to relinquish the above rights and seek reimbursement of monies paid, such may be done at the discretion of the local Unification Church who will assume responsibility for reimbursement and/or resale. If granted, monies reimbursed will not exceed monies paid. The obligations of this Agreement shall take precedence over any provision in any other agreement between the parties in conflict with this Agreement.

(Purchaser's Signature)

(HSA-UWC HQ Administrator's Signature)

Printed Name

Printed Name

Date: _____

Date: _____

Contacts: Rev. Randy Francis (rfrancis@unification.org), Rev. Greg Carter (gcarter@unification.org), Dr. William Selig (wmselig@gmail.com) in Washington, DC, and treasurer, Mrs. Shizuko Iwaya (siwaya@unification.org) at HSA-UWC National Headquarters, 4 West 43rd St. New York, NY 10036.

CREDIT CARD AUTHORIZATION FORM

National Wonjeon Shrine
HSA-UWC of America

I, _____ hereby authorize HSA-UWC to charge to the indicated
(Your Name Here) credit card for donation purposes.

Purpose of Donation or Payment: _____

Card Type: Visa _____ MasterCard _____ Amex _____

Card Number: _____

Expiration Date of Card: _____ Sec Code: _____

Billing Address (Street): _____

City: _____ State: _____ Zip: _____

Phone Number: _____

Amount Authorized: _____ Please include a 3% bank processing fee.

I, the undersigned, am the authorized cardholder for the credit card indicated above, and my signature below authorizes the charges to be billed to my credit card for the current billing cycle.

Signature

Date

Please retain a copy for your records.

Contacts: Rev. Randy Francis (rfrancis@unification.org), Rev. Greg Carter (gcarter@unification.org), Dr. William Selig (wmselig@gmail.com) in Washington, DC, and treasurer, Mrs. Shizuko Iwaya (siwaya@unification.org) at HSA-UWC National Headquarters, 4 West 43rd St. New York, NY 10036.

Miscellaneous

- Father said to write your testimony. Leave behind your legacy of a first person account living in the Age of the LSA.
- Organize your photographs (digitize and label them) and historic memorabilia.
- Remember the Four Things that Matter Most: Please forgive me. I forgive you. Thank you. I love you.
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