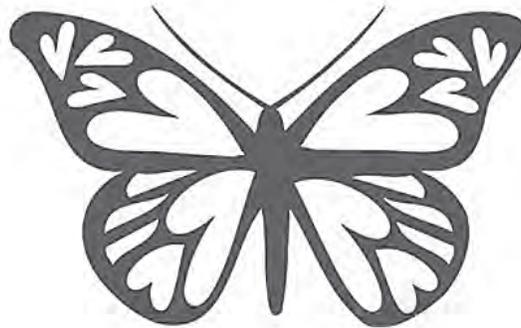


A Guide to the Seonghwa Ceremony

Prepared by the District One Seonghwa Ministry Committee



Introduction

According to our faith tradition, a person's life goes through three stages. The first stage is the nine months spent in the mother's womb. The second stage is the 100 years in the physical world and the third stage is eternal life in the spirit world. Since we know that ascension into the spirit world is inevitable, it would be natural to take simple steps to prepare.

Dealing with the end of physical life, or the process of ascension to the Spiritual World, follows from the understanding that reality has two dimensions: physical and spiritual. The Heavenly Parent created men and women as microcosms of both the physical and the spiritual worlds. Ascension to the Spirit World is a normal part of each person's eternal life. In the Creator's ideal, graduation to the Spirit World is a momentous event, awakening new joy and gratitude. In Unification tradition, the greatest consideration and respect is thus accorded the ascended.

Both the practical and ritual aspects of Seonghwa Ceremonies are supervised in Unificationist communities by a Seonghwa Committee, composed of volunteers who aid the bereaved, ensuring that appropriate practices are followed. When a member of a community passes, it is the community's responsibility to lovingly assist that person's family in carrying out a Seonghwa as a sincere act of devotion and respect. The Seonghwa Committee is prepared to assist families in making arrangements with a funeral home and to offer advice and assistance to them concerning all traditional practices and rituals.

The time of ascension can be emotionally and spiritually challenging for families and friends, and it is hoped that this manual will lessen the stress, giving families reassurance that they are doing all the essential things needed 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 Spirit World and the meaning of the Seonghwa, then we should plan for it joyfully and openly.

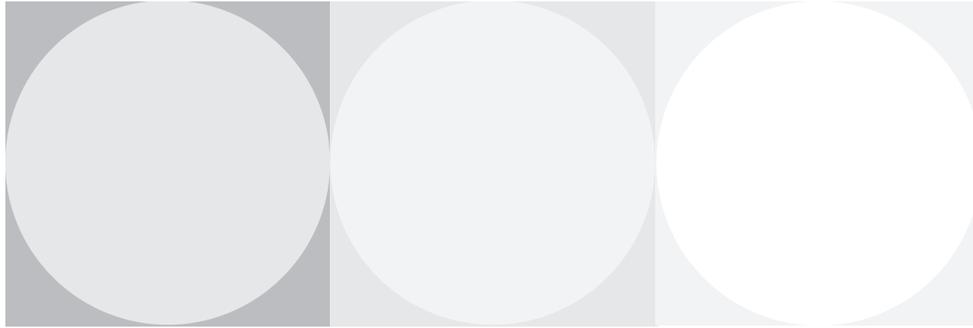
The following information is a combination of the ceremony described in *The Tradition, Book One*, published more than 30 years ago, and oral tradition from the True Parents and elder Blessed Couples. It provides checklists and advice on planning the services and supporting the family.

The guide is also offered as an aid to Blessed families and individuals seeking to accomplish preparatory steps for their ascension to the Spirit World. This material also provides a framework and tools for a course of action that accomplishes the following:

- 1) Talking with your family about your desires for your own ascension and the attendant ceremonies.
- 2) Preparing your Will.
- 3) Filling out an Advance Directive and a Living Will (see *The Five Wishes*, p58)
- 4) Purchasing a plot at the National Wonjeon Site at Ft. Lincoln Cemetery.

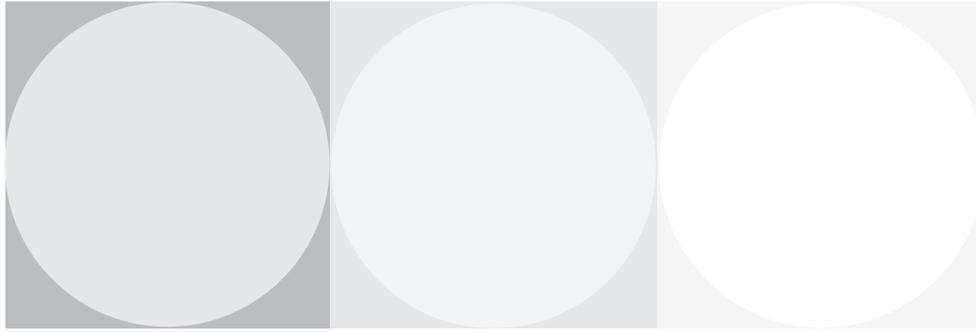
In conclusion, this guide does not claim to be the final word on the Seonghwa tradition. In talking to various people who have extensive experience with Seonghwahas, we found that there were variations in what was believed to be *essential* vs. *recommended* aspects and Unificationist vs. Oriental tradition, as well as the practical and feasible. Please know that the most important element of a Seonghwa is *attitude*: showing love, honor, and respect for the ascended person and aiding in a joyful release for that individual to begin his or her life as an exclusively spiritual being.

— *The District One Seonghwa Ministry Committee: Rev. Ernest Patton, Rev. Andrew Love, Rev. Werner Seubert, Rev. Gregg Jones, Rev. Greg Carter, Rev. Randall Francis and Dr. William Selig*



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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 True Parents, the Seonghwa ceremony is to be regarded as a more beautiful, enlightening, and joyful event than even the Blessing Ceremony.

This tradition was taught by the True Parents after the passing of their son, Heung Jin Moon in 1984.

At the ascension ceremony held at Belvedere on January 7, 1984, True Father said, "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." (*Today's World, Jan/Feb 1984*)

Shortly before early disciple David S.C. Kim passed away in 2011, True Father modified the *Seunghwa* ceremony and referred to it as the *Seonghwa* ceremony. The meaning was clarified to mean not merely ascension and change, but to mean **Heavenly** harmony, like the evaporation of water—it is still water, but in a different form.

“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.”

— Sun Myung Moon

Outline of the Four Phases of the Seonghwa Ceremony

The Seonghwa Ceremony has four phases : *Ipjeon*, *Ghihwan*, *Seonghwa*, and *Wonjeon*. The following points are offered as guidelines and may be modified according to the wishes of the Blessed Family.

1. *Ipjeon* (“Placing the Body in the Casket”) is a very personal, final service to the ascended loved one. In the Unification tradition, the ceremony of washing, dressing and placing the body in the casket is an act of respect that allows the loved one to transition to the spirit world with the utmost honor and dignity.
2. *Ghihwan* (“Returning to Joy”) is the farewell that the immediate family shares with the ascended spirit, inviting the person in transition to move forward with joy, happiness and gratitude. This ceremony may take place in the home, hospital, hospice, or funeral home.
3. *Seonghwa* (“Heavenly Harmony”) is 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 ascending loved one and may be considered a passport to the Unification Sphere of the Spirit World. (This reference was conveyed by Dr. Sang Hun Lee and reported in “St. Augustine’s Confessions from the Spirit World,” May 2000.)
4. *Wonjeon* (“Returning Home to the Palace”) is the ceremony held at the loved one’s burial site. The Wonjeon Ceremony is the interment ceremony, returning the body to its place of origin. Wonjeon can be defined as returning the physical body to its home, the earth.

These four phases of the Seonghwa take place over the course of three, five or seven days (an odd number of days). Traditionally, considering the day of physical death as Day 1, memorial services may then be offered at the Wonjeon 3, 21, 40, and 100 days after the ascension.

Regarding Organ Donation

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 replied: "It is good but with conditions." Dr. Chang Shik Yang related that Mother Moon definitely approves of organ donation and considers it a sacrificial act and an example of living for the sake of others. She 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 organ recipient should be made aware of this information before the organ is transferred. However, in the case of an emergency decision, Mother has conveyed that 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 Book* (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 actually a necessity in Korea and Japan. What is most important at the Seonghwa ceremony — whether the loved one's physical remains are intact or cremated — is the heart and motivation of the participants. If the ceremony is done with a spirit of love, understanding, compassion and dignity, then it will naturally be received by our Heavenly Parent.

The Cheongpyeong Heaven and Earth Training Center conveyed the following instructions 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 for passing to Cheongpyeong 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 person to complete both the Ancestor Liberation and Blessing Ceremony.

Daemonim has pledged to protect and comfort the person throughout their 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 decisions. The Principled way is to comfort the heart with compassion and selfless love.

Regarding Ancestor Liberation

True Parents have called on all Blessed families to assist in making 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.*

OVERVIEW THE SEONGHWA CEREMONY AT A GLANCE

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 to our eternal life in the spirit world. Suggestions: (1) Talk to your spouse and your family about your wishes and plans. (2) Prepare a will. (3) Fill out an advance directive and living will (the Five Wishes). (4) Purchase a plot at our Wonjeon at Fort Lincoln Cemetery in Washington, DC, or in your locale.

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.

As hospitalization or hospice is needed: Contact your local FFWPU Pastor and friends to start a prayer chain or other condition. Lighting of the Holy Candle and simple home gatherings are encouraged. Begin to prepare announcements and a care team for spouse and children of the family.

At the time of passing: Ideally, prayer can be offered as the person takes their last earthly breaths. Hospital and hospice staff will allow you to spend as much time as needed at the bedside. Someone on your care team should begin to inform the pastor and all members to start the Seonghwa Prayer vigil from this time, if possible, until the morning of the Seonghwa Ceremony.

Four phases of the Seonghwa Ceremony: The Seonghwa ceremony has four phases: Ipjeon, Gihwan, 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. Ipjeon ("Placing the body in the casket"). The ceremony to wash, dress, and place the body in the casket. It is an act of respect that supports the person's transition to the spirit world with the utmost honor and dignity.

2. 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 by removing and releasing any grudge or "han" that may have been held by and between close family members or others. This ceremony takes place the morning of the Seonghwa and is conducted at the casket side with the local or designated pastor, as part of the family viewing.

3. Seonghwa ("Heavenly harmony"). The service held with family, friends, and community. The ceremony usually takes place three, five or seven days after the person ascends. It is the final farewell ceremony for the departing spirit. If cremation is chosen, then it is suggested that the Seonghwa Ceremony be held before the cremation.

4. 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.

When offering a prayer at the memorial service, pray that the ascended person can lead a purposeful life in the eternal Spirit World centered on God's will.

The Prayer Vigil

An important activity that traditionally takes place in the interim between ascension and the Seonghwa Ceremony itself is an around-the-clock prayer vigil for the departed loved one. The vigil should begin as soon after the ascension (physical passing) as possible and continue until the Seonghwa Ceremony begins.

There can be variations on the 24 hour schedule. For example, prayers might be offered from midnight until 4 a.m. , an evening memorial service in the family's home (or other chosen location) from 8 p.m. to 10 p.m., or the family may decide if it is one night or more, until the Seonghwa Ceremony begins.

If there are periods during the vigil when no one is praying, or praying before the altar in the room, Holy Songs or other favorite music may be played in the room instead.

If more than one person is present for the prayer vigil at any one time period, testimonies and remembrance of the ascended person may be offered instead of or in addition to an offered reading (Hoondokhae or other appropriate scripture or words).

Suggested Prayer Vigil check list: Actions and items

- Contact the family to determine where to hold the vigil
- Coordinate those people who will offer prayer for each shift of time. 1- 2 hours per shift is suggested. If many people are willing to pray, one-hour time slots are possible to fill the schedule. However, if *fewer* people are available, or if there will be a longer than normal time (beyond three days) before the Seonghwa Ceremony, then two-hour time slots are more practical.
- Clean the room to be used and sanctify with Holy Salt
- Set up the altar in the room, using a small table. Cover it with a white cloth. Include a Unification Church or FFWPU flag. (See Appendix F)
- Place an 8"x10" framed picture of the loved one on the altar table. Place a white ribbon and white bow around the frame.
- Also on the altar: A Cheon Il Guk candle in a candle holder, Holy Salt, sticks of incense, a small bowl with white sand to hold the lit incense stick(s), a box of matches

- Fresh flowers in a vase can be placed on the floor in front of the altar table or on the table itself, if there is enough space
- A framed picture of True Parents *This picture of True Parents is appropriate for the prayer vigil only and should not be used as part of the Seonghwa service.*
- A large white sheet, which may be laid out on the floor in front of the altar table for the duration of the prayer vigil
- A CD player playing Holy Songs or other music appropriate to the spirit of the occasion can be located somewhere in the room. Consider that the person(s) praying may want to adjust the volume during his or her prayer time.
- A silent clock in the room to keep track of the time is also appropriate
- It is also recommended that some photographs from the ascended person's life be available for viewing in a photo album or other display in the vigil room.

Note: Prayers for the prayer vigil can also be offered from locations other than the room chosen for the altar if it is not possible for some volunteers to be physically present at the actual altar location. Such exceptions should be arranged by the person(s) responsible for coordinating the prayer volunteers.

Suggested Prayer Vigil format

- A. To begin, light the Cheon Il Guk candle (it remains lit throughout the vigil)
- B. Greet True Parents and the departed loved one with a half bow (those present facing in the direction of the altar table)
- C. Light and offer a stick of incense to begin the prayer period
- D. Sing a Holy Song or songs
- E. Offer a representative prayer
- F. Offer a period of individual prayer (aloud or silently)
- G. Offer a reading (hoondokhae or other appropriate scripture or words)
- H. Close the prayer period by singing a Holy Song

Note: For volunteers it is always paramount to support and serve the family of the departed loved one. Sensitivity to the family members' needs and condition is most important. Friends and volunteers can best help carry out the traditional program when in prayerful coordination with the family, recognizing their authority yet offering them options which can relieve them of the pressures and duties of playing host or overseeing and coordinating the details of the various ceremonies and events.

OVERVIEW PRAYER VIGIL SUPPORT TEAM ROSTER

Prayer shift coordinator(s):

Name: _____ Phone : _____ email: _____

Officiator(s):

Name: _____ Phone: _____ email: _____

Name: _____ Phone: _____ email: _____

Greeters:

Name: _____ Phone: _____ email: _____

Name: _____ Phone: _____ email: _____

Room Preparation:

Name: _____ Phone: _____ email: _____

Music/Refreshments (if desired)

Name: _____ Phone: _____ email: _____

Name: _____ Phone: _____ email: _____

Community Support: Immediately after the passing of a member of the community, or even prior to it in the case of a terminal illness's final stage, an ad hoc committee may be formed that can include the pastor, community leaders, and friends to offer support to the ascended person's family.

Other people can be of great help by taking responsibility for organizing the prayer vigil, handling donations, the reception (venue and food), accommodations and logistics for out-of-town family and guests and, importantly, cleanup after the Prayer Vigils, Seonghwa, Wonjeon and Reception events, all in coordination with the designated person.

These persons can offer their services in carrying out the many responsibilities required. An experienced person from the church community should offer to assist the person or persons *the family designates as the one to take primary responsibility* for organizing and to provide information and advice during the process.

Many hands make light work.

OVERVIEW IPJEON CEREMONY SUPPORT TEAM ROSTER

Assisting:

Name: _____ Phone: _____ email: _____

Items to bring: Use newly purchased items for this activity. Please remember to sanctify all items with Holy Salt before using them in preparing the ascended person's body.

- Holy Salt wash cloths towels Holy Robe with belt white undergarments white gloves Holy candle bowl
 white socks /stockings latex free gloves 2 white sheets spring water 1-2 oz rubbing alcohol

GHIHWAN CEREMONY SUPPORT TEAM ROSTER

Service coordinator:

Name: _____ Phone: _____ email: _____

Testimonies:

Name: _____ Phone: _____ email: _____

Name: _____ Phone: _____ email: _____

Name: _____ Phone: _____ email: _____

Holy Songs and Prayer:

Name: _____ Phone: _____ email: _____

Name: _____ Phone: _____ email: _____

Assisting:

Name: _____ Phone: _____ email: _____



1. The Ipjeon Ceremony (Placing the body in the casket)

This ceremony is a very personal, final service to the ascended loved one. In the Unification tradition, the ceremony of washing, dressing and placing the body in the casket is an act of respect that allows the loved one to transition to the spirit world with the utmost honor and dignity.

A two-hour time period should be allotted for the Ipjeon Ceremony. A typical schedule might be to perform the ceremony in the morning one day before the Seonghwa Ceremony, from 10 am to noon, for example. This would allow for a viewing during the day and prayers in the evening.

Persons needed for the Ipjeon Ceremony:

Usually four to six people are needed for the Ipjeon ceremony. Any additional persons wanting to attend may wait in the parlor until the dressing task is completed.

Playing Holy Songs during the ceremony helps maintain an uplifting spiritual atmosphere.

Items needed:

The loved one's clothing: newly purchased underwear and socks, Holy Robe or a favorite or new suit of clothing, white gloves.

The photo on a stand, the same one which will be used in the Seonghwa Ceremony. This picture will also help as a reference for makeup preparation.

Holy Salt, Holy Candle, matches, candle stand to be placed on a small table in the room.

Bottle (1-2oz) of rubbing alcohol, spring water, bowl and 1-2 washcloths.

Request the funeral home to provide **two extra sheets** and **latex-free gloves**.

A qualified funeral home staff member should be available to assist if needed.

Outline of the Ipjeon Ceremony:

The purpose of the ceremony is to provide comfort for the departing spirit and respectful care for the body. The family may decide that only women care for the females and only men care for the males. This is a decision of the family and those present.

After everyone gathers in the funeral home's preparation room where the loved

one's body is lying on a stainless steel table, spread the extra white sheets on the floor and lay out the loved one's clothing in the reverse order of putting them on.

Place the outer garments on the bottom, then underwear and socks just as they would be placed on the body.

Room preparation and prayer

The funeral home may have placed the body in a plastic bag. In this case, the funeral director will guide on how to open the bag and then proceed with the ceremonial washing.

After lighting the Cheon Il Guk Holy Candle, all items being used need to be Holy Salted, particularly the casket.

Then Holy Salt the room: Stand in the center of the room facing north with Holy Salt in your right hand. Toss a small quantity of the salt toward the north wall of the room. Next toss the salt to the south, east, and west.

Those present offer a half bow towards the loved one's body and then a representative prayer is offered expressing, "how grateful we are to be able to attend and serve the loved one this final time."

Ceremonial washing

Start the washing by combining a pinch of Holy Salt and one to two ounces of rubbing alcohol in the bowl. Then fill the bowl half-way with spring water, mixing the water together with the alcohol. Dip the washcloths in this mixture.

Taking the washcloths, and beginning from the top of the head, wash with a soft rubbing motion first the hair, then the face, neck, and so forth down to the feet. This action is only ceremonial and is meant to be a soothing wash. The body need not be soaked, just gently wiped. After washing the *entire* body, place the cloths to the side. The person or persons who washed the loved one's body should then dry his or her hands or change gloves.

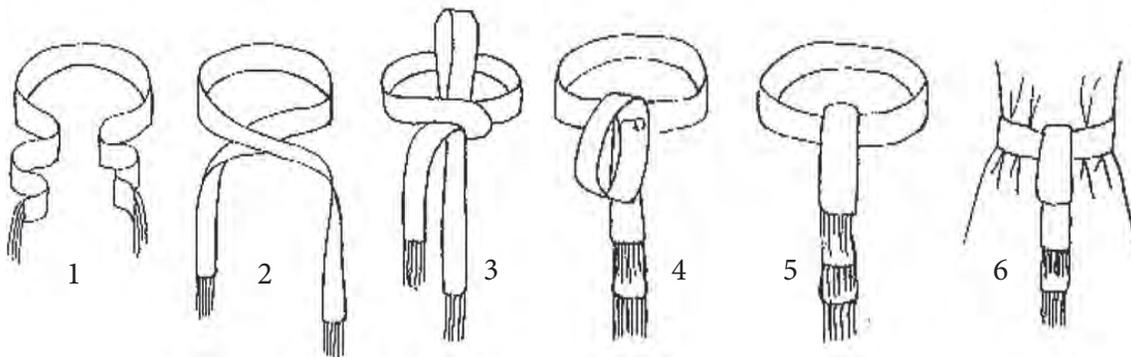
Dressing the loved one's body

Next, begin the dressing starting with the underwear and then the socks. This part becomes very hands on and two, three or more people may be needed to accomplish some of the tasks. If the men have stepped out of the room for the washing and dressing of a woman they may be called back to help with the dressing, as needed.

One of the techniques for dressing is to slightly roll the body, with the arm down by the hip in order to get the Holy Robe parts or a shirt and jacket on.

If needed, the funeral home has special lifts that can help with this step, but it is best to do it manually if possible.

How to tie the belt of a Holy Robe:



Placing the body in the casket

Once all the layers of clothing are on and arranged neatly, then comes the task of placing the body in the casket.

This task requires those present to line up on one side of the body, with the stronger people positioned to deal with the upper torso.

Once the lifting group is aligned, each person with both of their arms fully underneath the body, lift in unison and, in a side-stepping motion, move toward the open side of the casket or have someone move the table and move the casket in its place.

Once over the casket, together, gently lower the body in place.

Additional preparation and concluding the Ipjeon ceremony

Consult with the funeral director, who will let you know the correct alignment for positioning the pillow under the loved one's head. There may be some support blocks placed in the casket to help position the body and arms correctly.

The funeral director and other family members can brush and style the hair, cut the nails and apply makeup to the loved one's face and hands either before the ceremony's concluding prayer or after, depending on the allotted time frame.

Once the holy body is placed correctly and the clothing adjusted and personal items are placed in the casket, then those family members from the waiting area may enter and a concluding prayer can be offered. This is the time for offering either a representative prayer and/or unison prayer, thanking the person for living their life for Heaven's Will, offering loving gratitude and personal greetings, and removing any *han* (grudge or resentment) that may be between the family and friends.

Concerning the Blessing ring and items placed in the casket

According to the Tradition book, the Blessing Ring should be placed on the departed's right hand and interred with the body. However, some brothers

and sisters, (including some members of our local Seonghwa Committee) have decided instead to pass their rings on to loved ones as precious heirlooms.

Options for this choice would be: *a)* clearly directing that one's Blessing ring be *bequeathed* to one's family and/or descendants, *b)* having one's body interred *without* a Blessing ring, and/or *c)* *purchasing a second Blessing ring*, so one ring can be interred and the other kept by family members as a sacred remembrance.

The following items should be placed with the ascended person's body in the casket:

The Holy handkerchief, A Divine Principle book or True Father's words, special items or belongings for which the ascending person may have love or affection. This last inclusion is particularly appropriate in cases where the ascended person is a young child.

Items should be sanctified with Holy Salt prior to being placed inside the casket with the loved one's body.

In the case of a Second Generation person who may not have possessed a Holy Gown, the options are: a) purchase a Holy Gown, b) be interred dressed in a dark suit for a man or a white (or light-colored) dress for a woman.

All newly purchased garments should also be sanctified with Holy Salt.

Relocating the casket in preparation for the Gwihwan ceremony

Once the Ipjeon ceremony and other preparations are completed, the casket containing the loved one's body can then be moved to the viewing or service room (or other location of the family's choosing) for the Gwihwan Ceremony, which is the farewell offered by the immediate family and close friends prior to the Seonghwa service.

Flowers and banner are placed around the casket for the service. In some cultures there is a practice of attending the holy body by holding a vigil, staying by the casket, even all night, in rotation with family members.

As with all aspects of Heavenly tradition, the important attitude is to lovingly and joyfully celebrate the commencement of the ascended one's new life as an exclusively spiritual being.

“What to do when a loved one passes away”

By Amael and Liana Rodrigues

1) Claiming all personal belongings of your ascended loved one

If a loved one passed away in a situation where police/paramedics find the body, then the family will need to make certain to claim all personal belongings from the coroner’s office, and sometimes also from the police station (For example if the person had a handgun, the police, rather than the coroner, would take possession of it at the scene.)

The deceased’s vehicle may be in an impound lot, which accrues storage fees, so removing the vehicle ASAP is advised.

Note: When collecting your loved one’s property, be sure to bring proper identification proving your relationship with the deceased.

2) Deciding where the funeral and/or viewing will take place

■ Contact the funeral home in the town where the actual funeral arrangements will take place. If a loved one passes away in Pennsylvania, for instance, and the family wants burial and/or viewing in Maryland, the *Maryland funeral home* that the family chooses would arrange with the coroner in Pennsylvania to transport the body to Maryland.

Note: Ideally, it is best to know the Will’s provisions, Seonghwa wishes and Life Insurance status of your family members *before* the time of their passing occurs, *but if not*, now is the time when the following questions need to be answered:

- a) Had the deceased already purchased a burial plot, or had made any other funeral arrangements?
- b) Did the deceased have a Living Will? What are its provisions for the disposition of the loved one’s body or organ donation?

■ c) Did the loved one have a Life Insurance Policy? A family member should contact the Insurance Company and inform them of your loved one’s passing, confirming the policy’s provisions and begin the process of activating the disbursement of benefits, primarily to help budget and cover funeral costs. (*See below*)

■ d) a death certificate will need to be obtained from the coroner or funeral home.

6) Burial or cremation? Do you want a viewing?

Plan with the funeral home the following:

- Burial or ■ cremation?
- Where the final resting place will be (what cemetery) _____
- Would you like a viewing?
- Casket options (Urn options if cremation is chosen) _____
- Price, contract, and payment plan _____

3) Paying for everything

It’s important to realize that this will be an expensive week, especially if the deceased has no life insurance or funeral insurance policy to help cover costs, and particularly if burial is chosen over cremation.

Note: If no prior arrangements were made, it’s important to have one or more persons go with you (or your designated family representative) to any meeting with funeral home staff to decide on

the costs and details of any funeral arrangements. Please don't take on this task alone!

Note: It is common these days to set up an online fundraiser to help cover the costs of funeral arrangements, so it would be wise to identify a tech-saavy, reliable person who can help set that up for the family as part of your support team.

4) Meeting with your support team to plan details of the remaining week

We advise you to meet with your pastor and the pastoral team to gain assistance with planning the Seonghwa events, detailing as much as you can all aspects for the time leading up to and including the Wonjeon Ceremony (final interment) for the loved one. Invite the participation of willing family members. Please don't take on this burden by yourself.

5) Planning a prayer chain and prayer vigil

- Contact volunteers to organize a prayer chain, offer conditions and help plan a prayer vigil at your home or other venue.

(See page 14 for a Prayer Vigil team roster)

- Choose a venue (your home or at a volunteer's home)

- Set a program, the content of the prayer vigil (See page 13 for a suggested format)

- Choose people to offer public prayer

- Select songs to sing as a group

- Invite testimonies and format for sharing (Open the floor? Family members first?)

- Have family photo albums/home videos ready to share to create joyful atmosphere

- Ask a volunteer to help with refreshments

7) Planning the viewing

- Plan viewing ceremony: background music, flower sprays, flowers for laying on the casket,

clothes for deceased, guest book, UC or FFWP flag to lay on casket, opening and closing prayer.

- Consider as a family how long the viewing should be, and how open to the public you want to make it.

- Do you want a period of time for family only before opening it up to public?

8) Planning a Seonghwa Ceremony

Plan Seonghwa ceremony with the following check list:

- Volunteers to put on event: Setup people, decorators, sound, choose musicians

- Venue for ceremony: The cost of the venue should be considered

- A/V team: Mics, projector, music, etc

- Food /Reception: catering, kitchen/fridge, tables, table cloths, servers, budget, choose MC?

- Decorations: volunteers, budget, colors, etc.

- Musical offering(s)/ speakers: schedule family, friends, invited guests, Pastor

- Slide show/video : Identify producer/prepare

- Flower arrangements: Sprays for stage and flowers to lay before photo

- Large framed photo print (14x17 inches) of the deceased and easel or stand

- Photos and personal items for table: White table cloth, candles, flowers

- Guest book: person to manage guest signing and reception

- Donation box (at receiving table and on program clearly post who checks should be made out to)

- Programs : Design, print and assemble invitations: Guest list , promotion, contact guests out of town

- Dress code for event: (All white? light colors? good to inform non-UC people if you don't want them to wear black, which is traditional for funerals)

- Clean up team (family members should not be tasked with clean up/breakdown after the ceremony)



2. The Gihwan Ceremony (“Returning to Joy”)

The Gihwan ceremony is a memorial service, the time of parting sentiments and benevolent encouragements shared with the spirit of the ascended person. The Gihwan Ceremony is held at a time during the interim period between the person’s physical passing and the Seonghwa Ceremony. The particular time and location for the ceremony should be determined by the departed’s family or those responsible for the departed’s Seonghwa.

Ceremony guidelines

During the Gihwan Ceremony, the immediate family, Blessing trinity members, spiritual children, spiritual parents and friends take the opportunity to visit the location of the loved one’s body and, in its presence, offer their prayers and farewells, these being made with an attitude of sincerity and gentle respect. Songs, prayers and testimonies are among the appropriate means of expressing love, appreciation and gratitude for the departed at this time. This ceremony marks the formal beginning of remembrance and recognition of the ascended person’s efforts, accomplishments and dedication during life on earth.

This farewell takes place in the presence of the ascended person’s physical body. The ceremony can be held at the hospital, soon after physical death, or, the loved one’s body and casket may be brought to that person’s home or to the home of another hosting family or friend, or to the church center or mortuary.

Note: Today it is often not possible to have the body brought to a private home or anywhere other than the mortuary.

If the ascended person had already specified his or her desires in this matter of the Gihwan, those desires should be carried out. Otherwise, the spouse of the departed (or parents, if the ascending person is their Blessed child) would decide where to hold the Gihwan ceremony. Whatever location is chosen, prepare the room where the Gihwan ceremony will take place with Holy Salt.

If the departed’s body is already in a casket at the time of the Gihwan, the casket may be opened or closed during the ceremony, according to the family’s wishes.



3. The Seonghwa Ceremony (“Heavenly Harmony”)

The Seonghwa is the service held with family, friends, and community. The ceremony traditionally takes place three, five or seven days after the person passes. It is the final farewell ceremony for the ascending loved one and may be considered a passport to the Unification Sphere of the Spirit World.

Location: From the outset of making Seonghwa arrangements, clarity, sensitivity and communication between the family and the Church community’s representatives concerning the public recognition due the ascended person are crucial.

In the Unification tradition, the level and location of the Seonghwa Ceremony corresponds to the sphere or level of the ascended person’s life, mission or responsibility at the time of their passing. Thus the Seonghwa service may be held in someone’s home, at a funeral home, at a Unification church center or another place of worship, or at a regional or national headquarters.

The propriety of the location reflects the level of the Seonghwa. There are different levels of the Seonghwa ceremony, again according to the level and scope of the ascended person’s life, mission or responsibility.

The levels of Seonghwa are: Universal, World, National, Regional, State, and Church. For example, a Universal Seonghwa Ceremony was held for True Father at his passing. A World Seonghwa Ceremony was held for the True Children: Heung Jin Nim, Young Jin Nim and Hyo Jin Nim. National Level Seonghwa ceremonies were held for Jin Joo Byrne, David S. C. Kim, founding President of UTS and for Eric Holt, HSA National Treasurer.

When the location for the Seonghwa is determined, family members and or members of the family’s support team should visit the selected place personally as much in advance of the ceremony as possible and connect with that venue’s responsible person, manager or funeral director in order to identify and reserve support services and resources available from the venue.

Basic questions to answer: How many seats are available in the service room? Is an overflow room available? Is there a good sound system and adequate, controllable lighting? Are easels for photographs and directing signs available? Can a banner be hung or a sign displayed? Is there a projection system or large-screen monitor available for a slide-show or video presentation? Is there sufficient parking?

Setting the Ceremony time: The starting time of the Seonghwa ceremony is arranged to accommodate the schedules of the immediate family, the funeral home, and the cemetery, where the Wonjeon or interment will take place.

A morning Seonghwa start time at 10 am with a Wonjeon ceremony in the noon hour and reception in the early afternoon has been a typical schedule.

One simple way to determine starting time is to count the time *backward* from the interment time scheduled at the cemetery. Include travel time from the Seonghwa location, the time for the Seonghwa ceremony program itself, plus the time for viewing (if desired) and the time to actually transport the casket from the funeral home into the Seonghwa room, set up the altar and arrange flowers.

These times should be added together to calculate the hour when the loved one's body should arrive at the Seonghwa location and what the Seonghwa Ceremony starting time should be.

Pallbearers and Seonghwa personnel should be present at the Seonghwa ceremony location at least 30 minutes before the casket arrives.

For calculating the schedule, the estimated travel time from the Seonghwa location to the cemetery can be confirmed with the funeral home handling the arrangements.

Greeters: A small team of two or more greeters should be assigned to welcome guests as they enter the building, to guide them to the registration table, to encourage them to sign the guestbook and to invite them to leave a donation if they desire.

Guests should receive a Seonghwa program from the greeter and be directed to the room where the ceremony will be held.

Ushers: A team of at least four ushers should be assigned for the ceremony. Station a pair of ushers at each entrance to the Seonghwa room. Escorted by ushers, family members and relatives should be seated in the front row(s), which should be roped off and labeled as RESERVED.

Ushers should guide all guests to their seats. The ushers' demeanor should be pleasant and attentive, nevertheless, they need to be gentle but firm in guiding and seating.

Seating: To maintain an orderly environment, it is important that ushers calmly but firmly escort and direct guests to fill the rows, rather than simply let people enter without direction to seat themselves in random locations

throughout the room. Latecomers should be seated by ushers at appropriate breaks in the program and should be gently directed to wait for usher direction.

Music and musicians: Recorded music may be played during the prelude to the ceremony and during seating. Unification Holy Songs or selections provided by the ascended's family are appropriate to set a peaceful, calm atmosphere.

A musician should be engaged to play music for the hymns and to accompany, if needed, any persons making a musical offering during the ceremony.

Coordinator, Officiator and participants in the Program: The person(s) who will participate in the actual services, such as behind-the-scenes Coordinator for the Seonghwa, Service Officiator, the person chosen to give the Seonghwa Address, those offering prayers, reading the biography, making a musical offering, those invited to give testimonies, and those making practical announcements should be identified and confirmed prior to the service, ideally at the same time as ushers and greeters are identified and assigned. Use of a Seonghwa personnel roster (see page 29) is recommended for this purpose.

Dress code: For members of the immediate family and those who have an official role in the Seonghwa ceremony, (officiator, pallbearers, picture carrier, etc.) the following dress is appropriate: 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 a white flower boutonniere. Pallbearers should wear white gloves while carrying the coffin. Carnations or roses are recommended for boutonnieres and corsages.

Preparation of the room for the ceremony: Prayerfully Holy Salt the room where the Seonghwa ceremony will take place prior to the arrival of the casket. If the Gihwan ceremony was held earlier in the same room, it is not necessary to Holy Salt the room again.

Altar: An altar table should be set up in front of the casket. Cover the altar table with a newly purchased white or light colored cloth. Holy salt all items to be used.

The following items should be arranged on the altar: A framed picture of the ascended loved one in a wooden frame, 8x10 inches or larger with easel or display stand. The frame should be wreathed with a pink or white ribbon. (See Appendix C, p. 71)

Fresh cut single flowers (long stemmed carnations are recommended) for a flower offering during the Seonghwa. The same single flowers may also be saved and used for the flower offering at the Wonjeon (interment) ceremony later.

Any flower arrangements or wreaths should be placed around the casket and altar.

Sticks of incense and receptacle (optional)

Matches or lighter (for lighting incense)

Holy Salt

Flag: For Blessed Couples, Blessed children and single Unificationists, a Family Federation or Unification Church flag is to be draped over the casket.

Guest book and pens: The guest book should be available at a reception table outside the Seonghwa room. This can be the same guest book used for the Gwihwan ceremony. The loved one's family keeps this as a remembrance.

A bowl of Holy Salt should be inside the door at the front entrance.

Seonghwa banner or sign: The banner or sign displayed at the front of the room to mark the occasion may simply read:

Seonghwa Ceremony of [name of person] [date]

The advantage to using a banner is that it is easy to roll up or fold after the ceremony and cherish as an historical keepsake. The *disadvantage* is that it can be more costly to produce (professionally printed on canvas or vinyl) and challenging to hang at the Seonghwa location. It is important to have someone visit the actual room to be used ahead of time to determine how the banner can be hung and then to bring the right tools and materials to do the job on the day of the ceremony.

The advantage of using a sign is that it is often less expensive to produce and can be displayed on an easel rather than hung from the ceiling or wall. However, an easel or other kind of support will be needed to display it. When visiting the Seonghwa location, determine where to display the sign (i.e. behind the casket or next to it) and obtain the appropriate size and type of easel. Keep in mind the sign should be large enough to be legible from the back of the room.

The *disadvantage* of a sign is it can often be both fragile and bulky and therefore hard to store as a keepsake. Some copy centers can produce 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 can be removed, rolled and easily stored. Both banners *and* signs can be produced by copy centers from emailed files or designed at the store to order.

Printed Program: The printed program usually lists the order of service and the names of those participating. A biography of the departed loved one is often read during the ceremony and the text of this biography can also be included in the printed program if desired. It is recommended that the words to any songs sung during the ceremony also be included as an insert for the benefit of the guests in attendance.

Preparing the Printed Program: It's important to identify and recruit a person or persons to prepare the printed program. Someone with computer and design experience is best even if not a close friend or family member.

Biographical text and photos can be scanned and emailed and a simple program created, proofed and approved by the responsible person and then emailed to a local printing outlet (such as Staples or FedEx) for printing at least 24 hours prior to the Seonghwa services.

There is no standard or required printed program format, however a sample printed program is offered on pages 25-28 as a point of reference.

Many local church offices have a standard template available and may be able to do the job. It's important to confirm such a task with the church staff.

The funeral home or mortuary may also offer their own standard program options as part of their services.

Podium: The funeral home will usually have a podium available for the officiator and other participants to use.

Please remember: Do not use True Parents' picture: It is not appropriate at a Seonghwa to use a photograph or other image of True Parents in any part of the ceremony.

Visual recording and photography: Both the Seonghwa and Wonjeon ceremonies may be taped or digitally recorded, with the recording being presented as a gift to the immediate family. If no digital or other recording is planned for the ceremony, then a photographer should be engaged to record the events.

An audio-visual record and/or photographs of events serve as an important historical resource for the family. This can be prepared by someone with computer experience as a simple file to be played on a computer during the program.

Sensitivity, care and discretion should be shown by the videographer/photographer at all times in recording the ceremony so as not to distract or intrude on the proceedings.

NOTE: Any technical details or needs for visual recording, such as lighting or sound in addition to that already provided by the venue, should be clearly

worked out with the Seonghwa coordinator (the person in charge of conducting the event) *prior to the service*. Natural lighting for photography, rather than the use of flash photography, is of course recommended for all camera work if possible.

Slide show/video biography: In recent years, a video slide show presentation of photographs, video and other images from the ascended person's life has become an essential component. Such presentations are prepared by family and friends prior to the ceremony and shown either during the Seonghwa or as part of the reception. The visuals are usually accompanied by music dear to the ascended person or evocative of that person's life and provide an enlightening and moving way of sharing the family's love and regard with all in attendance.

Commonly available computer software makes both the production and presentation of the slide show much less complex than in years past. It is recommended to engage a person or persons to work on the project separately from the other Seonghwa preparations. The family can simply give access to photos or other mementos and a family member can either plan with or work with those engaged to produce the slide show.

3a. The Seonghwa Ceremony: Traditional order of service

Service leader (Officiator): An elder Blessed member or anyone of the family's choosing may lead the service. Traditionally, it is not appropriate for the spouse to lead the service.

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, music can be played softly in the background to set a peaceful tone.

Prayer, biography, and testimony: A representative prayer is offered by the officiator or someone chosen by the family. Then a biography of the ascended person and family and friends' testimonies are shared or read.

Seonghwa Address: The speaker is introduced by the officiator and delivers a message suitable for the occasion. The ascended person's family may want to select the person they feel most suitable to give this address. The loved one may have indicated or invited a particular speaker prior to passing. Traditionally, this speaker would be the ascended person's pastor or a Unification movement leader of the person's acquaintance. The choice, of course, must ultimately comport with the family's wishes.

Flower offering: Either one by one or in small groups (depending on the number of

people involved), those attending the Seonghwa are invited to offer their respects.

Offering an expression of respect: (Moving from right to left:) First, facing the altar/casket, the individual or couple offers one full or half-bow (from the waist), lights a stick of incense (optional) and then lays a flower on the upper part of the ascended's body, or (if closed) on the lid of the casket. Another full or half-bow is offered. The person or couple then returns to their seat.

Suggested order for those persons offering their respects:

A. Members of the immediate family (they are first so they may receive condolences from those following) **B.** Pastors and community leaders, **C.** Blessed couples (in order of Blessing group), **D.** Individual friends and others in attendance

NOTE: If there is so a large number in attendance that everyone's offering respects presents a logistical and/or time problem, a smaller number of persons, *representing* those in attendance, may be chosen, announced by the Officiator, then invited to come forward and offer respects in a manner consistent with the order just described.

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

Benediction: A closing prayer is offered to close the Seonghwa ceremony.

Procession from the Seonghwa Ceremony location to the Wonjeon Site:

(Generally, a representative of the funeral home explains the procedure for relocating to the cemetery.)

1. The Officiator announces to those in attendance to stand as the procession to the Wonjeon site is to begin. Those in attendance should remain standing quietly in place *as and until* the procession, casket and family depart the room and make their way to the hearse and procession vehicles for transportation to the Wonjeon site.

2. At this point in the service, the Officiator or funeral home representatives will prepare the casket for removal from the Seonghwa Ceremony site. Pall bearers and other persons involved in the procession should be called forward at this moment.

3. As these preparations are being carried out, the Officiator announces the procession of the loved one and family from the room and invites those in attendance to *follow* the procession to the Wonjeon Ceremony site once it has left the building.

The appropriate order for the procession and the personnel are as follows:

First: One individual is responsible 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.

This person should precede the hearse and Holy Salt the entire route to the Wonjeon. Traditionally, the person chosen for this duty is most often the elder church leader of the area, however the person should be designated in accordance with the family's wishes.

The person blessing the pathway with Holy Salt wears a dark suit, white tie and white gloves, the same attire as the pallbearers, and women wear white or light-colored clothes and a red flower corsage.

Second: A portrait carrier: One person is chosen to carry the framed 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 carrying the picture may ride holding it in the front seat of the hearse. If this is not allowed, the picture itself is placed on the front seat of the hearse and removed by the same individual on arrival at the Wonjeon site and used to continue the procession in the same order there.

Third: Pallbearers with the casket: Six to eight pallbearers are chosen prior to the Seonghwa ceremony. Pallbearers 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. **If an urn holds the loved one's remains,** a single individual can be designated to carry it in the procession.

Fourth: The family: The immediate family and those being transported with them follow behind the loved one's casket and close the procession order of departure.

Departure of all others in attendance: After the Seonghwa procession has departed the immediate site of the Seonghwa Ceremony, (the room) the Officiator can reiterate the invitation for all to attend the Wonjeon Ceremony. At this time those in attendance can then begin to make their way to the Wonjeon site as per the earlier announcements.

Any distribution of maps, driving directions for joining the vehicle procession, "Funeral" signs and a reiteration of the Wonjeon Ceremony starting time should be done at this point. Individuals directing traffic from the Seonghwa site should be identified to those in attendance before they depart the building if possible.

In Celebration of the Life of
John Newman

February 21, 1950- November 27, 2015



Seonghwa & Wonjeon Ceremonies

“Heavenly Harmony & Returning Home to the Palace”

November 31, 2015

Family Federation For World Peace and Unification
3600 John Bunyan Way, Brandywine, MD 21613

Fort Lincoln Funeral Home and Cemetery
3401 Bladensburg Rd.
Brentwood, MD 20722

Seonghwa Ceremony

Officiator:	Rev. Joanne Smith
Hymn:	“Song of the Garden”
Report to Heaven:	Rev. Mike Jones
Reading:	Mrs. Beverly Michaels
Biography:	Reading by Mrs. Ruby Lee
Musical Offerings:	Mrs. Lana DeSoto Mrs. Barbara Clifton
Video tribute	
Seonghwa Address:	Rev. William Sanders
Special Address:	Dr. Robert Evans (read by Rev. Carl Benson)
Testimonies:	Mrs. Henrietta Lee Mrs. Trudy Mayer Mr. Lewis Christian
Flower Offering:	Immediate Family followed by representatives
Hymn:	“Shining Fatherland”
Benediction:	Mrs. Louise Malone

Wonjeon Ceremony

Please gather at the burial site in a quiet, prayerful fashion. Thank you.

Officiator:	Rev, Joanne Smith
Hymn:	“Song of the Garden”
Invocation:	Mr. Harrison Clifton
Wonjeon Address:	Rev. Carter Malone
Flower Offering	The Newman Family
Soil Offering :	The Newman Family
Benediction:	Rev. Clark DeWitt
Victory Cheers:	Mr. John Hardy
Flower Offering	All in attendance
Soil Offering	All in attendance

The Life of John Newman

A one page biography is traditionally placed here, however a longer, more detailed biography can be added as a separately printed insert, as many pages in length as required, rather than editing down to fit in limited space.

(The words to hymns selected for the service can also be printed separately and inserted.)

(The music and lyrics for Holy Songs may be downloaded from: <http://www.tparents.org/Library/Unification/Topics/Hsong/hsongs.html>)

Seonghwa— “Heavenly Harmony Ceremony”

“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 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
January 7, 1984

“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 Corinthians 5:6-9

Donations in support of the Newman family are greatly appreciated. Please make any checks payable to Mrs. Ellen Newman. Thank you.

You are cordially invited to a reception given at the Malone home, 3256 Carriage Way, Elkton, MD, 20615 beginning at 3:00 this afternoon.

OVERVIEW SEONGHWA CEREMONY TEAM ROSTER

Seonghwa Coordinator (Responsible person representing the ascended person's family):

Name: _____ Phone: _____ email: _____

Seonghwa Officiator: (Arranging the program personnel with Coordinator/Leading the Service)

Name: _____ Phone: _____ email: _____

Funeral Home Representative: (transporting the body to the Seonghwa and Wonjeon locations)

Name: _____ Phone: _____ email: _____

Room set-up team coordinator: (leads team for setting up altar, flower, banner decoration, seating in room)

Name: _____ Phone: _____ email: _____

Usher team leader: (gathers and directs team of at least 4 ushers at Seonghwa and Wonjeon ceremonies)

Name: _____ Phone: _____ email: _____

Greeter team leader: (gathers and directs greeters and reception table personnel, 4 persons)

Name: _____ Phone: _____ email: _____

Pall Bearer captain: (connects and coordinates the at least 5 other persons chosen by the family to serve as pall bearers)

Name: _____ Phone: _____ email: _____

Person sanctifying the path with Holy Salt: (At the front of the procession to the Wonjeon site)

Name: _____ Phone: _____ email: _____

Person holding the ascended's framed portrait: (Second in the procession to the Wonjeon site)

Name: _____ Phone: _____ email: _____

Checklist of items to bring from Seonghwa ceremony to the Wonjeon site:

■ **The loved one's picture and the easel** or stand to display the picture (carried in procession before casket)

■ **Flowers** Ask the Funeral home representatives or a volunteer to transport flowers to the Wonjeon site.

NOTE: The same flowers offered on the casket at the Seonghwa ceremony may be collected and used again at the Wonjeon Ceremony for the flower offering.

■ **Incense and receptacle** (optional) ■ **Matches or lighter** ■ **Holy Salt** ■ **Flag** used at the Seonghwa ceremony

■ **Adhesive tape** to secure the flag draped on the casket ■ **A simple sound system**, (microphone, stand, amp, power source) if possible.



4. The Wonjeon Ceremony (“Returning Home to the Palace”)

The Wonjeon Ceremony completes and concludes the ascension ceremonies of Seonghwa held for a person beginning their next phase of life in the spirit world. It is a continuation and culmination of the cherishing, encouraging and celebratory process begun with the Ipjeon, Gihwan and Seonghwa ceremonies. An embracing spirit of gratitude, love and support for the ascending loved one and family best serves to resonate with the Holy Spirit at this moment of farewell.

The interment of the ascending person’s precious body is attended with a recognition of that body’s completing its mission in physical life. It is a landmark moment, closing the earthly phase of that loved one’s journey in a definitive way. It is a solemn yet victorious occasion.

Pre-service preparations: Flowers for an offering by guests should be on hand in a basket or baskets for later distribution. A pail or bucket containing soil and a small shovel should be prepared for a soil offering. Volunteers for both the flower offering distribution and soil offering can be identified and ready at the service to assist those in attendance or the basket and pail can be available on the line for attendees to use in a self-service way.

Flower arrangement from the Seonghwa site should also be arranged on stands before the service commences. (If the day is windy, volunteers can be asked to position themselves next to each flower stand to steady it during the program.)

Preparatory activities such as seating the family and sound system set-up should be quickly completed so that no distracting activity is occurring *during* the service. With the setting details quietly arranged, the service can then be called to order and begun.

At the site: Upon arrival at the cemetery, the procession continues in the same order as it left the Seonghwa: The person blessing the path with Holy Salt leads the procession, followed by the person bearing the departed’s framed portrait. The pallbearers are last in order, carrying the casket from the hearse to the burial site. Family and friends attending the interment may either follow after the casket or gather before hand at the graveside.

At least two ushers from the Seonghwa should be in attendance at graveside to assist in seating the family and friends.

Once the pallbearers have positioned the casket, it can be covered with the Family Federation Flag for the duration of the service. According to Headquarters, the flag should be buried with the casket unless the family chooses to keep it as a remembrance.

The Wonjeon ceremony may be led by the same person who conducted the Seonghwa ceremony or another person can serve as Officiator for the service.

4a. The Wonjeon Ceremony: Traditional order of service

(If used) Candle and incense are lit at this time.

All in attendance are led in singing a Holy Song.

A representative prayer is offered.

A message for the occasion or Hoondokhae reading is offered.

Remarks by persons of significance to the ascending person and/or members of the immediate family are made.

Those in attendance can be led in a Holy Song during the following:

The flag covering the casket is removed and folded.

The family is invited to lay flowers on the casket lid.

The casket is lowered or otherwise interred.

Members of the family drop flowers and soil offerings into the grave on top of the casket. Other significant individuals may also be invited to do so immediately following the family. This act is in recognition of the body's return to the earth. On April 22, 2016, True Mother bequeathed Holy Earth to our Blessed families and recommended that the sanctified soil be mixed with the local soil for the Wonjeon ceremony. Further explanation can be found in Appendix J at the back of the manual.

Members of the family and friends then return to their seats.

A closing prayer is offered.

Cheers of Eog-Mansei are led by the Officiator or other selected person: (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 (the name of ascending individual) victorious transition to eternal spiritual life!

Flower and soil offering: After the cheer, all in attendance are then invited to offer both flowers and soil offerings in an orderly fashion as directed by the ushers.

(If used) Candle and incense are extinguished at this time

Post Wonjeon ceremony activities

The immediate family should take home with them the ascended individual's picture and candle used during the Seonghwa and Wonjeon ceremonies. There is no special ceremony necessary when re-entering the home after any of the activities of the day.

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.

After the Seonghwa Ceremony is completed

Home Altar. The incense, candles and picture used during the Seonghwa are set up on an altar at home. The immediate family can then offer prayer on behalf of the ascended person 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 ceremony. The day of the Wonjeon ceremony is counted as day one.

The ascended person's spouse may lead the prayer ceremony or ask someone else to do so. A food offering may also be prepared in advance and placed on the gravesite. The Family should also return to pray at the Wonjeon site **on the 40th day** following the Wonjeon ceremony.

The annual return to the Wonjeon: According to Korean tradition, the spirit of the ascended person returns to the Wonjeon on the anniversary of his or her physical passing and, at times, on their birthday.

The immediate family (and friends if they wish to do so) may return to the Wonjeon on those days to offer prayer, song, food, and share testimonies.

If circumstances prevent visitations to the Wonjeon site, then perform similar ceremonies at a home altar.

Disposition of the donations received at the ceremonies.

All donated funds should be turned over to the family for use at their discretion. If desired, these funds may be used by the family toward expenses incurred from the various ceremonies. (Please refer to the Costs section beginning on page 36.)

An offering in reimbursement to the church or center for any public expenses incurred in connection with the Seonghwa is also appropriate, if applicable.

OVERVIEW WONJEON CEREMONY TEAM ROSTER

Officiator(s):

Name: _____ Phone: _____ email: _____

Report to Heaven:

Name: _____ Phone: _____ email: _____

Wonjeon Address:

Name: _____ Phone: _____ email: _____

Benediction:

Name: _____ Phone: _____ email: _____

Three Cheers of Eog-mansei:

Name: _____ Phone: _____ email: _____

Song Leader/music:

Name: _____ Phone: _____ email: _____

Ushers:

Name: _____ Phone: _____ email: _____

Name: _____ Phone: _____ email: _____

Name: _____ Phone: _____ email: _____

Name: _____ Phonet: _____ email: _____

Sound/AV:

Name: _____ Phone: _____ email: _____

Photographer:

Name: _____ Phone: _____ email: _____

Treasurer:

Name: _____ Phone: _____ email: _____



4. A Reception for family and friends

The Seonghwa ceremonies having been completed, it is both encouraged and recommended that a post-ceremony gathering or meal be held to further celebrate the ascended loved one's life and offer added comfort to family and friends who are sharing this time of transition.

Please be mindful, however, that, as was mentioned previously, a gathering after the ceremonies can be of any size or scope the family wishes. There is no requirement for a large public reception, nor should the family be made to feel in any way that such an event is required or expected.

It bears mentioning that the ascended person's family should not inadvertently be burdened with carrying out their own reception.

Volunteers to help with this aspect of the day's events are advised to *proactively* connect with the person coordinating the ceremonies on the family's behalf. Please be aware of the family's wishes. The plans for a reception should conform to those desires, if they are known, or be reported to the family's appointed coordinator for feedback and approval. It's best to ask. Needless to say, the reception is not the occasion for surprises.

Families or a support group of persons not otherwise engaged in Seonghwa activities are better suited to take responsibility for this particular task, which requires a fair amount of volunteer effort to accomplish.

The logistics of an sizable reception can be fairly involved: securing a venue or home site for the event, estimating attendance and preparing refreshments or a meal (catered or pot luck, for example) for the participants and guests, confirming an "officiator" for any planned program, setting up a tv, monitor or projection screen for a slide show, securing music, confirming a staff of volunteers to serve food or deal with guests' coats or effects, even tasking someone to help with parking as well as clean up, if need be. It's preferred that those responsible be able to give the project their full attention, whether it be large or intimate gathering.

It is usually the case that many persons in the community or congregation have had experience in setting up calm, comfortable family gatherings and can combine their efforts to prepare a warm and gentle, supportive conclusion to the many landmark events that have marked the community's day.

OVERVIEW RECEPTION TEAM ROSTER

Reception Coordinator(s):

Name: _____ Phone: _____ email: _____

Date/Time: _____ **Location:** _____

Directions: _____

Additional comments: _____



4. An overview of Seonghwa costs and expenses

The essential costs incurred with the care and interment of an ascended loved one's physical body are substantial. It is an unavoidable reality that should be budgeted for as one would a life insurance policy or retirement fund. Prices will continue to increase, so the best practice for cost savings is pre-planning.

Planning and budgeting for these *in advance of need* is both a necessary preparation and a responsible act of consideration for one's family.

Funeral (or Burial) Insurance plans: There are a variety of plans for paying down major expenses in advance of need. Purchase of such a plan is a highly recommended option. Reservation and pre-purchase of a burial plot is also advisable. Information on Fort Lincoln's Funeral products and services in this area is included in this guide. (Please refer to Appendix H, p74)

What follows is a list of expenses for various elements of the Seonghwa, some specific, if still subject to change, and some generic, offered in order to encourage you to begin your pre-need budgeting for this eventuality.

A listing of pertinent contact information for up-to-date terms, costs and details of services rendered is also included. Personal contact and face-to-face time with funeral agents for these various services is best. Specific questions can be answered most clearly in such personal engagements.

Comparison shopping for affordable products is also advised. Becoming familiar with these arrangements and costs takes the shock *out* and brings both new options and an emotional dominion *in* to the subject of one's physically passing on.

The prices that follow reflect those of products and services offered in the Washington DC metro area and include those offered by Fort Lincoln Cemetery and Funeral Home, where the National Wonjeon Shrine is located.

Although donations may be used after the fact to defray costs, the size of such donations is unknowable ahead of time and should not be included in any pre-need planning.

A reminder: *All* donated funds should be turned over to the family for use at *their* discretion. If desired, these funds may be used by the family for defraying expenses incurred from the various ceremonies and interment.

An offering by the family reimbursing the church or center for any public expenses incurred in connection with the Seonghwa is appropriate, if applicable.

IMPORTANT 1. A time frame needs to be clearly established with the funeral home at the outset in order to plan the Seonghwa. Typically the Seonghwa is held three, five or seven days from the time of a person's physical passing.

If other circumstances involving the manner of death, custody or availability of the loved one's remains, availability or accessibility of the burial site or other atypical circumstances require a longer period to elapse, the timing and duration of the various aspects of the Seonghwa (Ipjeon Ceremony, Prayer vigil, Gihwan Ceremony, Seonghwa Ceremony, Wonjeon Ceremony, actual interment) will need to be extended.

IMPORTANT 2. It is important that a detailed, itemized estimate of ALL costs and services be produced by the funeral home or mortuary and provided to the family or responsible person **prior** to contracting the services being rendered.

The costs involved with Seonghwa services are divided into three major categories:

A. Funeral Home or Mortuary costs

B. Cemetery costs

C. Venue and Reception costs (particularly if the Seonghwa is held in a location *other* than a church, church center or Funeral Home)

In the case of Fort Lincoln Funeral Home and Fort Lincoln Cemetery, the location of the National Wonjeon Shrine, products and services are arranged through two separate offices at: **(1) The Funeral Home** and **(2) The Cemetery Office** (in the building located nearest the cemetery entrance)

A. Funeral Home Services overview: \$6500 for basic full service at the funeral home, including visitation (on the day of the Seonghwa service or on a day prior), arranged through the Funeral Home office.

The funeral home will pick up the deceased at the hospital, hospice, or home. Prepare the body (bathe, dress) for viewing.

This package of services *also includes* a basic steel coffin, flowers, and miscellaneous expenses. Consultation with the prospective funeral home for details of these services is advised.

B. Cemetery Services overview: Arranged through the Cemetery Office (With the exception of the burial plot) There are three major expenses:

1. The price of the burial plot and below-ground crypt is \$2500 for a two-person crypt or \$2000 for a single person crypt. The grave site is a concrete vault (into which the casket is placed) set in the burial plot underground. These are purchased as a unit from HSA-UWC. These burial plots are located in the National Wonjeon Shrine Unification garden at Fort Lincoln Cemetery.

Purchase of a burial plot at another cemetery would of course be handled by that cemetery's office, and reflect *that* cemetery's costs and regulations.

2. A charge of \$1700 for the opening and closing of the crypt. This *includes* a canopy and chairs, set up at graveside for the interment ceremony and lowering of the casket after the service.

3. \$2300 for the bronze marker (16x24 inches on a granite base). This is the standard marker type for the National Wonjeon Shrine.

Various personalizing options such as photo insets and calligraphy can also be included depending on the family's wishes. The cost for these details varies and may be worked out with a Fort Lincoln Cemetery service advisor at the time of contracting for cemetery services. A marker can be purchased at this time (preferable) or at a later time.

C. General Cost summary: For a traditional burial using Fort Lincoln Funeral Home and Cemetery:

\$2500 for a two person plot (or \$2000 for a single). Contracted through the National Wonjeon Shrine committee, payable to HSA-UWC in New York.

\$6500 to Fort Lincoln Funeral Home for funeral services and products, including the casket

\$4000 to Fort Lincoln Cemetery for interment services, and Wonjeon marker

\$13,000 total Funeral Home and Cemetery costs for a traditional burial

Note: Since the two-person plot is already purchased, the service for the surviving spouse would cost \$2500 *less*, the burial plot having already been purchased.

Since the marker would *also* be already purchased, *only* the costs involved with *adding an additional inscription* would be incurred.

IF CREMATION IS CHOSEN: The timing and order of contracted funeral home services and Seonghwa Ceremonies needs to be clarified at the outset of the planning stage.

In some cases, it may be necessary to carry out cremation *prior* to the Seonghwa service or in the interim, prior to the Wonjeon ceremony. In some situations, the actual interment of the loved one's remains may not occur on the same day as the Seonghwa ceremony, but at a later date, with the Wonjeon held at *that* time.

If such circumstances arise, a comprehensive time frame for the *completion of all three ceremonies* should be clearly in the minds of the family, the family's designated coordinator and the pastoral support staff.

(Please refer to *Appendix G, p73*, found at the back of this guide concerning atypical situations that may arise.)

COSTS CONNECTED WITH CREMATION:

The following figures were provided by Jim & Joanne Parrish using Chambers Funeral Home for the cremation, with burial of the ashes at Fort Lincoln Cemetery.

A. Chambers Funeral Home costs:

\$445 to transfer of the loved one's remains (from Baltimore)

\$200 for use of an area for a committal service (A prayer held before cremation)

\$1000 for cremation of the body

\$275 for a Burial Urn

\$58 for a Death Certificate

TOTAL: \$1978 total Funeral Home costs for cremation

B. Fort Lincoln Cemetery costs:

\$2500 for burial plot/below ground crypt.* (Purchased from HSA-UWC)

\$875 for a Cemetery burial (opening/closing grave site for interment)

\$110 for Administrative fees

\$60 for Burial Container Installation: Includes canopy, chairs at graveside, etc.

\$1579 for a Wonjeon marker.**

TOTAL: \$5124

C. Venue and Reception costs:

\$600 the normal fee for holding a service and/or reception at New Hope Academy***

\$500 for Catering for the reception

*The Parrish family purchased a plot with a capacity for four cremations.

**This marker is made of stone only and does not include a brass plate like other markers in the garden. This marker option is also within the standards of the national Wonjeon Shrine. It was purchased from Fram Monument Inc.

***There was no charge in this case by New Hope Academy for use of the room for Ryan Parrish's Seonghwa service, since Ryan was a former student.

PRODUCTS IN GREATER DETAIL:

Casket: The price of caskets can range anywhere from \$500 to \$10,000 or more depending on type. 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. There are a wide variety of choices and prices.

You are not required to buy a casket from the funeral home. In all events, it is advisable to research and confirm any legal restrictions or requirements for the container used for burial. Advisories in this regard may appear in connection with an advertised product online or can be confirmed with the funeral home.

The style and expense of a casket is the choice of the family. However, in the case of a pre-selected Funeral arrangement, the style and color is very often selected by the ascended person in advance of their need, before their passing.

Please note: Remember that our physical bodies are meant to return to the earth by Divine design. No casket, no matter what its cost or materials, can forever stop our human remains from inevitable decomposition.

Representations or claims extolling the protective or preservative qualities of this or that more expensive casket may be offered by a mortician or vendor, but it is important to realize that no matter how much money may be spent, the physical changes to our loved one's bodies can only be delayed, not prevented.

An urn or other container to hold cremated remains is available from the funeral home performing the services and it advisable that processing and containing the ashes be done using the products they offer. Prices begin at \$150.

Some families also choose to keep the urn and remains at home, although this is not a traditional option.

A Wonjeon marker: The ascended person's family is in the position to select the type of marker. **Note:** The National Wonjeon Shrine has some established standards for the markers in the shrine garden site and consultation with a member of the National Wonjeon Site Committee for any marker specifications is recommended prior to making any final marker selections.

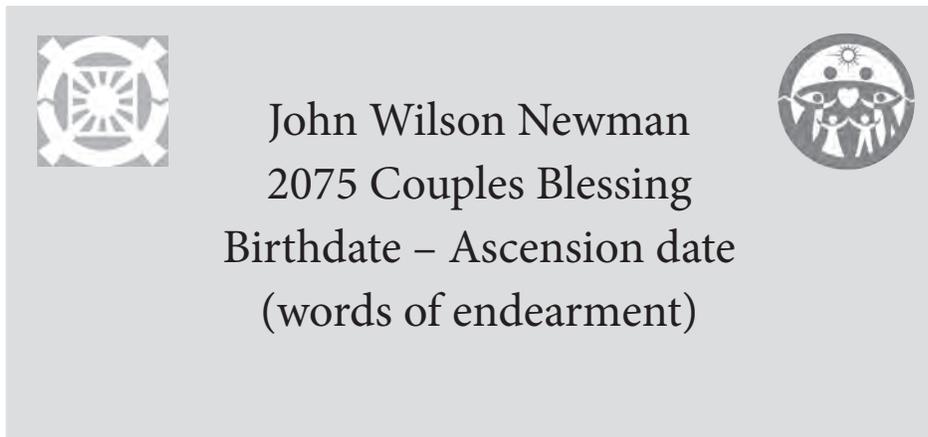
Traditionally, the information to be inscribed on a marker or monument is as follows:

Name of individual, dates of birth and ascension, Blessing group (if applicable), Unification Church or Family Federation symbol (if Unificationist)

Note: If our True Father bestowed a particular title such as “Reverend” or “Martyr,” that term should be included in the inscription.

In the past, Families have also requested a special message from an elder Blessed couple or person of consequence to the ascended. Such a message (or an epitaph chosen by the family or requested by the loved one prior to his or her physical passing) can be inscribed on the marker.

A sample inscription for a Wonjeon marker:



Wonjeon markers may be purchased through Fort Lincoln cemetery or directly from the manufacturer, Fram Monument, Inc.

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

\$2395 Option A: 24x14 inches for a bronze on granite marker. Price includes installation, cemetery fee, unlimited text & emblems

\$1495 Option B: 28x18 inches for a granite marker, Colors: grey, black, red, mahogany, pink. Price includes installation, cemetery fee, unlimited text & emblems.

\$795 Option C: 24x12 inches grey granite

Purchasing a Pre-Need Funeral Services plan

Purchasing a “funeral insurance” plan, covering funeral costs by paying them in installments ahead of time of need is a highly recommended course of action. Planning *now* is a sure method for decreasing stresses and financial shocks.

Fort Lincoln and other cemeteries around the country offer pre-need plans for comprehensive funeral services that can be paid fully in advance or over time. Some plans can establish affordable payments over periods as long as ten years. Plan costs reflect the prices previously shown in this guide and may also include financing charges or other fees.

Details concerning services and plan options can be found online at Fort Lincoln’s website:
<http://www.dignitymemorial.com/fort-lincoln-funeral-home/en-us/index.page>

Or contact them by phone to set up an appointment:

Fort Lincoln Cemetery, 3401 Bladensburg Road, Brentwood, MD 20722

Phone 301-887-4930 Fax 866-651-6244

The office assigned to Unification Church burials is operated by Jeanette Thomas. Phone 301 887-4939.

OVERVIEW SEONGHWA BUDGET WORKSHEET

We recommend a visit to the Fort Lincoln website or a personal visit by appointment as the best way of assessing the financial preparations you will need to make before the need arises or if a passing arrives unexpectedly. The most comprehensive and up-to-date listing of prices and service options is available on line.

Begin your budgeting process with a more itemized list showing real costs for products and services. Prices for cemetery and funeral services in this guide are primarily based on those offered by Fort Lincoln Cemetery.

These prices are subject to change. For instance there may be an increase of as much as 10% on some of the offered elements of service by the latter part of 2016. Estimates given *at time of need* will of course be the most reliable. Information on pre-need Funeral Plans for these services are also included on the website.

<http://www.dignitymemorial.com/fort-lincoln-funeral-home/en-us/index.page>

A. 1. Funeral Home Services: \$6500 (for basic full service at the funeral home. See p. 36)

CR1. Cremation Funeral Home costs: _____ **CR4. Burial urn \$** _____

CR2. Committal area \$ _____ **Style:** _____ **Options:** _____

CR3. Cremation \$ _____ **Comments:** _____

***Transportation Charges (coverage plan) \$450** for transfer of the loved one's remains from out of town, state or country. **Note:** Plans to cover these charges, (which can grow to a considerable sum even in "normal" circumstances due to charges from the chain of custody) are available through Fort Lincoln and a brochure is included in the appendix section.

2. Death certificate \$ Contact: _____

****Casket: (If other than the standard one provided in a funeral services package)**

Style: _____ **Color:** _____ **Cost: \$** _____

Section A. Totals:

1.\$ _____

2.\$ _____

3.\$ _____

Total Cemetery costs:

4.\$ _____

Comments: _____

B. Cemetery Services:

1. \$2500 Burial plot and below-ground crypt for two-persons or \$2000 for a single person.

Purchase contracted through the District One Seonghwa representatives: Rev. Randall Francis, Rev. Greg Carter.
Payable to HSA-UWC in New York

Contact: _____

Purchased: _____

2. Interment Opening and closing \$1700 (total fee)

3. Wonjeon marker: \$ _____

Vendor: _____

Contact: _____

Style: _____ **Options:** _____

CR5. Cremation: Interment Opening and closing: \$875 (total fee)

Section B. Totals:

1. \$ _____

2. \$ _____

3. \$ _____

Section CR. Totals:

CR1. \$ _____

CR2. \$ _____

CR3. \$ _____

C. Venue/Service/Reception costs:

Venue rental: \$ _____

Contact: _____

Reception /catering: \$

Contact: _____

Programs: \$ _____

Total Cemetery costs:

4. \$ _____

Comments: _____

CR4. \$ _____

CR5. \$ _____

Comments: _____

Banner: \$ _____

Portrait framing: \$ _____

Flowers: \$ _____

Misc. \$ _____

Section C. Total: _____

OVERVIEW SEONGHWA REVIEW CHECKLISTS

Below is a review checklist of items and activities needed for the Seonghwa ceremonies, summarizing items and personnel already referred to in the preceding guide:

Seonghwa Coordinator

■ One or more community members who are friends of the family should be a central point between the Seonghwa Committee and the family. This helps ease the burden of many practical decisions. This person represents the wishes and interests of the family, and coordinates the Seonghwa ceremonies.

Additionally persons should volunteer to:

■ Help the family make arrangements for funeral home, casket, burial site, death certificate, etc.
■ Coordinate prayer vigil and announcements to the community,
■ Help provide meals, transportation, etc. for family as needed during the period.

Help the family with these tasks:

■ Write the program /biography
■ Gather photos for announcements and manage production of a 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 Seonghwa 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 the Seonghwa
■ offer invocation at Seonghwa
■ offer songs, music

■ give Seonghwa address
■ offer representative prayer at Wonjeon
■ give message or read Hoondokhae at Wonjeon

The Seonghwa Coordinator needs to determine:

■ Who will bring the Seonghwa kit?
■ Who will setup the altar?
■ Who will serve as greeters and ushers
■ Who will take care of the guest book and donation box (purchase or make?)
■ Who will be pallbearers? Following the family's choices, contact and commit the 6 people who will serve as pallbearers
■ One close family member may serve as portrait carrier, after service in procession to the Wonjeon.
■ Who will serve to bless the path with Holy Salt (Traditionally District or other Pastor) after service in procession to the Wonjeon?
■ Who will coordinate a meal or reception after the Wonjeon ceremony?
■ Who will videotape and/or take pictures of ceremonies
■ Who is in charge of the sound and computer systems for the ceremonies?

Delegate the purchase and gathering of needed materials for the family and others to help prepare:

■ The ascended individual's Holy Robe, white gloves, white socks, white undergarments, (Holy Salt all new items) ■ Holy Handkerchief, (place in casket at prayer time) ■ individual's Blessing ring (optional) ■ Divine Principle book or Father's words, (place in casket) ■ special items that the person

liked, (place in casket, optional)
■ Framed picture of individual for service (14 x 17" with white ribbon on frame (refer to Appendix C, p71)
■ Photo in matted frame for keepsake.

The Seonghwa Committee ceremony kit should contain:

■ Two white oblong table cloths for the altar ■ Tripod or stand to hold framed picture ■ Pink or white ribbon for picture ■ One or two Cheon Il Guk candles, newly multiplied (with candle stands) ■ Family Federation flag (placed on top of the casket during ceremonies) ■ Holy Salt in decorative dish or bowl ■ 9 pairs of white gloves (for pallbearers, officiator, Holy salt and portrait carrier) ■ Incense and bowl with sand ■ Matches or lighter
■ Tape to secure the 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 (carnations recommended)
■ Flower arrangements (ordered by friends and family)
■ Tape or pins to hang banner or sign
■ Masking or Scotch tape to secure flag on coffin during ceremonies
■ Donation box
■ A new Guest book
■ Video camera and camera
■ Portable Sound System (if needed)
■ Pail/bucket of soil and small shovel should be available for soil offering



5. The National Wonjeon Shrine Honors Ascended Brothers and Sisters

Listing as of March 1, 2016. The date of each person's Seonghwa Ceremony is included, unless unknown

Unification Gardens in Fort Lincoln

Linda Perry - February 22, 2016
Debbie Haratian - April 11, 2015
Ryan Parrish - April 26, 2014
Masao Ono - March 18, 2014
Dale Smith - February 9, 2014
Ken Weber - January 30, 2014
Yasuko Greene - August 31, 2013
Walter Haynes - August 28, 2013
Rachel Carter - May 31, 2013
Michael Moffatt - December 3, 2011
Hattie Haworth - November 1, 2011
Catherine Hensler - June 11, 2011
Reggie Rush - May 12, 2011
Stella Oliver - October 9, 2011
Bruce Williams - November 13, 2010
Tricia Wentworth - May 15, 2010
Paul Werner - July 10, 2008
Eugene Kenedy - May 5, 2008
Sadako Manako - January 22, 2008
Hyeshik Schanker - October 11, 2007
Derek Gertz - August 1, 2007
Laura Lykes - May 3, 2006
Zach Piorkowski - January 31, 2006
George Detlefsen - November 27, 2005
Yoko Takahashi - July 9, 2005
Ludelia Crawford - January 13, 2005
Oleksiy Veligurov - October 5, 2003
Donald Marshall - March 14, 2003
Soon Ja McDevitt - December 31, 2002
Mary Symonds - November 8, 2002
Jin Joo Byrne - September 4, 2002
Purnell Spicer - July 29, 2002
Mikie Doucette - April 2, 2002
Thomas Wojcik - October 2, 2001

Buried in another area of Fort Lincoln

Kengo Egoshi - November 26, 1997
Koryo Fujioka - May 9, 1997

William Ruiz - March 27, 1996
Noriko Ramirez - December 7, 1993
Darrell Knott - October 22, 1992
Henry Lemmers - May 13, 1992
Carlin Quinn - February 2, 1990
Petria Pichler - May 30, 1985

Gate of Heaven Cemetery

13801 Georgia Ave., Silver Spring, MD

Russ Walters - December 18, 2013
Muriel Johnson Hausner - Nov. 10, 1999
Bonnie Jo Rolland - May 13, 1998
Linna Rapkins - (1938-93)
George Vieira - (1946-89)

Parklawn Memorial Park and Menorah Gardens

12800 Veirs Mill Rd, Rockville, MD

Lewis Hess - October 11, 1996

Seonghwa Memorial services held in the Washington, DC area

Nevin Colglazia - July 18, 2014
Pam Gaarder - May 24, 2014
Michael Bradley - April 26, 2014
Grace Adams - February 1, 2014
Shirley Bowers Vlastic - Feb. 26, 2011
Kwangjung Lee - September 27, 2003

Baltimore National Cemetery

Heungmoon (Calvin) Yang -
September 17, 2013

Hollomon-Brown Funeral Home *Virginia Beach, VA*

Gerhardt Peemoeller - April 24, 2015

List of Appendices

- A. Personal Information
- B. Facts about Wills
- C. Last Will and Testament
- D. Living Will and Five Wishes
- E. HSA-UWC Burial Rights Agreement
- F. Seonghwa Ceremony diagrams
- G. Notes from experience
- H. Fort Lincoln products price list
- I. In closing
- J. The use of Holy Soil

Appendix A. Personal Information

Prepared by District One Seonghwa Ministry Committee

Catalogue of Personal Information

Here is a summary of the key items you should record and keep 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. _____

5. _____

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): _____

Appendix B. Facts about Wills

(Refer to The Office of the Register of Wills, (Maryland))

What is a Will?

A will is a written document directing the disposition of a person's assets after death.

Requirements for a valid Will

In Maryland, a will must be signed by the person making the will (testator/testatrix) and Attested and signed by two credible witnesses in the presence of the person making the will. (Sample attestation clause: Signed, sealed, published and declared by the above named Testa (tor), (trix), (name), as and for (his/her) Last Will and Testament, in the presence of us, who at (his/her) request, in (his/her) presence, and in the presence of each other have hereunto subscribed our names as witnesses.”

Why should you make a Will?

A will is one of the most important of all legal documents. It is the legal declaration of a person's intentions and desires that he directs to be carried out after his death. By making a will you can specify how you want your property distributed after your death; you can name a personal representative who has the responsibility to collect assets, pay bills and distribute your estate according to the terms of your will; you can make charitable bequests; and you can nominate someone in whom you have confidence to be a guardian of your minor children. Without a will, the intestate laws of the State of Maryland direct the order of priority for those individuals to serve as personal representative of the estate; what heirs are entitled to receive the assets of the estate; and in some instances the Orphans' Court shall make the appointment of a guardian for your minor children.

Safekeeping of your Will

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.

Appendix C. Sample Last Will and Testament

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

City State Zip Code

Witness Signature (Seal)

WITNESS:

Name

Street Address

City State Zip Code

Witness Signature (Seal)

Appendix D. Living Will and Five Wishes

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.

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:

First Choice Name

phone

Address

City/State/Zip

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:

Second Choice Name

phone

Address

City/State/Zip

Third Choice Name

phone

Address

City/State/Zip

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.
- After writing "Revoked", I 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

My document is located: _____

Appendix E. HSA-UWC (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.

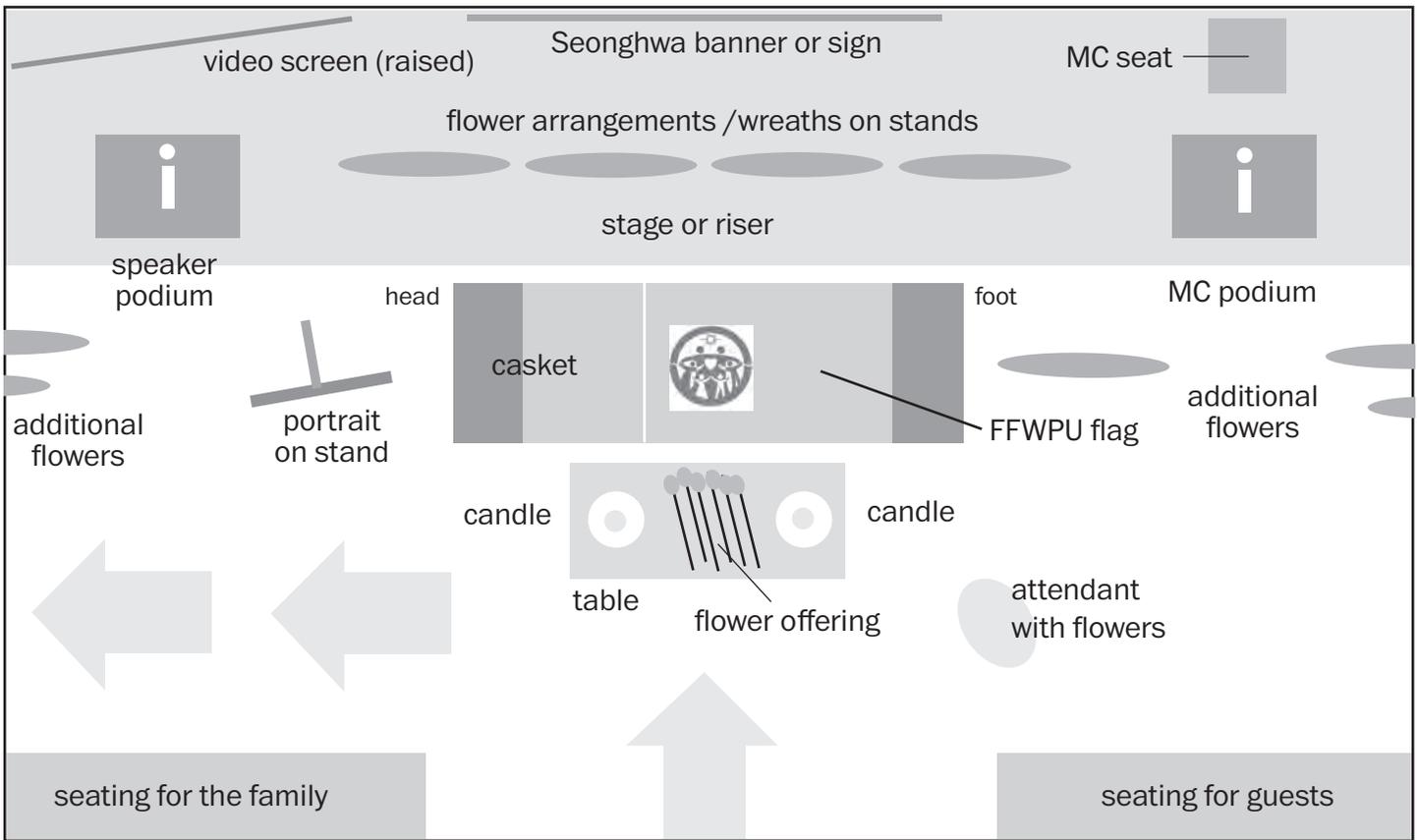
Signature

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.

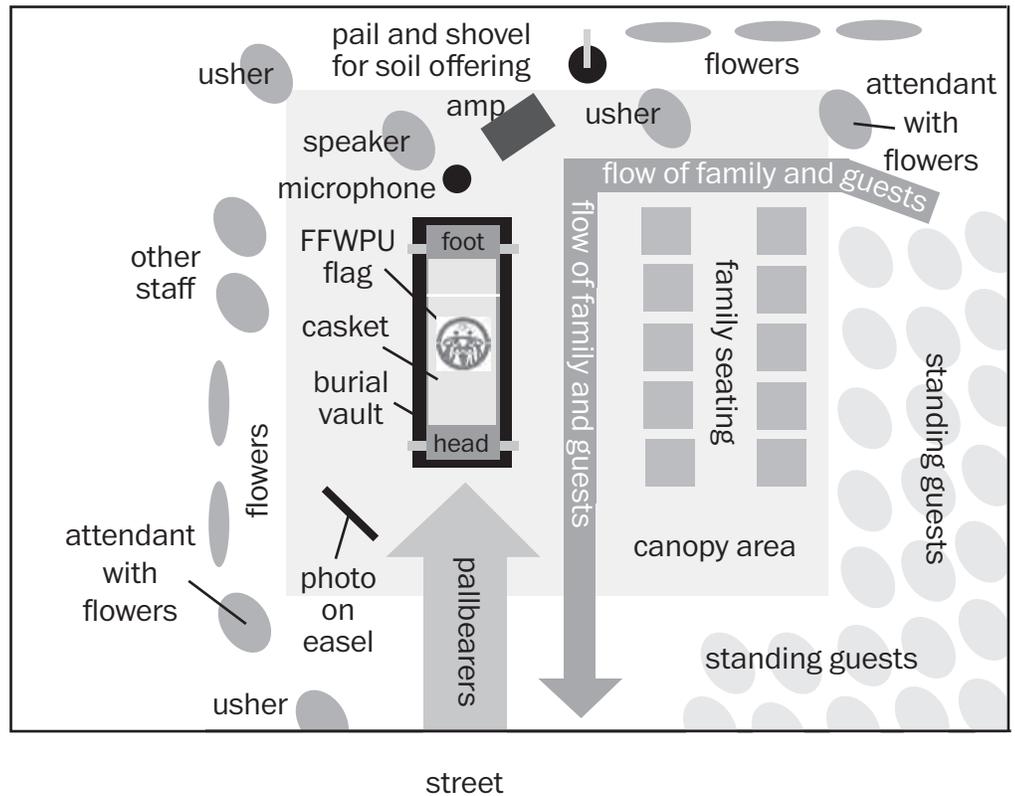
Appendix F. Seonghwa Ceremony diagrams (1)



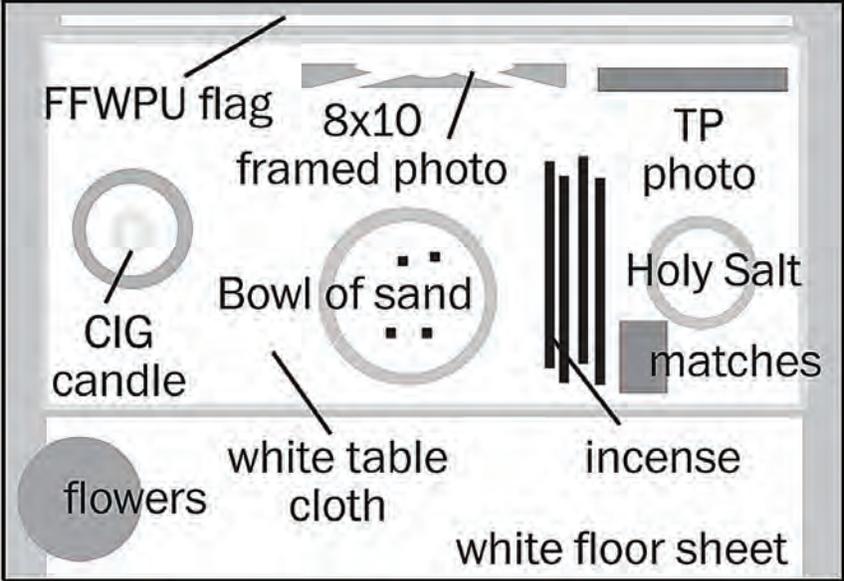
A. The Seonghwa Ceremony (plan view)

D. The Wonjeon ceremony (plan view)

Please note: The arrangement and placement of elements at the Wonjeon Ceremony can vary depending on the cemetery chosen. The diagram presented on the right is based on past practice at Fort Lincoln.



Seonghwa Ceremony diagrams (2)



B. The Prayer vigil altar table (plan view)

C. Seonghwa framed portrait (Shown is a photograph matted in a 14"x17" frame)



Appendix G. NOTES FROM EXPERIENCE:

Comments from Jim & Joanne Parrish

Our son Ryan took his life. It was a total shock for us. If you are in the same situation, with the unexpected passing of a loved one, you have our sincere condolences. My wife and I have been asked to convey some of our experience to others about what can be expected and to offer any advice we have.

When our son died, we took about 24 hours before we started notifying people. After that, we started to have vigils at our home where we said prayers and had fellowship with those who came to offer condolences. Personally we both found this very valuable and healing. The love, support and help of others came in many forms: help with Seonghwa planning; advice about practical arrangements (cemetery plots, markers, etc.; offerings of food, cards and financial support. Friends, family, neighbors, co-workers gave us so much and the gratitude we felt inspired us to offer more of ourselves to our community in return.

The flip side to this is that you may hear many things from all kinds of people about dreams they had, visions of your loved one, or the reason they feel you had such a loss. We suggest you be gracious about this, but only embrace those things you are comfortable with. If God wants you to

receive something spiritual, you will know it.

Our son was not active in the church and was estranged from it. He had friends in the neighborhood, some of whom we knew and some of whom we didn't. His friends decided to have a vigil for him at the train tracks where he died. When we heard about this, we were not too keen on going, but with the desire to support his friends in their grief, we decided to go anyway. At this vigil we saw dozens of Ryan's friends and it turned out to be one of the most miraculous moments of our lives. God was able to convey to us that our son is all right and in a good place. It totally transformed our heavy hearts towards our son. So we feel the lesson is to be open to the offerings of those around you because God may work in a way you don't expect.

When planning the Seonghwa for your loved one, you can tailor the ceremony to fit your ideas. Our plans for Ryan's Seonghwa focused on having everyone feel welcome and we were very moved when one of Ryan's friends spoke in remembrance at his Seonghwa. We also broke tradition in other ways: our selected style grave marker; a separate date for the graveside service; choosing cremation over burial. There is no one right way, only the way that is right for you.

Appendix H. Products and Services Price Lists: Fort Lincoln Cemetery

The following is provided to help begin the budgeting process with a more itemized list showing real costs for products and services. Prices for cemetery and funeral services based on those offered by Fort Lincoln Cemetery. Prices are subject to change and may increase by as much as 10% by the latter part of 2016. Estimates given *at time of need* will of course be the most reliable. Visit Fort Lincoln online for details.

Interment and Entombment Options

Single Grave Sites	range from	\$3,695.00	to	\$5,295.00
Second Right of Interment (<i>where available</i>)			is	½ current retail
Second Right of Interment (Inurnment) for Cremated Remains (<i>where available</i>)			is	\$1,375.00
Bench Right (<i>where available</i>)			is	\$3,000.00
Single Depth Lawn Crypts			are	\$4,455.00
Double Depth Lawn Crypts			are	\$6,145.00
Single Mausoleum Crypts	range from	\$6,895.00	to	\$12,510.00
Companion Mausoleum Crypts	range from	\$13,675.00	to	\$25,865.00

Outer Burial Container

Outer burial container - Adult	range from	\$1,395.00	to	\$7,495.00
Outer burial container - Infant/Child			is	\$510.00

Options for Cremated Remains

Columbarium Niches	range from	\$3,025.00	to	\$6,465.00
Outer burial container (for ground inurnment)	range from	\$295.00	to	\$550.00
Urns	range from	\$195.00	to	\$1,295.00

Professional Service Fees and Charges

Adult Interment Service (Mon - Fri)			is	\$1,695.00
Entombment Service (Mon - Fri)			is	\$1,435.00
Infant/Child Interment Service (Mon - Fri)	range from	\$440.00	to	\$810.00
Inurnment Service (Mon - Fri)			to	\$875.00
Saturday Service Fee (<i>in addition to Interment Service Charges</i>)			is	\$420.00
Late Fee (<i>Mon - Fri after 2:30pm, Sat after 2:00 pm, Sun after 2:00 pm</i>), per hour			is	\$275.00
Holiday / Sunday Service Fee (<i>in addition to Interment Service Charges</i>)*			is	\$665.00
Extra-Depth Service Charge (<i>where available</i>)			is	\$295.00
Disinterment Charge - Adult (Mon - Fri only)	range from	\$1,750.00	to	\$3,390.00
Disinterment Charge - Infant/Child (Mon - Fri only)	range from	\$715.00	to	\$2,070.00
Vault and Liner Service Charge - Adult			is	\$150.00
Vault and Liner Service Charge - Urn/Infant/Child			is	\$60.00
Insurance processing fee			is	\$125.00
Administrative processing fee (for contracts \$500.00 or more)			is	\$110.00
Little Church Rental Fee			is	\$525.00

*New Years Day, Easter, Memorial Day, Independence Day, Labor Day, Thanksgiving Day, and Christmas Day

Memorial Options

Bronze Memorials	range from	\$1,361.00	to	\$4,967.00
Infant/Child Bronze Memorials	range from	\$310.00	to	\$3,066.00
Upright Monuments (<i>where available</i>)	range from	\$1,565.00	to	\$26,212.00

Prices above do not include Installation, Inspection Fee or granite base.

Memorial / Monument Installation, per square inch			is	\$1.06
Inspection Fee			is	\$75.00

THE PROFESSIONAL SERVICE CHARGE AND OUR COMMITMENT TO YOU

So that the charge for our professional services may be recognized as fair and in keeping with the operation of an economical and efficient cemetery, we are listing below the many operations involved in performing this service properly.

1. Discuss the arrangements for burial with funeral director or family.
2. Examine the record of lot owner to determine ownership.
3. Check permanent files for any special instructions issued by lot owner or affidavits affecting the burial.
4. Make necessary telephone calls.
5. Make entry in funeral order book.
6. Prepare interment order authorizing burial.
7. Prepare interment card for deceased and make entry on the record of lot owner (duplicate records are made for safety).
8. Record the interment on the lot card.
9. Prepare instructions to foreman for grave opening operation.
10. Foreman must lay out exact location of grave; this must be verified by checker, to avoid chance of error.
11. Deliver necessary equipment to grave site (canvas and boards to protect surrounding areas and hand tools and wheelbarrows, as needed, power equipment and tools for breaking hard ground).
12. Excavate interment space, by machine or by hand if necessary.
13. Haul away surplus dirt, dump and level dirt.
14. Haul away all digging equipment.
15. Help set up lowering device, casket placer, grass and chairs, when needed.
16. Direct truck driver delivering vault and assist, when necessary, in placing vault.
17. Attendants assist in carrying and arranging flowers, when necessary.
18. Attendant with automobile leads funeral cortege from entrance to interment site and remains during service and while concrete liner or vault is closed and grave is filled.
19. Staff to supervise parking of cars in procession as well as which may come ahead of procession.
20. Waiting time of attendant and ground crew.
21. Two or three staff members are needed to help close vaults after service, help remove lowering device, grass, fill in grave and assist in rearranging flowers.
22. Superintendent supervises and checks entire service.
23. Remove excess dirt and clean up grave site.
24. Remove flowers when, wilted, sweeping up fallen petals.
25. When necessary, remove snow from area around grave and clear path from road to grave, as well as clearing roads.
26. Refilling and reseeding grave when natural settling of earth takes place.
27. Maintain cemetery equipment. Much equipment is required to perform these services properly. Representing an investment of well over \$50,000.00, this will include automobile to lead funeral cortege, truck to deliver and pick up tools and equipment, mechanical grave digger (without which cost would be considerably greater), tractor and dump trailer to haul excess dirt, hand tools and power equipment for digging in hard ground, etc.
28. Seeding of grave at the most suitable time.
29. Render any extra service which may be needed or requested. A good cemetery is a service institution, first and foremost.
30. Maintain an office staff large enough that a qualified person is available (in person during business hours, 5½ days a week, and by telephone at other times) every hour of the year, to assist in making funeral arrangements. Maintain a service staff which is thoroughly trained and is large enough that staff will be available on any day when circumstances require it.

When arranging for a burial, there can be no failure in service, no breakdown in equipment, no shortage in labor. No matter how severe or disagreeable the weather may be — during the extreme heat of the summer or the bitter cold of winter — this work must go on.

It is hoped that this explanation of our 30 distinct operations will create a better understanding of the professional service we provide.

GENERAL INFORMATION

- a) All prices in this publication are subject to change. From time to time, this cemetery may offer promotions that result in a reduced price. Ask your cemetery representative if any such sales promotions are in effect.
- b) If you purchase an interment right in this cemetery, you will be required to pay the professional service charges in effect when you use the space. You may contract for these services now (pre-need) at the existing price to guarantee the price for the future. You will be given the option to purchase the professional service charges pre-need for those services to occur during regular business hours, Monday - Friday. If you choose this option, but at the time of need a Saturday, Sunday, Holiday or late service is selected, the difference in price between the Monday - Friday service and what is selected will be due at the time of the service. Saturday, Sunday, Holiday and late charges are not included in the pre-need price for these services.
- c) You will be required to purchase an outer burial container for the casket or cremation urn to preserve the stability of the earth at any grave site that does not have pre-installed crypts. You may purchase this item when you use the space, or you may contract for it now at the price in effect to guarantee the price.
- d) You may purchase memorial or monument items now, or when needed, from the cemetery or an outside vendor. Our regulations specify limits on size and types of memorials or monuments for specific areas of the cemetery. If you use an outside vendor, please share this information with the outside vendor and remind them to obtain approval from the cemetery before they order your memorial or monument items.
- e) If you purchase merchandise, memorial or monument items, or services from the cemetery for future use (pre-need), the terms of your contract with us, and State Law, provide certain cancellation and refund rights:
 - 1) You may cancel a pre-need contract as to pre-need goods not delivered, or pre-need services not performed, if you permanently move more than 75 miles away from this cemetery, and give a sworn statement to this effect that includes your new permanent address. You are entitled to receive a refund of that portion of your payments that have been deposited in its trust account, and the interest earned on this trust account.
 - 2) If you default on payments on your pre-need contract and the cemetery notifies you that your contract is terminated, a similar refund from the trust account will be made.
 - 3) Your contract contains other details of your rights in the event of a default.
 - 4) This cemetery participates in the International Cemetery and Funeral Association Lot Exchange Program. You may wish to consider this at your new location with cemeteries in your area before electing to cancel your pre-need contract with us.
- f) The cemetery is responsible for installation and delivery of any goods it sells. The manufacturer of goods sold to you by the cemetery, such as an outer burial container, memorial or monument items, is responsible for any warranties that accompany such goods. Any such written warranties will be delivered to you by the cemetery.
- g) Your contract with the cemetery requires us to deliver goods you have purchased from us in good condition. If after delivery you find that goods are damaged or destroyed, our contract with you requires us to provide replacement or substitute goods. The cemetery is responsible for any injury or damage to your memorial or monument items after installation on your grave site only if this injury or damage is caused by the negligence of the cemetery. The cemetery is not responsible for injury or damage caused by others, including vandalism, theft, riot, war or natural disasters (see cemetery rules and regulations located in the office). In such cases, your homeowners' insurance may contain protection for your cemetery memorial or monument property. Check with your insurance agent.
- h) There is a state agency that licenses Maryland cemeteries. It is the Office of Cemetery Oversight, 500 N. Calvert Street, Baltimore, Maryland 21202. Telephone: (410) 230-6228.
- i) There is a county agency that regulates cemeteries in Prince George's County, MD, working in cooperation with the Office of Cemetery Oversight. It is the Prince George's County Office of Business and Regulatory Affairs. Telephone: (301) 952-5232.

MARYLAND COURIER

March 1977

FORT LINCOLN CEMETERY

Prince Georges County

Brentwood, Maryland

The land on which Fort Lincoln Cemetery is situated was part of the original grant from Lord Baltimore to George Conn, and remained in the Conn family for more than 200 years. It was not until 1912 however, when the General Assembly of Maryland passed an Act to Incorporate the Capitol Cemetery of Prince Georges County, Maryland, that the cemetery was perpetually chartered.

The Old Spring House, located within the cemetery, was built in 1683, and is one of the oldest structures in the State of Maryland. Near the Spring House is the White Oak of Fort Lincoln, dating back far beyond the War of 1812 when civilians and soldiers alike of the young republic labored mightily in its shadow to throw up entrenchments against the invading British. In 1814, through the lower reaches of the property, was fought the Battle of Bladensburg. Later it became part of one of the strong defenses in the chain of forts encircling the city. Visited frequently by President Lincoln, who drank at the spring beneath the ancient oak, it received the name of Fort Lincoln.

The earthworks are a portion of the original fortifications which made up Fort Lincoln. The fort was built during the summer of 1861 to serve as an outer defense of the City of Washington. It was named in honor of President Lincoln by General Order No. 18, A.G.O., September 30, 1861. The Civil War cannons were placed through the courtesy of the Department of Defense to commemorate the brigade of Major General Joseph Hooker which was the first to occupy this area. In immediate command of the fort was Captain T. S. Paddock.

The Battle of Bladensburg memorial, located across from the mausoleum, honors Commodore Joshua Barney, who made the supreme sacrifice in defense of this country, and his detachment of Marines for their distinguished display of valor and gallantry on August 24, 1812. The Prince George's Jaycees have held annual services at this site to commemorate the Battle of Bladensburg. During the 1972 services, the new Star Spangled Banner Trail was dedicated by the National Capital Area Council of boy Scouts. The historic trail, hiked by Scouts, runs from Benedict on the Patuxent River, where British troops landed during the War of 1812, to Bladensburg, and then to Fort Lincoln Cemetery, and the monument commemorating those American troops who lost their lives in defense of the Nation's Capitol.

The northwest corner of the cemetery is near the site of the old dueling grounds, where, during the first half of the 19th century, gentlemen of Washington settled political and personal differences. One of the most famous disputes was that between Commodore Decatur and James Barron which was settled on March 22, 1820. Commodore Decatur who had gained fame as the conqueror of the Barbary Pirates was fatally wounded by his antagonist.

The formal development of Fort Lincoln's approximate 176 acres commenced in 1931, when Horace Peasley was engaged as architect and landscape designer. Lot owners now number approximately 50,000, and interments about 45,000, the first of which was July 30, 1920. The projected availability of burial and entombment spaces is for a minimum of 100 years into the future.

In 1937, the cemetery was purchased by L. O. Minear, who with foresight and courage, instituted the park-plan concept and pioneered the development of garden crypt construction.

The first venture in the below-ground crypt concept was in 1952 with the construction of the Garden of Meditation. Then followed the development of other gardens with religious themes: *Garden of Apostles*, *Garden of Good Shepherd*, *Garden of the Crucifixion*. In the interim, however, one of the finest community mausoleums in the country was completed. Embellished with Cathedral-type art stained glass windows of breathtaking beauty, it contains approximately 5,000 crypt and entombment and inurnment spaces. Ninety-five percent of the entombment spaces have been sold, but an ample supply of niches remain available.

Currently under construction is the *Garden of Ascension* where the central feature of the ascending Christ is one of the largest bronze castings in the Metropolitan area, with a height of 32 feet from the base to the top of the hand. This excellent piece of art was sculptured by Ferenc Varga, who has done many other pieces of sculpture for Fort Lincoln. The casting was made in Italy and delivered to Fort Lincoln out of Port Baltimore.

In November of 1962, Fort Lincoln was purchased by the Vestry of Rock Creek Parish, which also owns and operates Rock Creek Cemetery which was started in 1719. Development continued with the *Masonic Garden* in 1968 and the *Garden Mausoleum* which will contain more than 8,000 above-ground burial crypts. In this connection, Fort Lincoln acquired from the Piccard Foundry, in Anney-le Vieux, France, an exact replica of the Liberty Bell, which arrived in Baltimore on January 1, 1976, on the freighter, Young America. It was installed on a trailer and transported to various schools, parades, patriotic and civic functions

throughout the Bicentennial year. During the Fourth of July activities, the Bell participated in the Bicentennial Parade in Washington, was then taken to the City of Alexandria for its celebration, and to Andrews Air Force Base for its Bicentennial Open House, then to the Washington monument grounds where, at the conclusion of the spectacular fireworks display, it was rung 200 times by Johnny Cash in recognition of our Nation's 200th Birthday. This Liberty Bell replica will be enshrined permanently in the entrance colonnade area of this new *Historic Garden Mausoleum*.

Development and maintenance have not been the only areas of concern during the past years. Management has kept pace with modern techniques by continually applying them to improve the cemetery and its facilities. In 1972, ground was broken for a new administration building and it was completed and dedicated in May of 1973. The water system was improved through the addition of a six inch main to ensure an adequate water supply for irrigation purposes. Dual microfilming equipment was purchased so that all records could be microfilmed and security roll produced in case of original documents. New cremation facilities were constructed to meet federal and Maryland emissions control standards.

A portion of each sale is placed in a care fund trusted by The National Bank of Washington. Owners are assured of permanent maintenance and care of the cemetery grounds, buildings, statuary and equipment through income earned from this irrevocable trust fund.

Fort Lincoln Cemetery is a member of the American Cemetery Association, the national Association of Cemeteries, Cremation Association of America Maryland-District of Columbia Cemetery Association, Free State Cemetery Association, and supports and subscribes to the codes of ethics of these associations.

We recommend that a visit to the Fort Lincoln website or a personal visit by appointment as the best way of assessing the financial preparations you will need to make before the need arises or if a passing arrives unexpectedly. The most comprehensive and up-to-date listing of prices and service options is available on line.

Begin your budgeting process with a more itemized list showing real costs for products and services. Prices for cemetery and funeral services in this guide are primarily based on those offered by Fort Lincoln Cemetery.

These prices are subject to change. For instance there may be an increase of as much as 10% on some of the offered elements of service by the latter part of 2016. Estimates given *at time of need* will of course be the most reliable.

Information on Pre-paid Funeral Plans for these services are also included on the website.

Details concerning services and plan options can be found online at Fort Lincoln's website:

<http://www.dignitymemorial.com/fort-lincoln-funeral-home/en-us/index.page>

Or you may contact them by phone to set up an appointment:

Fort Lincoln Cemetery, 3401 Bladensburg Road, Brentwood, MD 20722

Phone 301-887-4930 Fax 866-651-6244

The following is an example of a transportation and relocation plan to cover the costs of bringing a loved one's body back to the final resting place should the person pass on while far from home. In this example, a one time payment of \$450.00 (per person) protects the family from added charges for handling or transporting the remains.

Plan benefits include:

- You're protected year-round, 24/7 for the rest of your life.
- Our experts will assist you or your loved one with finding a funeral home, mortuary or other facility where the death occurred.
- If a death occurs outside the country of residence, our professionals will handle all required documentation and deal with cultural and language barriers so you don't have to.
- We will cover all costs associated with transporting the deceased back to the funeral home or other designated location, including preparing the body for transport, providing documentation and paying all administrative fees and shipping costs.

Transportation and Relocation Protection Plan

Extra support when you need it most.

Transportation and Relocation Protection Plan services are provided by Medical Air Services Association of Florida, Inc. (MASA of Florida) and Medical Air Services Association, Inc. (MASA). Death must occur more than 75 miles from permanent residence.

800-643-9023

MASA and MASA of Florida arrange or provide services worldwide, except in the countries or places excluded by the State Department and except as prevented in any particular instance by any act of God, war or civil insurrection, civil strike, lock-out, or other labor disturbance, act of governmental authority or like cause or event beyond MASA and MASA of Florida reasonable control.



Sample of an initial Community Announcement

Announcing the Ascension of Dr. Syn Duk Choi. She is the mother of Dr. D. M. Joo former president and chairman of The Washington Times. Dr. Choi just celebrated her 95th birthday on Jan. 27, 2016. She joined the Unification Church in 1954 after escaping from North Korea with her four young children. Please join the family in prayers for her clear journey to the eternal world of spirit. More information on services will be forthcoming soon.

Sample of Community Announcement with details about ceremony and how to help.

All are invited to the joyful home-going of Linda Perry, our dear elder sister, foreign missionary, and good friend.

Viewing

Sunday, February 21

3:00 - 5:00 pm

Fort Lincoln Funeral Home

3401 Bladensburg Rd, Brentwood, MD 20722

Seonghwa Ceremony

Monday, February 22

9:30 - 11:30 am

Fort Lincoln Funeral Home

3401 Bladensburg Rd, Brentwood, MD 20722

Wonjeon Service

Monday, February 22

12:00 pm

Fort Lincoln Cemetery

3401 Bladensburg Rd, Brentwood, MD 20722

Celebration Reception

Monday, February 22

1:00 pm

Arbor Ballroom, Washington Times Building

3600 New York Ave NE, Washington, DC 20002

*Bring your dancing shoes!

Donations

<https://www.youcaring.com/medical-fundraiser/it-s-linda-s-last-year-let-s-make-it-amazing/347782>

Flowers- Deliver on Sunday if possible.

Fort Lincoln Funeral Home

3401 Bladensburg Road

Brentwood, MD 20722

Appendix I. In Closing

1. True Father advised us to write our testimonies. Part of your unique legacy is a first-person account of living in the Age of the Lord of the Second Advent, sharing earthly life with that of the True Parents.
2. Please organize your photographs (digitize and label them) and historic memorabilia.
3. Planning the Seonghwa Service in advance, called “preplanning” or “prearranging” is a responsible, caring act that will reduce stress for loved ones and help bring the family closer together.

Appendix J: Cheon Il Guk Holy Earth

FFWPU International HQ, Blessed Family Dept., April 22, 2016

A. Origin and Significance

1) Inheriting the Holy Earth, Which Was Re-created through the Entrance into Cheon Jeong Peace Palace and Coronation Ceremony: Seven days before the Entrance into Cheon Jeong Gung and Coronation Ceremony, True Parents conducted the “Wishing for the Era of Peace and Tranquility of Cheon Il Guk and Citizens’ Pledge Ceremony” in the front garden of Cheon Jeong Gung on June 6, 2006. Through this ceremony, light, the oceans, land, plants, animals and humans could be recreated. On this day, representatives of the twelve regions offered Holy Earth and Holy Water to True Parents. This Holy Earth and holy water were then separately mixed with soil and water from Cheon Jeong Gung. The holy soil, re-created in this manner, was then bequeathed to the regional presidents, who were instructed to bury it within the holy ground of each nation.

2) Cheon Jeong Gung Bonhyangwon Holy Earth: In commemoration of the 56th Anniversary of True Parents’ Holy Wedding, True Parents bequeathed the Holy Earth from Bonhyangwon, Cheon Jeong Gung to all regions with the hope that the multiplication of the substantial Cheon Il Guk Holy Earth, perfected at the time of the Cheon Il Guk Foundation Day, can open the way for the substantial Cheon Il Guk to expand to each region and nation.

3) The Heavenly Parent created man by forming him with dust from the ground and breathing life into him. Thereafter, the Heavenly Parent called man his body. Hence, had man not fallen, Heavenly Parent would have dwelled within man’s body and both would have reached complete unity. Hence, the Holy Earth is a symbol of man’s re-creation to a state prior to Satan’s invasion; it also symbolizes man’s restoration to the state of the Heavenly Parent’s body. Moreover, the expanded concept of body – tabernacle – temple – heavenly nation found in the Old Testament is also included in the Holy Earth.

To conclude, the Holy Earth is a symbol for the development beginning with me, my family, the church and expanding all the way to Cheon Il Guk.

B. How to Use the Holy Earth

1) Each regional headquarters, national headquarters and church must preserve the seed Cheon Il Guk Holy Earth, multiply it and bury it within the holy grounds in each nation and church.

2) Blessed Families should keep the Holy Earth and use it during the Wonjeon Ceremony of a Seonghwa Ceremony. This must be mixed with the soil that will be thrown on top of the casket by representatives and family members.