

Appendix A Honor Guard Protocol

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GENERAL

- a. Funeral services of great magnificence evolved as custom in Christian mourning in the 6th century. To this day, no religious ceremonies are conducted with more pomp than those intended to commemorate the departed.
- b. The funerals of firefighters, more than any other ceremony, have followed an old pattern as the living honor the brave dead.
- c. The first general mourning proclaimed in America was on the death of Benjamin Franklin in 1791 and the next on the death of George Washington in 1799. The deep and widespread grief occasioned by the death of the first President assembled a great number of people for the purpose of paying him a last tribute of respect, and on December 18th, 1799, attended by military honors and the simplest but grandest ceremonies of religion, his body was deposited in the family vault at Mount Vernon, Virginia.
- d. Several military traditions employed today have been brought forward from the past. Today's customary three volleys fired over a grave probably originated as far back as the Roman Empire. The Roman funeral rites of casting dirt three times on the coffin constituted the "burial." It was customary among the Romans to call the dead three times by name, which ended the funeral ceremony, after which the friends and relatives of the deceased pronounced the word "vale" (farewell) three times as they departed from the tomb. In more recent history, three musket volleys were fired to announce that the burial was complete and the burial party was ready for battle again. The custom of using a caisson to carry a coffin most likely had its origins in the 1800's when horse-drawn caissons that pulled artillery pieces also doubled as a conveyance to clear fallen soldiers from the battlefield. In the mid to late 1800's a funeral procession of a mounted officer or enlisted man was accompanied by a riderless horse in mourning comparison followed by a hearse. It was also a custom to have the boots of the deceased thrown over the saddle with heels to the front signifying that his march was ended.

OVERVIEW OF CHAPEL SERVICE

- a. This overview can apply to any venue that the memorial service is held, but for the purpose of this manual we will refer to the venue as a chapel.
- b. Before the beginning of the service, the funeral escort is formed in line facing the chapel.
- c. Members of the immediate family, relatives, and friends of the deceased are requested and escorted into the chapel and seated before the casket is taken in. Members of the immediate family and relatives occupy pews (seats) to the right front of the chapel.

- d. The hearse bearing the remains should arrive in front of the chapel a few moments before the time set for the service to begin. As the hearse approaches, the escort commander commands "Attention" and he salutes until the hearse stops in front of the chapel. When all is in readiness to move the casket into the chapel, the commander of the escort commands "Present, Arms." The band, if applicable, renders the honors followed by a hymn. At the first note of the hymn, the casket is moved from the hearse by the active pallbearers and carried between the ranks of honoraries and into the chapel. The remains are handled in a dignified, reverent and military manner, insuring that the casket is carried level and feet first at all times. As soon as the casket enters the chapel, the band ceases to play and the escort commander commands "Order, Arms" and "Parade, Rest."
- e. When honorary pallbearers are present, they are formed in two ranks, each facing each other, in order of seniority, most senior closest to the hearse, thus forming an aisle from the hearse to the entrance of the chapel. At the first note of the music, and while the casket is being borne between the ranks of honorary pallbearers, they uncover or salute as appropriate. Then they follow the casket in column of twos and occupy pews (seats) to the left front of the chapel.
- f. When the casket has been placed on the church truck, two active pallbearers push the truck to the front of the church while the other active pallbearers move to the vestibule and await the termination of the church service. If there is no church truck, the active pallbearers carry the casket to the front of the church as instructed by the chaplain before the service. When no honorary pallbearers are used, and if the active pallbearers are friends of the family, they may, if desired by the family, occupy the pews (seats) to the left front of the chapel.
- g. After the chapel service, the honorary pallbearers (if present) precede the casket in column of twos as the two active pallbearers push the church truck to the entrance of the chapel. The honorary pallbearers again form an aisle from the entrance of the chapel to the hearse with the senior closest to the chapel. They uncover or salute as prescribed. When the casket has been placed in the hearse, the honorary pallbearers enter their vehicles. When marching, the honorary pallbearers form columns of files on each side of the hearse, the leading member of each column opposite the front wheels of the hearse.
- h. The casket, followed by the family group, is moved to the entrance immediately behind the honorary pallbearers. As soon as the honorary pallbearers have taken their positions, the active pallbearers carry the casket to the hearse and form column of twos behind it if the honorary pallbearers march. If the honorary pallbearers do not march, the active pallbearers form files on each side of the hearse as described above. The family group remains in the chapel entrance until the honorary pallbearers fall out to their vehicles or have taken their position for marching. The members of the family group are then guided to their vehicles.

- i. When the casket appears at the entrance of the chapel at the conclusion of the service, the funeral escort and band repeat the procedure as described for entering the chapel. The band ceases playing and the escort is brought to the order when the casket has been secured into the hearse.

OVERVIEW FOR GRAVESIDE SERVICE

- a. As the procession approaches the grave, the uniformed elements move directly to their predesignated positions. The firing party, if applicable, is positioned so that it fires over the grave, and so it is in view of the next of kin. Volleys should go from foot to head over the grave and carry at an angle over the left shoulder when possible.
- b. Before the hearse is halted, the honorary pallbearers are formed in two ranks, senior closest to the hearse, forming an aisle extending from the hearse toward the grave. When the grave is too near the road to permit this formation, they take their position at the grave before the casket is removed from the hearse.
- c. When all is in readiness to move the casket from the hearse, the escort commander commands "Present, Arms." At the command of execution, the escort salutes and the band renders honors followed by a hymn. At the first note of the hymn, the active pallbearers remove the casket from the hearse.
- d. The chaplain and the funeral director precede the active pallbearers bearing the casket between the ranks of honorary pallbearers. As soon as the casket has passed, the honorary pallbearers face toward the grave and follow the casket in column of twos, followed by the family and friends. The active pallbearers, on reaching the grave, place the casket on the lowering device (mock up) and remain in place facing the casket. Honorary pallbearers move to a predetermined position near the grave.
- e. When the casket has been placed over the grave, the band ceases playing, and the escort commander commands "Order, Arms" and "Parade, Rest."
- f. When the escort has been brought to parade rest, the chaplain conducts the graveside service. At the conclusion of the benediction, he moves two steps to the side or rear. If the deceased is entitled to a gun salute, the escort commander commands "Attention" and "Present, Arms." The salute battery fires appropriate honors at five-second intervals. The firing party fires three volleys of blank cartridges, assumes the position of present arms and remains in this position until the conclusion of "Taps."
- g. The bugler, positioned near the firing party and in view of the next of kin, sounds "Taps" immediately after the firing party has been brought to present arms. At the first note of taps, and until its last note has sounded, military personnel attending in the individual capacity and honorary pallbearers uncover or salute.

- h. At the conclusion of "Taps", the active pallbearers holding the flag above the casket fold the flag. The flag, when folded, is passed to a pallbearer who faces at the head of the grave and places the flag at chest level into the hands of the presenter. The pallbearer salutes the flag and then faces to assume his original position. The active pallbearers face left or right together and march away from the grave in column of twos. The officer in charge or presenter, presents the flag to the next of kin.

CREMATED REMAINS

- a. For all phases of the funeral, where the cremated remains are carried by hand, one man is detailed to carry the receptacle (casket) containing the ashes and another is detailed to carry the flag, folded into the shape of a cocked hat. The pallbearer carrying the flag is always positioned to the right of the remains. When the receptacle is carried from the hearse into the chapel and from the chapel to the hearse, these two men are the only participants in the ceremony. During the procession to the gravesite, the receptacle and flag are carried by the two pallbearers followed by four additional pallbearers. When the receptacle has been placed on the gravesite, all six pallbearers unfold the flag and hold it over the grave.
- b. When the receptacle and flag are placed before the chancel of the chapel or transported to gravesite by vehicle, the receptacle and folded flag are placed side by side. If the pallbearers walk to the gravesite, the two bearers who carried the receptacle and the flag join the other four pallbearers already pre-positioned on either side of the hearse.
- c. When no hearse is used, suitable transportation is provided for the receptacle and flag bearers, and the other pallbearers.
- d. When the remains are moved to a crematory and the ashes are to be interred with honors at a later time, the ceremony consists only of the escort to the crematory. All personnel salute as the remains are carried into the crematory. The firing of volleys and the sounding of "Taps" are omitted. When the funeral ceremony is held at the crematory, and when no further honors are anticipated, the volleys are fired and "Taps" is sounded at the discretion of the fire chief, or his appointed designee.

CASKET TEAM GUIDELINES

PURPOSE: The purpose of this section is to set forth guidelines for the casket team members to follow during services.

SCOPE: These guidelines shall apply to all members of the casket team.

DISCUSSION: In a profession such as emergency services, it is imperative that a well-trained casket team be available should the unfortunate death of an agency member occur. A casket team is a necessity in emergency services in order to show the respect and honor that our fellow brothers and sisters deserve. A casket team is a highly visible asset to any agency.

PERSONNEL REQUIRED:

- a. Level one and two honors require a minimum of a six-member casket team, plus additional members to serve as honoraries.
- b. Level three honors require any size casket team.
- c. Cremated remains same as above, except dependent funerals which require one urn Bearer only (with exception).

FORMATIONS:

- a. **Chapel** – Casket team will be formed on sidewalk or designated area not less than 15 minutes prior to ceremony.
- b. **Grave Side** – Casket team will be formed on street or designated area not less than 15 minutes prior to ceremony.
- c. All casket team movements should be fully synchronized; dress and cover, as well as posture, are especially critical in casket teams. Heel clicks on facing movements will not be utilized by casket team members.
- d. Arms are locked to the side during all column and flanking movements.

DEFINITIONS:

- a. **Officer in Charge (OIC)** – Oversees ceremony.

- b. **Casket Team Leader** – In charge of casket team; gives all commands to casket team.
- c. **Folder** – Stands across from team leader.
- d. **Presenter** – Presents flag to OIC; stands at head of casket on fold side.
- e. **Solo** – Pulls casket out of hearse; pushes casket back in. Stands at head end of casket on team side.
- f. **Middle** – Four in total; two on each side of casket, two stand between the casket team leader and solo, and the other two stand between the folder and presenter.
- g. **Honoraries** – Stand on each side of sidewalk leading to the chapel and gravesite. Casket team walks between the honoraries.
- h. **Mock Up** – What casket is set onto at gravesite; type of ladder on each side that covers hole for casket team to step up on.
- i. **Mark Time** – March in position.
- j. **Death Watch/Vigil** – Ceremony to show honor to fallen comrade during viewing, wake, or serious hospital stay (as a result of on-the-job injury).
- k. **Level One Honors (Full Honor Funeral)** – Ceremony performed by casket team, OIC, death watch/vigil, and honorary members for an agency member who is either killed or seriously injured in the performance of his/her duties, or anyone deemed appropriate by staff as being deserving of a full honor ceremony.
- l. **Level Two or Three Honors (Simple Honor/Dependent Funeral)** – Ceremony performed by casket team, OIC, and other personnel deemed appropriate for an agency member who dies while not performing his/her duties, or a family member of any agency member or anyone else deemed appropriate by staff. A family member's service will only consist of honor guard members representing the agency by appearance standards. The members will stand on either side of the doorways leading into the funeral home, either side of the doorways leading into the service room, and one member standing near the guest log.

The casket team will not serve as a casket team for dependent (family member) funerals, unless specifically requested to perform it.

PROCEDURE:

a. **Casket/Death Watch Posting and Changing**

- There are no commands given during execution of this changing and posting of guard. This is a quiet and somber time and it is important to not draw additional attention to guard movements. The key to initiate movement is just a nod of the OIC's head indicating forward march for the three (OIC and two on-coming) guard members. The halt of the OIC is the key for the off-going guard to begin movement and all the other movements flow continuously until completion of change. Once the three (OIC and two off-going) guard members exit and reach the start/finish point, the OIC gives another nod and the three halt.
- OIC and (2) Honor Guard members enter the isle, depending on the facility and set-up, using appropriate facing and flanking movements.
- OIC comes to a halt approximately 10-15 feet from casket. HGM's continue past the OIC to outside corners of casket, facing casket. This is done without facing movements but by guiding in on the corner.
- If this is the first posting, all members salute (four counts up and four counts down). OIC and on-coming guard face about. OIC marches out and the on-coming guard takes one side step towards the outside corners of the casket and angle inboard as they go to parade rest.
- If this is a relief posting, the off-going guard keys off the OIC. When the OIC comes to a halt entering, the off-going guard comes to attention and faces the center, (each other). They then take one to three steps in towards the center, depending on distance to center of casket. As the on-coming guard reaches the outside corners of the casket, the off-going guard faces the casket. This should leave all four members facing the casket, shoulder to shoulder; at which point all members (including OIC) salute the casket...four count up and four down.
- Following salute, the off going guard does about face and step off to march out. As they step off, OIC faces about and leads them out, going back out the isle and facing or flanking back to start/finish point. The on-coming guard faces about simultaneously with the off-going guard. They then take one side step to the outside corner and angle inboard as they go to parade rest. Parade rest will be front or back, based on OIC decision per event.
- If this were a final relief (no on-coming guard), the off-going guard would carry out all movements as if there was an on-coming guard.

b. **Chapel Service** (A: Action C: Command)

A: The hearse will be at the chapel and the casket team will be in a column formation at the side of the chapel, if possible, out of the way of any family members entering the chapel. The casket team will be in a parade rest position. OIC will be near the hearse.

A: Upon receiving word the casket is ready to be brought into the chapel, OIC will give a head nod to the casket team leader.

- C: The casket team leader will call the casket team to attention by stating, "Bearers attention." After calling the casket team to attention, the casket team leader will command, "Ready, step."
- A: The casket team will execute the appropriate movements to align on and march toward the rear of the hearse with arm swing. When the casket team reaches the rear of the hearse, they will automatically pick up a mark time for not more than four counts.
- C: The casket team leader will command, "Bearers, halt."
- A: The casket team halts.
- C: The casket team leader will command, "Center, face."
- A: The casket team will face center by using the step around method.
- C: OIC will give command, "Present arms", to the honoraries.
- A: The salute is rendered and released, hand should move up at normal speed, hold and be released for a four count. The solo will step forward with his right foot, face towards the hearse and take four steps, closing on the fifth without arm swing. The solo should end up between the team leader and folder.
- C: The casket team leader will command, "Ready, step."
- A: The entire casket team will take one side step toward the hearse at which time the solo will step forward with his/her left foot, while lowering his/her head and draping the flag. The solo will then pull the casket from the hearse while each member of the casket team feeds the casket through their hands, ensuring that the casket is kept level at all times. The second middle on the team side will extend his/her right hand out, palm facing the casket; to assist the solo with the weight of the casket as the solo passes him/her. Once the casket is all the way out of the hearse, the solo will raise his head and take three side steps around the casket, assuming his position at the head of the casket. The second middle will move his right hand back into position after the solo touches his/her hand, letting him know he is in position. Note: If the flag is bloused on the team leader end, the team leader and folder will undrape it as the casket is removed.
- C: The casket team leader will command, "Side step, March."
- A: The casket team will lower their heads to a 45-degree angle, focusing on the center of the casket and using a three-second count. The casket team will then take five side steps away from the hearse; after the fifth step, the casket team will raise their heads-again, using a three-second count.

- C: The casket team leader will command, "Ready, face."
- A: The casket team will face the foot end of the casket.
- C: The casket team leader will command, "Ready, step."
- A: The casket team will execute a six-point turn toward the chapel with the casket travelling feet first (aligning on chapel doors, if possible). After the sixth step of the six-point turn, the casket team leader and folder will grasp the flag on the leading edge with their outside hand. The casket team leader will then give a slight tug on the flag to signal the folder to fold the flag back onto the casket. When the team leader tugs on the flag, the team leader and folder will fold the flag onto the casket to the approximate edge of the casket, ensuring that the flag will be positioned white on white and red on red.
- C: The casket team leader will command, "Forward March."
- A: The casket team will step off with their left foot and automatically pick up with a two-hand carry. If there are any steps leading up to the chapel, the team will step up with their left foot first. The casket shall remain level at all times and will not be carried on the hips to avoid swaying. The casket will be carried into the chapel vestibule and centered on the chapel truck.
- C: The casket team leader will command, "Bearers, halt" and "Center, face."
- A: The casket team will halt and then face center upon each command.
- C: The casket team leader will command, "Ready, down."
- A: The casket team will lower the casket onto the chapel truck during which the legs are to remain straight with the body bent over at the waist. When the casket is resting on the chapel truck, the handles, if applicable, are pushed down on the casket. The casket team will then place their thumbs together on the top edge of the casket.
- C: The casket team leader will command, "Ready, up."
- A: The casket team will rise to attention using a three-count movement.
- C: Casket team leader will command, "Ready."
- A: The casket team leader and presenter will take three steps around the casket. When the casket team leader steps around, he will do an "about face", so that he/she will be facing the aisle way and the casket will be behind him/her.
- C: The casket team leader will command, "Secure casket."

- A: The casket team leader will reach up behind him/her and place both hands on either side of the casket while the presenter will reach in front of him/her and place both hands on either side of the casket. The remainder of the casket team will take one step back.
- C: The casket team leader will command, "Ready, step."
- A: The presenter and casket team leader will step off with left foot. The presenter will be pushing the casket and the team leader will be guiding the casket down the aisle way. The casket will be brought down the aisle in a slow manner. Upon reaching the end of the aisle, the team leader will stop the casket. The casket team leader will step off to the left side of the church and proceed to the rear of the church while presenter will step off to the right side and proceed to the rear of the church. The remainder of the casket team will remain quietly in the chapel vestibule.

After the ceremony, the casket team leader and presenter will walk back to the front of the church and assume positions on either end of the casket facing each other (casket team leader at foot end and presenter at the head of the casket). The casket team leader and presenter will then turn the casket around on the chapel truck, utilizing a three-point turn. Once this is completed, the casket team leader will do an "about face" and place his/her hands on either side of the casket; this being done behind his/her back. Once the casket team leader's hands are secure on the casket, the presenter will push the casket, stepping off with his/her left foot. The remainder of the casket team will be in position on opposites as when they came into the chapel. Upon having the casket between the rest of casket team and in position, the team leader will halt, bringing his hands down to this side as will the presenter. The casket team leader will then do an "about face."

- C: The casket team leader will command, "Ready, step."
- A: The casket team leader and presenter will take three side steps back into position, while the rest of the casket team will take one step forward on the third step of the casket team leader and presenter.
- C: The casket team leader will command, "Ready."
- A: The casket team leader and presenter will secure their hats from the middle and secure them on their heads. Upon securing their hats, the casket team leader and presenter will place their forefinger and thumb on the brim of their hats at which time the team leader will give a "quiet down." The team leader and presenter will lower their hands to their sides.
- C: The casket team leader will command, "Secure casket", after OIC commands present arms to the honoraries.

- A: The casket team will bend over, keeping their legs straight, and secure the casket.
- C: The casket team leader will command, "Ready, up."
- A: The casket team will then lift the casket from the chapel truck.
- C: The casket team leader will command, "Ready, face."
- A: The casket team will face toward the foot end of the casket. The casket team leader and folder will grasp the flag at the end of the flat, at which time the casket team leader will give a slight tug on the flag and the team leader and folder will fold the flag onto the edge of the casket, while ensuring that the white is on white and red is on red.
- C: The casket team leader will command, "Ready, step."
- A: The casket team will step off with their left foot first picking up an automatic two-hand carry. The casket team will ensure that the casket remains level at all times. If there are any steps, the casket team will step down with their left foot first. Upon reaching the hearse, the casket team will pick up a "mark time" for no more than four counts.
- C: The casket team leader will command, "Bearers, halt."
- A: The casket team will halt and after a one second delay, will face center using the step around method. The second middleman on the team side will reach over with his right hand, palm facing casket and touch the solo's hand. The solo will then take three side steps around the casket, securing the end.
- C: The casket team leader will command, "Ready, step."
- A: The solo lowers his/her head and steps forward with his/her left foot, while the rest of the team takes a side step toward the hearse. The casket team feeds the casket through their hands while ensuring that the casket is kept level while placing it back into the hearse. Once the casket is in position in the hearse, the solo executes an about-face and takes five steps (without arm swing) back into position.
- C: The casket team leader then commands, "Ready, step."
- A: All casket team members, except for the team leader and folder, take one side step away from the hearse.
- C: The casket team leader commands, "Ready, face."
- A: The casket team then faces away from the hearse.
- C: The casket team leader commands, "Ready, step."

A: The casket team steps off left foot first and marches to transportation (with arm swing).

c. **Grave Side Service:** (A: Action C: Command)

A: The casket team leader and OIC look over the area to ascertain the best route to take to the gravesite. The casket team leader advises OIC where he wants the hearse stopped. The casket team then lines up in a line formation. The casket team leader will measure off the number of steps to be taken for automatic flanking movement. When the hearse is approaching, the casket team leader will call the casket team to attention (casket team will be at parade rest). OIC will stop the hearse at a predetermined location. The casket team leader will receive a head nod from OIC when the casket is ready to be removed.

C: The casket team leader will command, "Ready, step."

A: The casket team will take a predetermined amount of steps (with arm swing), make automatic flanking movement (without arm swing), march up to the rear of the hearse (with arm swing), and pick up mark time march for not more than four counts.

C: The casket team leader will command, "Bearers, halt."

A: The casket team will halt.

C: The casket team leader will command, "Center, face."

A: The casket team will face center.

The following moves are made as they were executed at the chapel: The solo steps around, the casket is removed, five side steps, six-point turn, and movement toward the grave.

The team arrives at mock up and will pick up mark time for no more than four counts. The OIC follows the casket to the grave.

C: The casket team leader commands, "Bearers, halt."

A: The casket team halts.

C: The casket team leader commands, "center, face."

A: The casket teams faces center.

C: The casket team leader commands, "ready, down."

A: The casket team will lower their heads (using a three second movement) to a 45-degree angle focusing on the center of the casket. The team

then lowers the casket on to the mock up, keying off the team leader and folder. All corners of the casket are to touch at the same time.

When the casket is secure on the mock up, the casket team will either, remain in place or exit the mock up area for a portion of the service.

If exiting;

C: The casket team leader commands, "ready, face."

A: The casket team faces the direction they entered from.

C: The casket team leader commands, "ready, step."

A: The casket team steps off and will march to a predetermined holding area.

When the flag is to be folded, the casket team returns to the mock up area and executes a center face so all members are facing the casket (if they did not remain in place) and secures the flag as detailed below, based on team size. All the flag folding procedures are based on the 7 member casket team with members positioned as follows: Team Leader at the left foot corner, Solo at the left head corner (by the blue field), Folder at the right foot corner, Presenter at the right head corner, Right and Left Middles centered on their respective sides and the Detail Commander at the center head of the casket.

On a silent signal from the team leader, the team will bend in unison to recover the flag. The casket team leader secures the corner of the flag with his left hand, folder with his right hand. Presenter secures a corner with his left hand, solo with his right hand. Middles secure with both hands, shoulder width apart, fingers tucked underneath and thumbs on top. The team leader, folder, presenter, and solo fold the flag to the other hand. Once the team leader observes this, the team leader will give the folder a silent signal to prepare to stretch the flag out. The casket team leader and the folder then unfold and refold the flag once. Upon unfolding the second time, the team leader, folder, presenter, and solo all take a side step toward the ends of the mock up, simultaneously opening the end folds they just created. Once the side step is completed, the team insures hand placement at shoulder width and gets a "bite", and sets a rail. The rail is established by the fold side folding the red stripe to the next red stripe and then folding it underneath with their fingers. Once the rails and bite have been established, the casket team, while still in a bent over position, is ready to bring the flag level. The casket team leader tugs on the flag and the team comes up to the position of attention in three counts. The casket team then takes one step to the rear, bringing their elbows to their sides and forearms parallel to the ground. The flag is now level, centered, and tightly stretched over the casket. The Detail Commander is standing at the head of the gravesite.

- C: The detail commander gives the command, "Present, Arms" and is echoed by the OIC of the other uniformed personnel.
- A: All uniformed personnel, with hats, render a hand salute. Any color guards will execute a "present arms." Taps is played at this time, if applicable. Upon completion of Taps, the flag is to be folded. It is the discretion of the OIC, whether to hold the salute during the flag folding or cut it prior to the flag being folded.

The team leader gives one tug on the flag to inform the team to begin folding. In preparing to make the long fold, all members of the team will perform the following actions in unison:

The folder and solo bring their left hand to their right hand. The middles bring their hands together. The presenter and the team leader bring their right hand to their left hand. The folder slides their right hand to the middle of the end of the flag and grasps it with their index finger as the presenter slides their left hand to the middle of the end of the flag and grasps it with their index finger.

The flag is then passed from right to left. As the flag is being passed, each team member takes one half step toward the casket, left foot first. The right middle and the presenter use their right hand; the folder uses their left hand to pass the flag. The other hand is used to pick up the fold and prepare to make the second fold. The flag is dressed after every fold. Keep the flag in the center of the casket and it should not touch the casket anymore. The team leader tugs the flag again and the second fold is made in the same manner as the first but with no half step.

The flag is dressed and the team leader gives another tug. The presenter, solo and both middles bring their hands along the flag to grasp it with hands shoulder width apart. The folder slides their left index finger along the flag 6" to 10" as the team leader slides their right index finger along the flag 6" to 10". The folder lifts the corner of the flag with their right hand and folds the flag over. The team leader dresses the corner and makes the first fold with his left hand using his right index finger as a pivot. The team leader and the folder take one side step toward the middle as the first fold is being made. The rest of the folds are made in the same way as the flag pivots over the index finger, which is on the head side of the casket. The flag is dressed each time. As each fold is made, the remainder of the team passes the flag to the folder and the team leader. On the fourth fold, the presenter and the solo take one side step toward the middle.

When the folded flag touches the blue field, the solo, the presenter and both middle members take one side step toward the team leader and the folder. The solo and the presenter drop their hands to their sides in unison using no exaggerated movements. The folding continues with the middle members passing the flag toward the team leader and the folder until just before the last fold. The right middle folds his/her corner then rotates the flag toward the folder. Both middle members drop their

hands in unison. The team leader supports the flag with both hands as the folder tucks the remaining portion under the blue field. The folder then drops his/her hands to the side. The team leader places his/her right hand on the folded edge of the flag and balancing the flag with his/her left hand while rotating it up to his/her chest with the point facing down. The team leader is holding the flag point down with his thumbs to his chest and his fingers toward the folder in the middle of the flag. The team leader moves both hands out to the end points smoothing the flag. He/she repeats this motion as necessary at no time letting his/her hands leave the flag.

The team leader grasps the flag near the corners, brings it up at a 45-degree angle keeping his/her elbows in and his/her back straight. The team leader then brings the flag down to a 90-degree angle and extends it to the folder to take.

The folder takes the flag by placing his/her hands inside those of the team leader. Palms down thumbs on top. The team leader brings his/her hands to the side after the folder takes the flag. The folder brings the flag towards his/her body centered over the casket. The folder turns the flag so that folded edge faces the head of the casket and then passes it to the right middle. The right middle grasps the flag palms down, thumbs on top on the outside of those of the folder keeping the flag centered over the casket. The folder then brings his/her hands to the side after the right middle takes the flag.

The right middle passes the flag to the presenter. The presenter receives the flag by placing his/her left-hand palm up underneath and to the center of the flag. The right hand is placed on top of the flag with the palm down in the center rotating it so the point faces his body. The right middle brings his hands to the side after the presenter takes the flag. The presenter executes a half left face and the detail commander executes a half right face in unison. The detail commander stretches out his/her hands. The presenter places the flag in the hands of the detail commander, assumes the position of attention and salutes. The hand is brought up in a four count, held for a four count and released in a four count.

The detail commander accepts the flag by placing the left hand on top of the flag palm down placing the right hand on the bottom of the flag palm up. The detail commander executes a half left face and the presenter executes a half right face in unison. The detail commander marches to the recipient with the flag held to his chest point down. The detail commander halts facing the recipient. He/she brings the flag down with the folded edge facing the recipient and with his left hand on the top palm down and the right hand on the bottom palm up.

The detail commander bends down or kneels on his/her right knee and extends the flag saying to the recipient, "Please accept this with our regrets, our gratitude and our love" or "This flag is presented on behalf of a grateful department, as a token of our appreciation for the honorable

and faithful service rendered by your loved one.” The detail commander then comes to the position of attention and salutes. The hand is brought up in a four count, held for a four count and released in a four count.

The detail commander then returns to the team. The detail commander orders the team to take a half step to the rear. “Ready step.” The detail commander orders a “Ready face.” The detail faces the direction they entered from. The detail commander retires the team by marching them off. “Ready, step.” The detail commander may also retire the team by ordering, “Detail dismissed.” OIC will remain at the head of the casket until the next of kin and others attending the services depart.

The **six-member procedure** is performed in the same manner as the seven-member procedure with one exception. There is no detail commander at the center head position. The presenter will present the flag to the recipient.

The **nine-member procedure** is performed in the manner as the seven-member procedure with two exceptions. There is the addition of two middle members, one on each side. No side steps while folding the flag are necessary.

The **eight-member procedure** is performed in the same manner as the nine-member procedure with one exception. There is no detail commander at the center head position. The presenter will present the flag to the recipient.

The **five-member procedure** is performed in the same manner as the seven-member procedure with four exceptions. There are no middle members on either side. The presenter and the solo must extend their hands more than shoulder width apart to help keep the flag from drooping. The team leader and the folder will take side steps toward the solo and the presenter as the folds are advanced. The presenter and the solo remain stationary. The flag will droop slightly because of the lack of the two middle members. This is permissible as long as the flag does not touch the casket.

The **four-member procedure** is performed in the same manner as the five-member procedure with one exception. There is no detail commander at the center head position. The presenter will present the flag to the recipient.

In the **three-member procedure** there are no middle members, solo or folder. The positions of the detail commander and the presenter will be side by side at the head of the casket with the presenter in the center and the detail commander on the right. The position of the team leader will be at the center foot of the casket. On a silent signal from the team leader, the presenter and the team leader will recover the flag by bending in unison, grasping the flag at the corners. On a silent count of four, the team will come to attention. On another silent signal by the

team leader, the team takes a half step back with the left foot followed by the right foot, which brings the flag taut.

The team leader gives one tug to inform the team to begin folding. The team will bring their hands together over their heads to make the first long fold. In unison the team leader will slide his left hand to the fold corner of the flag and the presenter will slide his/her right hand to the fold corner of the flag. The team will bring the flag down to a horizontal position at chest level. The team leader tugs the flag. The team will bring their hands together at face level to make the second long fold.

In unison the team leader will slide his left hand to the fold corner of the flag and the presenter will slide his right hand to the fold corner of the flag. The team will bring the flag down to a horizontal position at chest level. The team leader tugs the flag. The team will take two side steps to the left side of the casket. The team leader will fold the flag stepping toward the presenter as the folds are advanced. The presenter remains stationary. After the last fold, the team leader supports the flag with both hands as the presenter tucks the remaining portion under the blue field.

The team leader places his/her right hand on the folded edge of the flag and balancing the flag with his left hand while rotating up to his chest with the point facing down. The team leader is holding the flag point down with his thumbs to his chest and his fingers toward the presenter in the middle of the flag. The team leader moves both hands out to the end points smoothing the flag. He repeats this motion as necessary at no time letting his hands leave the flag. The team leader grasps the flag near the corners, brings it up at a 45-degree angle keeping his/her elbows in and his/her back straight. The team leader then brings the flag down to a 90-degree and extends it to the presenter.

The presenter receives the flag by placing left-hand palm up underneath and to the center of the flag. The right hand is placed on top of the flag with the palm down in the center rotating it so the point faces his/her body. The team leader brings his/her hands to the side after the presenter takes the flag. The detail commander executes a left face and takes three steps toward the presenter. The presenter executes a right face toward the detail commander. The flag is presented to the detail commander in the same manner as the seven-member procedure. The detail commander presents the flag to the recipient and retires the team in the same manner as the seven-member procedure.

The **two-member procedure** is performed in the same manner as the three-member procedure with one exception. There is no detail commander at the right center of the casket. The presenter will present the flag to the recipient.

Appendix B Funeral Guidelines

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Foreword

Over the years, survivors have told the National Fallen Firefighters Foundation about the various ways departments have handled funerals for firefighters who died in the line of duty. The way a funeral is handled has a direct effect on the family's healing process. Based upon these experiences shared by survivors, it was decided to create response teams that can assist departments in planning the funerals and assisting the family.

Coordinating response to a line-of-duty death requires compassion, understanding and expertise. One must have compassion for the survivors, including family and fellow fire service members. One must understand the many emotions that may surface and know how to watch and listen to people to determine their needs. One must understand funeral protocol and be sensitive to religious beliefs and cultural factors.

We must always listen to survivors to determine their desires and needs. Some religious beliefs will prohibit fire service involvement in the funeral process. Some survivors will not want a fire service funeral. In cases where survivors do not want fire service involvement, consider a separate memorial service at a later time and invite the survivors to the memorial service too. This funeral planning guide is not intended to supersede family desires; however, this guide works well once survivors have indicated they wish fire service honors.

When assisting fire agencies with the funeral process, one must remember that you are there as a facilitator. One must never assume command unless specifically asked to by the requesting agency. Requesting agencies need to fully participate in the funeral process. Their participation centers on pride and in the need to "bury their own." Participation is the beginning of their healing process. The funeral team must be transparent and merely guide the agency in planning and, when asked, participation. At the funeral's conclusion, survivors and the general public should only have recognized the agency's efforts and not that of any outside group.

Funeral planning and implementation requires an expertise that takes time to develop. Each funeral typically offers different challenges and expertise comes after planning and conducting many funerals. After meeting with the department and determining the survivors' wishes, a meeting needs to take place with the funeral director. One must develop a relationship with the funeral director and clergy (if used). Let the funeral director know that you understand he/she is in charge and you are there to assist in protocol. A successful plan involves winning the funeral director's confidence. A cooperating funeral director can provide a wealth of expertise. If a church and clergy are used, religious protocol must be observed. Meet with officiating clergy to determine how to integrate fire service protocol into the service.

The length of a service needs to be considered. Integrating fire service protocol lengthens the service, and appropriate time limits need to be established. Planning a large and complex memorial service requires the coordination and cooperation of many agencies and individuals. Those involved in the planning process must remain flexible and adaptive to changes. Communication is the key to successfully coordinating the efforts of those involved.

This manual is intended to be generically instructive and not inclusive. Planners are encouraged to modify this plan to meet family and regional needs.

Initial Incident Actions

_____ Maintain command over any active incident

- Assign new sectors as needed to oversee firefighter rescues, recovery, etc.
- Consider replacing any on-scene emotionally distraught personnel
- Do not transmit any injured/deceased personnel names over radios

_____ Assign Hospital/Morgue Liaison (Appendix B-O)

_____ Assign a public information officer

- Do not release any injured personnel names until notified by the Family Liaison Officer
- Isolate media to an area that:
 - Allows for appropriate event coverage
 - Enables efficient and timely press releases
 - Prohibits inadvertently overhearing emergency personnel
- Prepare a fact summary about the firefighter and the incident
- Prepare a written statement for the chief or spokesperson to release to the media; hold a briefing

_____ Arrange for critical incident debriefing for department members.

Initial Meeting with Fire Department

Explain funeral team's assistance role

- To advise or assist to any level requested
- To work in the background in support of the fallen firefighter's department

Ascertain family's wishes regarding fire department involvement in funeral service.

Determine appropriate level of honors: (Appendix B-J)

LEVEL ONE - Death as a result of line-of-duty or job-related. This may include an inactive member whose death has stemmed from an injury sustained during active duty.

LEVEL TWO - Death of an active member, non-job related.

LEVEL THREE - Death of an inactive member, non-job related, or of an affiliate member.

Team note: We should advise departments which level we think may be appropriate. However, we will honor their wishes if they choose otherwise.

Based upon preliminary wake and funeral plans, discuss appropriate preliminary options with fire department:

American Flag (Appendix B-A)

- On casket- does not have to be a veteran; however, funeral home will provide flag for veterans.
 - If a veteran, will VFW or other military organization fold and present the flag to family? If not, the fire department should fold the flag and present.
- Flown half mast- community/department decision; however, federal and state law is restrictive on this—may seek state governor's approval. As a suggestion, advise to lower for a "Level One" only, and only until sunset the day of the funeral.

Badge Shrouds (Appendix B-B)

- Worn by fallen firefighter's department. Suggested duration (local choice):
 - Level One - one month from time of death.
 - Level Two- two weeks from time of death.
 - Level Three- until the day after funeral.

Bagpiper (Appendix B-C)

- What local resources are available? www.bagpipers.com has a state-by-state listing.

Bell Service (Appendix B-D)

- Use two people from the fallen firefighter's department - one reader and one bell ringer.

Bugler (Appendix B-E)

- Resources
 - Local recruiter station, VFW or American Legion. (These organizations may have a recording available as a last resort)
 - Check local high schools, community colleges, band/music directors.

Color Guards (Also considered Honor Guards)

- Does department have a color guard?
- Contact the National Honor Guard Commanders Association for assistance in locating an honor guard unit.

Crossed Ladders

- Secure two trucks for entrance to cemetery, or other suitable location.
 - Acquire a large U.S. flag to hang from crossed ladder apex. Ladders are crossed for chief officers and form an apex for others.
 - Flags may be found in use at local businesses or purchased from area distributors.

Eulogy (Appendix B-R)

- Do any department members wish to eulogize the deceased? (Family approval is needed.)
 - If so, provide guide sheet.

Fire Engine Caisson

- If used, only fire department members load and unload casket.
- Is hose bed less than 8 feet high? May need to build a platform.

- Will need two members additionally assigned to the tailboard and four or six members assigned to the top of the engine.
- Assign training time for morning of funeral.
- Will deceased member's children/family want to ride in the caisson?
- Vehicle bunting (Appendix B-F)

Fire Service Flag (Appendix B-N)

- If not using an American flag on casket:
 - Offer fire service casket flag.
- Both American and fire service flag can be used together-one on casket for folding and the other pre folded for presentation.
- Determine who will fold flag(s) at committal: Military personnel, pallbearers, honorary pallbearers? Special department unit such as deceased member's company/crew?

Flower Unit

- Does the department wish to supply a vehicle to transport flowers?
 - Flowers may not be allowed to be taken to the cemetery-check with funeral director.

Gloves

- Will pallbearers and honor guards need white gloves? Check with a uniform shop or funeral director for a supply.
 - Pallbearer gloves may be left on casket at interment conclusion.

Honor Detail

- Department members
 - Uniforms: class "A" or attempt to dress the same.
 - Transportation arrangements (also consider their families transportation).
- Visiting departments
 - Notify other departments
 - Radio, telephone, police leads message, e-mail.
 - Estimation on number attending (RSVP telephone number) not reliable and not recommended.
 - Luncheon plans after funeral
 - Use department Web site to post maps or special directions.

Marching Band

- Consider for short walk, such as intercept three blocks to/from church,

funeral home or cemetery. Check local schools as resource.

Pall Bearers

- Has the family requested uniformed department members?
 - Family or department selects six to eight pallbearers.
 - If family so chooses, a combination of civilian and fire department pallbearers may be used. (If using a fire department caisson - use the “hand-off” plan. This plan is available through the Foundation on video.) Foundation does not have this video.
- The department or family may assign honorary firefighters to escort the casket during movement.
 - These members may be used for the hand-off plan.
 - These members may only act as escort.

Photography

- Video or digital pictures?
- Resources include local cable TV, newspapers, and high school club.
- Prepare a final copy for the family following the funeral.

Presentations

- Determine what, if any, presentation will be made to the family at interment conclusion.
 - Flags (American, department, or other flag)
 - Deceased’s badge, helmet, hat or other articles?
 - Typically, the department chief makes the presentations. The chief may need assistant to carry items.

Press

- It is important to accommodate and include press in the tribute.
 - Notify press with all details, including procession route.

Team note: Team members should not speak on behalf of the fallen firefighter’s department unless specifically requested by the department. Many times the press questions the team’s role in the service. The standard response should be: “On behalf of the (organization name) we are here to assist in paying tribute.”

Station Bunting

- Placement - Over station front door, or over station garage door with which vehicle the deceased was normally assigned would exit.
- Duration -Local choice, but as a suggestion:
 - Level One - One month from time of death.
 - Level Two- Two weeks from time of death.
 - Level Three- Until the day after the funeral.

Transportation

- How will department members ride in processions?
 - Have department plan by providing written detailed plans.
 - Use department vehicles
 - Acquire vans and buses if needed.
- Local dignitaries and firefighter families' needs-- vans? A bus?

Vehicle Bunting (Appendix B-F)

- Determine local resources.
- Include deceased gear on rear step?

Vehicle Procession (Appendix B-P)

- Which department units will be used?
- Will procession pass the deceased's house?
- Will procession pass fire station?
 - Missing man formation by standby crew?
 - Blow station siren when caisson passes?
- Will procession pass other fire departments?
 - Request company salute.
- Traffic control - Give route to police and request appropriate assistance.
 - Consider train tracks- get schedule (can request train stoppage).
 - If anticipating a long procession—will any businesses suffer due to road closures or traffic stoppage (cement companies, etc).

Wake/viewing (Appendix B-Q)

- Will there be a walkthrough? Establish time.
- For recording attendance, use visitation cards, or request department patches.

Wake/viewing Honor Guards

- Determine funeral home posting times.
 - General rule-once posting honor guard, maintain until wake/viewing conclusion.
- Assign an officer to develop schedule and oversee operation at wake/viewing.

Walking Procession

- Three blocks prior to church/funeral home, or three blocks to, or at cemetery entrance.
 - Pipers, band, drummers can be used; color guard and pipers can lead the way.

Meeting with the Funeral Director

One of the most crucial elements of the funeral process is developing a positive working arrangement with the funeral director. Remember that the funeral is his/her legal responsibility and the company's reputation may be jeopardized should something go wrong.

- Explain your role as liaison. (You need to win their trust and support)
 - Family has requested fire department participation.
 - Confirm nothing is done, or movement made, without the funeral director's permission, and that he/she is ultimately in charge.
 - Explain that all planning will be confirmed with him/her before implementing.
- Confirm wake and funeral details.
- Work to develop final plans with funeral director.
- Review planning to date; also discuss:
 - Are white gloves needed?
 - Can flag be draped on casket or did family order a casket spray?
 - Staging location for Honor Guards.
 - Walkthrough planning.
 - Will they seat family and friends before the walkthrough?
- Funeral plans at church (Appendix B-I). Review planning to date; discuss:
 - Activity timing- who will do what.
 - Casket closure – removal of items that may be presented to family (**with family permission only**) such as badges, collar pins, hat and so forth.
 - Fire department flag use.
 - Pallbearer responsibilities - review who directs them and when.
 - Flowers - can department be of assistance in transportation or handling?
 - Firefighter and firefighters' family member seating – reserved seating?
 - Is dignitary seating needed?
- Procession plans (Appendix B-P). Review planning to date; discuss:
 - Staging fallen firefighter's department vehicles at church.
 - Develop written parking and processional plan.
 - (Committee assigns staging coordinator.)
 - Who will lead procession
 - Must know route and procedures, including cemetery plans.
 - Need ability to communicate with committee and caisson.
 - Final route of travel.
 - Pass by fire station?
 - Pass by deceased's home?
 - Processional order - engines, trucks, squads etc.
- Cemetery plans (Appendix B-H). Review plans to date. Also discuss:

- Order of service following committal: Firing squad (or bell service), Taps, flag folding, presentations, final salute, reform ranks.
- Luncheon plans, if any, need to be disseminated at cemetery.

Funeral

NEED TO INCLUDE DISCUSSION OF ALTERNATE ARRANGEMENTS—MEMORIAL SERVICE, CREMATION, INURNMENT, ETC.

The funeral may take place at a church, funeral home or other facility. The following can be applied to each setting.

At Church (Appendix B-I): Meet with clergy

- Request clergy permission to conduct chosen church arrangements:
 - Casket flag in church - can flag stay on casket or is a pall used?
 - Bell ceremony - need place for bell in chapel rear, where will reading be done? Where would they like placement in service? Can it be printed in church program?
 - Eulogy - notify clergy if department is providing a eulogy.
 - Seating - determine which side of chapel may be reserved for fire service. Also request:
 - 1st row normally assigned for pallbearers.
 - 2nd row through whatever row in your estimation will accommodate department members and dignitaries. Seating for fire department families
 - Seating for visiting firefighters.
 - Bagpiper - If Amazing Grace is requested during service, when? Where can the piper begin recessional?
 - Recessional: Can a song be played while firefighters exit?

Team Note: It has worked well following this format: benediction, bell service, bagpipe- Amazing Grace played from chapel rear, organ plays a selection while firefighters are dismissed.

- Discuss plans and clergy expectations at cemetery:
 - Clergy leads casket to grave.
 - Await our signal before beginning service.
 - Signals us when completed.

Sketch outside of building and develop plans for:

- Vehicle staging.
- Visiting firefighter staging and honor guard location.
- Positioning of FD caisson, flower unit, department vehicles.
- Press area.

Cemetery Plan

Cemetery procedures (Appendix B-H)

Go to cemetery and determine gravesite. Consider worst-case scenarios, such as walking distances, uneven or poor ground surface due to possible weather conditions.

(Note: interment chapel may be used. If they have one, and if the family wishes to use it.)

Sketch cemetery streets (or ask cemetery officials for a map) and grave location (determine casket orientation).

Develop a parking plan, with cemetery officials or funeral director.

Make sure large vehicles have sufficient clearances from any trees and obstructions, and have firm ground for their weight classification.

Determine hearse or caisson stopping point.

Determine crossed ladder location.

Determine any other special needs such as:

- Bugler location
- Rifle squad location
- Audio amplification if large crowds are expected.
- Communications needed for coordination/timing of groups and activities.

On-going Family Support after the Funeral

It is important to survivors that the department continues to provide support following the funeral. The following points provide family support guidance:

- Only promise what you actually can do--keep all your promises.
- Instead of saying "call if you need anything" offer to help with specific tasks and then follow through. For instance, say "I would like to come over on Thursday to fix the fence; is that alright with you?"
- Help with what the firefighter used to do -- yard work, fixing things around the house. Be part of the events the firefighter would have attended.

Note: While helping the survivors with daily activities is encouraged, members must not lose sight of their own family obligations. Long-term family support should utilize many department members.

- Continue to talk with the family about your memories of the firefighter. Most families want to hear about their loved one, even if it is emotionally difficult.
 - Some people have a tendency to avoid contact with survivors in fear of either not knowing what to say or evoking their emotions. If you don't know what to say, then ask how they are and provide comfort by showing concern. Family members will likely show emotion; this is alright!
- Remember that parents and siblings of fallen firefighters need support and contact just like spouses and children do.
- Continue to invite the family to Department functions, but don't be disappointed if they don't attend.
 - Department members may be an integral part of the survivors' primary social community. Following the firefighter's death, they may suffer yet another tragedy if they are excluded from department activities and social events. Survivors should be encouraged to participate in department and social functions. Let the family decide if they wish to attend.
- Remember that some events, such as holidays or the anniversary of the date of death, maybe especially difficult for the family. Even families who seemed to be doing well may need extra support and contact during these times.

- Contact the family before any information is released regarding information on investigations, incident reports, memorial events, or any information related to their loved ones. Remember to include the family in planning and delivering any special programs honoring their loved one.
- Provide survivors with information on the National Fallen Firefighters Foundation's programs for survivors. Contact the Foundation to get support for the family. (301) 447-1365; www.firehero.org; email firehero@firehero.org.
- Encourage the family to attend the National Fallen Firefighters Memorial Weekend and other local, state, and national tributes. Offer to help with travel arrangements, and attend with them whenever possible.

Tributes

Consider creating some kind of tribute to the fallen firefighter. This could be a plaque or monument. Departments have created a video tribute, a scrapbook, a scholarship or award in the firefighter's name. Prepare a tribute that is fitting for your firefighter and special to the family. See www.firehero.org for examples.

Fallen Firefighter Dedication (Template)

Opening Ceremony

Opening prayer

Welcome (done by dignitary such as mayor)

Honor Guard presents and posts colors

National Anthem (led by soloist if available)

Bagpipes (one or more bagpipers processing to general area playing Balmoral or other selected music)

Main Ceremony

Fire Chief's speech

Mayor's speech

Dedication

City Council Proclamation (if available, state proclamation can follow)

Station name and/or plaque unveiling (or other dedicated item)

Family member speech (if family desires)

Closing

Song [soloist or choir] (select appropriate song for occasion)

Closing prayer

Honor Guard retrieves colors

Bagpiper(s) begins playing and marches away after 1st half of song

Planning and Logistics

Dedication – Consider purchasing a memorial plaque, such as a 3D bust or an acrylic picture, which can be mounted on a fire station or other site being dedicated. Remember, there may be a few months of time necessary to produce custom plaques.

- Fire station – consider naming, and placing the fallen firefighter's name, on an appropriate fire station.
- Other ideas include fire apparatus, parks, local government buildings, streets, walkways, and schools.

Date - When selecting the dedication date, confer with the fallen firefighter's family and consider a meaningful date such as the incident date or the firefighter's date of death.

Invitations – create a preferred guest list and send out formal invitations. If general public is also invited, prepare timely press releases.

Program – Develop program and make arrangements for participants, such as soloists, bagpipers, color guards, Chaplain, and dignitaries. Consider printing the final program including a picture of the fallen firefighter.

Proclamations – consider lead time needed for state and local proclamations.

Photography – consider recording the event with video and digital pictures. Offer copies to the deceased firefighter's family.

Post reception – consider a post event gathering and the need for any food or refreshments.

Setting

Location – will the ceremony be conducted indoors or outdoors? If outdoors, plan for possible adverse weather conditions. Tents may be needed or plan to move indoors if possible.

Seating – determine number of chairs needed and prepare a seating plan.

Sound – determine the need for a sound system; a sound system should be strongly considered if outdoors and/or if medium to large crowds are expected.

- Flowers – consider decorating the area with flowers and corsages for family members.
- Press – if press will be present, provide them with a suitable location, allowing for good camera angles and an area where they can conduct interviews. Prepare and distribute press releases before and after the event. Shield the family from the press, unless the family has indicated that they wish to speak with the press.

FUNERAL TRADITIONS

A Summary of the practices of different faiths related to death and funerals.

Editors Note: The following is a collection of information collected from different sources. Effort has been made to ensure the accuracy of this information, but chaplains should always check with local leaders of faith groups to determine current practices in their area.

The Catholic Funeral Rite

INTRODUCTION TO THE ROMAN CATHOLIC CHURCH

Of all the Christian religions in the world, the Roman Catholic Church is the largest, claiming approximately one billion members worldwide. In the United States there are about fifty-five million members.

Catholics believe that Jesus Christ was the founder of their Church, since He was the one who brought salvation to the world. They also believe that the Church has preserved the teachings of Christ and that the Holy Spirit guides the Church through its ministry.

The Pope is the head of the Church and is the Bishop of Rome. The College of Cardinals serves directly under the Pope and take care of the administrative duties of the Church, as well as electing a new Pope when it becomes necessary. Archbishops serve as heads of archdiocese, which are geographical groupings of the many dioceses across the world. Individual Bishops then preside over a geographical grouping of the hundreds of parishes, with each parish being served by a Monsignor or Priest.

In regard to funeral rites, the Roman Catholic Church believes that all Catholics should be buried from the Church with a Mass. There is no actual charge for being buried from the church. The funeral director should be able to guide the family as to the practices if an honorarium is customarily given to the celebrant.

The appropriate place to conduct a funeral service is in the church where the individual has received the sacraments over his or her lifetime. Theologically this belief is based on the words of St. Monica, the Mother of St. Augustine. As she lay dying, she said to her son, "When I die, dispose of my body any way you wish. All that I ask of you is that you remember me at the altar of God".

NOTIFICATION OF CLERGY

The practice of notifying the deceased clergyman when the death occurred was at one time a common as well as sensible practice. Today however, this practice can in no way be considered the usual practice. Factors such as the time of death, the place where the death occurred, and the relationship between the family and clergy each play a role in the family's decision as to the appropriate time to notify the clergy that the death has occurred. This might especially be true in those cases when the death was expected and where the sacrament of the sick had already been administered.

REMOVAL OF THE REMAINS

Generally speaking there are no Church restrictions that would prohibit removal of the remains at the time of death. In those cases where the deceased was a clergy or the member of a religious order there may be delays in making removal should there be a desire for special prayers by members of the order prior to removal.

PREPARATION OF THE REMAINS

There are no specific restrictions as to the preparation of the remains of laypersons. Religious articles worn by laypersons should be removed, recorded and replaced after the preparation of the body. The family should then be asked if these religious articles are to be left on the body or removed and returned to the family prior to final disposition. . If the deceased is a clergyman or a member of a religious order, there may be restrictions as to the preparation of the remains. For instance, in some communities it may be requested that the embalming be done in the convent, monastery or rectory rather than in the funeral home. Since the church is considered the family of clergy and members of religious orders, the funeral home should check with the individual within the church, monastery or convent to obtain instructions and authorization to prepare the remains.

DRESSING AND CASKETING THE REMAINS

A deceased layperson should be dressed in clothing selected by the family. Members of the clergy will be dressed in the robes of the station of their priesthood. Members of religious orders should also be attired in the robes of their position. In some religious communities, the role of dressing and casketing the clergy or members of a religious order may be the responsibility of designated members of the specific order.

Religious objects may be placed in the hands, as requested by the family or church officials. The rosary beads are most commonly used, and are usually placed in the deceased's hands. A Crucifix, sacred heart or other objects of religious significance may be placed in the head panel, foot panel, on or near the casket.

PRE-SERVICE CONSIDERATIONS

At the time the casketed remains are ready for viewing, they are placed in the funeral home stateroom or chapel, the church or some other appropriate place. In addition to the casket, vigil candles are normally placed at each end of the casket. A prie dieu is placed in front of the casket and a crucifix behind the foot panel of the casket. A Mass Card stand should be placed at a convenient position near the register stand or in the chapel. Prayer cards may also be provided by the funeral home. Depending upon the location chosen for visitation and viewing, the playing of music and the displaying of flowers may or may not be used

THE WAKE

A Rosary Service or Wake will usually be held in the funeral home, family home or church the evening before the funeral Mass. The purpose of the Rosary or Wake is to, provide the community the opportunity to share with the family a series of prayers. It is meant to offer a time of reflection on the meaning of life, death and eternal life. A priest, a layperson, a member of the family, or even the funeral director may lead this service. If a priest is to lead the service, the time should be set only after direct communication has been made with the priest.

This service is normally scheduled by the family and approved by the church during the funeral arrangement conference. The priest is free to substitute various scripture readings where circumstances indicate a different reading would be timelier. The people in attendance may recite portions (responses) or for simplicity the priest may conduct the whole service. The wake service is not meant to replace the funeral Mass.

PRE-MASS CONSIDERATION

The funeral Mass will normally take place at the church. There are several options that may determine the activities of the funeral home staff, the family and those who will be attending the funeral Mass. If the family chooses to meet at the funeral home prior to the Mass they may be led in a series of prayers prior to leaving for the church. If a priest is in attendance he may lead the prayers. However, a layperson, family member or the funeral director may also lead the prayers. At the appropriate time, the funeral director may announce the departure to the church and dismiss the friends, allowing them to pay their last respects before moving outside to their automobiles. After the friends have gone, the family can then be given time for a final private farewell. After the family returns to their automobiles, the funeral home staff can close the casket, placing the Crucifix on top of the casket head panel and prepare to move in procession to the church.

THE CATHOLIC FUNERAL RITE

(The following is the Rite outlined and promulgated by the National Conference of Catholic Bishops of the United States of America. This Rite will have variations according to Conference of Catholic Bishops in their particular country.)

The following information was taken from the Order of Christian Funerals with Cremation Rite, published by Catholic Book Publishing Company ©1998.

VIGIL FOR THE DECEASED

- Introductory Rites
 - Greeting
 - Opening Song
 - Invitation to Prayer
 - Opening Prayer
- Liturgy of the Word
 - Old or New Testament Reading
 - Responsorial Psalm
 - Gospel
 - Homily
- Prayer of Intercession
 - Litany
 - The Lord's Prayer
 - Concluding Prayer
- Concluding Rite
 - Blessing

Transfer of the Body to the Church or the Place of Committal

- Invitation
- Scripture Verse
- Litany
- The Lord's Prayer
- Invitation to the Procession
- Procession to the Church or to the Place of Committal

FUNERAL MASS

- Introductory Rites
 - Greeting
 - Sprinkling with Holy Water (recalling the deceased Baptism)
 - [Placing of the Pall]
 - Entrance Procession
 - [Placing of Christian Symbols]
- Liturgy of the Word
 - Old Testament Reading
 - Responsorial Psalm

New Testament Reading
Gospel
Homily
General Intercessions
Liturgy of the Eucharist
Final Commendation
Invitation to Prayer
Silence
[Signs of Farewell]
Song of Farewell
Prayer of Commendation
Procession to the Place of Burial

RITE OF COMMITTAL

Invitation
Scripture Verse
Prayer over the place of Committal
Committal
Intercessions
The Lord's Prayer
Concluding Prayer
Prayer over the People
Special Rites (e.g. Military, Fraternal Organizations, etc.)

Note: The above is an outline of current practice. It is important to contact the priest who is to celebrate the funeral prior to making Departmental arrangements. It is also a good idea to bring a copy of the Federation Funeral Rite for the priest to review and use.

Other publications of interest regarding celebrations: Sourcebook of Funerals and Sourcebook of Weddings. Both are published by Communication Resources, Inc. 4150 Belden Village St. NW, Canton, Ohio 44718 www.ComResources.com

GUIDELINES FOR CREMATION

The Church, through the centuries, has followed the practice of burial or entombment after the manner of Christ's own burial entombment -out of respect for the human body and faith in the resurrection. It is still the express will of the Church that this hallowed and traditional practice be maintained. However, recognizing particular circumstances and varying cultures and customs in different parts of the world, the Church issued an instruction in 1963 on cremation which. Allows some latitude under certain conditions for those Catholics who request their bodies be cremated.

It is evident that the Church no longer prohibits cremation, as long as cremation is not chosen out of any anti-Christian motive or antagonism. However, because the Church will allow cremation does not mean the Church

has no exceptions as to how cremation will fit into the scheme of the Catholic Funeral Liturgy.

Because of the structure of the Roman Catholic liturgy and the long-standing tradition of honoring the body of the deceased, the Church presumes that cremation is a process that takes place after the funeral mass and final commendation. It is an alternate option to burial or entombment.

There are always exceptions to every rule or guideline but the norm for Roman Catholics who choose cremation over burial or entombment, is to follow the scheme set out in the Order of Christian Funerals.

1. Wake service (with the body present)
2. Funeral Mass (with the body present)
3. Final Commendation to take place at:
 - a. Cemetery for earth burial
 - b. Mausoleum for entombment
 - c. Cemetery for cremation
 - d. Church for cremation
 - e. Crematory chapel for cremation

When cremation is chosen there is a fourth step beyond the final commendation. The remains (cremains/ashes) are to be buried or entombed in consecrated ground or a columbarium.

Under no circumstances are they to be left with the funeral home or crematory, taken home or scattered. They are to be given the dignity of a Christian burial. With the practice of cremation before funeralization, the Mass is discouraged. It is not permitted to bring the ashes to Church for the funeral mass.

Cremation is an exception to the normal practice of Christian Burial. Post cremation Memorial Masses are an exception to the rule and are not to be confused or seen as a substitution for a Mass of Christian Burial.

The Episcopal Funeral Rite

INTRODUCTION TO THE EPISCOPAL CHURCH

The Episcopal Church is one of the traditionally liturgical denominations. With its roots in the Catholic tradition around 314 A.D., the Anglicans (so called because of their decendancy from the Church of England) were separated from the Pope by declaration of King Henry VIII in the 16th century.

Although a part of the worldwide Anglican Communion, only the churches in the United States and Scotland use the word Episcopal, which comes from the Greek word episkopos meaning bishops. This emphasizes the roles of the bishop as the chief symbols of unity and continuity with the church of all ages, and as the chief pastors.

The Episcopal Church has both Catholic and Protestant ties. They retain all of the ancient sacraments, creeds and orders of the Catholic Church while rejecting the idea that the Bishop of Rome (Pope) has authority over the Church.

Formed in the United States in 1789, there are approximately three million Episcopalians in the United States today.

NOTIFICATION OF THE CLERGY

Although it is not necessary to notify the clergy prior to or at the time of a death, it is generally accepted and usually appreciated by the priests that they are notified in a timely manner.

REMOVAL OF REMAINS

There are no restrictions for the removal of the remains of lay members. However, there may be restrictions for certain members of the clergy or different orders.

PREPARATION OF REMAINS

There are no guidelines as to the type or amount of preparations that are to take place. Since members of the denomination accept internment, entombment, and cremation as viable means of disposition, the use of embalming may or may not be desired.

PRE-SERVICE CONSIDERATIONS

For those families choosing a traditional funeral, it is customary to hold visitation at the funeral home.

THE FUNERAL SERVICE

It is strongly encouraged that the funeral service be held in the Episcopal Church. With the exception of the altar, flowers are generally not displayed when the funeral is held in the church. The service begins with the processional of the pall-covered casket, led by the crucifier and followed by the bishop or priest, the casket bearers and casket, and the family.

The Episcopal Church is classified as a liturgical protestant church and, as such, will follow a prescribed order of worship that will be less consistent throughout the country or world. The order is found in the *Book of Common Prayer*.

Prior to or during the service, the celebration of the Holy Eucharist (communion) may be observed. The celebration provides observers an opportunity to thank God for His Blessings and to pray for the soul of the deceased.

The focus of the sermon is to teach the church's beliefs concerning death that centers on the view that death is the beginning of a new life, re-united with God. No eulogy as such is normally given as it is considered the prerogative of God to judge and commend.

The use of hymns is commonly practiced with the congregation singing songs dealing with the resurrection and God the Son's victory over death. At the conclusion of the service, the casket is taken from the church in a recessional and the pall removed prior to being placed back in the funeral coach. An American flag or flowers may be placed on the casket at this point.

THE COMMITTAL SERVICE

If internment or entombment is chosen as a final means of disposition, the committal service will likely be held at the cemetery or mausoleum. The service will be composed of prayer, a short scripture reading, and the symbolic committal of the casketed remains to its final resting place. The priest will often use sand or flower petals to make the sign of the cross on the closed casket.

The Lutheran Funeral Rite

INTRODUCTION TO THE LUTHERAN CHURCH

The Lutheran Church began in 1517 as a protest by Martin Luther, a Catholic priest, who refused to abide certain demands of the Pope and the Catholic Church, marking the beginning of the protestant movement. Today there are over nine million Lutherans belonging to different synods, or branches of the Lutheran Church. Within each synod the local churches are self-governing, electing synod leaders who serve a limited term of office.

The primary differences between various synods are those of observable rites and ceremonies. The doctrines upon which the churches are founded remain similar. Because of the differences, the funeral rite may vary between synods and even churches.

NOTIFICATION OF CLERGY

Unless otherwise expressed by a local pastor, it is usually not necessary to notify clergy at the time of death. The family's relationship with the church and pastor will often determine the appropriate point of clergy contact.

REMOVAL OF REMAINS

There are no restrictions or requirements imposed by the church when a member dies. The funeral home staff can expect to make removal when released by civil authorities.

PREPARATION OF REMAINS

Preparations are usually based on family choice. Embalming is permitted if desired.

DRESSING AND CASKETING REMAINS

There are no special requirements as to clothing or casketing.

PRE-SERVICE CONSIDERATIONS

Traditionally the funeral was held in the church and this is still a preference among most Lutherans. It is not however, a church requirement and location is left up to the family. Since Lutheran churches are liturgical in their worship style, the location may play a role in the type of funeral held. Flowers may be placed in the church.

THE FUNERAL SERVICE

If the funeral is held in the church, much of the religious paraphernalia that accompanies liturgical services will be used. With the altar as the focal point of the church, the use of acolytes, a cross, candles, a pall, and in some cases incense are a part of the funeral service. Rubrics will be found in the hymnal and other readings may be used.

The use of the pall dictates a closed casket service and often results in viewing the deceased in the narthex of the church before the service. The pall is

placed on the casket just prior to the processional into the church. The cross bearer would lead the procession followed by the pastor, the casket bearers and casket, and the family. Communion may be offered as a part of the service. A recessional will return the party to vehicles and final burial. Cremation is discouraged but may be used in some cases. Funerals held at a funeral home may more closely resemble non-liturgical services.

THE COMMITTAL SERVICE

Internment and entombment are the most often preferred means of final disposition. The service will usually include prayer, scripture reading, and the committal of the body to its final resting place. Flower petals or earth may be used to make the sign of the cross on the casket.

The Christian Science Funeral Rite

INTRODUCTION TO THE CHURCH OF CHRIST SCIENTIST

The Church of Christ, Scientist is rooted deeply in protestant Christianity, whose followers are members of a religious movement that stresses spiritual healing. Christian Science is based on the teaching that God is wholly good and all-powerful and that man is created by Him. Everything eternal, spiritual, and good is called reality. Whatever is unlike God – injustice, sin, sickness, or grief is called unreal. The principle text, Science and Health with Key to the Scriptures, written by Mary Baker Eddy in 1875, contains the full statement of Christian Science beliefs. Mrs. Eddy founded the church in Boston, Massachusetts in 1879.

Included among the good and real is health, and among the unjust and unreal, disease. Because healing is brought about through spiritual understanding, members of the Church of Christ, Scientist, normally do not seek medical help, including the use of hospitals and physicians. Death is viewed as one more phase of the immortal existence of man.

NOTIFICATION OF CLERGY

The Church of Christ, Scientist has no clergy or ministers. The Reader or Practitioner may be the officiate of any service of the Church, including a funeral service. However, any member of the Mother Church (the original church in Boston) may also serve as officiate according to Church By-Laws.

REMOVAL OF REMAINS

Due to the members beliefs toward sickness and healing, most deaths of Church of Christ, Scientists will come under the jurisdiction of a Coroner, Medical Examiner, or Justice of the Peace and will take place somewhere other than a medical facility. The circumstances surrounding the death will determine whether or not any restrictions will be placed on the immediate removal of the remains.

PREPARATION OF REMAINS

Embalming and public viewing are based on individual customs and wishes of the deceased and family. There are no beliefs within the Church to either encourage or discourage member from being embalmed.

DRESSING AND CASKETING THE REMAINS

The clothing to be worn by the deceased and the casket to be used are left up to the individual preferences of the family. Because of its view toward death, and the fact that a church of laymen without clergy to express official opinion, it appears that the individual and family preference determine most activities involved when death occurs.

THE FUNERAL SERVICE

Funerals for members of the Church of Christ, Scientist are similar to those of other protestant denominations, with a few notable exceptions. The funeral service itself may be held anywhere except the Christian Science Church. Most often this would be in the funeral home or the cemetery, either in a chapel or at the actual gravesite. Since the officiate will either be a Practitioner or a Reader, the funeral director should check with that person to determine the order of service.

THE COMMITTAL SERVICE

The method of disposition is again left up to individual preference. Earth burial, entombment, or cremation are all possible.

The Mennonite (Amish) Funeral Rite

INTRODUCTION

The Mennonites are a denomination of evangelical protestant Christians who settled in the United States in 1683. There are several major bodies within the Mennonites but all are very similar in views. They have been most widely known for their views on issues such as separation of church and state, refusal to take oaths, refusal to take up arms against others, and protest of slavery.

NOTIFICATION OF CLERGY

The clergy consists of Bishops or elders, ministers who are pastors, or evangelists and deacons who take charge of congregations in the absence of the minister or Bishop. The family will determine appropriate timing for notifying clergy.

REMOVAL OF REMAINS

There are no restrictions or requirements for removal of remains.

PREPARATION OF REMAINS

There are no special requirements for preparation of remains. Embalming is allowed.

DRESSING AND CASKETING

The deceased should be dressed in white underwear and stockings. Males may be dressed in a long gown or white shirt with white trousers and vest. Females will be dressed in a long white gown and cape. In some areas the sons may be responsible for dressing their fathers, and daughters for their mothers.

PRE-SERVICE CONSIDERATIONS

Visitation for friends and neighbors may be held for one or two days prior to the funeral. Visitation and funeral may take place in the home or the church. If held in the church, a procession from the home to the church is traditional. With some groups the procession will use a horse drawn hearse, with the family and friends following in their horse drawn buggies.

THE FUNERAL SERVICE

In some older groups the service may be conducted in German. Some may have men seated on one side of the church or home and women seated on the other. Following the procession to the cemetery, the coffin may be placed in a container or wooden box for burial. After the service, the family and friends will return to the church or home for a meal.

The Orthodox Funeral Rite

INTRODUCTION

The Orthodox Church goes by many titles and names, usually based on locality. An independent council of bishops called a synod governs each church. The term *orthodoxy* means right belief or right worship, hence the claim that the church teaches the *true doctrine* of God and glorifies Him with the *true worship*.

NOTIFICATION OF CLERGY

There are no requirements of the church.

REMOVAL OF REMAINS

There are no restrictions or requirements of the church.

PREPARATION OF REMAINS

There are no restrictions or requirements. A traditional funeral is normal, so embalming is often used.

PRE-SERVICE CONSIDERATIONS

In most cases the rites of a member of the church begin with the Trisagion. It is usually held in the funeral home the evening before the funeral and again the following day immediately before the service. Normally candles will be placed at each end of the casket, a cross behind the casket, and an icon at the foot.

THE FUNERAL SERVICE

A procession brings the casket and family into the church where they are met by the priest. The priest will bless the casket with holy water before the procession moves down the aisle. If the church has a Cantor, he will accompany the priest. The casket is led feet first down the aisle and placed in the Solea with the foot nearest the altar. The casket is usually left open during the service. The service will follow a liturgical order with readings, prayers, and hymns from a special booklet titled the *Parastas* or *Great Panachida*. The final part of the service may include a eulogy.

After the eulogy, the casket is turned so that it is parallel to the Iconostasis and the priest anoints the body with earth and olive oil. In icon is placed at the foot end of the casket and those seated on that side may pass by and kiss the icon. The icon is moved to the other end and the practice repeated for the other side of the church.

THE COMMITTAL SERVICE

Cremation is considered objectionable in the church so earth burial or entombment is normally used. The Priest will lead in the processional to the burial site. The service will include a litany of readings and prayers by the Priest or Cantor finished with a closing prayer.

The Mormon Funeral Rite

INTRODUCTION

The Church of Jesus Christ of Latter Day Saints, founded by Joseph Smith is referred to as Mormon from the title of the Book Of Mormon. The various church bodies of Latter Day Saints do not belong to the protestant churches, but claim their authority directly from God.

NOTIFICATION OF CLERGY

Technically speaking there are no professional clergy in Latter Day Saints churches. Once a boy reaches the age of twelve he is ordained in the office of the priesthood. Bishops are called from the priesthood to serve for an unspecified time and without compensation. At the time of death the church does not require notification of the bishop.

REMOVAL OF REMAINS

There are no requirements or restrictions on removal of remains.

DRESSING AND CASKETING OF REMAINS

There are no specific casket requirements. The clothing used is dependent on whether the deceased has been through the temple. For those who have not been through the temple, the family will choose clothing. For a man who has been through the temple, the clothing will consist of white undergarments, socks, shirt, trousers, tie, and moccasins. A robe is worn over the right shoulder extending across the chest in a line to the ankle, front and back. A green apron and white sash are placed across the waist. The sash is tied in a bow on the left side and a white cap is placed on the head. The cap has a bow on the left side and string on the right that is tied to the robe.

For a woman who has been through the temple the clothing is similar except that a white veil is draped on the pillow at the back of the head and placed over the face before the casket is closed. In most cases, church members will come to the funeral home to dress the deceased.

PRE-SERVICE CONSIDERATIONS

Visitation and viewings are usually held the evening before the funeral and may take place at the funeral home, the residence, or tabernacle.

THE FUNERAL SERVICE

The funeral may be held in the funeral home, ward chapel, or the tabernacle, but not in the temple. Simplicity is the key word in Mormon funerals. The use of a cross, crucifix, candles, or other such items is not permitted. The use of flowers may also be discouraged. An example order of service would include:

Prelude
Invocation
Eulogy/Obituary
Musical Selection
Speaker
Postlude

THE COMMITTAL SERVICE

Earth burial is the customary disposition, but other methods are also permitted.

The Jewish Funeral Rite

INTRODUCTION TO JUDAISM

Judaism, thought to date back to, the 16th century B. C. was the first monotheistic religion. Founded by Abraham, Judaism was the foundation for Christianity and Islam. Judaism is based on the doctrine of one God, ancient scriptures (Old Testament) and talmud (oral teachings of the Torah).

There are three religious Jewish groupings in the United States. The Orthodox, who continue the ancient traditions and beliefs, the Reform, who allow greater flexibility and have adapted to modern practices, and the Conservative, who fit somewhere in between the Orthodox, and Reform. They still follow the ancient traditions, but have accepted gradual changes as a natural growth of the religion.

While there are many similar customs, traditions and beliefs of the Orthodox, Reform, and Conservative Jewish, there are also some differences in their practices. The same is true of their funeral customs and practices. The Orthodox, which is the most conservative in their practices will be discussed first, followed by a combined look at the Reform and Conservative which, while not identical, follow many of the same funeral practices. The funeral director should be aware of the various congregations in his or her community and the practices that they follow.

The Orthodox-Jewish Funeral Rite

NOTIFICATION OF THE RABBI

All services and arrangements are under the direct supervision of the local Rabbi and a funeral director. The Rabbi should be immediately notified unless death occurs on the Sabbath (Saturday) in which case he should be notified immediately after the end of the Sabbath. The group leader of Chevra Kadisha Society should also be notified.

REMOVAL OF REMAINS

No removals are to be made from sundown Friday to sundown Saturday, unless death occurs in a public place and/or if the body interferes with public health. If death was from a violent cause, all blood stained clothing and other material should be removed with the remains and placed in the casket with the remains. This is done in order to return the entire body back to the elements from which it was created.

With the death of an Orthodox Jew the role of the Sacred Society begins when death has been definitely established. Straw is placed on the floor then covered with a sheet. Members of the Chevra kadisha (men handle men and women handle women) carefully undress the remains and carefully position the body on the sheet face up with feet facing the door. The windows in the room are opened.

The deceased is addressed by name in Hebrew and is asked by the participants to forgive any indignity. While the deceased is being positioned, prayers are recited. The limbs are straightened, eyes closed and the mouth and jaw may be tied with a handkerchief or piece of cloth. A block or pillow should be placed under the head. A candle should be lit and placed at the head of the deceased. All mirrors within the household should be covered. If it is not possible to perform the Hashkava at the time of death, it need not be done before the Tahara. Only observant Jews may handle the body. The body should be covered at all times and handled with dignity and respect. The total proceedings are referred to as Laying Down (Hashkava).

There are many variations in accordance to geographica¹ and individual communities. The funeral directors should contact local Rabbis individually in order to determine the preferred customs of that particular community.

From the time of death, until the time of the funeral, a Shomer (watchman) may remain in the room with the body or within visual distance. The Shomer in the presence of the deceased recites Psalms and traditional prayers for the departed. Smoking, eating, and unnecessary conversation are forbidden in the room with the body. Men and women may serve in the capacity of Shomer for any deceased person. While the body is being maintained prior to Tahara or funeralization under refrigeration, the Shomer should be able to see the door of the unit. These proceedings are referred to as The Watch (Shmira).

PREPARATION OF REMAINS

If civil laws require embalming, the laws supercede the laws and regulations of the synagogue. If the body is embalmed, the blood is placed in containers and placed in the casket along with the body.

Normal preparation of the Orthodox Jewish body begins with the rite of washing the deceased by the Sacred Society (Chevra Kadisha) as directed by rabbinic authority. Prior to the Tahara, the leader may acquire the necessary sundries to complete the task. The Coffin or casket, called an aron, is a plain wooden pegged box without ornaments or lining. The aron contains no metal parts or animal glues. Holes may be bored in the bottom allowing the deceased to be closer to the earth. Prior to dressing (shrouding) the Tachrichim, broken pottery, Israel earth, wooden instruments, pails and pitchers, sheets torn into strips for washing, and a Tallis for men must be on hand. In the event the deceased dies from a communicable disease, those performing the Tahara may wear protective garments and rubber gloves. If the deceased is male the members of the Chevra Kadisha would be men. If female, the Chevra Kadisha would be made up of women.

DRESSING AND CASKETING

It is the responsibility of the Chevra Kadisha to shroud the body. The Tachrichim should be made of white linen without binding, hems, knots or pockets. The Tachrichim for men consists of seven garments:

Mitznefes	a headdress
Michnasayim	trousers with closed feet
K'sones	a shirt with sleeves
Kittel	a robe with collar and sleeves
Avnet, Gartel	a sash
Tallis	a prayer shawl
Sovev	a small linen bag used as a headrest

The Tachrichim for women consists of eight garments including:

Bonnet	covering for the hair
Midmasayim	pants with closed feet
K'sones	a blouse
Kittel	a long robe
Garte1	a sash
Apron	
Face cover	
Sovey	a linen sheet

The linen bag is filled with straw and Israel earth and is put in the casket as a headrest. Israel earth is also spread on the floor of the casket. After the body has been carefully placed in the casket, personal articles may be included. Any clothes or jewelry that was on the body at the time of death should

also be placed in the casket. Once this is done, the casket is closed and generally will not be reopened again. The casket is then removed from the area of preparation, feet first to the site of the funeral.

After being in contact with the remains, being in the same room or at the cemetery, one's hands should be washed prior to entering one's residence.

PRE-SERVICE CONSIDERATIONS

Most Orthodox Jewish funerals are held in the funeral home or at the cemetery. Very few are held in the synagogue. If the funeral is to be held at the funeral home, the aron is placed parallel to the front of the chapel or stateroom and covered with a pall. A menorah is placed near the casket. Flowers are not normally used in an Orthodox Jewish funeral. However since there may be some individuals who are not familiar with the customs there may be times when flowers will arrive at the funeral home. The funeral director should determine with the family and Rabbi how to handle this issue.

THE FUNERAL SERVICE

The Rabbi determines the order of the service. No funerals may be held on the Sabbath (from sundown Friday until sundown Saturday). A cantor will often accompany the Rabbi and take part in the funeral service, usually chanting or singing the readings. In many areas, the funeral home will provide transportation for both the Rabbi and Cantor.

THE FUNERAL PROCESSION

The cortege (levaya) may stop at the synagogue. If this occurs, the funeral director should escort the Rabbi to the synagogue door. The Rabbi recites a prayer as the funeral director opens the doors of the funeral coach. This provides one last contact of the deceased with the synagogue. Once the prayer is over, the funeral director should close the door of the funeral coach and escort the Rabbi back to his automobile. The cortege will then proceed to the cemetery.

THE COMMITTAL SERVICE

During the procession to the grave the Rabbi may stop the casket bearers seven times to pray. Once the casket reaches the grave the casket bearers place the casket on wooden planks or cloth straps over the newly dug grave in the Jewish cemetery or the Jewish section of a cemetery.

The site around the actual grave is usually plain with no artificial grass, mechanical lowering device or sometimes tent.

The Rabbi recites the final prayers and the family and friends recite the Kaddish. The clothing of the family may be cut or torn at this point in the committal service. The casket is then lowered into the ground. The Rabbi reluctantly shovels earth onto the casket and then lays the shovel down to be picked up by members of the family who also shovel dirt onto the casket until the casket is covered.

On leaving the gravesite, the mourners should wash their hands three times by pouring water on them from a vessel, beginning with the right hand. Their hands are then air-dried.

NOTE: It is important to remember that a number of variations of the orthodox Jewish funeral rite exist. This material should be used only as a guide. Consulting your local rabbinic authority is of the utmost importance.

LAWS OF MOURNING

Upon the death of a member of the Jewish faith, the blood relatives are to observe certain mourning periods. During these periods the relatives are to humble themselves as a display of respect for the deceased.. Although they may rend (tear) their garments either on the day of the death or at the committal site, this custom has generally been replaced with a rending of a symbolic ribbon worn on the clothing. The mourners are expected to refrain from work, festivities or amusement during this time. The mourning periods listed below may apply to the Orthodox, Reform or Conservative Jewish faiths.

Shivah: The observance of Shivah begins on the day of the burial and ends on the seventh day after burial.

Sholoshim: a thirty-day mourning period during which the mourners abstain from any festivities or amusement following the death of a relative.

Yahrzeit: The anniversary date of a death. A yahrzeit candle is burned in the home for a twenty-four period. (Note: For the death of a parent, the mourners will abstain from all festivities for a period of twelve months)

The Conservative and Reform Jewish Funeral Rites

INTRODUCTION TO THE CONSERVATIVE AND REFORM JUDAISM

One should not assume that the Conservative and Reform (Liberal) branches of Judaism are identical because they are combined in this discussion. While they have some similarities based on their origins from the Orthodox Jewish faith, they also have some distinct differences both in beliefs and practice. These differences, especially as they effect the funeral rite, will be pointed out during this discussion.

NOTIFICATION OF THE DEATH

It is of utmost importance that the funeral home, upon receiving the first call, request verbal permission to remove the body from the place of death. It is also necessary to inform the family that embalming is not required by law, only desirable due to natural biological changes that may occur after a death. Unlike the Orthodox Jews, removal and preparation of the Conservative and Reform Jew is not prohibited. There may be times however, in which the funeral home staff will encounter members of the two Jewish groupings following the Orthodox practices.

NOTIFICATION OF THE CLERGY

It is usually not necessary to contact the Rabbi at the time of death unless it is the desire of the family. Prior to completion of the funeral service arrangements, the Rabbi should be contacted to confirm the time and place of the service.

PREPARATION OF THE REMAINS

Restrictions are usually not placed on embalming a member of the Conservative or Reform Jewish faith. Verbal permission should be obtained at the time of the first call, followed by written permission during the funeral arrangement conference. There will be times in which the Rabbi or the family, whether for religious personal reasons, prefers the body not be embalmed.

DRESSING AND CASKETING

The deceased may be dressed in any clothing desired by the family and Rabbi. There are instances where it is the request of a family that a shroud be used under the regular clothing or in place of the deceased's clothing.

The casket is the choice of the family. There are no restrictions as to the material it is made of or the type. While some followers of the Conservative or Reform Jewish faith may choose the traditional orthodox wooden casket (aron), the casket may be made from wood, metal or any of the other materials normally used casket construction.

PRE-FUNERAL SERVICE CONSIDERATIONS

As has already been seen in other areas of comparison, there are more options available in the area of funeral service considerations in both the

Conservative and Reform Jewish funerals. Casket placement in the funeral home, either in a visitation area or in the chapel would follow the customary placement of all caskets. Determination as to whether the casket is to be open or closed during this time will be determined by the family in conjunction with their Rabbi.

A Star of David may be placed within the bead panel, behind the casket, or on top of the casket. The placing of a candle near the casket is also optional. Flowers are also optional in accordance to local customs or the family's instructions.

THE FUNERAL SERVICE

One similarity between the Orthodox and the Conservative and Reform Jewish religions is their desire to not hold funerals on their Sabbath (Saturday). However the Conservative and Reform Jewish funerals may be held in the funeral home, the residence of the deceased, the temple or at the gravesite. The Rabbi, often accompanied by a Cantor, will lead the service.

If the funeral service takes place somewhere other than the temple, the cortege will not normally stop at the temple on the way to the cemetery.

THE COMMITTAL SERVICE

Burial may take place in any cemetery of the family's choosing. The use of artificial grass, a tent and mechanical lowering device are also permitted. During the committal service, the Rabbi will say special prayers and lead the mourners in the recitation of the Kaddish.

The Buddhist Funeral Rite

INTRODUCTION TO THE TRIADIC RELIGION CONCEPT

In Eastern Asia, religion is understood as TAO. Here, religion means devotion to religious observances, a personal set of religious attitudes, and practices or principles of beliefs held to with ardor. The TAO is a process of nature by which all things change and is to be followed by a life of harmony. It also means art and skills of doing something in harmony with the nature of this thing.

THREE MAIN RELIGIONS IN THE ORIENT

BUDDHISM

The teaching of Guatama Buddha is that suffering is inherent in life and that one can be liberated from it by mental and moral self-purification. The place of worship is called Pagoda.

CONFUCIANISM

The teaching of Confucius is related to the path of virtuous conduct, moral and ethical principles which regulate individuals and society. The place of worship is the temple.

TAOISM

Taoism is a mystical philosophy, founded by Laotzu, teaching the conformity to the TAO by unassertive action and simplicity. The place of worship is a temple.

The funeral rite derives from the principles and practices of the union of these three religions. As an example, the Deceased Altar is related to Confucianism; the Buddha altar is related to Buddhism; and the Burning of Paper Joss things or votive money is related to Taoism.

NOTIFICATION OF THE PAGODA

The family notifies the Pagoda and the Bonze (Buddhist priest) of their preference concerning the funeral and disposition. There is no regulation regarding when this is to take place.

REMOVAL AND PREPARATION OF REMAINS

Removal and preparation of the deceased is left entirely up to the family. Rice, gold, or coins may be placed inside the mouth before the funeral.

DRESSING AND CASKETING THE REMAINS

For the Ceremony of the Declaration of Death, all of the family members wear white clothes including hoods or turbans made of white gauze, cry loudly and burst into tears, lament while waiting for the arrival of Bonze. At this time the

body is prepared, dressed (no special requirements) and placed on a table next to the casket. When the Bonze arrives, he begins the Service of Encasketing with prayers and benediction. After consulting his "Book of Dates" to have the auspicious or favorable time according to the date of birth and date of death, along with the surviving spouse or son's birthdates, he then decides the accurate time to put the body into the casket.

WATCH (WAKE) SERVICE AND VISITATIONS

Two tables may be set up as altars. The deceased altar is placed before the casket with the deceased photos, candles, oil lamp, and incense vase, flowers, fruits, and food (a boiled egg is put on top of a bowl of rice). This observance is related to the Confucian cult of the death (ancestors). The "Buddha Altar" is usually placed at the right angle of the "Deceased Altar" and contains incense, candles, and fruits. The Watch Service begins with the Bonze striking wooden bells and saying a prayer. There may be several services between which visitation and viewings are held.

BURIAL PROCESSION AND COMMITTAL SERVICE

At the time prescribed by the Bonze, the procession moves from the funeral home to the cemetery. At the graveside Bonze says a prayer and gives final benediction with holy water and incense. A eulogy may be given for the deceased. Cremation is encouraged with the committal service being held before the cremation at the funeral home.

POST-BURIAL SERVICES

Post burial services are held at the home or the Pagoda once per week for seven weeks. These services help the deceased soul to pass and go through the best reincarnation.

MOURNING PERIOD

The mourning period may last from 6 months to three years depending on relationship to the deceased. Mourners are expected to refrain from festivities and amusement, they may wear a black ribbon or band when working.

THE JAPANESE BUDDHIST DEATH RITUAL

INTRODUCTION

The Japanese Buddhists differ in custom and traditions from the Indian, Chinese, and Korean Buddhists. Historically all Buddhism is derived from India, but each country and culture has its own unique translation of the original teachings of the Buddha. The Jodo Shinshu sect has set the standard for the death ritual that all others adhere to closely.

BELIEFS

Buddhists believe the world is an imperfect place full of suffering and sorrow. The only way to end the suffering is to be released from all physical constraints and become enlightened. All sects pay homage to the Buddha, a mortal being who became enlightened while still on earth. They believe that the soul joins and becomes a Buddha in Nirvana, the Pure Land. There is no heaven or hell, just Nirvana. Everyone will become enlightened when they die, and exist forever in Eternal Bliss.

BEFORE DEATH

There are no sacraments or prayer given to someone who is dying.

NOTIFICATION OF MINISTER

The minister may be notified at death on the wishes of the family.

REMOVAL OF REMAINS

Traditionally the makura-gyo, or bedside prayer, is to be performed by the minister before the body is moved. The prayer may also be done at the funeral home before the funeral arrangements are made.

FUNERAL ARRANGEMENTS

Upon completion of the Makuru-gyo, the minister will usually join the family for planning the funeral. All Buddhist churches require flowers and Japanese confectionery to be placed on the altar for the funeral, the exact nature of such to be determined by the preference of the minister. Visitations are usually scheduled before the funeral.

DRESSING AND CASKETING REMAINS

There are no specific guidelines for casket or clothing for laymen. Ministers and prominent church members are to be dressed in their vestments indicative of their position in the church.

THE FUNERAL SERVICE

There are no requirements for time and place, though most are scheduled at night so relatives and friends do not have to take time from work. The casket is placed parallel to the altar and remains open for the entire service, unless specified by the family. The order of service is as follows:

Tolling of the temple bell

Procession

Minister
Casket Bearers
Funeral Director
Casket (head first)
Funeral Director

Chanting of sutras before the casket by officiate

Presentation of Buddhist name: a posthumous name is conferred upon the deceased by the minister, signifying that he has begun his new existence in the Nirvana.

Offering of incense: Before the altar will be several incense burners. This is the most significant expression in the Buddhist religion, always followed by a quick recitation of a verse. The burning of the incense represents the spiritual cleansing of the soul and the transference of one's mortality to Nirvana.

Gatha: The first two verses of a Buddhist hymn will be sung

Opening remarks by the chairman

Eulogy

Sermon

Gatha: The last two verses of a hymn sung

Condolence Message: read to the family on behalf of the congregation

Words of Appreciation: By a representative of the family in response to the condolences

Recessional

FINAL DISPOSITION

There are no restrictions or requirements in regards to disposition. If burial is chosen a graveside service will be held with the minister present. If cremation is chosen there will be a cremation service either in the chapel or the mortuary with the minister present. After the services the family will return to the temple for a final service to provide closure for family members.

MEMORIAL SERVICES

Memorial services are held periodically to ensure the deceased safe passage to Nirvana. More practically, these services give mourners a chance to join in fellowship and support through the grieving period. Services are usually held on 7th and 49th day after death, the 1st, 3rd, 7th, 13th, 17th, 23rd, 25th, 50th year anniversary of death, and every 50th year thereafter.

Appendix B-A American Flag

Used with the casket:

- The funeral director will provide a flag for veterans.
- The flag may be draped on the casket following casket closure.
 - The blue field (union) should be over the left shoulder.
- Secure flag to casket with a casket band.
 - § If extremely windy - pin the flag to the band if using an open caisson.
 - § If rain - use the clear cover when moving outdoors.

Notes:

- If casket is going into a church, clergy must grant permission.
- If a pawl is used (Catholic services), the flag is usually applied during the recessional and at the rear of the church.

Folding:

- Military personnel, VFW, American Legions, and so forth, have the first obligation to fold the American flag for a veteran; if they are not available, then the fire department should fold the flag.

Pre folded flag:

- The flag will typically be pre folded and displayed in the casket during the wake.
- Before casket closure on the day of the funeral, the funeral director will remove the folded flag and give to appropriate FD personnel (flag bearer) for presentation at the committal service.

Folding at grave site:

- After positioning the casket at the grave, pallbearers (or honorary pallbearers) will raise the flag to waist high and will keep the flag taut until they are commanded to fold the flag.

Note: It is recommended that the flag detail position at arm's length from the end of the casket, instead of over casket. This method allows the family a clear view of the casket and many times, due to vault location, there is not enough standing room around the grave.

Procedure:

The event sequence is Bang (rifle volley), Taps (bugler or tape recording), and Fold.

- Signal the detail to fold the flag.
- When folded, the flag is presented to a designated flag detail member, who will present the flag at chest level to the Chief, or a designee.

- The flag bearer salutes the flag for three seconds and then returns to his/her original position. The Chief, or designee, presents the flag to the next-of-kin.

- Command, *Present arms*

- The presenter states (as a suggestion), “This flag is presented on behalf of a grateful nation, as a token of our appreciation for the honorable and faithful service rendered by (name of deceased).”

- After presentation Command, *Order Arms*.

- All other presentations may be done after the American flag has been presented.

Flag Display:

Half-staff - The flag may be lowered to half-staff at the cities, village, or department’s discretion; however, it is recommended:

For Level One - up to 30 days from time-of-death.

For Level-two - until sunset the day of the funeral.

Saluting:

When in uniform, with head covered, indoors and outdoors, salute with the right hand when:

- X Playing the national anthem
- X The flag is raised or lowered
- X Saying the *Pledge of Allegiance*
- X The flag passes in a parade or review
- X A flag-draped casket passes

Notes:

- We command a salute whenever we are hand-carrying the casket.

- Many departments do not have hats and uniforms, while not protocol let them salute in this manner if they desire.

- Civilians and non-uniformed members should place their right hand over their heart.

TRADITIONAL METHOD FOR FOLDING THE FLAG OF THE UNITED STATES

Hold the flag flat with one person holding each end of the flag.

- (A) Fold the flag lengthwise once.

Fold the lower striped section of the flag over the blue field.

- (B) Fold the folded edge over to meet the open edge.

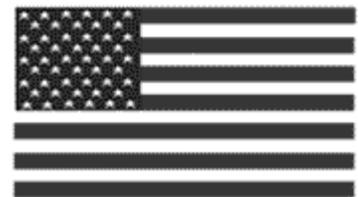
- (C) Start a triangular fold by bringing the striped corner of the folded edge to the open edge.

- (D) Fold the outer point inward parallel with the open edge to form a second triangle.

Continue folding until the entire length of the flag is folded into a triangle with only the blue field and margin showing.

Tuck the remaining margin into the pocket formed by the folds at the blue field edge of the flag.

- (E) When properly folded, the flag should resemble a three cornered (cocked) hat.



A)



B)



C)



D)



E)



Appendix B-B Badge Shrouds

Only the fallen firefighter's department should wear badge shrouds.

Suggested duration:

- Level One - One month from time of death
- Level Two - Two weeks from time of death
- Level three - Until the day after funeral

Resources:

Badge shrouds can be made using $\frac{1}{2}$ inch or $\frac{3}{4}$ inch wide black elastic from a local fabric or craft store.

- Cut wide black elastic to length allowing enough overlap to staple together.

Black electrical tape can also be used.

Appendix B-C Bagpipes

Funeral service options:

Lead the processional from:

- Church/funeral home to caisson
- Caisson into church
- Caisson to grave site

Play *Amazing Grace* in the rear of the church/funeral home as a final song.

After concluding committal service, pipers can process “into the sunset” as they play a final song.

Suggested songs:

- Amazing Grace
- Balmoral

Local Resources:

- This web sit may reveal local resources: WWW.Bagpipes.com
- Identify other sources and prepare a list here

Notes:

- Cold weather will prevent use of bagpipes due to freezing.

Appendix B-D Bell Service

“Last Alarm”

The “bell service” is ideal indoors as part of the church/funeral home memorial service. Two people are needed to perform the service--one to read the selection and the other to ring the bell. If possible, the service will be conducted by the fallen firefighter’s department.

- X Another protocol is to conduct this service at graveside; graveside service is generally more difficult to hear, and, if there is inclement weather, it may be difficult to meaningfully conduct. (Lengthy grave site services may do an injustice to the tribute and may be uncomfortable to family members.)

Position the bell in the rear of the church or funeral home. If there is not enough room to situate the bell any distance from the people, be sure to warn those sitting close of the sudden noise. The “bell service” should focus on the words being read; the bell sounding inconspicuously from the rear.

Resources: Determine where bells are located.

Bell Service Suggested Reading #1

The Life of a firefighter is closely associated with the ringing of a bell.

As he/she begins his/her hours of duty it is the bell that starts it off, and so through the day and night, each alarm is sounded by a bell, which calls him/her to fight fires and to place his/her life in jeopardy for the good of his/her fellow man.

And when the fire is out and the alarm has come to an end, the bell rings three times, three times each to signal the end.

And now _____ has completed his/her task, his/her duties were well done, and the bell rings three times.

Bell Service Suggested Reading #2

During times like these we seek strong symbols to give us a better understanding of our feelings during this time of sadness and as a reflection of the devotion our comrade had for his/her duty.

The sounding of “taps” is a strong symbol which gives honor and respect to those who have served so well.

So also is the sounding of a bell. A special signal of three rings, three times each, represents the end of his/her duties and that he/she will be returning to quarters.

For our comrade _____ His/Her last alarm, He/She is coming home.

Appendix B-E Bugler

“Taps” should only be used in conjunction with the American flag.

Funeral service options:

- X *Taps* - one bugler
- X Echoing *Taps* - two buglers

Position: Place bugler(s) about 50-75 feet positioned out of sight from service.

Procedure: Following a rifle volley (if used), the bugler begins “taps.”

- The bugler may not be able to hear the command. Consider having a committee member relay the command.

**Appendix B-F
Bunting**



Determine where bunting resources are located and list here.

Bunting may be purchased locally. Bunting shown here may be purchased from ADD Sales (800-397-1001).

Appendix B-G Casket Procedures

Draping the casket

Will the church allow the flag on the casket in church?

- A Pall is used in the Catholic Church

Carrying the casket:

If using fire service personnel as pallbearers for a level one funeral, we carry the casket from the church foyer to the caisson and from the caisson to grave site.

There may be times when the family has requested civilians or retired department members to act as pallbearers. It is strongly suggested only uniformed, physically capable firefighters lift the casket onto a fire engine caisson. Utilize the "hand-off" procedure if there are civilian pallbearers.

Exiting church

Typically the casket exits feet first and is loaded onto the fire department caisson feet first.

When loading a casket into the funeral director's vehicle, follow his/her direction.

There are times the funeral director can't turn the casket inside the church and must turn outside for feet first orientation. To accomplish this:

- When the casket reaches the street, instead of turning the head-end toward the caisson, turn opposite the caisson for a few steps and stop the detail when the casket is in line with the caisson bed.
- Command the detail to *turn in*, the casket commander repositions to the head-end of the casket, then commands- *turn away*, command *-left foot go*. The casket should now line up feet first with the caisson.

Cremation

If this is chosen by the family, all funeral planning remains the same with the following exceptions:

- Do not carry urns or small ash boxes on top of the fire engine.
- One member is detailed to carry the urn and another member is assigned to carry the flag (if used).

- If using an American flag, the pallbearer carrying the American flag is always positioned to the right of the urn. Unfold the flag at grave site before the committal service and fold the flag at the appropriate time.
- If a fire service, department, community, or organizational flag is used have the flag bearer stay to the left of the urn bearer. Unfold the flag at gravesite before committal service and fold the flag at the appropriate time.
- If two flags are used, unfold and fold the American flag only. Leave the fire service, department, community, or organizational flag folded and present to the family after presentation of the American flag.

If there is no committal service then present the flag(s) to the survivors' at the most appropriate time.

Video procedures available through the Foundation:

- Casket commands
- Carrying/lifting procedures
- Hand-off procedure

Appendix B-H Cemetery Procedures

There are a number of guiding questions that need to be answered in planning cemetery arrival and committal:

Procession:

- Will there be crossed/apex ladders at the cemetery?
- Can the cemetery accommodate large department vehicles? Consider ability to maneuver, overhead clearance, and parking. Will a parking plan be needed outside the cemetery?
- Will members march into the cemetery?
- Color Guard? (Would generally precede the casket)
- Bagpiper(s)?

Committal:

- Will there be a graveside or chapel service?
- Who will fold the flag/casket cover?
- Will the FD be making any presentations to the family? (Flag, helmet, etc.)
- Will taps be played?
- Rifle volley?
- Will any announcements need to be made following the services? (Luncheon, etc.)

Procedures:

On cemetery arrival, equipment will park as directed, and all personnel will take position at the grave site (or Chapel).

Line up personnel in ranks forming a corridor starting from the hearse/caisson to the gravesite; the casket will be carried through this corridor.

Do not begin casket movement until all personnel are in place and ready, and the funeral director gives the go-ahead.

When ready, command *Honor detail, Attention.*

As the casket begins to move, command *Present Arms*.

[once the casket has reached the grave site or the Chapel] then command *Order Arms*.]

Family and friends will also pass through the corridor following the casket. If space permits, the formation should be ordered “*at ease*” and directed to “*fall in*” to participate in the services.

Following the liturgical committal, the order of service is as follows:

- Rifle salute
- Taps
- Flag folding [If an American Flag is used, personnel should be at *Arms* during the presentation]
- Presentation(s) to the family.
- Final Salute:

Command “*Honor Detail, attention, prepare to render a final salute to our fallen comrade.*”

Command “*Present Arms.*”

[If desired, while the formation is saluting, pallbearers may remove their gloves and place them on the casket. Gloves are placed in the same direction and on top of each other for non-officers, and crossed on top of each other for officers.]

Command “*Order Arms*” at completion.

- Command “*Honor detail, reform ranks.*”

After reforming, command “*attention.*” [allow the family and friends to pass through the corridor.]

- Once family has exited, the local department's chief should thank the group for their participation. [It is not unusual for the chief to request that the Funeral Committee take care of this; it is a very emotional time for the department.]
- Command “*Honor detail, dismissed.*”

Appendix B-I Church

The most important church preplan requirement is apparatus and personnel staging. Planning includes organizing and staging large apparatus and command/staff cars, determining where to line up personnel, and reserving seats for local and visiting uniformed personnel.

When a funeral is processing from funeral home to church and then to a cemetery, it is good practice to direct all visiting department personnel to report to the church rather than to the funeral home. A funeral committee member is generally detailed to the church to coordinate.

Guiding questions

Will the casket lie “in state” before starting the memorial service?

- Will honor guards be posted?
- Will a casket-closure ceremonial-wall be needed?

Will there be a formal processional from the funeral home?

- Determine which church entrance will be used.
- Where to park the caisson.
 - Consider: allowing room for formations, family parking, and traffic flow.

What options are planned during the service? (Communicate with clergy for permission and inclusion.)

- Bell service (Determine placement)
- Bagpiper (Arrange practice area for bagpipers)
- Eulogy
- Flag
- Final song (music near the end of the service at which time uniformed members are dismissed for line-up)

Planning issues

Staging:

- Determine where to stage apparatus and visiting command/staff cars.
 - Separate from civilian whenever possible.

- Meet with police to arrange for any traffic control or street closings.
- Determine which entrance the procession will be using, and plan personnel formation accordingly.
- Provide for media staging.
- Provide a written plan and assign a staging officer to line equipment up.

Seating:

- Is a separate seating area for uniformed personnel available?
 - Overflow seating – use basements, gymnasiums, and so forth.
 - Consider sound/video feeds for overflow areas.

General seating plan:

- The immediate family sits in the rows in front of the pulpit and extended family and friends are seated behind the family.
- On the opposite side of the family, the following are suggested seating assignments:
 - § Pallbearers sit in the first available row.
 - § Honorary pallbearers, readers, and chief sit in the next row.
 - § Fire department officials and/or community dignitaries such as an alderman or mayor.
 - § Fallen firefighter's department members (highest ranking first)
 - § Fallen firefighter's department police members, ESDA, ambulance service, (let fallen firefighter's department decide integration).
 - § Fallen firefighter's department family members.
 - § Visiting uniformed fire/police members.

Uniformed Member Procedures

Procession arrival

- Form entry corridor.
 - Assemble all visiting fire service members into a corridor from the hearse/caisson to the church entrance.
 - Fallen firefighter's department members should be positioned inside the visiting departments' corridor.
 - Make certain corridor will not interfere with the procession.

- When lining up personnel, the highest-ranking personnel should be closest to the door when the casket is going in, and closest to the hearse/caisson when it is leaving.
- Provide assembly direction.

Processional into church

- When casket movement begins, command *Honor detail, Attention, Present Arms*.
- Upon the casket entering church, command *Order Arms*.
- Hold personnel in ranks at attention until the family and friends pass through the formation into church.
- Uniformed members follow the civilians:
 - Fallen firefighter's department.
 - Remaining uniformed personnel.
- Seating procedure:
 - Uniformed members remain covered (hats on) and standing until all personnel are ready to sit.
 - The officer in charge will move to a position in the front of the chapel and signal all to remove hats as a group.
 - If the congregation is seated, direct uniformed personnel to sit. If the congregation is standing, leave the uniformed personnel standing.

Recessional out of church

Honor detail:

- At beginning of final song, officer moves to front of chapel.
- If uniformed members are seated, signal to rise in unison (except pallbearers).
- Direct members to put hats on.
- Dismiss uniformed members, starting with the most forward rows behind the pallbearers.
- Reform the corridor outside of the church with higher ranks closest to hearse/ caisson.

- As the casket leaves the church, command *Honor detail, Attention, Present Arms*.
- After the casket is placed in the hearse/caisson, command *Order Arms*.
- Personnel remain in position until family and friends exit through the corridor, and then command *At ease*.
- Announce all personnel are dismissed to return to their vehicles.

Casket Processional

After the procession is in place at church, the Escort Officer will prepare to move the casket from the caisson/hearse to the church.

No movement will begin until all personnel are in place and the funeral director has signaled that they are also ready.

The casket will need to be turned so it enters the church feet first. If the deceased is a department chaplain or ordained, the direction is head first.

The recommended honor processional order is:

- Color guard (may stop and post at entrance)
- Bagpiper
- Department chief
- Honorary pallbearers
- Casket
- Family

After entering the church:

- Place the casket on a cart provided by the funeral director.
- From this point, protocol will vary according to religion.
 - It may be necessary to remove the flag/cover from the casket.
 - In the Catholic Church, a pall is placed upon the casket.

The funeral director will normally take over; however, the Escort Officer may continue to assist moving the casket into place at the altar.

Casket Recessional

At the service conclusion, the funeral director will guide the pallbearers.

- The honor processional may start at the church altar (depending on the

church), or the funeral director will bring the casket to the rear of the church.

Inside the church before exiting:

- Replace the flag.
- The Escort Officer takes command.

The suggested honor recessional order is:

- Color guard (posted at outside entrance)
- Bagpiper
- Department chief
- Clergy
- Honorary pallbearers
- Casket (feet first)

**Appendix B-J
Defined Levels of Honors**

Level One: Death as a result of a line-of duty-death or job-related.
This may include an inactive member whose death has stemmed from an injury sustained during active duty.

Level Two: Death of an active member, non-job related.

Level Three: Death of an inactive member, non-job related.

SUGGESTED OPTIONS

<u>LEVEL ONE</u>	<u>LEVEL TWO</u>	<u>LEVEL THREE</u>
American Flag	American Flag	American Flag
Bagpipers		
Bell Service	Bell Service	Bell Service
Bugler		
Badge Shrouds	Badge Shrouds	Badge Shrouds
Color Guards		
Crossed Ladders		
Eulogy	Eulogy	
Fire Engine Caisson	Hearse	
Fire Service Flag	Fire Service Flag	Fire Service Flag
Flower Unit	Flower Unit	
Honor Guards	Honor Guards	Honor Guards
Honor Detail	Honor Detail	
Active Pall Bearers	Honorary Pall Bearers	Honorary Pall Bearers
Station Bunting		
Vehicle Bunting	Vehicle Bunting	
Walk Through	Walk Through	Walk Through

Appendix B-K

Handling Dignitaries at Fire Department Funerals

When a firefighter dies in the line of duty, many elected officials and fire service leaders show their respect by attending the funeral or memorial service. While the family of the fallen hero should always command the most attention, departments should also be prepared to handle dignitaries who plan to attend.

Most departments understand that their local elected officials will attend the ceremony honoring a local firefighter. Senior elected officials may even have a role in the fire department funeral. Since the World Trade Center disaster, more state, national, and international officials have attended fire service funerals, especially those that involved multiple fatalities or received special attention.

Departments should be prepared to handle attendance by the following dignitaries:

Federal Officials

- President or Vice President
- Cabinet Members, including Secretary of Homeland Security
- Members of Congress
- FEMA Director
- United States Fire Administrator
- Other Federal agency officials, including U.S. Forest Service and Department of Interior officials, may attend a wildland firefighter's ceremony

State and Local Government Officials

- Governor or Lieutenant Governor
- State Legislators
- State Fire Marshal or Agency Officer with Fire Program Oversight
- Local Elected Officials, including city and county

National and State Fire Service Officials

- IAFC President, Officers, or Division/District Representatives
- IAFF General President, Officers, or Division/District Representatives
- National Volunteer Fire Council President or Officers
- State Fire Chief Organization Officers
- State IAFF Officers
- State Volunteer Fire Council Officers
- National Fallen Firefighters Foundation Representative

A department should include a section or branch to handle dignitaries in its official line-of-duty death funeral plan. Many departments establish an Incident Management System to run the funeral or memorial service.

Here are some actions to consider:

- Immediately assign a dignitary coordinator, and publicize this person's contact information. If necessary, assign others to assist.
- Prepare a fact sheet with pertinent information on the department, the fallen firefighter, and the ceremony.
- As soon as possible, make contact with the dignitaries' coordinators. Senior level government officials may have both a security detail and a staff point of contact. Be prepared to handle different requests for the same senior official's appearance.
- Establish a plan for meeting and transporting dignitaries to the service.
- Set up a seating plan, and designate a holding area for dignitaries.
- Determine in advance if any of the dignitaries will be introduced or acknowledged during the service. If so, by whom?
- Determine if dignitaries will speak during the service. This decision must be made in consultation with the family. Decide on the length of the remarks and in which part of the service.
- Decide the order in which dignitaries will ride in the procession and stand at the graveside service. Remember that the family members should always be in the first cars before any dignitaries.
- Determine if dignitaries will have direct contact with the survivors. This is best done in a private setting with no media coverage. Make sure the family wants this to happen.
- Provide information to dignitaries before their arrival. If possible, provide dignitaries with a background sheet and a summary of events, even if they are not speaking at the service.
- Be aware that agendas, schedules and even the people coming may change several times up to the actual event. Stay flexible!

Sample
BACKGROUND SHEET

Funeral/Memorial Service Information

Date:

Time:

Location:

Type of service: (funeral or memorial service):

Estimated length of service:

Dignitary Coordinator:

Coordinator's contact information: (phone/cellphone/pager/email)

Fallen Firefighter/Department Information

Name of Fallen Firefighter:

Age:

Name of Department:

Status: (career/volunteer/contract)

Length of service:

Date of Death:

Brief Description of the Incident:

Name, relationship and age of each immediate survivor:

Name of Chief:

Contact information:

Special circumstances, if any:

Note: the Dignitary Coordinator should complete a sheet for each dignitary who will attend the service.

Dignitary Information Form

Name:

Title:

Name of dignitary's chief of staff or designated point of contact:

Contact information:

Names and titles of people who will accompany dignitary:

Estimated Time of Arrival in area:

- mode of transportation?

Estimated Time of Departure:

- mode of transportation?

Will dignitary require local transportation to/from ceremony?

Are there security considerations?

If so, contact information for security detail coordinator:

Special requests:

Connections to fire service or member of the fire service:

Appendix B-L Escort Officer / Casket Procedures

The Escort Officer is charged with both overall funeral incident command and casket movement.

Guiding Questions

Will the department supply all the pallbearers, or will civilians be involved?

Will the fire engine be used as a caisson?

- If so, additional honorary pallbearers are needed—two on the tailboard and four on top.
- Are the chosen pallbearers in proper physical shape for the required lift?

Is the engine's hose bed base higher than eight feet?

- Consider building a platform if the lift is higher than eight feet. (See Platform Plans Appendix B-S)

Pallbearer Training

- The Escort Officer must meet with all the pallbearers, either the night before or the morning of the funeral, to train the pallbearers in casket movement procedures.
- A stokes basket or backboard is sufficient for training
- Moving, loading, and unloading should be practiced until all are comfortable with the procedure.
- If a flag or casket cover is used, then flag folding must also be practiced, unless a veterans group is folding the flag.

Movement Procedures (see video)

- To quickly teach pallbearers to move in unison, a "ready, go" method is used.
- With exceptions explained, movements are not executed until the "ready, go" command is given.
- Generally, the following commands are used:

Lift, Ready, go
Face the Casket, Ready, go
Face me, Ready, go
Face away from me, Ready, go
Ready to move forward, Left foot, Ready, go
Sidestep, (towards me or away from me), Ready, go
Start turn (direction)
Stop

Note: that the turn & stop commands should be executed without waiting for the ready, go directive.

Funeral Home Procedures

After concluding the funeral home service, instruct the pallbearers to remain in the building, while directing all other personnel outside. Personnel assigned to the caisson will take their positions. Other unassigned personnel (except the chief) will form a corridor along the path that the casket will be carried.

After closing the casket and the casket cover or flag has been placed on the casket (don't forget to secure the flag or cover with the casket band) the funeral director will move the casket into position. The pallbearers will carry the casket from inside the building to the caisson.

At this point, the escort officer will assume command of the pallbearers, direct them to lift the casket, and move it out to the caisson or hearse. The chief, who should be directly in front of the casket, will lead this procession. If a color guard or bagpiper is present, they should precede the chief.

Caisson

Safety note: Some loaded caskets weigh over 500 pounds. If the lift is too high, even with the help of the two tailboard personnel, consider building a portable platform that will raise pallbearers higher and ease the lift. **If the lift is more than eight feet, use a platform (Appendix X)**

Lifting Procedures (see video)

Raising

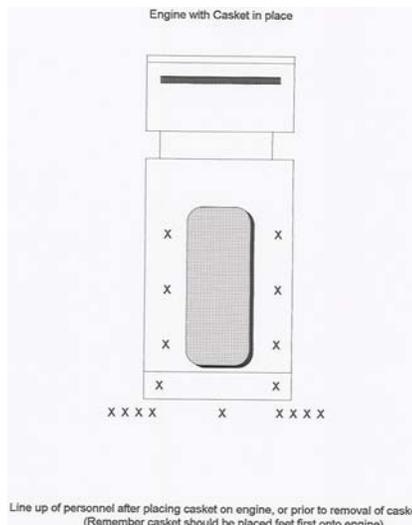
The pallbearers are directed to carry the casket as close to the tailboard as possible, and then stop.

Command *Face the casket... ready, go.*

- If the casket is not tight against the tailboard, direct members to sidestep until close.

Command *Raise, ready, go.*

- The casket is raised as level as possible until it is level with the hose bed. (This may require the pallbearers to shift their hands from the handles to the casket bottom.)
- Once level, with the assistance of the tailboard personnel, the casket moves towards the hose bed.
- As both pallbearers hand-off the casket at the tailboard, they must step back. This allows the next two pallbearers to sidestep to the tailboard.
 - The next two also step back as they reach the edge of the tailboard, and so the movement continues until the casket is on the engine, and the pallbearers are in two perpendicular lines (from the caisson) on both sides of the engine.
 - The diagram is shown with a total of 16 personnel in addition to the Escort Officer (who is normally at the head of the casket).



- The department may not have enough persons available. Alternative resources include personnel from another department or from the local police department.
- Depending on lifting weight, 10 people can conduct the lift, 2 on top of the engine, 2 on the tailboard, and

6 pallbearers. If this is necessary, try to obtain a set of casket rollers from a funeral director. This may be attached to a sheet of plywood, placed in the hose bed, and will allow the casket to roll forward in the hose bed.

Lowering

Casket removal begins with pallbearers assembling in the same positions after loading.

When all are ready, the Escort Officer approaches the tailboard and commands *Ready, Lift, Go*.

- Raise the casket 1 or 2 inches off the hose bed and direct offloading.
- As soon as possible, the tailboard personnel grasp the casket side handles and assist with moving the casket outward.
- The Escort Officer guides and stays at the end of the casket as it unloads.
- The first two pallbearers in line move in, grasp the casket side handles, and sidestep away from the engine; when possible, the next two pallbearers move in similarly, and so forth.
 - This continues until all pallbearers have hold of the casket and the casket clears the tailboard.
 - The casket is lowered to arm's length.
- Command *Face in, Ready, Go*.
 - The Escort Officer quietly assures the pallbearer are all right, and, if need be, to re-grip and straighten their uniform.
- Command *Face me, Ready, Go*.

The casket is oriented head first --If this orientation is correct (cemetery requires head first approach at grave site), then:

- Escort Officer moves steps away from the head of the casket and commands *Left foot, Ready, Go*.
- After the casket passes the Escort Officer, the Officer steps back to the casket rear to assume command.

If feet first orientation is needed:

- The Escort Officer commands *Left foot, Ready, Go*, and back steps

until the foot end of the casket just passes the corridor heading to gravesite, and commands *Stop-- Face in, Ready, Go—Face away, Ready, Go—Left foot, (left of right) turn, Ready, Go.*

Hearse: If using a hearse, due to the hinged door, the procedure is a much more simplified version. At the hearse, the pallbearers stop, turn in, and pass the casket through their rank into hearse.

Cemetery Procedures:

Is there a grave site service or cemetery chapel?

The Escort Officer must ascertain gravesite casket orientation: head or feet first. The cemetery employees or the funeral director will provide this information.

- If a veteran and using American flag—carry the casket feet first and, if needed, turn casket to head first orientation before placing the casket on the lowering device (see video).

The Escort Officer will commence casket movement only after the funeral director's command.

After placing the casket at the grave site:

- If using a flag - the Escort Officer will release the casket band and assist by giving the pallbearers the flag.
- At best, the pallbearers hold the flag taut directly over the casket during the service; this is not usually possible and usually will have to be done off to the foot end of the casket.
- Upon completion of the committal service:
 - The Escort Officer will direct the flag folding (unless a veteran's group is to fold the flag). The flag will be given to the chief for presentation.
 - Following all presentations, command "*Honor detail, prepare to render a final salute to our fallen comrade,--present arms.*"
 - During the salute, the pallbearers remove their gloves, place them on the casket, and return to their previous position. When finished, command "*order arms.*"
 - Command "*Honor detail reform ranks.*"
 - The honor detail reforms the corridor.

- The pallbearers march out through the corridor.
- The corridor remains until family and friends have left, and then are dismissed.

Appendix B-M

Family Liaison Officer (FLO)

The survivors' welfare is of up most importance. Therefore, the most important position immediately needed is the (FLO). Assigning the FLO is not determined by rank, and may be determined based upon wishes specified in the fallen firefighter's "next of kin notification" form (the person specified to notify family). In the absence of this form, a department member close to the family, and the department's faith that the FLO is qualified to handle this extremely stressful and complex situation, is most important.

The FLO acts as the department's single point of contact with the family; therefore, the department must keep the FLO abreast of all contemporary issues surrounding the incident and death. The FLO position, while singular, should always be utilized using a team approach. The FLO is designated as the lead person with at least one other to assist and be present. These members must be available to the family at all times; the FLO should supply the family with their pager and telephone numbers for immediate contact.

Because this may be an emotionally difficult assignment, the department must diligently monitor members assigned to this position, remembering they too may be grieving, and, more specifically, understanding they may have family needs as well.

The FLO position is mainly responsible for attending to the family's needs; however, the FLO should not attempt to run the family's affairs. The family should make decisions unless the family delegates such authority to the FLO.

Immediate actions:

- Confirm the ability to publicly release the deceased name; contact the PIO after family authorization.
- Advise the family of known free or reduced price funeral and burial services. Ensure that the family understands that they do not have to make any immediate decisions regarding services, mortuary, and so forth.
- Provide information on a fire department funeral with honors. Does the family wish a fire department funeral? Assure the family that their wishes are the department's number one concern. If they prefer a private funeral the department can still hold a memorial service.
- If a fire department funeral is desired, confer with the family regarding funeral options and their desires. Some decisions needing attention are:
 - Pall Bearers – family, fire department members, or both?
 - Family eulogist?
 - Children riding on the fire apparatus during procession?
 - Process by the family house?

- Donations in lieu of flowers?
- Buried in uniform? If the firefighter does not have a uniform, Lighthouse Uniform will supply one free of charge. Contact them via telephone at:

The FLO responsibilities may include but are not limited to:

- Until after the funeral, establish a law enforcement officer presence at the house whenever the family is not present, and, in the following weeks after the funeral, make routine checks.
- Act as a "gatekeeper" to assist the family in screening or responding to incoming telephone calls and well-wishers stopping by.
- Assist the family with media. If requested, they may assist in speaking for the family or helping the family prepare a statement (the department PIO may be used).
- Assist the family with any logistics, such as transportation for out-of-town relatives, childcare and so forth.
- Assist with household responsibilities such as running errands, mowing the lawn, pet care, home and possible personal business needs.
- Keep the family informed of all information surrounding the incident and death. Answer or find answers to questions the family may have. Do not give information unless you know it is accurate.

Benefits

A department member should meet with the survivor to discuss benefits as soon as the survivor is ready. Be prepared to assist the family with paperwork.

Appendix B-N Fire Service Flag

(Illinois only- insert local flag information here)

The Illinois Fire Chiefs Association offers a custom fire service flag (at cost) for use on the casket and for presentation to the next of kin. There is no cost for this flag if it is a line-of-duty death. The fire service flag may be used in conjunction with the American flag; however, the American flag should take precedence over all flags. If two flags are used it is not mandatory that the American flag drape the casket. If the deceased was a veteran and the family wishes the fire department flag be used, the following is suggested:

During the wake:

- Place the folded American flag inside and at the head of the casket (done by funeral director).
- Fold and place the fire service flag over a card rack so that the Maltese cross is in full view.
 - If there are no flowers on the casket (casket spray), the flag may be draped over the casket's foot end. Fold the flag so that the Maltese cross is in view. Do not place any article on top of the flag (or any flag).

Secure the flag to the casket with a casket band.

- If extremely windy and using a caisson- pin the flag to the band.
- If rain - use the clear cover when moving outdoors.

Resources:

Contact the IFC Chairman.

Billing:

Contact the IFC office.

Appendix B-O Hospital/Morgue Liaison Officer

If the critically injured Firefighter will be transported to a local hospital, the department needs to assign a hospital liaison officer to facilitate the family's needs. Responsibilities include:

- Meet with hospital officials to discuss appropriate waiting areas for family, coworkers, and the media.
- Assist the family in dealing with the hospital staff.
- Encourage the family to spend time with the injured or deceased firefighter. If the firefighter is badly injured or disfigured, help prepare the family for what they will see. Always allow the family members to make the decision whether or not they wish to see the firefighter.
- Ensure that the injured firefighter's equipment and clothing are isolated, retrieved and held for future investigation.

If the family so desires:

Be available to the family at all times.

Assist with media.

Act as a "gatekeeper" by screening all telephone calls, responding to inquires, or assist them in making notifications.

Assist the family in obtaining medical information.

Arrange any transportation for the family back to the residence.

In the event of death, determine whether an autopsy is required (varies by jurisdiction) and discuss this with the family.

If the critically injured must be transported to an out-of-town hospital:

Help arrange transportation for the injured and family.

If possible, arrange to provide agency presence at the hospital--contact the area fire department officials for assistance if needed.

Assist the family with logistical needs such as lodging, meals, transportation, etc.

Determine any needs the family may have with their home, business, animals, etc.

Appendix B-P Vehicle Procession

Guiding questions

What formal processions are needed: funeral home to church or cemetery, church to cemetery?

Go past the deceased's house, fire station, or other notable landmark?

Will department vehicles be used as caisson, flower car, and for transportation?

Procession order

A. Providing escort

Generally, visiting departments, along with the fallen firefighter's department place their vehicles in front of the caisson. The symbolism is that they are providing escort (honors) to the deceased.

Fire vehicles lead, followed by the fallen firefighter's department vehicles, the flower vehicle then caisson, followed immediately by the family, then friends, and so forth.

Funeral home to church

- Logistically it works better having only the fallen firefighter's department's personnel and vehicles at the funeral home and processing to the church. Visiting departments are staged at the church waiting for their arrival.
- Processional line up from funeral home to church:
 - Lead escort
 - Fallen firefighter's department apparatus
 - Fallen firefighter's department chief's vehicle
 - Honorary pallbearers' vehicle
 - Pallbearers' vehicle (FD vehicle)
 - Flower unit
 - Caisson
 - Immediate family
- Funeral home/church to cemetery
 - Lead escort

- Vehicles from visiting police departments
- Vehicles from visiting fire departments
- Local law enforcement vehicles
- Local officials' vehicles
- Fallen firefighter's department apparatus
- Fallen firefighter's department chief's vehicle
- Honorary pallbearers' vehicle (FD vehicle)
- Pallbearers' vehicle (FD vehicle)
- Flower unit
- Caisson
- Immediate family
- Family, friends, and other private vehicles
- Rear Escort

B. Traditional order

The traditional order is the order used in normal civilian funeral processions. This order prohibits the fallen firefighter's department from marching if they are in the processional due to their rear placement.

- Processional line up from funeral home to church:
 - Lead escort
 - Flower unit
 - Caisson
 - Immediate family
 - Family, friends, and other private vehicles
 - Honorary pallbearers' vehicle
 - Pallbearers' vehicle (FD vehicle)
 - Fallen firefighter's department chief's vehicle
 - Fallen firefighter's department apparatus
 - Rear Escort

- Funeral home/church to cemetery
 - Lead escort
 - Flower unit
 - Caisson
 - Immediate family
 - Family, friends, and other private vehicles
 - Honorary pallbearers' vehicle
 - Pallbearers' vehicle (FD vehicle)
 - Fallen firefighter's department chief's vehicle
 - Fallen firefighter's department apparatus
 - Local officials' vehicles
 - Local law enforcement vehicles
 - Vehicles from visiting fire departments
 - Vehicles from visiting police departments

- Rear Escort

Procession logistics

- Determine travel routes (meet with funeral director and police representative).
 - Will road blocks, closures, or intersection control be necessary?
 - Will any local businesses be affected by prolonged traffic stoppage or lane closures?
 - Cement trucks, delivery companies, and so forth.
 - Will the procession cross railroad tracks?
 - Contact the railroad for train schedules. If there is concern the train may interfere, railroads are sometimes able to adjust their schedule or coordinate train timing.
 - Will the procession pass any fire stations?
 - If the procession passes a fire station, apparatus should be parked on the apron. Firefighters should assemble outside, come to attention as the procession passes, salute the caisson only, and, if possible, toll a muffled bell as the caisson or hearse passes.
 - If passing through other's jurisdiction, the fire departments may park apparatus along the procession route and similarly salute the caisson.
- Procession movement
 - Speed should remain low (not to exceed 25 mph when possible)
 - Develop a communication system between the lead car, caisson unit, and the rear unit to ensure procession remains intact and able to react to any problems.

Marching:

If it is a short distance between the funeral home, church, or cemetery, it may be desirable to march rather than use vehicles. Another option is to incorporate marching three to four blocks before the church or at the entrance to the cemetery.

Aerial display:

Generally, an aerial display is set up at the cemetery entrance. If this is not logistically possible, consider placement somewhere along the processional route, including at the funeral home or church.

Aerial units are crossed for chief officers, and form an apex for non officers.

Displaying the American flag from the top of the aerial units is an impressive option. In such cases, the blue field should be in the upper left corner as you approach the flag.

Appendix B-Q Wake/Viewing

Guiding questions

Confirm wake times and hours the department will be present at funeral home.

- Use of department honor guards?
 - If used, find a suitable room for use by honor guards.

Are other funerals taking place at the same time?

Confirm walk-through time.

Will casket be open or closed?

- Use department flag on/in casket, or on display next to casket.

Pre-wake

Will traffic control be needed due to large attendance?

Is a parking plan needed?

Recording attending departments:

- Use visitation cards instead of visiting departments signing guest book (copy attached).
- As an alternative, request department patches from visiting departments. These may be given to the family following the funeral.

Does the department wish to have a floral arrangement made? Some suggestions are:

- Maltese Cross
- Department logo/patch
- Broken rung and ladder
- Crossed pike pole and axe
- Helmet

Honor Guards

- Determine wake posting times.
- On day of funeral, if visitation is allowed prior to services, Honor Guard posting may be desired.
- If there are not enough personnel to cover honor guard detail for the entire wake, consider a shorter period, ending at wake closing. For example, if the wake is scheduled from 3:00 to 9:00 p.m. and can only get enough honor guards for three hours, schedule the guards from 6:00 to 9:00 p.m.

Also consider using only one guard located at the head of the casket.

- Honor guards should be posted no more than 15 minutes at a time, with 10 minute posting being ideal.
 - Honor guards are placed at arms length from the casket standing at ease.
 - Honor guards come to “attention” when a chief officer, department or city/village dignitary is present at the front of the casket. They return to “at ease” when the chief or official leaves the front of the casket.

Section 1 – Posting Honor Guards

Using one team leader

- One man post
- Changing post
- De-posting

Using group posting –

The group post is easily taught and works well with department’s not formally trained in honor guard duty and it allows more department members to participate.

The group post procedure allows a single-file entry which can be adjusted to the funeral home seating arrangements. Many funeral homes do not have an open center aisle.

- Group post
- Post
- De-post

Walk Through

Establish walk through time; typically, plan on 7:00 p.m. with members staging at 6:30 pm.

Plan a meeting/staging place for the estimated number of uniformed attendees.

Before conducting the walk through:

- Outside, instruct participants to return outside after the walk through and to clear the doorway. Also, keep noise minimal.
- Explain how the walk through will be conducted (singular, two-person, four-person or continuous) and how to salute.
- Post new honor guards

The walk through should last no more than 15 minutes. There are times, however, when the crowd size may make it impossible to conclude in this time frame.

The following guide will help organize and conduct the walk through in a meaningful ceremony.

If the crowd size is:

- Less than 50 allow one person at a time
- 50 – 100 allow two people at a time
- 100 – 175 allow four people at a time
- Over 175 make it a continuous walk

-

Line-up order:

- Fallen firefighter's:
 - department mayor, trustees, or other appropriate dignitaries
 - chief officers: highest rank to lowest rank
 - uniformed firefighters
 - auxiliary uniformed members (dispatch, ESDA, etc.)
 - community police agencies.
- Visiting departments or agencies lined up by group, and by rank within each group.
 - Walk through is conducted from casket right (feet end) to casket left (head end).

Appendix B-R

Preparing a Eulogy

For years, members of the fire service have told us that preparing a eulogy was one of the most difficult things they had ever done. They wanted their remarks to be both comforting and respectful.

A eulogy is for the living, most importantly for family and close friends. So we have turned to survivors and friends of fallen firefighters to share what meant the most to them. We also have asked senior fire officers what worked best in their preparation and delivery.

If asked to deliver a eulogy for a fallen firefighter from your department, here are a few guidelines that may help you gather your thoughts and prepare a fitting tribute.

Research

- Get the key facts—age, nickname, names of family members and closest friends, timeline of key events in the person’s life, personal and professional accomplishments, and honors and awards received.
- Ask friends and family members for stories that illustrate how they want to remember their loved one. If you use one of these stories, remember to acknowledge the source. For example, “Jim’s daughters told me...” or “Ann’s father reminded me that ...”
- Include information about the firefighter’s character and personality. What was the firefighter proudest of in his or her life? For what would he or she want to be remembered?
- If you knew the firefighter, include personal anecdotes and memories.
- If you did not know the firefighter personally, say that! Speak with people who did, especially those who shared years of friendship and memories.

Organize

- You may want to use a theme to tie your presentation together. For example, “Jack loved adventure,” or, “In everything he did, Don reached out to help other people.”
- It may help to put your ideas on note cards and then arrange them in a logical order for your presentation.

Draft

- Begin by expressing your condolences and the department’s sense of loss.
- Acknowledge family members, including spouse or significant other, children, parents, siblings, and close friends.
- Focus on the person’s life, not the circumstances that led to the death.
- Include funny stories. Even in the midst of deep grief, it is important to smile. And remember to mention the source of the story, if appropriate.

- Include a statement of support from the department. The department must follow through on any promised support, so only promise what you can ensure will be delivered.
- Acknowledge the department member who is acting as the liaison for the family.
- Have a printed copy of the final eulogy ready for the family and others who may want one.

Practice

- Review and practice your remarks before the service. If you are nervous about speaking in front of other people, practice speaking in front of someone you trust to give you honest, supportive feedback.
- It is okay to show emotion!
- Have a back-up plan so someone else can take over if you cannot finish speaking.
- **Be prepared to adjust your planned remarks. Before you speak, another person may use some of the same stories or information. Acknowledge this or have other stories ready.**
- Above all, remember not everyone is a great orator. However, families will remember the sincerity of your words and your kindness forever.

Reference Materials

These resources may also help you in writing and delivering a eulogy.

Funerals with Love [link to: www.funeralswithlove.com/eulogy.htm]

Suggestions for structuring, writing, and delivering a eulogy; a downloadable book is available for a fee

Grief Loss & Recovery [link to: www.grieflossrecovery.com/grief-articles/martin01.html]+69

Brief step-by-step guideline to writing a eulogy

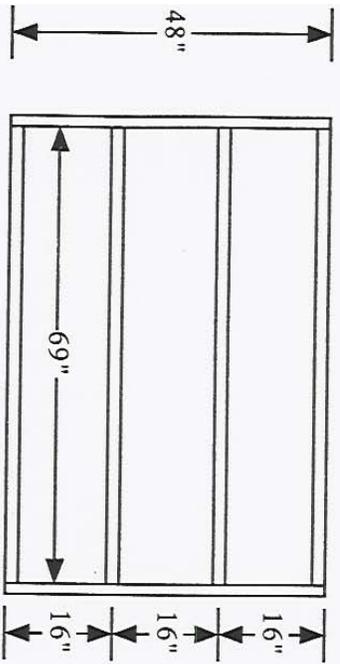
A Labor of Love: How to Write a Eulogy [link to: www.funerals-online.com/1eulogy.htm]

By Garry Schaeffer

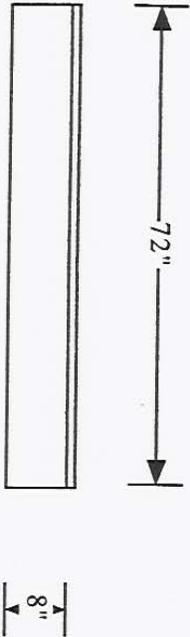
Downloadable book available for a small fee; also available in paperback

Short Platform

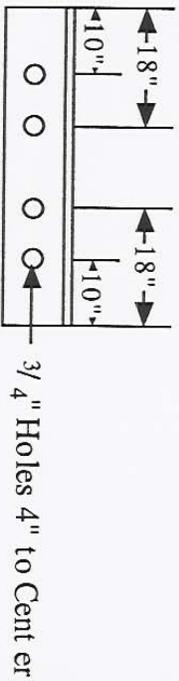
Top View



Side View



End View



Instructions

- Use 3" screws to screw lumber together
- Use 1 5/8" screws for attaching plywood top
- Spread silica sand over wet paint
- Cut rope to 18", double knot from the back
- Save excess plywood for the long platform

Materials List

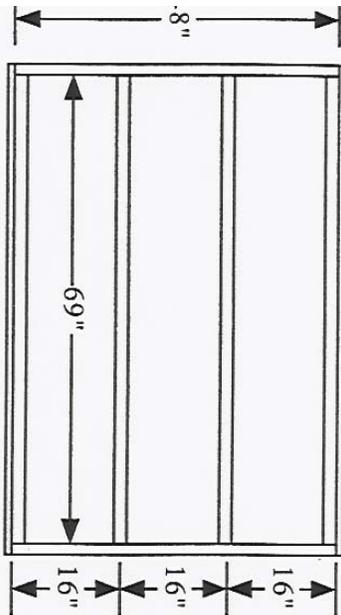
- 1- 2" x 8" x 8'
- 2- 2" x 8" x 12'
- 1- 4' x 8' x 5/8" Plywood
- 6' 1/2" Rope
- 1/2 lb. Silica Sand
- 1 qt. Black Paint
- 1lb.-3" Deck Screws
- 1lb.-1 5/8" Deck Screws

High Platform

INSTRUCTIONS

- Make 2 - 4' x 6' x 7 1/4" boxes, sit one on top of the other, and secure them together with 1 1/2" x 48" x 5/8" plywood.
- Screw 2" x 8" x 14 1/2" boards to the center of the double deck as a stiffener

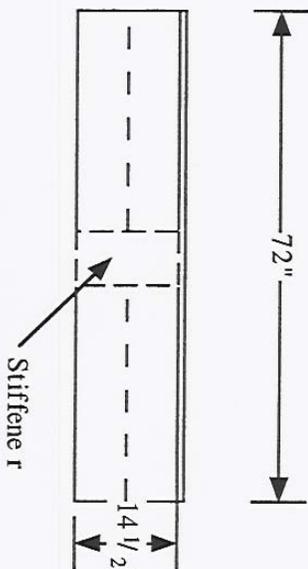
Top View



Material List

- 3 - 2" x 8" x 8'
- 4 - 2" x 8" x 12'
- 1 - 4' x 8' x 5/8" Plywood
- 6' - 1/2" Rope
- 1/2 lb. Silica sand
- 1 qt. Black paint
- 2 lbs. 3" Deck screws
- 1 lb. 1 5/8" Deck screws

Side View



End View

