ATP 1-05.02

RELIGIOUS SUPPORT TO FUNERALS AND MEMORIAL EVENTS

NOVEMBER 2018

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Religious Support to Funerals and Memorial Events

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Preface

ATP 1-05.02, *Religious Support to Funerals and Memorial Events*, provides fundamental doctrinal guidance on the execution of funerals, memorial ceremonies, and memorial services.

The primary audience for ATP 1-05.02 is chaplains and religious affairs specialists assigned to operational units to execute decisive action. It is also applicable to chaplain sections and unit ministry teams providing support to operational units as part of their overall mission. Trainers at combat training centers and educators throughout the Army also use this publication.

Commanders, staffs, and subordinates ensure their decisions and actions comply with applicable United States, international, and in some cases, host-nation laws and regulations. Commanders at all levels ensure that Soldiers operate in accordance with the law of war and the rules of engagement. (See FM 27-10.)

ATP 1-05.02 applies to the Active Army, Army National Guard/Army National Guard of the United States, and the United States Army Reserve, unless otherwise stated.

The proponent for ATP 1-05.02 is the United States Army Chaplain Center and School. The preparing agency is the Doctrine Division, Capabilities Development Integration Directorate, United States Army Chaplain Center and School. Send comments and recommendations on DA Form 2028 (*Recommended Changes to Publications and Blank Forms*) to Commandant, United States Army Chaplain Center and School, ATTN: ATSC-DCDID (ATP 1-05.02), 10100 Lee Road, Fort Jackson, SC 29207-7000 or call commercial; (803) 751-9173/DSN 734-9173. Follow DA Form 2028 format when submitting recommended changes.

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Introduction

ATP 1-05.02 establishes a common understanding, foundational concepts, and methods for executing religious support during funeral services and memorial events. ATP 1-05.02 provides comprehensive doctrinal guidance on religious support techniques for chaplains and religious affairs specialists. The techniques contained in ATP 1-05.02 serve as a guide and are not considered prescriptive. ATP 1-05.02 nests with FM 1-05.

ATP 1-05.02 was written for chaplain sections and unit ministry teams at all echelons religious support in an operational environment. While written for an operational environment, the concepts and principles are also applicable in a garrison setting. It also provides the chaplain corps technical chain with guidance to execute supervisory requirements during the funeral or memorial process. Chaplains and religious affairs specialists serving in a joint force land component command or a joint task force should refer to JP 3-0, JG 1-05, and other joint planning publications for further guidance.

ATP 1-05.02 contains three chapters and two appendixes:

- **Chapter 1** reviews the chaplain corps mission, chaplain corps capabilities, religious support core competencies, and religious support to funerals and memorial events.
- **Chapter 2** describes funerals, including arrangements, care to the bereaved, military funeral considerations, chapel funerals, graveside services, and presentation of the flag.
- **Chapter 3** describes the differences between memorial ceremonies, memorial services, combatant theater memorial events, and ramp ceremonies, and concludes with a discussion of planning considerations and activities.
- **Appendix A** provides templates covering planning timelines, sample script outlines, the last roll call, and questions to support checklist development. Several resources are provided which support the conduct of funerals, memorial ceremonies, and memorial services.
- **Appendix B** provides a discussion of special planning considerations which are distinct to the conduct of memorial events.

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Chapter 1
Religious Support

MISSION

1-1. The mission of the Army Chaplain Corps is to provide religious support (RS) to the Army across the range of military operations by assisting commanders in providing for the free exercise of religion and providing religious, moral, and ethical advisement and leadership. (See figure 1-1.)

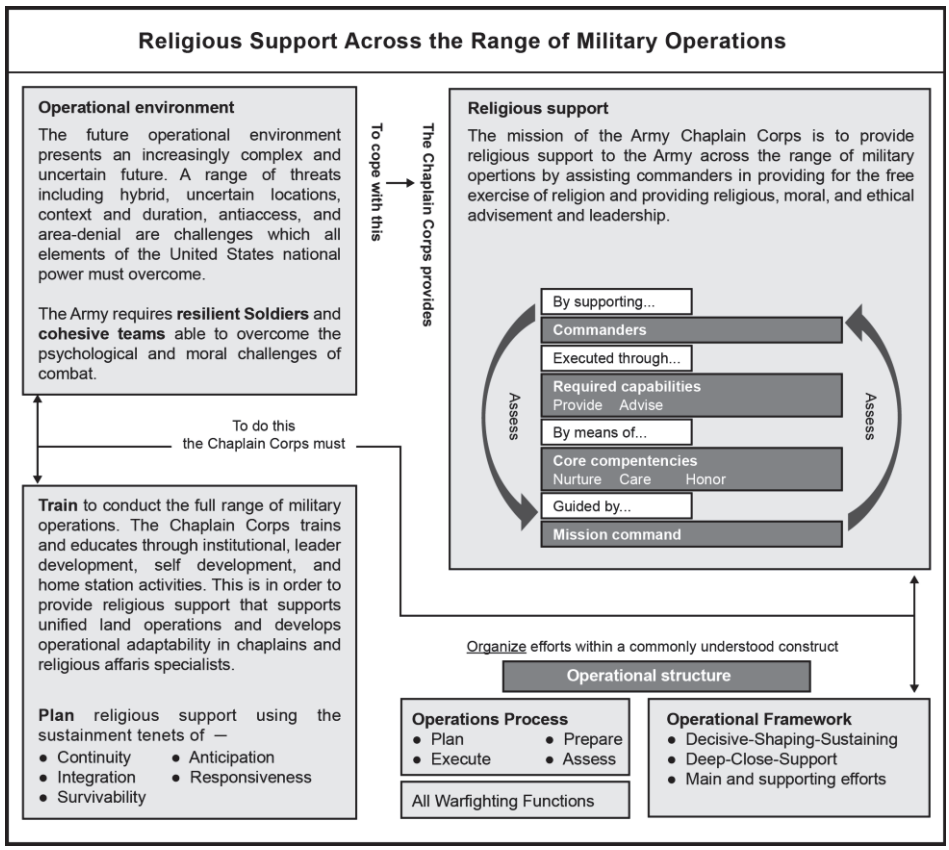


Figure 1-1. Religious support logic map

REQUIRED CAPABILITIES

1-2. The Army requires chaplain sections and unit ministry teams (UMTs) to provide RS and advisement to commanders on the impact of religion. These two required capabilities reflect the dual role of the Chaplain Corps, religious leader and professional military religious advisor:

- As religious leaders, the Army requires the capability to provide RS across austere and isolated locations which accommodates service members' right to the free exercise of religion and supports resiliency efforts to sustain service members in combat. RS tasks sustain the individual service member, extending upward throughout the entire command structure and outward to the broadest command audience authorized. RS is comprehensive because every individual personally defines what constitutes RS. While not every religious need of every Soldier can be met, chaplains and religious affairs specialists seek to meet as many needs as possible.
- As the professional military religious advisor, the chaplain advises the commander and staff on religion, ethics, morals, and morale, and their impact on all aspects of military operations.

RELIGIOUS SUPPORT CORE COMPETENCIES

1-3. The three core competencies of the Chaplain Corps provide a clear and consistent way of conveying expectations of the dual role of chaplains as religious leaders and professional military religious advisors. These provide focus and direction for the Chaplain Corps' execution of its critical RS mission to nurture the living, care for the wounded, and honor the dead. (See FM 1-05 for more discussion on RS core competencies.)

RELIGIOUS SUPPORT TO FUNERALS AND MEMORIAL EVENTS

1-4. As an integral part of the three core competencies, chaplains provide religious support during funeral services and memorial events. A memorial event may be performed by a unit following the death of a Soldier in an operational environment (OE). A unit may perform a memorial event at home station in a post chapel, the post theater, or another appropriate facility. A chaplain may offer a prayer during a ramp ceremony on an airfield in an OE. A funeral may be rendered at a local cemetery, the post chapel, or at a location selected by the Family. A chaplain may conduct a funeral for Soldiers, retirees, uniformed members of a joint force, authorized civilians, or Family members. These time-honored traditions are part of the Army profession.

1-5. The chaplain's primary role during military funerals and memorial events is to ensure the religious portion is provided for with sensitivity to the religious and emotional needs of the Family and the military unit of the deceased. The chaplain section or UMT encourage a positive tone and attitude in the unit, prepares an appropriate order of

worship, a message of hope, or an appropriate memorial event to address Family and unit needs.

1-6. The chaplain is a personal staff officer advising commanders in matters pertaining to the religious aspects of military funerals and memorial events. Due to the religious diversity of the nation and Army, all chaplains must know the funeral practices and religious requirements of various faith groups in the military. The chaplain advises commanders on matters that pertain to the religious aspects of funerals or memorial events and may be directed by commanders to oversee the coordination of other details. As a special staff officer, the chaplain, working on behalf of the commander, coordinates with other agencies and sections to provide a well-coordinated event. As religious leaders, chaplains play an important role in the Army's tribute to Soldiers and those authorized civilians who have honorably served their nation.

1-7. The religious affairs specialist coordinates support for the chaplain throughout the entire process of advising, planning, and providing an event. (In the absence of a religious affairs specialist, the chaplain will coordinate these duties and responsibilities.) With the chaplain's guidance, the religious affairs specialist—

- Consults relevant standard operating procedures (SOPs) and current regulations to coordinate and complete the necessary administrative support and tasks.
- Ensures the chapel or similar site is properly set-up in accordance with local SOPs, regulations, the chaplain performing the service, and any denominational or faith-specific requirements.
- Plans and coordinates security considerations for the chaplain in an OE.
- Serves as a liaison between the command; the chapel, church staff, or memorial site personnel; and if applicable, the burial detail and keeps appropriate leaders informed regarding any "last minute" adjustments.

SUMMARY

1-8. Chaplain sections and UMTs provide pastoral care to Family and friends, execute funerals and memorial events, and coordinate the support required to properly execute this type of religious support mission. Wherever they are conducted, and regardless of the tasks or order of events, military funerals and memorial events pay tribute to those who have honorably served the nation. Each final tribute draws from national, military, and religious traditions, not routinely nor impersonally, but profoundly and with compassion.

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Chapter 2

Military Funerals

OVERVIEW

2-1. Religious support facilitates honoring the deceased. Chaplain sections and UMTs revere those who have died, lay to rest those who have served the nation with dignity and honor, and treat their Families with respect and compassion. Funerals reflect the emphasis the American people place on the worth and value of the individual. Chaplain sections and UMTs conduct funerals in accordance with TC 3-21.5. Supervisors train subordinates on the proper roles and responsibilities of the chaplain and religious affairs specialist during a military funeral. It is Department of the Army (DA) policy to provide Military Funeral Honors (See AR 600-25) for all present and former military personnel using the following guidelines—

- Medal of Honor recipients, active duty Soldiers, and retirees are provided full Military Funeral Honors with a service detail consisting of a 9-member team.
- Veterans are entitled to Military Funeral Honors with a service detail consisting of at least 2 uniformed military members, at least 1 of whom will be from the parent service of the veteran.
- Every effort will be made to obtain a live bugler to play "Taps."
- Local commanders determine the availability of their resources as they pertain to Military Funeral Honors support, the composition of the burial honors details, and any restrictions relating to military honors.

2-2. Military funerals are divided into two classes: chapel service, followed by movement to the grave or place of local disposition with the prescribed escort, and graveside service only. (For further information on burial honors and the composition of funeral escorts, see AR 600-25.) The word "chapel" is interpreted to include church, home, or other place where services are held, other than the service at the grave. (See TC 3-21.5 for more information on military funerals.)

2-3. There are three types of military funerals that may be performed. They include—

- A full military funeral that normally consists of, or is supported by, a 9-person funeral detail, with the following elements:
  - Casualty assistance officer (CAO).
  - Officer in charge (OIC) or noncommissioned officer in charge (NCOIC) (appropriate for the rank of the deceased).
  - One bugler to play "Taps" (or an electronic recording).
  - Six active duty pallbearers and firing party. (This is a dual function, as the pallbearers also serve as the firing party and will render these honors).
  - Military clergy (if requested and available).

- If resources permit, a larger funeral detail may be provided, which is composed of all the elements of the nine-person funeral detail, and may also include the following:
  - Colors.
  - Separate firing party (no more than 8, or less than 5, riflemen).
  - Hearse (caisson).
  - Honorary pallbearers.
  - Personal colors (if appropriate).
  - Escort unit or units (appropriate for the rank of the deceased).
- A two-man military funeral honors detail consists of the following elements:
  - An OIC or NCOIC (appropriate for the rank of the deceased).
  - An enlisted Soldier.
  - 1 bugler to play "Taps" (or an electronic recording).

(See TC 3-21.5 for more information on military funerals.)

FUNERAL ARRANGEMENTS

2-4. The casualty assistance center provides burial honors for deceased Army personnel including active duty and retired personnel as well as eligible Reserve Components and authorized veterans when requested by the Family. Chaplain sections and UMTs consult local SOPs for notification procedures. Chaplain sections and UMTs must be prepared to call these individuals as soon as possible when notified:

- Supervisory chaplain.
- Chain of command.
- Honor guard NCOIC or OIC.
- Funeral director.
- Immediate Family.

Note. In most cases chaplain sections and UMTs will have 24-72 hours' notice before a funeral.

2-5. Chaplains are action officers in that they prepare and conduct funeral services. Religious affairs specialists help coordinate with CAOs, funeral directors, chapel or church staffs and other applicable agencies, and they provide support as directed by the chaplain and local SOPs.

2-6. Chaplains may conduct services for both active and retired, and eligible members of their Families, at the request of survivors. If a graveside funeral is conducted, the Family may provide input regarding honors provided. The desires of the Family are given the fullest consideration. Funerals conducted following the death of a Soldier or Family member from a unit are usually conducted by the assigned chaplain. At other times, a chaplain may be assigned to funeral duty through a tasking from installation or higher headquarters in accordance with a DA Form 6 (*Duty Roster*). (See AR 220-45

for more information on duty rosters.) Depending on the needs of the Family, funerals may be conducted locally and the chaplain and honor guard may have to travel to a distant location to perform this mission. In either case, the chaplain will be trained and ready to perform this duty with care and pastoral compassion. For planning purposes, chaplain sections and UMTs consider the following guidelines when planning a funeral service and when talking with the Family—

- When possible, a chaplain of the same faith tradition of the deceased will conduct the funeral.
- When possible, the chaplain will perform a funeral service which balances the traditions of the officiating chaplain or clergy with the desires of the Family without compromising the chaplain's endorsing agency's expectations.

2-7. Upon notification, chaplains and religious affairs specialists need to quickly identify some basic information from the casualty assistance center, funeral director, and Family that may impact planning and execution of a funeral service. This information includes—

- Who will officiate, a chaplain or civilian clergy?
- What are the Family's desires? Did they request scripture, poem, hymn, or faith-specific requirements?
- Where will the funeral be held? Will it be at a funeral home, chapel, church, synagogue, mosque, or graveside?
- When will the funeral occur (date and time)?

2-8. As part of the planning process, chaplains serve as advisors to Families on appropriate options honoring their departed loved one, including serving as a decision maker should a Family desire something inappropriate. It is critical that the chaplain contact the Family before the funeral service, either by visiting at the funeral home, or, at the very least, contacting them by telephone. The primary responsibility for funeral arrangements rests with the Family. The Family (or its representative) determines who conducts the service and the extent of the military chaplain's participation. The Family decides where the body is to be buried and whether a chaplain or a civilian clergy person will conduct the service. The Family of the deceased (or its representative) may request another clergy to officiate in lieu of a military chaplain. A civilian clergy person can conduct all religious elements of a military funeral or interment. (For further information, see TC 3-21.5 and AR 600-25.)

2-9. Chaplains should make every effort to comply with Family desires, as regulation and protocol permit. At no time will chaplains not need to perform services that are at variance with the tenets of their faith. If the Family opts to have a service without military honors, a chaplain may not be required.

2-10. Although chaplains will not need to perform services that are at variance with the tenets of their religion, they may still function as an escort to civilian clergy during a graveside with military honors. Chaplains may be called on to assist or advise civilian clergy and Family members with the ceremonial movement aspects of a military funeral. The chaplain briefs other officiants on the military aspects of the funeral and escorts the

officiant outside the chapel during the military portion. The officiant may walk with the chaplain to the graveside.

2-11. As with any mission, a well-executed rehearsal by all participants (including the chaplain and honor guard) is required to finalize the concept of operations and render the highest quality funeral and graveside service. If possible, the primary participants will meet at least once 24 hours before the event to coordinate the honors and sequence of events outlined by the chaplain and OIC or NCOIC.

2-12. During the funeral, one member of the family will be presented with the U.S. flag. In some cases, families may be divided over who should be entitled to receive the flag. The chaplain must understand the situation, compassionately listen, and be supportive. (For more detail, see DODI 1300.18 for a full definition of next of kin).

CARE TO THE BEREAVED

2-13. Chaplains hold two roles as clergy and special staff officers when honoring the dead. As clergy, they are responsible for the religious service. As special staff officers, they provide the final tribute to deceased service members and represent the command to which they are assigned. The chaplain serves as pastor, counselor, and friend to the Family and friends of the deceased.

2-14. Pastoral care may be given before and after the funeral service through chaplain visits to the Family. The chaplain can provide a supportive spirit to the bereaved by providing hope for the future in the face of death. It is important for the chaplain to remember that for some religious traditions, religious rites and sacraments are important in spiritual healing.

MILITARY FUNERAL

2-15. A full military funeral applies to all military funerals, with distinctions being made according to the rank of the deceased. (For more detail on funeral rank distinctions, see AR 600-25.)

2-16. When the funeral is held in a military chapel, the chaplain will consult local SOPs for guidance in arranging the funeral. A chapel funeral service or Mass may last between 20-30 minutes. Timing may be critical when coordinating with the honors team waiting at the graveside or if the chapel is needed for another funeral. The funeral chapel service is followed by the movement to the grave or place of interment.

2-17. For a graveside service, the funeral procession will form at the entrance or at a point within a reasonable distance from the cemetery. The chaplain may travel with the Family to the cemetery. Usually the chaplain will ride with the funeral director, march in front of the caisson (for a short distance) or be pre-positioned at the graveside. The chaplain stands next to the OIC or NCOIC at the curb, near the grave site, and salutes as the hearse passes. If the chaplain's first personal contact with the Family occurs at the cemetery, the chaplain will go to the Family car to meet them and then return to the original position at the curb. Then the graveside service is conducted.

2-18. When the remains are cremated and the ashes interred with military honors, the standard funeral service is used with necessary modifications. (For more detail on cremation, see TC 3-21.5.)

2-19. When asked to share in a joint worship service with another member of the clergy, chaplains are guided by policies set by their denomination or endorsing agent. The chaplain participates and is sensitive to the needs of civilian clergy chosen by the Family. When the funeral is conducted at a civilian church, synagogue, or mortuary, the chaplain co-officiates at the funeral. In such cases, the chaplain presides when military honors are rendered.

2-20. The Family or representative of the deceased may request fraternal or patriotic organizations, of which the deceased was a member, to take part in the funeral service. With immediate Family approval fraternal or patriotic organizations may conduct graveside service activities at the conclusion of the military portion of the ceremony, signified by the flag presentation to the next of kin and escort departure from the cemetery. (See TC 3-21.5 for more information on graveside services.)

OTHER CONSIDERATIONS

2-21. Weapons which are not part of the ceremony (in a memorial stand and honors firing team) are generally not carried into a military chapel; excluding OEs. Exceptions for this might include on-duty military and civilian law enforcement personnel. At off-post locations and facilities, the OIC, NCOIC, or chaplain will follow the directions of the lead representative for the respective location or facility regarding the presence of weapons.

2-22. The chaplain uncovers both inside and outside the chapel if wearing vestments, unless a liturgical headdress is worn. The chaplain in uniform uncovers inside the chapel and covers outside the chapel (unless standing under a roof or canopy). All personnel except active pallbearers follow the example of the chaplain in uniform.

2-23. As part of the overall planning and rehearsal process, if vestments are required, chaplains allow time to change quickly because the overall time allotted for the funeral, graveside service, and final honors for the Service member may be limited. Chaplains may consider wearing vestments to the graveside or incorporating the religious affairs specialist into the plan to help them quickly change at an appropriate moment following the funeral service.

2-24. Planning must also consider weather and any required clothing (including a jacket, raincoat, hat, or gloves) that must be removed (after entering the chapel) or put on (during movement to graveside). (For further information on weather and required clothing, see TC 3-21.5.) Chaplains ensure that all participants (including the religious affairs specialist, OIC, NCOIC, CAO, and funeral director) understand the inclement weather plan and are briefed on any required changes to the sequence of events or delays.

2-25. Military personnel and honorary pallbearers in uniform face the casket (which is covered by the flag) and execute the hand salute as follows—

- At the sound of honors.
- When moving the casket (except when they themselves are moving).
- During cannon salutes.
- During the firing of volleys.
- When "Taps" is being played.

CONDUCTING A CHAPEL FUNERAL

Note. See TC 3-21.5 for procedures for conducting a funeral in a chapel with full military honors and working with a two man detail. Paragraphs 2-26 through 2-36 depict the chaplain's sequence of events for a full honors funeral.

Not all elements may be present at every funeral. The actual concept of operations may vary and necessitate required changes based on the layout and any specific requirements of the cemetery or chapel facility, requirements of the Honor Guard or needs of the Family. Figures 2-1 through 2-5 (on pages 2-7 through 2-12) provide diagrams for general planning purposes. Chaplains will rehearse with their Honor Guards before funerals to finalize the funeral and graveside service scheme of maneuver, placement of the participants, and any specified cues required during the execution of the funeral or graveside service.

2-26. During entry into chapel (see figures 2-1 and 2-2 on page 2-8)—

- The chaplain will either be in position at the curb next to the OIC or NCOIC or at the chapel door.
- The chaplain salutes as the caisson or hearse passes and the casket is removed.
- The chaplain comes to order arms and leads the procession into the chapel, up the aisle, and into position.

2-27. During the procession out of the chapel (see figure 2-3 on page 2-9)—

- After the service, the casket is turned and the chaplain leads the procession out of the chapel.
- The chaplain either returns to the curb next to the OIC or NCOIC or remains at the chapel door, stands at attention and salutes as the casket is loaded into the caisson or hearse.

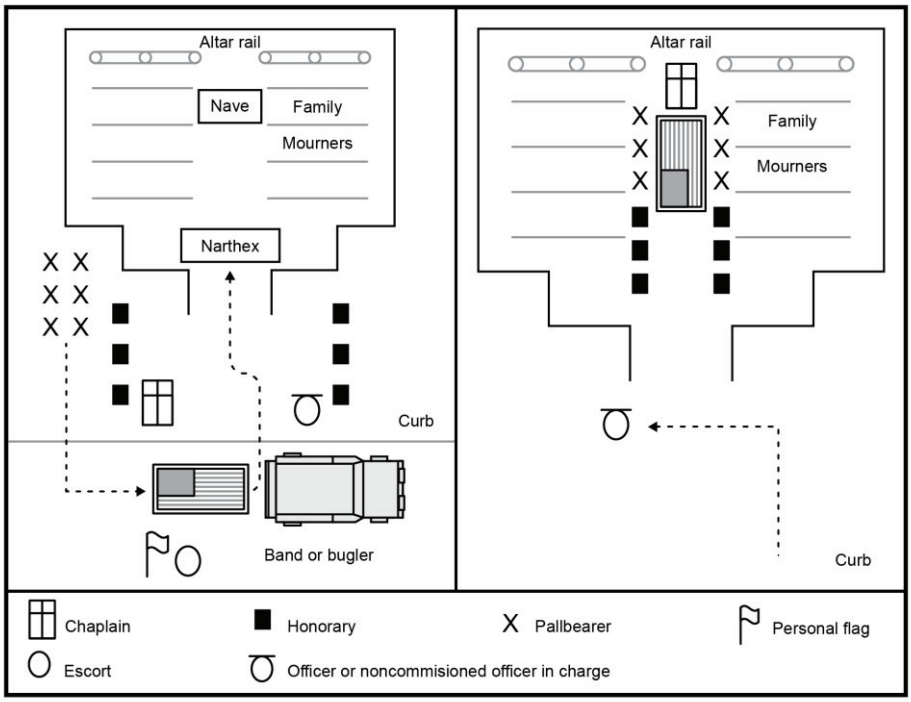


Figure 2-1. Arrival of casket and escort into chapel

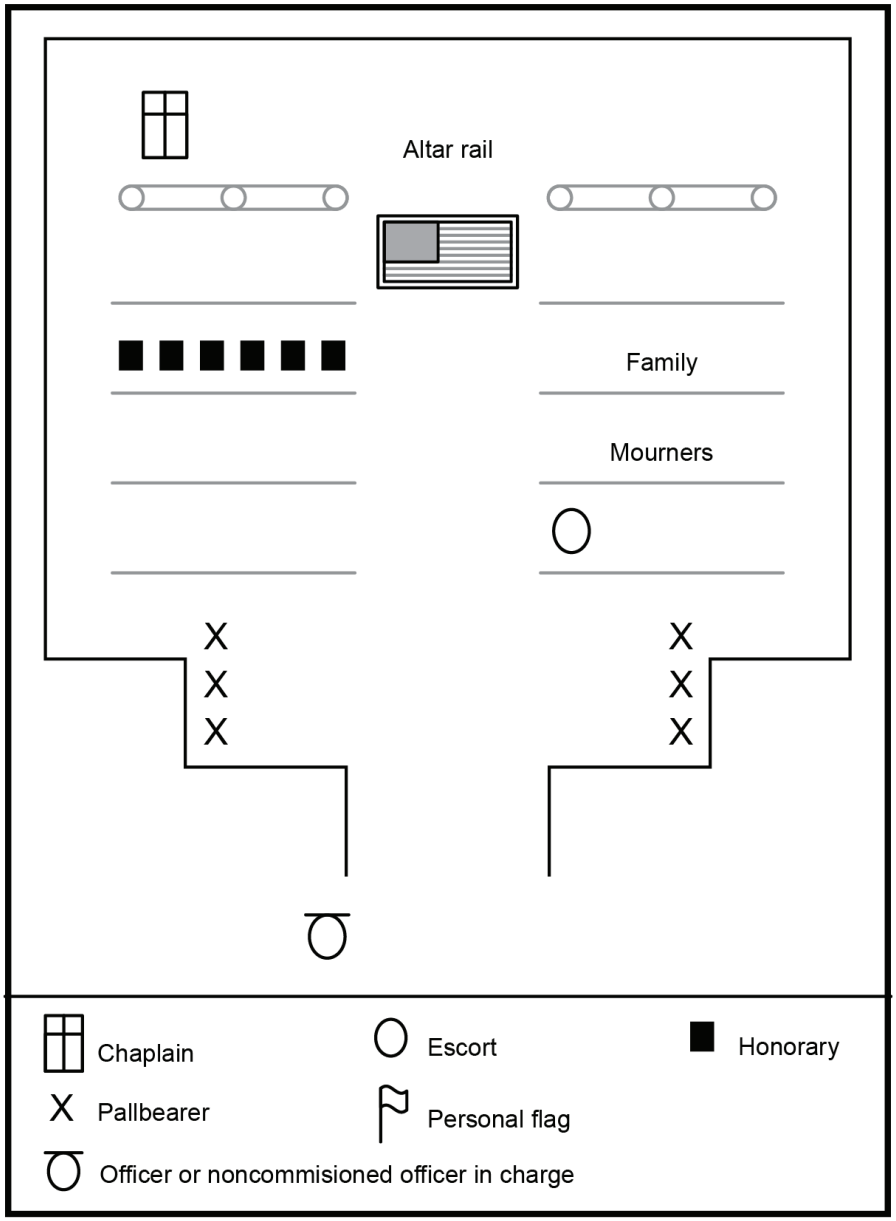


Figure 2-2. Movement in the chapel

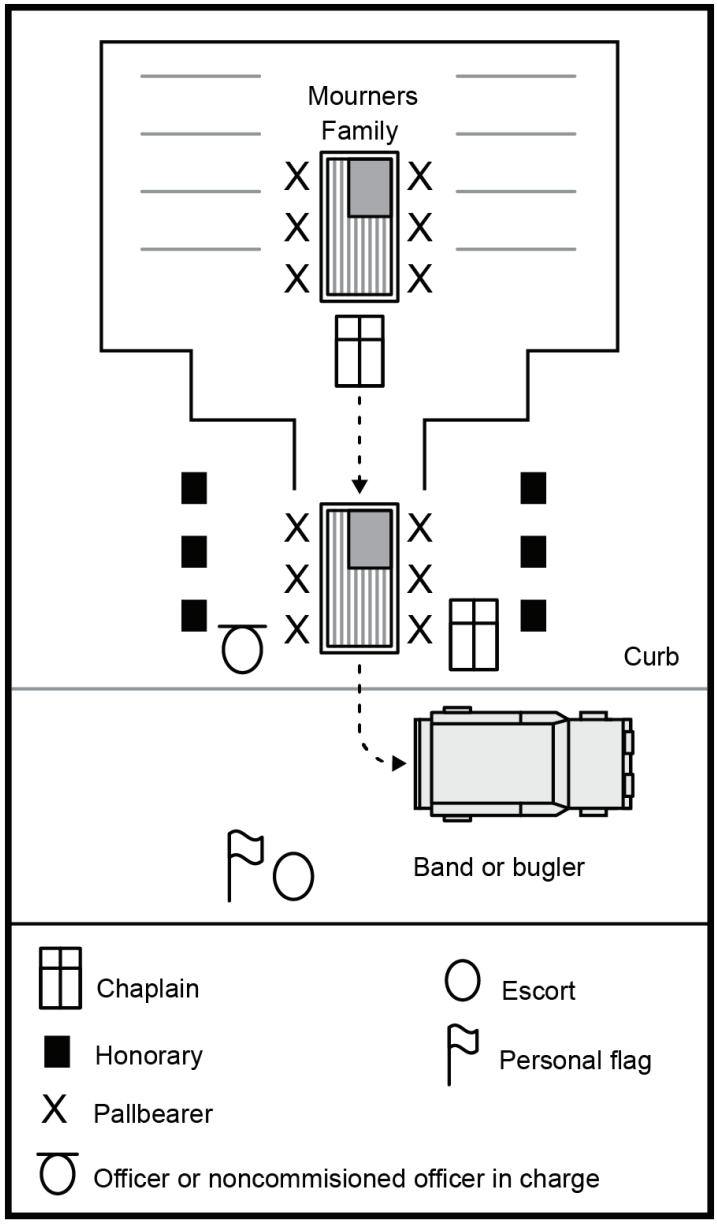


Figure 2-3. Procession out of chapel

GRAVESIDE SERVICE

2-28. The graveside service with a committal lasts approximately 15-20 minutes. The chaplain's portion of a graveside committal service lasts approximately 5 minutes. For general planning purposes, a graveside service following chapel service may contain the following activities:

- Graveside committal service.
- Firing of volleys.
- Playing of "Taps."
- Folding and presentation of the U.S. flag.

2-29. The order of service is left to the discretion of the officiating chaplain. A brief service of Scripture reading and prayer is appropriate. For planning considerations, a graveside service—

- Can be denominational in nature (based on needs).
- May include appropriate desires of the Family (including a favorite poem or song).
- Can involve the use of holy water, sand, or ashes (chaplain section or UMT coordinates with cemetery or funeral director).
- Will conclude with the committal.

2-30. During the religious graveside service, all personnel bow their heads at the words "Let us pray." All personnel will follow the lead of the officiating chaplain in regards to headgear worn during the graveside service, except for pallbearers. When the officiating chaplain wears a biretta (a clerical headpiece) during the graveside service, all personnel, uncover. When the officiating chaplain wears a yarmulke, all personnel remain covered. (See TC 3-21.5 for more information on funeral headgear.)

CONDUCTING A STANDARD HONORS GRAVESIDE SERVICE

2-31. On arrival of the casket (see figure 2-4)—

- The chaplain will be in position at the curb next to the OIC or NCOIC and salutes while the casket is removed from the caisson or hearse.
- The chaplain comes to order arms and precedes the casket to the gravesite. Family and friends follow behind the escort NCOIC and the casket, or they may already be seated at the graveside. The chaplain may read appropriate Scripture verses as the procession moves from the hearse to the graveside.

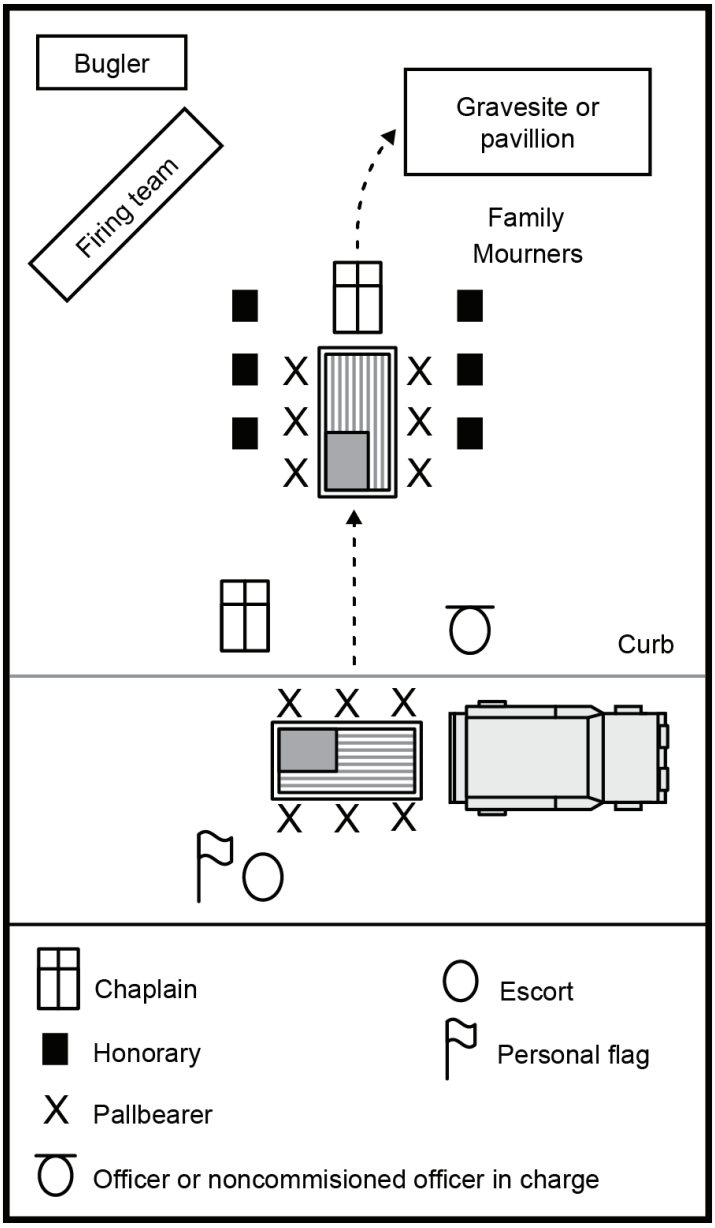


Figure 2-4. Arrival of casket and escort to gravesite

2-32. During conduct of the graveside service (see figure 2-5 on page 2-12)—

- The pallbearers place the casket over the grave and the Family and mourners take their seats.
- The pallbearers may raise and hold the flag at a waist-high horizontal position through "Taps."
- The chaplain moves to the head of the grave and conducts the service.

2-33. During graveside actions after the service (see figure 2-5)—

- The chaplain moves to original position and the NCOIC returns to the head of the casket.
- The NCOIC commands the firing of three volleys followed by "Taps."
- Under the supervision of the NCOIC, the pallbearers fold the flag.

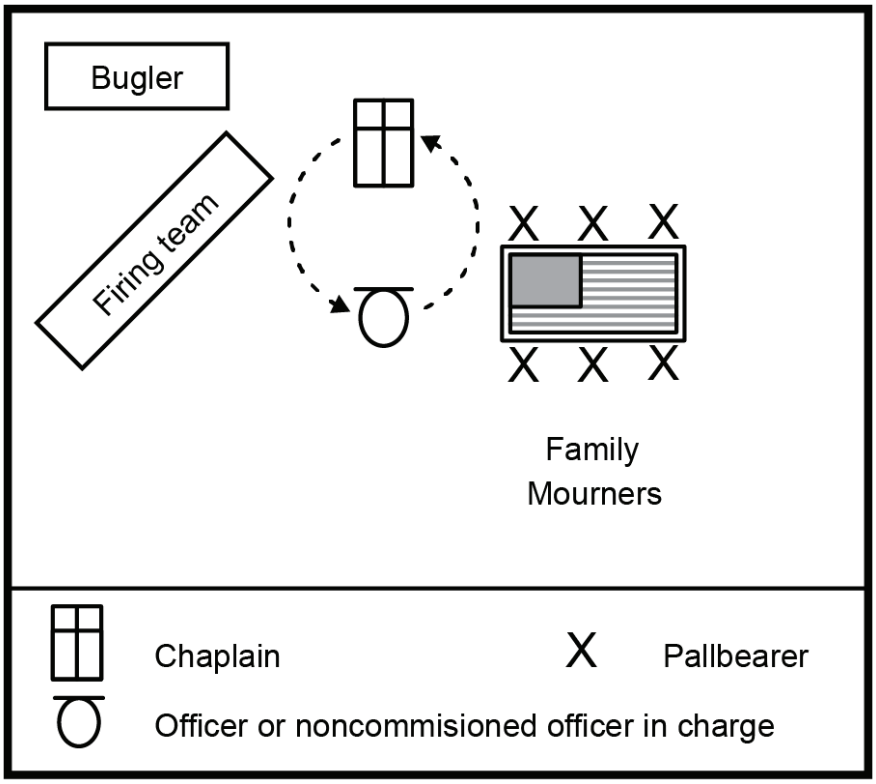


Figure 2-5. Graveside service

PRESENTATION OF THE FLAG

If presented by the CAO, detail leader, senior officer, or NCO—

- After the flag is folded, the senior pallbearer executes a right face and places the flag at chest level into the hands of the CAO. The CAO salutes the flag for three seconds before accepting it from the senior pallbearer. The senior pallbearer salutes the flag for three seconds after presenting it to the CAO. The CAO then moves by the most direct route to the next of kin who is to receive the flag.
- Upon presentation, the CAO will use this verbiage per the guidance from the Secretary of Defense—
  - "On behalf of the President of the United States, (the United States Army; the United States Marine Corps; the United States Navy; or the United States Air Force), and a grateful nation, please accept this flag as a symbol of our appreciation for your loved one's honorable and faithful service."
- After the flag is presented, the CAO returns to his original position.

2-34. If the flag is presented by a chaplain, the chaplain follows the guidance in TC 3-21.5.

SUMMARY

2-35. A funeral must never become routine or impersonal. Chaplains respect the wishes and desires of the Family and uses worship resources that meet the needs of the mourners. Chaplains and UMTs consider the native language and cultural differences of a deceased Service member's Family. A well-prepared funeral extends religious support to those present and provides public support to the bereaved.

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Chapter 3

Memorial Events

OVERVIEW

3-1. The United States reveres those who have died in military service. Religious support honors the dead. Memorial ceremonies, services, and ramp ceremonies reflect the emphasis the American people place on the worth and value of each individual. Chaplains conduct these services and ceremonies at home station and while deployed, fulfilling a vital role in rendering tribute to America's sons and daughters who pay the ultimate price serving the nation in the defense of freedom.

3-2. Memorial events are a command responsibility. Commanders will conduct a memorial event for every Soldier who dies while assigned to their unit, regardless of the manner of death, including suicides. (See AR 600-20 for more information on memorial events.)

3-3. As with any mission, thorough training, detailed planning, and extensive rehearsals ensure honors are rendered professionally and compassionately. Planning for memorials should begin within 24 hours of notification of the death of a Soldier or authorized civilian and include the commander, chaplain, command sergeant major, other relevant staff members, and participants. The unit or higher echelon headquarters memorial SOP provides guidance for memorial events. In the absence of a higher-echelon SOP, units should develop a memorial SOP. Since memorials are unplanned events that can happen both at home station and while deployed, units should conduct training to be prepared to execute a quality ceremony or service that does not appear rushed but proceeds smoothly while rendering honors for a deceased Soldier or authorized civilian.

3-4. The unit chaplain should ensure that the command understands the differences between a service and ceremony. Unit memorial ceremonies and services show respect to the service of Soldiers who have died and offer support to unit survivors. These memorial events assist surviving Soldiers in dealing with the realities of death. Memorial events honor the military service and the contribution the Soldier made while in uniform. The unit memorial event allows surviving Soldiers a means for expressing their grief and enables in their healing.

3-5. Unit commanders may request an exception to policy not to conduct a memorial event through their command channels. The first general officer in the chain of command may approve the exception only when the deceased Soldier—

- Has been convicted of a capital offense under Federal or State law for which the person was sentenced to death or life imprisonment without parole.
- Has been convicted of a serious offense, which is defined as a military or civilian offense, which if prosecuted under the Uniform Code of Military

Justice, could be punished by confinement of six months or more or a punitive discharge.

- Is found by the first general officer in the chain of command to have committed a capital offense or serious offense, as used herein, but the deceased Soldier has not been convicted of such crime because the Soldier was not available for trial due to his or her death. (See AR 600-20 for more information on Soldier deaths.)

MEMORIAL CEREMONY

3-6. A memorial ceremony is a command program with a ceremonial orientation. Attendance by members of a unit may be made mandatory. Although there are religious aspects to a memorial ceremony, such as an invocation, the major focus will be on military tributes and honors. A memorial ceremony may include a prelude, National Anthem, invocation, memorial tribute, readings, memorial prayers, silent tribute or roll call, music, benediction, firing of volleys, and sounding of "Taps." (See AR 600-20 for more information on memorial ceremonies.)

Note. If Family is present and the unit includes the last roll call in the ceremony, the chaplain prepares the Family for this portion of the event.

3-7. The primary focus is on military tributes and honors and is sensitive to the needs of the Soldiers and unit morale. Though the faith group of the deceased is secondary, it may contain some religious elements (including prayer or a brief message from a chaplain). Chaplain comments should emphasize hope and care to the unit members and if applicable, to the Family in attendance. Chaplain comments should reflect sensitivity that not all in attendance share the same faith, denominational affiliation, or theological beliefs.

3-8. The memorial ceremony is a command function. Since the memorial ceremony is patriotic in nature, the background of the officiating chaplain is not of primary concern. Service members of all faiths and denominations will attend the ceremony. The pluralistic nature of those in attendance should be considered when planning the ceremony. The ceremony should be planned to provide dignity and meaning to all who attend.

3-9. Memorial ceremonies honor deceased Soldiers and provide an environment for survivors to grieve. The opportunity to grieve can provide healing and renewal to the living that allows the unit to move forward with its collective mission. Therefore, memorial ceremonies will be planned, rehearsed, and executed properly. Commanders have responsibility for memorial ceremonies but will often delegate responsibility for their planning and execution to the chaplain. Chaplain sections and UMTs consult their unit or higher echelon headquarters SOP for specific tasks and seek guidance and assistance from their supervisory chaplain and religious affairs specialist.

3-10. If a chapel is used for the ceremony, the facility NCOIC must neutralize the chapel and remove all religious symbols. Religious vestments are not used and religious

terminology is kept at a minimum. The contents of a memorial ceremony vary depending on circumstances (whether deployed or at home station), current conditions in the OE, SOPs, and the commander's intent. The ceremony may be simple with only a few basic elements or very involved and formal. During the planning cycle, a unit may consider integrating tribute videos and producing high quality copies of the bulletin, speaker remarks, and video for the Family. All comments (especially those given to the Family) need to be reviewed before the ceremony for appropriate language and content. It is also advisable to have participants rehearse their comments during rehearsals.

3-11. In an OE, chaplains prepare to conduct the ceremony outside, without power, and they consider the current security of the area. For planning purposes, chaplains determine what elements must be executed and balance them with the realities of the OE. Supervisory chaplains and religious affairs specialists should conduct training before any deployment.

MEMORIAL SERVICE

3-12. A memorial service is a command program with religious orientation. Attendance by members of a unit is strictly voluntary. A memorial service should be sensitive to the deceased Soldier's faith group and to the needs of the Soldiers who voluntarily attend. The focus of the service is on the faith of the deceased and if applicable, the wishes of the surviving Family members. If possible, a chaplain of the faith group of the deceased will conduct the service. This may not be possible if the unit is deployed. Chaplain sections and UMTs coordinate with higher echelon headquarters chaplains for religious support personnel available in theater. (See AR 600-20 for more information on memorial services.)

3-13. The elements of a memorial service may be similar to a memorial ceremony, and circumstances should dictate an appropriate order of worship. A memorial service may include a prelude, invocation, scripture reading, meditation, prayer, silent tribute or roll call, and benediction. (See AR 600-20 for more information on memorial services.)

Note. If the Family is present and the unit includes the last roll call in the service, prepare the Family for this portion of the event.

3-14. Chaplain involvement in a memorial service is extensive. Any requirement for specific rites and sacraments are guided by the deceased Soldier's faith group. The chaplain conducting the service may use any Scripture passage that is appropriate to the faith of the deceased with an emphasis on providing hope and comfort to all in attendance. If other elements will be included in the service (for example, the last roll call), the commander will conduct a thorough planning and rehearsal to seamlessly integrate these elements into the memorial service.

3-15. While the chaplain is the lead official in a memorial service, the chain of command may be included in the planning and execution of the service. Since a memorial service is a religious service with elements of worship, support and setup are based upon faith group requirements. During the planning phase, the officiating chaplain

should consider any special religious requirements necessary to properly perform the service and honor the deceased.

COMBATANT THEATER MEMORIAL EVENTS

3-16. Commanders of units deployed to combatant theaters or other contingency operations may conduct memorial events in the theater as the tactical situation permits and additional events upon return to home station. (See AR 600-20 for more information on memorial events during deployment.) Rear detachment personnel may also conduct memorial events for fallen Soldiers while their unit is still deployed. During the deployment planning cycle, chaplains and religious affairs specialists should consider equipment and resources required to perform memorial events in a deployed environment. Based on an operational environment, the maturity of an operation, the mission of the unit, and the availability of an Army band bugler, a packing list may include a memorial stand, an appropriate digital selection of music (including a digital bugle), a generic script, and a pre-approved bulletin. The command or activity responsible for providing Military Funeral Honors will conduct an active search for a bugler. If none is available, the designated person responsible for the funeral honors may authorize instead the playing of a recording of "Taps" and will ensure that a quality recording is available. (See AR 600-25 for more information on playing "Taps.") The U.S. Army Band maintains downloadable recordings of Army bugle calls and other music useful for funerals and other ceremonies on their Web site. (See DA PAM 220-90 for more information on music for funerals and ceremonies.) Chaplain sections and UMTs consult their higher echelon headquarters SOP for more information and guidance.

PLANNING A MEMORIAL EVENT

3-17. These are general planning considerations. Chaplain sections and UMTs follow guidance in established installation or higher echelon headquarters SOPs and from the commander. Memorial event considerations include—

- Events will normally not occur less than 3 days or more than seven days after the death. This may change if conducted while deployed.
- Ceremonies should not exceed 30 minutes. The OE should be taken into consideration during the planning process. If multiple Soldiers are being honored, the time required to properly honor their service will need to be adjusted and should not exceed one hour.
- Remarks by commanders, chaplains, and other participants should not exceed 5 minutes.
- The chaplain's meditation will focus on providing comfort and hope to the audience.
- Music selected for the event should reflect the patriotic nature of the ceremony.

- Outdoor memorial ceremonies are—
  - Conducted in unit formations as a company or battalion event. (Refer to TC 3-21.5 for instructions on drill and ceremonies.)
  - Planned for inclement weather, including weather-call authority and suspense.
- Indoor memorial ceremonies are—
  - Non-saluting events, unless the commander designates the event as an outdoor ceremony conducted in an indoor setting. Chaplains inform all attendees of this change at the beginning of the ceremony.
  - The only saluting allowed during an indoor ceremony is the rendering of individual honors.
- Determine any religious issues:
  - If the deceased is Roman Catholic, a memorial Mass may be celebrated. The time and place are arranged by next-of-kin and the Catholic chaplain. The Mass can follow immediately after the unit memorial ceremony.
  - When possible, chaplains honor specific religious requirements (For example, no services are held for Jewish or Seventh Day Adventist personnel on Saturdays.)
  - If a deceased Soldier member is of another religious faith, the unit chaplain will determine appropriate requirements of that faith group. The chaplain must make every reasonable effort to respect the faith group requirements of the deceased.

RAMP CEREMONY

3-18. A dignified transfer ceremony, also known as a ramp or fallen comrade ceremony, is a solemn event marking the journey home of a fallen U.S. Service member from an airfield in an area of operations. It is not a funeral and does not replace the requirements to support a memorial event for the Service member. The chaplain's participation in the ramp ceremony is one of honor and is based on the commander's guidance. The chaplain is to be the religious leader for both the fallen Soldier or authorized civilian and the personnel conducting the ramp ceremony. Army Music participation in this ceremony is based on higher echelon headquarters SOP, Air Force policy, or the commander's guidance. Army Music leaders should be prepared to conduct the ceremony under a variety of conditions. Planning considerations will be based on the OE. Dignified transfer ceremonies are a top priority for Army bands. (See ATP 1-19 for more information on Army Music support.)

3-19. Unit commanders will plan and execute the ramp ceremony in accordance with higher headquarters SOPs, Air Force policy, commander's guidance, national caveats (for multinational partners), current conditions in the OE, and the specific type of aircraft used to move the remains. The ramp ceremony is not a funeral and does not replace the requirement to conduct a memorial event. A ramp ceremony is a command-directed activity normally only occurring in a deployed environment. The geographic combatant commander normally establishes policies within a theater of operations that may restrict

or preclude the conduct of this ceremony to ensure the expeditious movement of remains. (See AR 600-20 for policy information on ramp ceremonies.)

3-20. Chaplains should be prepared to conduct ramp ceremonies with a variety of aircraft. Tactical situations in an OE impact the execution of this mission and can include the aircraft moving the remains being unable to shut down its engines. Chaplains will need to plan and train accordingly to be prepared to conduct ramp ceremonies under a variety of conditions. For planning considerations, chaplains determine religious support requirements for the transport of remains from the hospital or morgue to the airfield where the ramp ceremony will be conducted by the unit.

SUMMARY

3-21. The United States reveres those who have died in military service. Memorial events reflect the emphasis the American people place on the worth and value of the individual. The Chaplain Corps fulfills a vital role in rendering tribute to America's sons and daughters who paid the ultimate price while serving the nation in the defense of freedom. Memorial events pay final tribute to fallen comrades and facilitate honor, dignity, and care in paying tribute to the fallen.

Appendix A

Memorial Event Templates and Resources

Memorial events are conducted at the direction of commanders following unit SOPs. This appendix provides templates and resources to facilitate successful planning, advisement, and conduct of memorial events.

PLANNING TIMELINES

A-1. Conducting a memorial event requires synchronization of offices, individuals, and logistics. This is often facilitated by the chaplain section or UMT under the authority of the commander while simultaneously providing religious support to Soldiers, Family members, and leaders. Security concerns and continuance of mission must be factored into the planning process, especially in an OE.

A-2. The production of a timeline synchronizes tasks across staffs and external offices creating unity of effort along one consolidated path. (See tables A-1 and A-2 on pages A-2 and A-3.) The OE and mission variables will drive the planning process.

Table A-1. Pre-event planning timeline

Day	*Task*	*Where*	*Who Attends*
D-7	Initial planning session	Unit	Commander, first sergeant, chaplain, casualty assistance officer, other staff
D-5	In-progress review	Unit	Commander, first sergeant, chaplain, casualty assistance officer, other staff
D-3	Program complete, reviewed, submitted, and resubmitted (as necessary)	Unit	Chaplain and personnel services
D-3	Location reserved	Location	Chaplain or religious affairs specialist
D-2	Remarks submitted to unit leadership	Unit	Chaplain and commander
D-1	Dress rehearsal (concluded before 1700)	Location	Participants
D-1	Collect and review remarks	Location	Commander and chaplain
D-1	Police call around location	Location	Unit leadership

Table A-2. Day of event planning timeline

Time	Task	Where	Who Attends
H -6:00	Set-up and clean location	Location	Set-up detail
H – 4:30	Reception set-up and final rehearsal (Concludes at least 1 hour before the event.)	Location	Participants, set-up detail and Family readiness group
H – 1:00	Final set-up check	Location	Set-up detail
H – 1:00	Police call around location	Location	Leadership
H -0:45	Transport Soldiers from unit to location	Unit area	Leadership
H – 0:35	Escort Family members to location	Lodging	Escorts
H – 0:30	Unit representative tracks arrival of command group	Location	Unit representative
H – 0:30	Family arrives at location	Location	Escorts
H -0:30	Unit leadership meets with Family	Reception room	Chain of command
H – 0:04	Command group escorted to seats	Location	Ushers
H -0:01	Family escorted to seats	Location	Escorts and ushers
H hour	Memorial event begins	Location	All
H +0:30	Memorial event ends	Location	All
H +0:31	Official party renders honors	Location	Official Party
H +0:32	Family escorted to display and then reception room	Location	Escorts and ushers
H +0:34	Command group renders final honors	Location	Ushers
H +0:37	Ushers release audience in an orderly fashion to render honors or quietly depart	Location	Ushers

CHECKLISTS

A-3. Checklists assist staffs with synchronization of complex or infrequently conducted tasks. A checklist assigns tasks, provides suspenses, and can provide the agenda for an in-progress review. Providing clear instructions with a suspense facilitates regular updates where leaders provide additional guidance, make decisions, or reprioritize support to ensure mission success. The lists in paragraphs A-4 through A-6 provide a primer for each responsible echelon or individual to build a checklist which then annotates office of responsibility, suspense, completion, and date of completion.

COMMAND TEAM

A-4. Each echelon of command above the unit leadership has oversight and supervisory responsibilities delineated in local memorial event SOPs. These questions are a starting point for ensuring effective communication and synchronization of efforts supporting a memorial event:

- Has the appropriate command group approved the date and time group of the event?
- Has the protocol office for the first or senior general officer in the chain of command been contacted and are they assisting with tracking attendance by general officers, Gold Star Family members, or other distinguished guests?
- Have bulletin and order of service been routed to the appropriate approval authority?
- Have the Family members of the casualty been notified regarding the date, time, and location of the memorial event and have they confirmed whether they will attend?
- Has a full rehearsal been scheduled at least 24 hours before the memorial event and are unit leaders tracking attendance at the rehearsal?
- Has the bulletin been reviewed and certified for accuracy and formatting?
- Have the appropriate echelon colors and guidons been reserved?
- Has the protocol office reserved all necessary flags?
- Has all equipment been reserved and appropriate transportation assets provided for movement to the location (including M-4, bayonet, helmet with appropriate markings, identification tags, photo, and boots)?
- Are ushers prepared to arrive at least one hour before the event in the appropriate uniform?
- Has the senior leader been designated for the last roll call?
- Have arrangements been made for participation and rehearsals of the rifle firing team in the cantonment area?
- Have all personal remarks been reviewed and approved?

CHAPLAIN SECTION OR UNIT MINISTRY TEAM

A-5. The chaplain section or UMT often provides a majority of the planning and oversight as action officers at a memorial event. This requires a lot of planning and synchronization between the chaplain and religious affairs specialist. Collaboratively tracking answers to these questions increases effectiveness and the ability to rapidly advise the command:

- Has the chain of command been coordinated with concerning preferred dates, times, and locations for the event?
- Have both the technical supervisory chaplain and local senior chaplain been notified regarding the pending memorial event?
- Has the location been reserved for both the memorial event and rehearsals the day prior?
- Has music been coordinated for through the appropriate offices/staffing actions?
- Is there back-up music on a computer or portable device?
- Is the memorial event bulletin prepared and approved by the chain of command as well as technical chaplain supervisor?

- Was a copy of the bulletin provided to the appropriate approval authority 72 hours before the event?
- Are remarks prepared and printed?
- Was assistance offered to the commander in preparation of remarks?
- Have all Soldier tribute remarks been reviewed for command approval?
- Are all Soldier tribute remarks printed and prepared for rehearsal?
- Are Family members attending? If so, are there any additional support requirements or Family dynamic issues which the supervisory chaplain can assist with?
- Are ushers properly briefed regarding assigned seating areas?
- Are display stands positioned at the location?

UNIT LEADERSHIP

A-6. The unit leadership bears the most responsibility for coordinating all of the tasks within the memorial event, as well as the logistical support, creation of the bulletin, and selection of personnel to deliver the Soldier's tribute, as well as personnel to meet with the grieving Family if they attend the memorial event. These questions assist in that process:

- Have awards and any posthumous promotion paperwork been processed?
- Is the Soldier's biography drafted and submitted to the unit chaplain for proofreading and inclusion in the bulletin?
- Has a set-up detail been identified and coordinated for?
- Is an operation order necessary to provide clarity and priority of effort?
- Have any exceptions to policy been requested from the appropriate approval authority (including firing blanks in the cantonment area, late hours, training schedule deviations, weekend or holiday work, blank ammunition request, use of government transportation assets for non-DOD personnel)?
- Is there a reserved parking and seating plan for the location?
- Has a bugler been requested?
- Have honor guard personnel been identified?
- Has the installation public affairs office been notified?
- Has Soldier transportation been coordinated? (Weapons cannot be transported in privately owned vehicles.)
- Are these items on hand and coordinated for: M-4, bayonet, boots, identification tags, complete helmet with unit markings, a framed photo, and any items to give the Family after the event?
- Are lodging and transportation arrangements confirmed for the Family members?
- Has the program of events been reviewed and approved?
- Has the bulletin been printed and submitted for approval?
- Will there be a memorial scrap book or sign-in book for guests to sign?

- What are the audio-visual requirements and is the equipment reserved along with a knowledgeable operator?
- Has back-up music been coordinated (including the National Anthem, "Taps," or other appropriate music)?
- Has any music or slide show been reviewed and approved by the command group and the chaplain?
- Are all colors and stands reserved and prepared for both the rehearsal and the event?
- Are escorts and ushers identified?
- Are speakers identified?
- Are there any medical support requirements?

NARRATION

A-7. Narration of the event ensures participants and attendees know their roles and responses. The narrative of the script prepares attendees for prayer, the National Anthem, last roll call, honors, and dismissal. (See figure A-1 for an example of a memorial ceremony narrative.)

Chaplain: (-5:00) "Ladies and gentlemen, the ceremony will begin in 5 minutes; please find your way to a seat, and silence all electronic devices."

(-4:00) General officer, senior command teams, and distinguished visitors ushered to seats (front left entering from rear)

(-2:00) Family members seated. (Front right entering from rear)

(-1:00) Official party enters and is seated

Note. Ceremony only begins after chaplain gets the nod from the unit commander

Chaplain: "Good morning (or afternoon or evening) on behalf of (rank and name of commander) commander, name of battalion or task force, and Command Sergeant Major (name), thank you for attending today's memorial ceremony in honor of (Soldier's name). Ladies and gentlemen, I invite you to please stand for the invocation and remain standing for the National Anthem." (Chaplain remains at the podium during the National Anthem.)

Chaplain: "Please be seated."

Battalion or squadron commander's remarks

Company, troop, or battery commander's remarks

Friend's remarks

Chaplain: Offers the memorial reflection

Chaplain: "Ladies and gentlemen, please join me by standing to observe a moment of silence in tribute to (Soldier's name) and remain standing for the benediction, last roll call, firing of volleys, and 'Taps.'"

Chaplain: (Benediction complete)

Final roll call

"Taps"

Chaplain: "Ladies and gentlemen this concludes the ceremony. Please be seated and remain seated until the official party, family, and command group representatives have rendered honors. Then, please follow the directions of the ushers."

Exit of official party, Family, command group, distinguished visitors, impacted unit, and then all others

Figure A-1. Sample memorial ceremony narration

MUSIC

A-8. Music is an integral part of any memorial event. There are required pieces of music such as the National Anthem and "Taps." Some unit SOPs require unit songs, while some require instrumental versions or live music. Memorial events often have music playing as attendees enter the chapel as well as during the rendering of honors and dismissal.

A-9. Each installation has music support options available if there are no prior commitments which preclude support. One of these is the local band assigned to each installation. Another support option is the contracted musicians supporting the installation-wide religious support program as well as volunteers who might be available and willing to support the memorial event.

A-10. DA PAM 220-90 provides a list of websites which provide approved downloadable sound files which are cleared through legal authorities for any copyright issues. Chaplain sections and UMTs should download the files and store them locally rather than attempting to stream music during the conduct of an event.

A-11. Some units have a set of approved and pre-recorded songs which are used to support memorial events. Additionally, most chaplain sections and UMTs have a digital bugle which plays both "Taps" and "Echo Taps."

A-12. If music is played as part of a slide-show tribute, it is important that the chaplain and command group listen to and approve the music list. While some music might capture the memories or distinct personality of the deceased Soldier, not all music is appropriate for a memorial event setting, or might send a conflicting message regarding conduct which is inconsistent with the Army Ethic. (See ADP 1 for more information on the Army Ethic.)

MEMORIAL CEREMONY SET-UP

A-13. Each unit has an SOP regarding the memorial stand set-up. It is essential that special care and attention is placed upon presenting a professional and dignified memorial stand. Each item in the stand should be inspected carefully and cleaned to ensure nothing detracts from the solemn nature of the memorial event. Stuffing paper and socks inside the boots to ensure they stand firmly, purchasing a new helmet cover, band, and unit markings, as well as preparing new identification tags all ensure a professional appearance.

A-14. The memorial stand and colors are all set up during the rehearsal the day before the event to provide time to identify deficiencies and correct them before the day of the memorial event. Leader engagement at the rehearsal cannot be underestimated in regards to its effectiveness of ensuring a professional and dignified memorial event.

LAST ROLL CALL

A-15. The last roll call is a time-honored tradition and signals the last time the name of a deceased Soldier is called in a formation of the Soldier's brothers and sisters in arms.

The last roll call is conducted immediately following the benediction and before the rendering of honors. (See figure A-2 on page A-10 for a sample script for a last roll call.)

1. The deceased Soldier's commander will designate a senior leader (normally the Soldier's first sergeant) to conduct the last roll call.
2. The commander or first sergeant will designate three to five Soldiers (or as many as is appropriate in the case of multiple deceased honors). These Soldiers participate in the last roll call (for the sake of this enclosure they are named Smith, Jones, and Lee. The first sergeant is the designated senior leader. The notional deceased name is Private First Class John Anthony Doe, Jr.).
3. The three to five Soldiers will sit with their unit in the chapel and should not be seated together.
4. The designated senior leader (often a first sergeant) will stand at the front of the chapel, centered on the memorial stand or stands.
5. The last roll call will reflect the following sequence:

First sergeant: "Roll call."

First sergeant: "Sergeant Smith" (Smith replies sharply, "Here, first sergeant.")

First sergeant: "Specialist Jones" (Jones replies sharply, "Here, first sergeant.")

First sergeant: "Private First Class Lee" ... (Lee replies, "Here, first sergeant.")

First sergeant: "Private First Class Doe" (silence and a pause of approximately five seconds, while the first sergeant looks left and then looks right).

First sergeant: "Private First Class John Doe"…(again, silence and a pause of approximately five seconds, while the first sergeant looks left and then looks right).

First sergeant: "Private First Class John Anthony Doe, Jr" (silence).

Soldier's first line leader will respond "First Sergeant, he is not here. He is no longer with us."

First sergeant: (Rank, Full Name) died in service at (location, example: Bagram Airfield), on (date).

The first sergeant then turns and slowly hangs the deceased Soldier's identification tags. The first sergeant renders a ceremonial salute as the firing squad renders honors (***Note.*** In terms of timing, the salute should reach the eyebrow just before the first volley and remain in place until the final volley) and moves off to the left for "Taps" and to await final salute with the unit commander. The bugler sounds "Taps" approximately five seconds after the firing of volleys, ensuring the first sergeant can return to the first sergeant's position between the volleys and "Taps."

Figure A-2. Last roll call

Appendix B

Memorial Event Planning Considerations

Successful planning for any event or task requires a clear understanding of the task, conditions, and standard. Conducting a memorial event requires the same level of detail as RS and the operations process. (See ATP 1-05.01 for more details on RS and the operations process.) The conditions under which a memorial event are conducted often change rapidly and without any indication of a pending change. Anticipating potential changes in conditions and developing branches and sequels with corresponding decision points provides options for responding as the running estimate is updated. This appendix serves as a primer for memorial event planning considerations.

FAMILY DYNAMICS

B-1. Family members are invited to attend memorial events and units usually adjust the date and time of a memorial event to accommodate their attendance. The casualty assistance officer and chaplain should assess whether there is potential for conflict or contentious issues within the Family and make appropriate recommendations to the command on how to address or mitigate issues. Some items to consider include but are not limited to—

- Is there potential for conflict between the parents of the deceased and his or her spouse?
- Is there a former spouse in attendance as well as a current spouse?
- Are there children from a former relationship attending the event?
- Are there unresolved legal proceedings which could lead to contentious interaction between attending Family members?
- Does the unit have additional escorts available to provide equitable support to conflicting portions of the Family?
- Is there another chaplain on standby in the Army service uniform should a need arise?
- Is there a separate reception room available for portions of the attending Family?

EVENT LOCATION CONSIDERATIONS

B-2. The location of the memorial event carries with it several variables which impact conduct of the event. Some of these variables are tied to an OE, while others are related

to events conducted in a cantonment area. Additionally, the condition of the remains also impact the conduct of a funeral.

OPERATIONAL ENVIRONMENT

B-3. The primary concerns in an OE are safety issues. The consolidation of a large group of service members, DOD Civilians, and authorized civilians provides a lucrative target for potential adversaries. Conducting a memorial event in an OE requires consideration of the following partial list of variables:

- What is the risk of indirect fire?
- Does the time of the event create schedule conflicts with ongoing missions and the ability of service members to attend?
- Is the facility a secure facility, and what are the access requirements?
- Is it necessary to coordinate with military police or expert ordinance disposal personnel for a sweep of the facility?
- What is the required uniform posture?
- Is the loss catastrophic enough that the event needs to occur at a higher echelon?
- Do security conditions preclude conducting an event at a given location and time?
- What are the minimum required items in the memorial stand under these circumstances?
- Is it advisable to refrain from utilizing any sound projection systems?
- Should the firing of volleys and the playing of "Taps" be removed for sake of security concerns?

CANTONMENT AREA

B-4. Conducting a memorial event in a cantonment area generally provides more administrative challenges and concerns than in an OE. Potential questions for consideration include—

- What approval is required for firing blanks during rehearsal and the event?
- Who must approve any alteration of traffic patterns and parking at the event location?
- What senior command group requires an invitation to the event?
- What senior command group has the approval authority for the date, time, and location of the event?
- What is the local SOP regarding use of various facilities?
- Are outdoor events permitted?
- What daily traffic patterns could impede efficient movement of personnel and equipment (for example, a school zone near the facility, roads closed during physical fitness training, scheduled construction, or training exercises)?

CONTAMINATED REMAINS

B-5. The conditions of the remains impact the handling of the remains and subsequent viewing or ability to view the remains at a viewing or funeral. While this is not a chaplain section or UMT's responsibility, coordination with the appropriate personnel can help in terms of pastoral care and expectation management for the bereaved. Some of the items to consider include—

- Are the remains contaminated with chemical, biological, or radiological contaminants? In this case the remains container must remain sealed. (See JP 4-06 and JP 3-11 for more information on contaminated remains.)
- Was the deceased person discovered after partial decomposition? (Some states require a sealed casket or remains container for partially decomposed remains.)
- Who is the lead point of contact for mortuary affairs or the civilian funeral home?
- What additional concerns might a Family have if they cannot see their loved one, and how can the chaplain address this?

REHEARSALS

B-6. Rehearsals allow leaders and their Soldiers to practice key aspects of the concept of operations. These actions help Soldiers orient themselves to their environment and other units before executing an operation. Rehearsals help Soldiers build a lasting mental picture of the sequence of key actions within an operation. Rehearsals are the commander's tool to ensure staffs and subordinates understand the commander's intent and the concept of operations. They allow commanders and staffs to identify shortcomings in the plan not previously recognized. Rehearsals also contribute to external and internal coordination, as the staff identifies additional coordinating requirements. (See FM 6-0 for more information on rehearsals.)

B-7. Memorial events require extensive rehearsals. The set-up, walk through of the scheme of maneuver, and practice delivering remarks are all essential elements of a rehearsal. Appropriate time must be provided for in-progress reviews, a key leader rehearsal, a full rehearsal, and a full-dress rehearsal.

IN-PROGRESS REVIEW

B-8. This is a synchronization meeting where tasks are identified, assigned, and clarified. Or, the in-progress review is utilized to provide task status updates, request assistance, or receive additional clarification of guidance for the team and individuals. If the commander identifies certain decision points, an in-progress review might be conducted to make a decision and ensure coordination of effort. (See FM 6-0 for more information on decision points.)

KEY LEADER REHEARSAL

B-9. Using a sand table, diagram, or an event location, the principal participants in an event verbally and physically walk-through the sequence of events, identify potential friction points, clarify timing and cues, and ensure the script, supplies, equipment, and personnel required to conduct the event are on-hand. A key leader rehearsal is often conducted immediately before a full rehearsal. For memorial events, the ushers, escorts, and clean-up detail can acquire any missing equipment and supplies during the full rehearsal.

FULL REHEARSAL

B-10. A full rehearsal takes place the day before an event or earlier. All participants, equipment, supplies, and supporting personnel attend the full rehearsal. At this rehearsal, all aspects of the event are rehearsed. The memorial set-up is complete, uniforms are inspected, all audio-visual equipment and files are used, and the entire script is rehearsed with careful attention to timing and cues.

B-11. During the dress rehearsal, the command representatives might not rehearse all iterations of the rehearsal. A representative might stand in during the initial iterations. However, the command team must rehearse the final full rehearsal to approve all elements of the event. It is also during this event where all remarks, comments, songs, movements, and honors are rehearsed in their entirety.

B-12. Participant uniforms are inspected during the full rehearsal. Participants generally do not wear the uniform for the full rehearsal.

FULL-DRESS REHEARSAL

B-13. The day of the rehearsal or the day prior, the entire memorial ceremony is rehearsed in the designated uniform with all participants, equipment, supplies, and supporting personnel. The full-dress rehearsal is identical to the memorial event, aside from the fact that the Family and attendees are not present.

Glossary

The glossary lists acronyms with Army or joint definitions.

SECTION I – ACRONYMS AND ABBREVIATIONS

ADP	Army doctrine publications
AR	Army regulation
ATP	Army techniques publications
CAO	casualty assistance officer
DA	Department of the Army
DA PAM	Department of the Army pamphlet
DOD	Department of Defense
DODI	Department of Defense Instruction
FM	field manual
JG	joint guide
JP	joint publication
NCOIC	noncommissioned officer in charge
OE	operational environment
OIC	officer in charge
RS	religious support
SOP	standard operating procedure
TC	training circular
UMT	unit ministry team
U.S.	United States

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All websites accessed on 16 October 2018.

REQUIRED PUBLICATIONS

These documents must be available to intended users of this publication.

ADP 1-02. *Terms and Military Symbols*. 14 August 2018.

DOD Dictionary of Military and Associated Terms. September 2018.

FM 1-05. *Religious Support*. 5 October 2012.

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These documents contain relevant supplemental information.

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Most Department of Defense Directives are available online: www.esd.whs.mil/DD/.

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ATP 1-05.02
27 November 2018

By Order of the Secretary of the Army:

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