

ATP 1-05.02

**Religious Support to Funerals and Memorial
Ceremonies and Services**

March 2013

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Headquarters, Department of the Army

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Religious Support to Funerals and Memorial Ceremonies and Services

1. Change 1 to ATP 1-05.02, 29 March 2013, corrects page numbers and one typographical error in Table of Contents.
2. Corrects use of three acronyms in Preface, chapters 1 and 2.
3. Corrects a paragraph numbering error in chapter 2.
4. Updates the glossary by removing words used less than four times IAW TRADOC Regulation 25-36, removing Section II: Terms and adding one acronym.
5. ATP 1-05.02, 29 March 2013, is changed as follows:

Remove Old Pages

Insert New Pages

page i through iii

page i through iii

page 1-1 through 1-2

page 1-1 through 1-2

pages 2-1 through 2-4

pages 2-1 through 2-4

page Glossary-1

page Glossary-1

6. File this transmittal sheet in front of the publication for reference purposes.

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Religious Support to Funerals and Memorial Ceremonies and Services

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Preface

Army Techniques Publication (ATP) 1-05.02 establishes a common understanding, foundational concepts and methods for executing religious support (RS) during funeral services and memorial ceremonies and services. ATP 1-05.02 provides comprehensive doctrinal guidance on religious support techniques for chaplains and chaplain assistants.

PURPOSE

This Army techniques publication provides fundamental doctrinal guidance on the execution of funeral services and memorial ceremonies or services.

SCOPE

This manual contains three chapters. Chapter 1 links the religious support mission, required capabilities and core competencies with the mission to perform funerals, memorial services and ceremonies. Chapter 2 focuses on the differences between memorial ceremonies and services and defines ramp ceremonies and broad planning considerations. Chapter 3 details the execution of religious support for military funerals to include care of the bereaved, funeral arrangements for chapel and graveside services and proper presentation of the American flag.

APPLICABILITY

ATP 1-05.02 applies to commanders, Chaplains, and Chaplain Assistants. This publication applies to all members of the Army profession, to include the Active Army, the Army National Guard (ARNG), and the United States Army Reserve (USAR). The principles of Army religious support doctrine presented in this manual enable chaplains and assistants to apply creative, flexible, and innovative approaches to specific missions and operational environments. ATP 1-05.02 is nested with Field Manual (FM) 1-05.

ADMINISTRATIVE INFORMATION

Terms that have joint or Army definitions are identified in both the glossary and the text. The U.S. Army Chaplain Center and School (USACHCS) is the proponent of this publication. The preparing agency is the Army Doctrine Proponency Division, U.S. Army Combined Arms Center. Send written comments and recommendations on Department of the Army (DA) Form 2028 (Recommended Changes to Publications and Blank Forms) directly to Commander, U.S. Army Combined Arms Center and Fort Leavenworth, ATTN: ATZL-CD (ATP 1-05.02), 300 McPherson, Fort Leavenworth, KS 66027-1352. Send comments and recommendations by e-mail to leav-cadd-web-cadd@conus.army.mil. Follow the DA Form 2028 format or submit an electronic DA Form 2028.

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Chapter 1

Religious Support

MISSION

1-1. The mission of the Army Chaplain Corps is to provide religious support to the Army by assisting the commander in providing for the free exercise of religion and providing religious, moral, and ethical leadership. (See Figure 1-1)

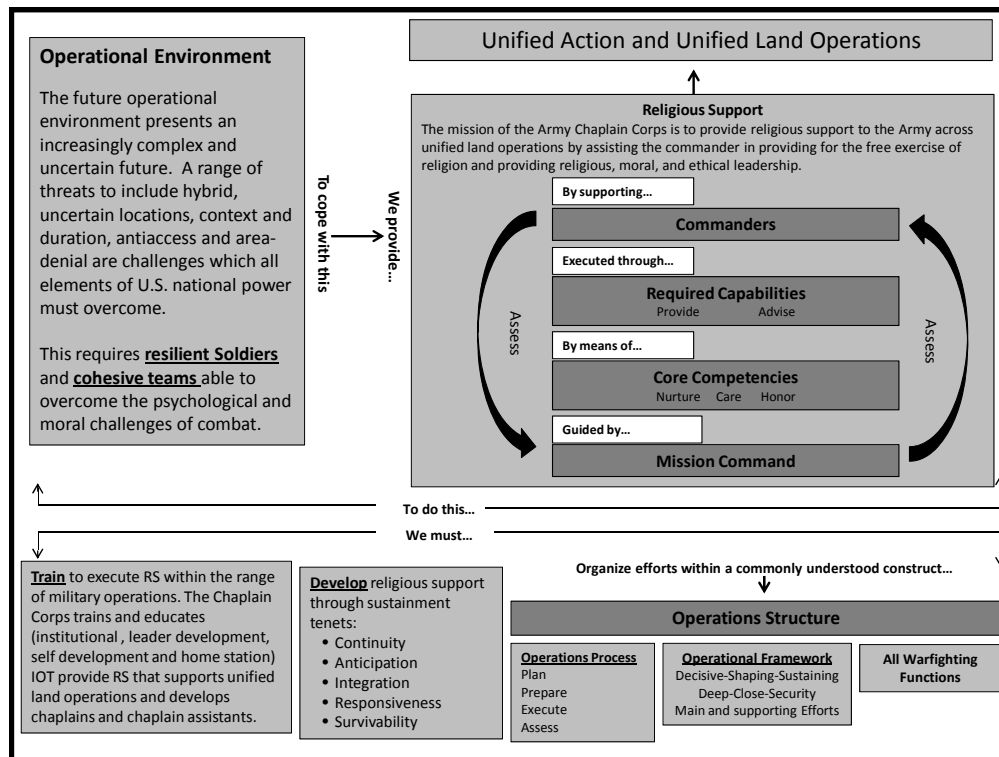


Figure 1-1: Religious Support Logic Map

REQUIRED CAPABILITIES

1-2. The Army requires the capability to provide religious support and the capability to advise commanders on the impact of religion, both within the unit and its impact on the unit mission. These two required capabilities reflect the dual role of the Chaplain Corps: religious leader and religious staff advisor. (See FM 1-05 for more detail on required capabilities.)

RELIGIOUS SUPPORT CORE COMPETENCIES

1-3. The three core competencies of the Chaplain Corps provide a clear and consistent way of conveying expectations for our dual roles as a religious leaders and religious staff advisors. They provide the fundamental focus and direction as the Chaplain Corps executes its critical and required religious support mission: nurture the living, care for the wounded and honor the dead. (See FM 1-05 for more discussion on religious core competencies.)

RELIGIOUS SUPPORT TO FUNERALS AND MEMORIALS

1-4. As an integral part of the three core competencies, chaplains provide religious support during funeral services and memorial ceremonies and services. A memorial ceremony may be performed by a unit following the death of a Soldier in an operational environment and by the rear detachment at home station for those not deployed. The unit may perform a memorial ceremony 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 operational environment. A funeral may be rendered at a local cemetery, the post chapel or at a location selected by the Family. A chaplain may render honors or conduct a funeral for Soldiers, retirees, uniformed members of a Joint force, authorized civilians or Family members. These are time-honored traditions of the Army profession.

1-5. Whatever the event or location, the chaplain's primary role during military funerals, memorial services and ceremonies is to ensure the religious portion is performed or provided for with sensitivity to the religious and emotional needs of the Family and military unit of the deceased. The chaplain, supported by the chaplain assistant, encourages a positive tone and attitude in the unit and prepares an appropriate order of worship, a message of hope or an appropriate memorial ceremony to address Family and unit needs.

1-6. The chaplain is a special staff officer who advises the commander in matters pertaining to the religious aspects of military funerals and memorial ceremonies and services. Due to the rich religious diversity of our Nation and our Army, all active duty and Reserve Component (ARNG and USAR) chaplains must be aware of the funeral practices and religious requirements of various faith groups in the military. The chaplain advises the commander on matters pertaining to the religious aspects of the funeral, memorial ceremony or service and may be directed by the commander to oversee the coordination of other details. As a special staff officer, the chaplain, working on behalf of the commander, coordinates with other agencies/sections to provide a well-coordinated service or ceremony. As religious leaders, chaplains conduct these services and ceremonies and play an important role in the Army's tribute to Soldiers and authorized civilians who have honorably served their nation.

1-7. The chaplain assistant coordinates support for the chaplain throughout the entire process of planning and providing the service or ceremony. (In the absence of a chaplain assistant, the chaplain will coordinate the following duties and responsibilities.) With the chaplain's guidance, the chaplain assistant:

- Consults relevant Standard Operating Procedures (SOP) and current regulations in order to coordinate for and complete the necessary administrative tasks and support requirements.
- Ensures the chapel or similar site is properly set-up in accordance with local SOPs, Army regulations (AR), the chaplain performing the service, any denominational or faith-specific requirements and in an operational environment, security considerations for the chaplain.
- Serves as a liaison between the command, the chapel or church staff or memorial site personnel, and if applicable, the burial detail and keeps everyone informed of any "last minute" adjustments.

SUMMARY

1-8. Chaplains and chaplain assistants advise the commander, provide pastoral care to Family and friends, execute funerals and memorials and coordinate the support required to properly execute this type of religious support mission. Wherever they are conducted and whatever their components, military funerals, memorial ceremonies and memorial services pay tribute to those who have honorably served our nation. Each final tribute draws from our national, military and religious traditions and adds to it, not routinely nor impersonally, but profoundly and with compassion.

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Chapter 2

Memorial Ceremonies and Services

OVERVIEW

2-1. Our nation 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 the individual. Chaplains conduct these services and ceremonies at home station and while deployed in support of decisive action, fulfilling a vital role in rendering tribute to America's sons and daughters who paid the ultimate price serving the nation in the defense of freedom.

2-2. **Memorial ceremonies and services 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 to include suicides. (AR 600-20, para 5-14(a)).

2-3. As with any mission, thorough training, a detailed and integrated planning cycle 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 headquarters memorial SOP provides guidance for the memorial event. In the absence of a higher 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 in order to be prepared to execute a quality ceremony or service that does not appear rushed but proceeds smoothly while rendering honors for a fallen Soldier or authorized civilian.

2-4. **The chaplain should ensure that the differences between a service and ceremony are understood by the command.** 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 assists in the healing process.

2-5. 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 UCMJ, could be punished by confinement of 6 months or more and/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/her death. (AR 600-20, para 5-14(b))

MEMORIAL SERVICE

2-6. **A memorial service is a command program with religious orientation. Attendance by members of the unit is strictly voluntary.** (AR 600-20, para 5-14) A Memorial Service should be sensitive to the deceased Soldier's faith group and to the needs of the Soldiers who voluntarily attend. (AR 600-20, para 5-14) The focus of the service is on the faith of the deceased and if applicable, the wishes of 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. Coordinate with higher headquarters (HQ) chaplains for religious support personnel available in theater.

2-7. The elements of a memorial service may be similar to a military funeral and circumstances should dictate an appropriate order of worship. A Memorial Service may include the following: Prelude, Invocation, Scripture Reading, Meditation, Prayer, Silent Tribute or Roll Call, and Benediction. (AR 600-20) **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.**

2-8. Chaplain involvement 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 (e.g. Last Roll Call), the chaplain will conduct a thorough planning and rehearsal cycle in order to seamlessly integrate these elements into the memorial service.

2-9. While the chaplain is the lead, 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 take into consideration any special religious requirements necessary to properly perform the service and honor the deceased.

MEMORIAL CEREMONY

2-10. **A memorial ceremony is a command program with a ceremonial orientation. Attendance by members of the unit may be made mandatory.** (See AR 600-20, para 5-14) Although there are religious aspects to the memorial ceremony, such as an invocation and benediction, the major focus will be on military tributes and honors. A memorial ceremony may include the following: Prelude, Posting of the Colors, National Anthem, Invocation, Memorial Tribute, Readings, Address, Memorial Prayers, Silent Tribute or Roll Call, Music, Benediction, Firing of Volleys, and Sounding of Taps. (AR 600-20, para 5-14c(1)) **NOTE: If Family is present and the unit includes the Last Roll Call in the ceremony, prepare the Family for this portion of the event.**

2-11. 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 (prayer and/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.

2-12. 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.

2-13. Memorial ceremonies honor our fallen 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. Consult your unit or higher HQs SOP for specific tasks and always seek guidance and assistance from your supervisory chaplain and chaplain assistant.

2-14. If a chapel is used for the ceremony, the chaplain and chaplain assistant 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 (deployed or at home station), current conditions in the operational environment, SOPs and commander's intent. The ceremony may be simple with only a few basic elements or very involved and formal. During the planning cycle, the 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 prior to the ceremony for appropriate language and content.

2-15. In an operational environment, be prepared to conduct the ceremony outside, without power and taking into account the current security of the area. For planning purposes, determine what elements must be executed balanced with the realities of the operational environment. Supervisory chaplains and chaplain assistants should conduct training prior to any deployment.

COMBATANT THEATER MEMORIAL EVENTS

2-16. Commanders of units deployed to combatant theaters or other contingency operations may conduct memorial events in the theater as the tactical situation permits and another event upon return to home station. (AR 600-20, para 5-14(d)) Rear detachment may also conduct memorial events for fallen Soldiers while the unit is still deployed. During the deployment planning cycle, chaplains and chaplain assistants should take into account equipment and resources required to perform memorial events in a deployed environment. Based on the operating environment, the maturity of the operation and the mission of the unit, a packing list may include a flag stand, an appropriate digital selection of music to include a digital bugle, a generic script and a pre-approved bulletin. Consult the higher HQs SOP for more information and guidance.

PLANNING A MEMORIAL CEREMONY

2-17. NOTE: These are general planning considerations. Follow guidance in established installation or higher HQs SOPs and from the commander.

- Will normally not occur less than 3 days or more than 7 days after the death. This may change if conducted while deployed.
- Ceremony should not exceed 30 minutes. Operational environment 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.
- Chaplain meditation will focus on providing comfort and hope to audience.
- Music selected for the event should reflect the patriotic nature of the ceremony.
- Outdoor memorial ceremonies:
 - Conducted in unit formations as a company or battalion event. Refer to Training Circular (TC) 3-21.5 for drill and ceremonies.
- Indoor memorial ceremonies:
 - Indoor memorial ceremonies are non-saluting events unless the commander designates the event as an outdoor ceremony conducted in an indoor setting. Inform all attendees of this change at the beginning of the ceremony. The only saluting allowed during the indoor ceremony is the rendering of individual honors after the ceremony ends.
- Determine any religious issues:
 - If the deceased is Roman Catholic, a Memorial Mass may be celebrated. 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, honor specific religious requirements (e.g., No services for Jewish or Seventh Day Adventist personnel on Saturdays.)
 - If 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

2-18. A ramp ceremony is a solemn ceremony for a service member who dies while deployed. It takes place at an airfield in an area of operations. 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.

2-19. Unit commanders will plan and execute the ramp ceremony in accordance with higher HQs SOPs, Air Force policy, commander's guidance, national caveats (for multinational partners), current conditions in the operational environment 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 that may be conducted in addition to a unit memorial event. The combatant commander normally establishes policies within a theater of operations that may restrict or preclude the conduct of this ceremony in order to ensure the expeditious movement of remains. (AR 600-20, para 5-14c(3))

2-20. The chaplain should be prepared to conduct the ceremony with a variety of aircraft. Tactical situations in the operational environment impact the execution of the mission and can include the aircraft moving the remains unable to shut down its engines. Chaplains will need to plan and train accordingly in order to be prepared to conduct the ceremony under a variety of conditions. For planning considerations, 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

2-21. Our nation reveres those who have died in military service. Memorial ceremonies and services 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. Memorials pay final tribute to fallen comrades and facilitate honor, dignity, and care in paying tribute to the fallen.

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Chapter 3

Funerals

OVERVIEW

3-1. Religious support honors the dead. We revere those who have died and lay to rest those who have served our 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. Funerals will be conducted in accordance with TC 3-21.5, chapter 14. Supervisors will train subordinates on the proper roles and responsibilities of the chaplain and chaplain assistant during a military funeral. It is Department of the Army (DA) policy to provide Military Funeral Honors 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. (See AR 600-25, para 6-15a.)
- 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. (See AR 600-25, para 6-15b.)
- 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. (See AR 600-25, para 6-15c.)

3-2. 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. (TC 3-21.5, para 14-4e)

3-3. The types of honors ceremonies that may be performed are described below: (See TC 3-21.5, Ch. 14)

- Full military funeral honors normally consist 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 electronic recording).
 - Six active duty pallbearers/firing party (dual function, 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 eight, or less than five riflemen).
 - Hearse (caisson).
 - Honorary pallbearers.
 - Personal colors (if appropriate).
 - Escort unit(s) (appropriate for the rank of the deceased).
- Two-man military funeral honors detail consists of the following elements.
 - OIC/NCOIC (appropriate for the rank of the deceased).
 - Enlisted Soldier.
 - One bugler to play "Taps" (or electronic recording).

FUNERAL ARRANGEMENTS

3-4. The Casualty Assistance Center provides burial honors for deceased Army personnel including active duty and retired personnel as well as eligible reserve components and veterans when requested by the Family. Consult local SOPs for notification procedures. When notified, be prepared to call the following individuals as soon as possible:

- Supervisory Chaplain
- Chain of Command
- The Honor Guard NCOIC /OIC
- The Funeral Director
- Immediate Family

Note: In most cases you will have 24-72 hours notice before the funeral.

3-5. The chaplain is an action officer in that he or she prepares and conducts the funeral service. The chaplain assistant helps coordinate with the Casualty Assistant Officer, funeral director, chapel or church staff and other applicable agencies and provides support as directed by the chaplain and local SOPs.

3-6. Chaplains will conduct burial services for members of the military service, both active and retired, and for eligible members of their Families, at the request of survivors. If a military funeral is conducted, the Family has input regarding honors provided. The desires of the Family are given the fullest consideration. In some cases, funerals will be conducted following the death of a Soldier or Family member from the unit. At other times, a chaplain will be assigned to funeral duty through a tasking from installation or higher HQs. Depending on the needs of the Family, funerals may be conducted locally or the chaplain and an honor guard may travel to a distant location in order to perform their required mission. In either case, the chaplain should be trained and always ready to perform this duty conscientiously, with care and pastoral compassion. For planning purposes, consider the following guidelines when planning a funeral service and when talking with the Family:

- *When possible*, a chaplain of the same faith tradition as the deceased will conduct the funeral.
- Perform a funeral service that balances the traditions of the officiating chaplain/clergy with the desires of the Family and any specific religious requirements of the deceased.

3-7. Upon notification, chaplains and chaplain assistants need to quickly identify some basic information from the Casualty Assistance Center, funeral director, and/or Family that will impact planning and execution of a funeral service:

- WHO will officiate? *Chaplain or Civilian Clergy*
- WHAT does the Family Desire? *Scripture, Poem, Hymn, Faith specific requirements*
- WHERE will the Funeral be held? *Funeral Home, Church, Chapel, Graveside*
- WHEN will the Funeral take place? *Day and Time*

3-8. As part of the planning process, the chaplain serves as an advisor to the Family on appropriate options in honoring their departed loved one, to include serving as a decision-maker should the Family desire something inappropriate. **It is critical that the chaplain makes contact with the Family prior to the funeral service, either by visiting at the funeral home, or, at the very least, contacting them by telephone.** The primary responsibility for completing the 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, Chapter 14 and AR 600-25, Chapter 6.)

3-9. The chaplain should make every effort to comply with Family desires, as regulation and protocol permit. At no time will the chaplain be required to perform services that are at variance with the tenets of his or her faith. If the Family opts to have a service without military honors, a chaplain may not be required.

3-10. Although chaplains will not be required 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 funeral 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 walks with the chaplain to the grave site or rides with cemetery personnel.

3-11. As with any mission, a well executed rehearsal by all participants (chaplain, Honor Guard, firing party) is required in order to finalize the concept of the operation and render the highest quality funeral and graveside service. At a minimum, the primary participants will meet at least once 24 hours prior to the event to coordinate the honors and sequence of events outlined by the chaplain and/or OIC/NCOIC.

3-12. 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 Department of Defense Instruction (DODI) 1300.18 for a full definition of next of kin).

CARE TO THE BEREAVED

3-13. Chaplains have a twofold role when honoring the dead: as clergy and special staff officers. 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.

3-14. Pastoral care is given throughout the mourning period. Before and after the funeral service the chaplain visits and provides pastoral care to the Family. The chaplain can provide a supportive spirit to the bereaved by helping them face the reality of death and providing them with hope for the future. It is important for the chaplain to remember that for some religious traditions, religious rites and sacraments are important in the spiritual healing process. Throughout the grief process, the chaplain will be a compassionate listener and serve as a reminder of God's presence. Helping the individuals work through their grief, the chaplain can bring them to a place of healing, hope, and peace.

MILITARY FUNERAL

3-15. A full military funeral applies to all military funerals with distinctions being made according to the rank of the deceased. (For more detail, see AR 600-25.)

3-16. Funeral with chapel service: 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 gravesite 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.

3-17. Without chapel service: For a funeral which excludes a chapel 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 (shorter distance) or be pre-positioned at the graveside. The chaplain stands next to the OIC/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.

3-18. Cremation: When the remains are cremated and the ashes interred with military honors, the standard funeral service is used with necessary modifications. (For more detail, see TC 3-21.5, para 14-8)

3-19. Joint Worship Service and Off-Post Funeral: When asked to share in a joint worship service with another member of the clergy, the chaplain is 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.

3-20. Other Organizations (Fraternal/Patriotic): 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. (TC 3-21.5, para 14-13)

OTHER CONSIDERATIONS

3-21. Weapons: Weapons are not worn in the sanctuary of a chapel, a church, or synagogue. Soldiers will wear empty pistol belts. Doing so fulfills the requirements of being under arms while simultaneously showing respect for the sanctuary.

3-22. Headgear: The chaplain uncovers both inside and outside the chapel if wearing vestments, unless 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.

3-23. Changing vestments: As part of the overall planning and rehearsal process, if vestments are required, 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 chaplain assistant into the plan to help them quickly change at an appropriate moment following the funeral service.

3-24. Weather: Planning must also take into account weather and any required clothing (jacket, raincoat, hat, gloves etc.) that must be removed (after entering the chapel) or put on (movement to graveside). (For further information, see TC 3-21.5, Chapter 14.) Ensure all participants (chaplain, chaplain assistant, OIC/NCOIC, CAO, funeral director) understand the inclement weather plan and are briefed on any required changes to the sequence of events or delays.

3-25. Rendering the Hand Salute: 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

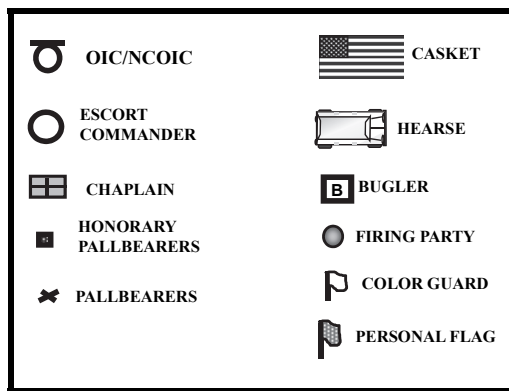


Figure 3-1 Legend

NOTE: See TC 3-21.5, para 14-5 and 14-6 for procedures for conducting a funeral in a chapel with full military honors and working with a two man detail. The following depicts the chaplain’s sequence of events for a Full Honors Funeral. **NOTE: Not all elements may be present at every funeral. The actual concept of the operation 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. Use the**

following diagrams for general planning purposes. Chaplains will rehearse with the Honor Guard prior to the funeral in order 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 and/or graveside service.

3-26. Entry into Chapel: (See Figures 3-2 and 3-3)

- # 1: The Chaplain will either be in position at the curb next to the OIC/NCOIC or at the chapel door.
- # 2: The Chaplain salutes as the caisson/hearse passes and casket is removed.
- # 3: The Chaplain orders arms and leads the procession into the chapel, up the aisle and into position.

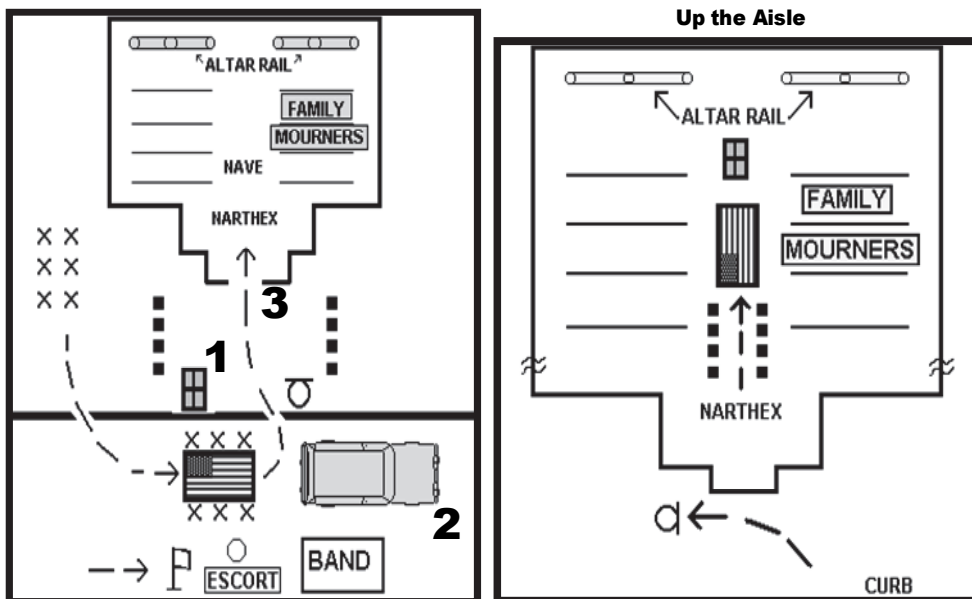


Figure 3-2 Arrival of casket and escort into chapel

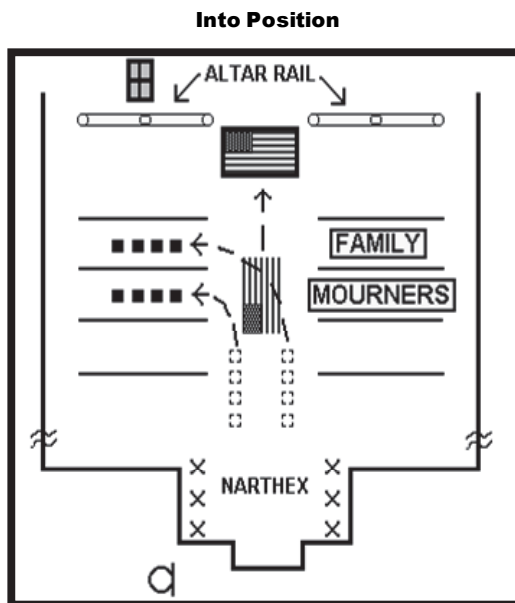


Figure 3-3 Movement in the chapel

3-27. Procession out of chapel: (See Figure 3-4)

4: After the service, the casket is turned and the chaplain leads the procession out of the chapel.

5: The Chaplain either returns to the curb next to the OIC/NCOIC or remains at the chapel door, stands at attention and salutes as the casket is loaded into the caisson/hearse.

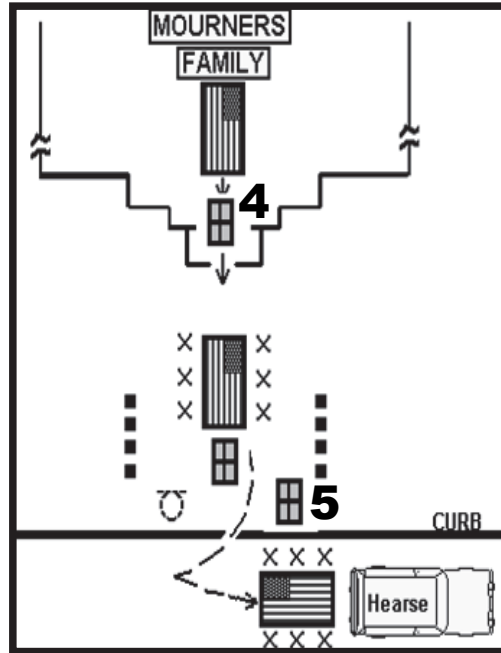


Figure 3-4 Procession out of chapel

GRAVESIDE SERVICE

3-28. The chaplain's graveside funeral with a committal service lasts about 15 -20 minutes. The chaplain's graveside committal service is approximately 5 minutes. For general planning purposes, a graveside service following chapel service may contain the following:

- Vehicle Procession to the Cemetery
- Procession to the Gravesite
- Graveside Committal Service
- Firing of Volleys
- Playing of "Taps"
- Folding and Presentation of the Flag

3-29. The graveside worship is left to the discretion of the officiating chaplain. A brief service of Scripture reading and prayer is appropriate. For planning considerations, a funeral:

- Can be denominational in Nature (Based on *needs*).
- Will include the appropriate desires of the Family (Favorite Poem, etc.).
- Can involve the use of Holy Water, sand or Ashes (*Coordinate with cemetery or funeral director*).
- Will conclude with a Committal Service.

3-30. 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 (clerical headpiece) during the graveside service, all personnel, uncover. When the officiating chaplain wears a yarmulke (Jewish skull cap), all personnel remain covered." (TC 3-21.5 Chapter 14, para 14-4c)

3-31. Graveside Service only: For a funeral without a chapel service, all elements of a military funeral are present and used as previously described. These elements are in position at the graveside before the arrival of the remains. (See TC 3-21.5, para 14-7) However, if troops are not conveniently available, or if the Family wishes to eliminate other elements, the following are used:

- Military clergy (if requested by Family and available).
- OIC or NCOIC, appropriate to the grade of the deceased (AR 600-25).
- Active pallbearers/firing party.
- Separate firing party (if resources permit).
- Bugler.
- Personal Color bearer (if appropriate).

3-32. Conducting a standard Honors Graveside Service: (See Figure 3-5)

1: The Chaplain will be in position at the curb next to the OIC/NCOIC and salutes while the casket is removed from the caisson/hearse.

2: The Chaplain order arms and precedes the casket to the gravesite. Family and friends follow behind Escort NCOIC and the casket or may already be seated at the graveside. Chaplain may read appropriate Scripture verses as the procession moves from the hearse to the graveside.

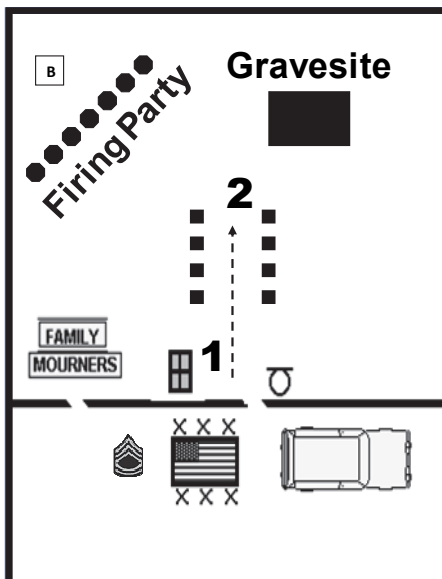


Figure 3-5 Arrival of casket and escort to gravesite

Figure 3-6

3: The pallbearers place the casket over the grave and the Family/mourners take their seats.

4: The pallbearers raise and hold the flag at a waist-high horizontal position through “Taps.”

5: Chaplain moves to the head of the grave and conducts the service.

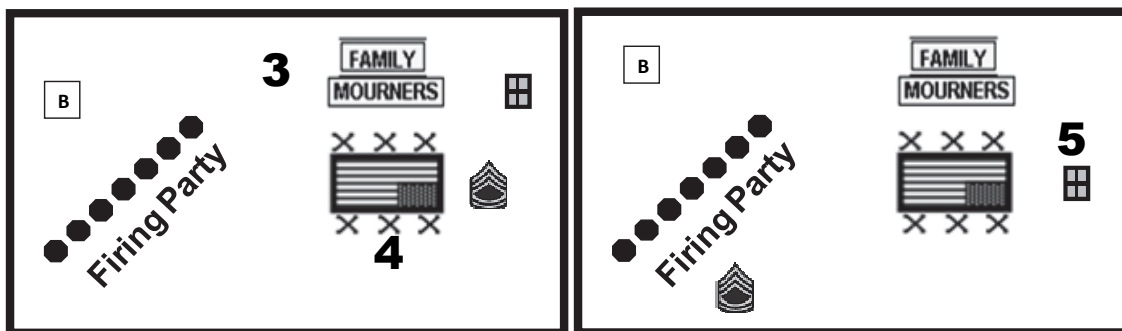


Figure 3-6: Graveside Service

Figure 3-7

6: The Chaplain moves to original position and the NCOIC returns to the head of the casket.

7: The NCOIC commands the firing of three volleys followed by “Taps.”

8: Under the supervision of the NCOIC, the Pallbearers fold the flag.

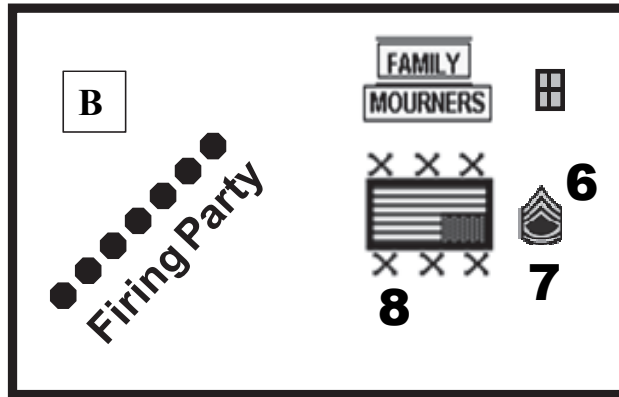


Figure 3-7: Graveside actions after service

PRESENTATION OF THE FLAG

3-33. 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 the following 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.

3-34. If presented by a Chaplain: (See NOTE, TC 3-21.5, pg. 14-9)

- Chaplain positions to within *arm’s length* of the NCOIC prior to the folding and inspection of flag.
- Chaplain executes a deliberate salute, held for 3 seconds, prior to receiving the folded flag.
- Chaplain receives the flag, long side facing the receiver, by placing the right hand under the flag and the left hand on top of the flag.
- NCOIC executes a deliberate salute, held for 3 seconds, and departs gravesite with pallbearers.
- Chaplain rotates the flag in order to present it with the long flat side towards next-of-kin.
- Upon presentation, the Chaplain will use the approved verbiage per the guidance from the Secretary of Defense. Chaplain executes a deliberate salute, held for 3 seconds, and then offers words of comfort.

SUMMARY

3-35. A funeral must never become routine or impersonal. The chaplain respects the wishes and desires of the Family and uses worship resources that meet the needs of the mourners. Consideration is given to 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.

Glossary

The glossary lists acronyms and terms with Army or joint definitions. Where Army and joint definitions differ, (Army) precedes the definitions. Terms for which ATP 1-05.02 is the proponent are marked with an asterisk (*). The proponent manual for other terms is listed in parentheses after the definition.

Section I – Acronyms

ATP	Army Techniques Publication
CAO	Casualty Assistance Officer
DA	Department of the Army
NCOIC	Noncommissioned Officer In Charge
OIC	Officer In charge
SOP	Standard Operating Procedure
U.S.	United States

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References

REQUIRED PUBLICATIONS

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

FM 1-05, *Religious Support*, 5 Oct 2012.
FM 7-15, *The Army Universal Task List*, 27 February 2009
TC 3-21.5, *Drill and Ceremonies*, 20 January 2012
AR 165-1, *Army Chaplain Corps Activities* 3 December 2009
AR 600-20, *Army Command Policy*, 18 March 2008.
AR 600-25, *Salutes, Honors, and Visits of Courtesy* 24 September 2004
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None

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None

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ATP 1-05.02
29 March 2013

By Order of the Secretary of the Army:

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