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SES CHAPLAINCY

INTRODUCTION and OVERVIEW

Chaplaincy is now well established in most emergency services in Australia and SES is no exception. Though differing somewhat in style, it has been modelled on military Chaplaincy, which has a long history in western society and, in Australia, dates from shortly after the establishment of the Australian Army and the Royal Australian Navy. The accumulated experience of many military Chaplains in giving spiritual and emotional support to people in times of war has provided a wealth of practical expertise and an ethos of non sectarian pastoral care to all members that easily translate into civilian emergency service organisations. SES Chaplaincy is built on those essential ministerial qualities of availability, compassion, integrity and confidentiality.

Chaplaincy in the SES operates in conjunction with and is resourced by the Human Services Branch of State Headquarters. Its purpose is to provide pastoral and spiritual support to the members of SES and their families.

A Senior Chaplain is appointed to SHQ and works in close co-operation with the Co-ordinator, Volunteer and Staff Support and the contracted Clinical Director of the Critical Incident Support Program (CISP). Region Chaplains are appointed to each of the Regions of SES.

Role

The role of the Chaplain is to:

- Provide advice to Senior Officers on spiritual and pastoral support of SES staff, volunteers and their families.
- Advise on religious or cultural factors that may affect SES Operations
- Provide pastoral support to SES volunteers and staff before, during and after operations.
- Minister, when requested, in the preparation and celebration of marriages, baptisms/child dedications and other religious services.
• Provide support to sick or injured volunteers and their families through hospital or home visits.

• Conduct or attend funerals, and provide pastoral support to families in bereavement, where requested.

• Conduct memorial services and dedications for SES as requested.

• Act with members of the Critical Incident Support Program’s Peer Support Team, Co-Ordinator and Psychologists in critical incident stress management and provide ongoing support to members of SES.

• Serve as liaison with other local Clergy.

Qualifications and Requirements

SES Chaplains are:

• Ordained/licensed ministers of an established denominational group in good standing with their respective church body.

• Able to be nominated by their respective denominational leadership for appointment as SES Region Chaplains.

• Willing to work in an ecumenical/non denominational environment in which Chaplaincy support is provided solely for the spiritual and pastoral support of SES staff, volunteers and their families, and does not seek to proselytize.

• Able to give the sort of time to this ministry that normal SES volunteers would provide.

• Willing to participate in Peer Support team training activities in SES and Chaplaincy training courses.

Entitlements

SES Chaplains are provided with the following:

• Uniform with chaplain epaulettes, blue shirt, tie and akubra hat.

• Operational uniform including overalls, boots, wet and cold weather gear, tee shirts, cap, purple hard hat with chaplain badge etc.

• An SES Chaplain’s stole/scarf for use at formal religious ceremonies.

• A mobile phone or pager (or both if necessary).

• Mileage allowance for use of own vehicle plus all other out-of-pocket expenses.
**Availability**

In so far as possible, Chaplains are:

- Available to be called out on a 24 hour basis if required.
- Available to all members of SES and their families irrespective of religion.
- Available to visit the Region Headquarters regularly to build and maintain relationships with the Region Controller and staff.
- Willing to maintain appropriate visibility (low-profile/high visibility) by being seen at significant events as well as while quietly providing pastoral support.
- Willing to be adaptable and minister in a variety of situations, some of which will be very different from local church/parish ministry.

**Review Procedures**

To ensure a high standard of Chaplaincy service Chaplains will:

- Unless unavoidably prevented, participate in the team training activities each year
- Be willing to meet with the Senior Chaplain annually for informal review.
- Be willing, in the event of concerns being raised by the Region Controller or Senior Chaplain, to meet with the Senior Chaplain to seek resolution of the problem, and if this fails, to have the issue taken to the CISP Co-Ordinator/Director Human Services for further determination.

On the advice of the Senior Chaplain, the Director Human Services may formally withdraw the endorsement of a Region Chaplain. In the event of a Chaplain’s denominational authority withdrawing its endorsement of that Chaplain the Senior Chaplain, CISP Co-Ordinator will determine whether the Chaplain’s appointment should be ended and advice to Director Human Services. The Senior Chaplain will also be subject to similar review procedures through the Director General on the advice of the CISP Co-Ordinator.

In the event of Chaplains moving out of their Region, they may apply for appointment to the position of Region Chaplain of the area they move to, and if this position is already filled they may apply to be placed on a reserve list pending the opening of a suitable Chaplaincy position but act in the Region as a reserve Chaplain and attend training like other Chaplains and members of the Peer Support Team.

Like most forms of Chaplaincy, SES Chaplaincy can be defined as ‘creative hanging around’ or ‘loitering with intent.’ It is built on those essential ministerial qualities of availability, compassion, integrity and confidentiality, supporting the real Australian heroes whose motto is “The worst in nature, the best in us.”
SECTION ONE - SES CHAPLAINCY IN NON-OPERATIONAL SETTINGS

The aim of SES Chaplaincy is not only to support volunteers during operations but also to provide pastoral and spiritual support during non-operational times. Indeed, the effectiveness of a Chaplain’s support in an operational setting is often influenced by the relationship and credibility that has been gained during the ordinary course of life.

Such relationships are developed by regular visits to the Region Headquarters and their Units, and by getting to know the key people involved. Because Chaplains are appointed to Regions and are primarily a regional asset, priority should be given to building a good working relationship with the Region Controller. The best way to do this is to visit the Region Headquarters as often as possible, even if just for a short while, and to make a point of popping in to say hello and maybe have a coffee with the controller. Similarly with Local Controllers at their Unit Headquarters and Region conference.

As relationships develop Chaplains will find the Controllers will confide in them about issues of concern and will refer them to people they feel in need of pastoral support. Conversely, Chaplains, while maintaining confidentiality, will also be able to provide Region and Local Controllers with the sort of information about the morale of the volunteers that they may not be able to gain for themselves. As Chaplains become known and trusted, volunteers will talk to them about issues that they may not feel free to discuss with their officers. While Chaplains should never break confidentiality they can, and should keep Controllers informed of the state of morale in the Units.

However, the one thing that establishes a Chaplain’s credibility beyond anything else is the follow on effect of good pastoral care. Sick or injured volunteers who receive visits in hospital, or whose families were supported during a difficult time, will become great advocates for Chaplaincy and the Chaplain. Their influence will open other doors for effective ministry.

The key to effective Chaplaincy in the non-operational environment is the Chaplain’s willingness to take the initiative in being visibly present as often as possible and particularly at significant times and places. The Controllers will always be happy to advise what and where those times and places are. Chaplains do not and should not wait to be called out to provide pastoral and spiritual support in this setting. Every Chaplain will have a different way of responding to such situations depending on ability and personality, but the underlying modus operandi should always be high visibility and low profile. In other words, effective Chaplains, while being present and involved, don’t try to force themselves on people and do not try to draw attention to themselves, except in appropriately offering their pastoral and spiritual support.
Pre Incident Education and Awareness and Brief on Chaplaincy in the SES

From time to time opportunities will be provided for Region Chaplains to give a brief to a Controller’s conference or to a Unit on the role of SES Chaplaincy and the Critical Incident Support Program. These are valuable opportunities for Chaplains to promote Chaplaincy services and the Critical Incident Support Program and should where possible include the Peer(s) of the Region if promoting the SES Critical Incident Support Program.

You are provided with a PowerPoint presentation on Chaplaincy in SES and this can be adapted to suit your own style and Region.
Section two has other information you can share on Chaplaincy in the SES.
SECTION TWO - SES CHAPLAINCY

Introduction
Chaplaincy is now well established in most emergency services in Australia and SES is no exception. Though differing somewhat in style, it has been modelled on military Chaplaincy, which has a long history in western society and, in Australia, dates from shortly after the establishment of the Australian Army and the Royal Australian Navy. The accumulated experience of many military Chaplains in giving spiritual and emotional support to people in times of war has provided a wealth of practical expertise and an ethos of non sectarian pastoral care to all members that easily translate into civilian emergency service organisations.

Purpose
To provide spiritual and emotional support to the members of SES and their families.

Location
Chaplaincy in SES forms part of the Human Services function of State Headquarters, co-ordinated by the Senior Chaplains and the Co-Ordinator Volunteer and Staff Support.

Region Chaplains are appointed to each of the Regions of SES.

Role
- Provide advice to Senior Officers on spiritual and pastoral support of SES staff, volunteers and their families.
- Advise on religious or cultural factors that may affect SES Operations
- Provide pastoral support to SES volunteers and staff before, during and after operations.
- Minister, when requested, in the preparation and celebration of marriages, baptisms/child dedications and other religious services.
- Provide support to sick or injured volunteers and their families through hospital or home visits.
- Conduct or attend funerals, and provide pastoral support to families in bereavement, where requested.
- Conduct memorial services and dedications for SES as requested.
- Act with members of the Critical Incident Support Program’s Peer Support Team, Co-Ordinator and Psychologists in critical incident stress management and providing ongoing support to members of SES.
- Serve as liaison with other local Clergy.
Qualifications and Requirements

SES Chaplains are:

- Ordained/licensed ministers of an established denominational group in good standing with their respective church body.
- Able to be nominated by their respective denominational leadership for appointment as SES Region Chaplains.
- Willing to work in an ecumenical/non denominational environment in which Chaplaincy support is provided solely for the spiritual and pastoral support of SES staff, volunteers and their families, and does not seek to proselytize.
- Able to give the time to this ministry that normal SES volunteers would provide.
- Willing to participate in team training activities.

Availability

In so far as possible, allowing for the other demands placed on a minister’s time, the Chaplain will be:

- Available to be called out on a 24 hour basis.
- Available to all members of SES and their families irrespective of religion.
- Available to visit the Region H.Q. regularly to build and maintain relationships with the Region Controller and staff.
- Willing to maintain appropriate visibility (low-profile/high visibility) by being seen at significant events as well as while quietly providing pastoral support.
- Willing to be adaptable and minister in a variety of situations, some of which will be very different from local church/parish ministry.

Relationship of Chaplains to Peer Support Team

- Region Chaplains will participate in the same training as the Peer Support Team members and will share with them in the task of providing ongoing support to SES members who require such support.
- In addition to this their theological training and specialist expertise as ministers of religion enable them to provide an added dimension of support if and when questions of meaning and spirituality arise.
- They will also provide resources for SES members to corporately acknowledge and express the profound emotions present in every close knit team that has had to deal with human tragedy.
What your Chaplain can do for you and your Region

• Provide an additional resource in caring for your members that is local, quickly available, and has a religious/spiritual dimension when required.
• Provide an additional and significant point of contact in the community where you operate.
• Provide specialized advice in relation to religious and cultural factors that may affect operations in areas populated by some ethnic groups.
• Provide a means of liaison with the religious leaders of these groups.
• Provide valuable feed-back on your volunteers’ current state of morale.
• Provide, through memorial services etc, a dignified and meaningful way of corporately expressing powerful emotions not easily dealt with, thereby enhancing healing and morale.

Conclusion

Like other similar forms of Chaplaincy, SES Chaplaincy may well be defined as ‘creative hanging around’ or ‘loitering with intent.’ Effective chaplaincy grows out of the development of trusting relationships with SES staff and volunteers, and is built on those essential ministerial qualities of availability, compassion, integrity, honesty and confidentiality.

SES chaplaincy will bring its own rich rewards including the sense of being part of a team made up of Australia’s real heroes whose motto is “The worst in nature, the best in us.”

SES Chaplains will help bring out that best.
SECTION THREE - Roles of the CISP Peer Support Team

Introduction

Co-Ordinator
The Co-Ordinator, Volunteer and Staff Support is the Co-Ordinator of the CIS Program and has the day-to-day responsibility for the management of the team. The Co-Ordinator is kept informed of all interventions provided, manages the Duty Officer roster and checks on Peer Support team reporting. The Co-Ordinator makes all necessary arrangements for annual training and regular team management meetings and is also a Duty Officer for the 1800 number.

Senior Chaplain
The Senior Chaplain provides ongoing support to the Region Chaplains with follow up and pastoral care as necessary to staff of the State Headquarters. The Senior Chaplain is a volunteer member of the Management team.

Clinical Director
The Clinical Director is a psychologist and is contracted to SES for this service. The Clinical Director oversees interventions and provides training and on-going education of members of the Peer Support Team. The Clinical Director provides the clinical supervision of the Peer Support team members, provides CIS debriefings and clinical guidance to the Co-Ordinator.

Peer Support Team Members
Peer Support Team members are volunteers and staff who have been recruited and specially trained to assist and support their peers involved in critical incidents. They work on a voluntary basis and understand the demands of the job. As the first line of contact for those seeking assistance they provide a range of services, including pre-incident education sessions, on-scene support, assessment of what type of assistance is required, debriefings, one-to-one assistance and referrals to other services if needed.

Chaplains
The Chaplains are also members of the SES CISP Peer Support Team and provide the full range of services for the program and are also available for ceremonial and representative duties.
SECTION FOUR: SES CHAPLAINCY IN OPERATIONAL SETTINGS

SES operational capability functions at four levels:

- Level 1 operations involve SES Units using their own resources.
- Level 2 operations involve the use of more than one SES Unit.
- Level 3 operations involve SES Units and other local agency resources.
- Level 4 operations involve SES Units, plus other local agency resources, plus additional resources from agencies outside the local area.

Region Chaplains need to be able to function effectively in all these levels of operations. Their basic tasks remain the same in each, but in level 3 and level 4 operations they will be working in more complex environments and probably in concert with other Chaplains.

The following points are the basic standard operating procedures (SOPs) for Chaplaincy in operational settings:

- Chaplains will not self-activate in response to operations but will wait to be called out by the Region Controller and, in the case of critical incident responses, by the CISP Duty officer/Co-Ordinator.
- Chaplains called out by Region Controllers are to immediately inform the CISP Duty Officer/Co-Ordinator via 1800 626 800.
- Chaplains, on arriving at the scene of the operation should report to the Local Operations Controller (LOC) to inform him/her of their presence, and then familiarise themselves with current stage of the operation, the location of key sites and SES teams.
- Using Operations Control as a base, Chaplains should move around the area of operation to provide appropriate pastoral support to SES members, watching particularly for any members who may be showing signs of abnormal stress.
- Chaplains should not interfere with or seek to get involved in actual operational tasks, but should concentrate their attention in those areas where SES members are resting or are otherwise unoccupied.
- Chaplains should maintain in close contact with Operations Control so that they can be contacted if a particular need arises. They should also attend all appropriate briefings to ensure they are well placed to respond most effectively as needed.
- SES Chaplains should remember that their responsibility is to provide support to SES members. Only in situations where Chaplains from other emergency services or the
civilian community are unavailable, and the situation demands it, should SES Chaplains become involved in pastoral support of non SES members.

**Extended Operations**

- In larger operations, particularly those that extend beyond a couple of days, it will be necessary for Chaplains to be rostered for duty in order to maintain an effective level of support throughout the operation.
- The Senior Chaplain will act as the Co-ordinator of Chaplaincy services either at SHQ or at the local Operations Control.
- A Chaplain will be deployed to the actual area of the operation where SES teams are working, and will maintain regular contact with the Senior Chaplain, who will ensure that an appropriate rotation of Chaplains is put into place, allowing for rest, recuperation and debriefing of those Chaplains who have been activated.
- The Senior Chaplain will liaise with Operations Control in relation to continuing Chaplaincy support for the operation, including such things as memorial services when appropriate.

**Level 3 and 4 Operations**

- In Level 3 and 4 Operations (those operations where other local agency and outside agency resources are utilised) SES Chaplains will liaise with the Chaplains of those other agencies to ensure that the best level of Chaplaincy support is provided.
- In the event of operational control being in the hands of another agency and SES providing a supportive role, overall Chaplaincy coordination will be the responsibility of the Senior Chaplain of the controlling agency and SES Chaplains will concentrate on providing support for SES members involved in the operation.
- As for level 1 and 2 operations, Chaplains, on arriving at the scene of the operation should report to the Local Operations Controller (LOC) to inform him/her of their presence, and then familiarise themselves with current stage of the operation, the location of key sites and SES teams.
- Again, Chaplains should maintain close contact with Operations Control so that they can respond to needs that arise and be involved in operational briefings.

**Critical Incidents**

- If a critical incident occurs while the Chaplain is present at the area of operation he/she is to immediately report this to the CISP Duty Officer or Co-Ordinator via 1800 626 800 .(The Operations Controller will also have done this).
- The Chaplain is then to follow instructions from the Duty Officer or CISP Co-ordinator.
- When Chaplains are called out by the CISP Duty Officer or CISP Co-ordinator they will follow their instructions.
DEMOBILISATION GUIDELINES

1. Establish demobilisation centre.

2. Check in units as they arrive and keep work teams together.

3. CISP team members give a 10 minute talk
   - Introduce speaker
   - Review demobilisation process
   - Stress signs may be now, later or not at all
   - Re-assure signs are common
   - Describe typical symptoms
   - Give specific advice on coping
   - Announce any planned follow-up activities
   - Ask for questions or comments
   - Distribute handout material.

4. In a separate room provide 20 minutes for food and rest.

5. Command/supervisory persons may make announcements

CRISIS MANAGEMENT BRIEFING GUIDELINES

1. Assemble participants

2. Credible authority and CISP team member give 30 – 60 minute talk
   - Introduce speakers
   - Review CMB process
   - Provide facts regarding crisis
   - Dispel rumour and myths
   - Discuss common reactions and coping strategies
   - Discuss personal and community stress management
   - Direct people towards further resources
   - Announce any expected follow-up activities
   - Ask for questions or comments
   - Distribute handout material
SECTION FIVE: DEFUSING GUIDELINES

1. Introduction
   - Introduce self and CISP team
   - Explain why the team is here
   - Discussion not a critique
   - Thank participants for coming
   - Emphasize confidentiality
   - Describe the process
   - Encourage participation
   - Pagers, mobile phones off
   - There should be no blaming
   - Team will stay at end
   - Any questions?

2. Exploration
   Ask: what happened, what was the worst part, what is going through your mind now?

   Important – do not go systematically around circle.

3. Information
   - Reactions to stress may or may not occur
   - Understandable reactions to exceptional circumstances
   - Affirm value of personnel
   - Watch diet, stimulant intake
   - Exercise and rest
   - Take time to recover
   - Event can trigger past memories
   - Use support systems, talk to others
   - Remember family needs
   - Seek help if reactions are intense
   - Summarise
   - Identify next steps
   - Provide literature for participants and their families
   - Remember confidentiality
   - Thank them for attending.
SECTION SIX: DEBRIEFING GUIDELINES

1. Introduction
   • Introduce self and CISP team
   • Explain why the team is here
   • Discussion not a critique
   • Thank participants for coming
   • Emphasize confidentiality
   • Describe the process
   • Encourage participation
   • Pagers, mobile phones off
   • There should be no blaming
   • Team will stay at end
   • Any questions?

2. Fact
State your name, general work role and part played at the incident.

3. Thought
What was your first thought when you realised what was happening or had happened.

4. Reaction
What was the worst part; what is going through your mind right now?

5. Stress Signs (symptoms)
Identify body reactions, thoughts, feelings and behaviours.

6. Information (teaching)
   • Reactions to stress may or may not occur
   • Understandable reactions to exceptional circumstances
   • Affirm value of personnel
   • Watch diet, stimulant intake
   • Exercise and rest
   • Take time to recover
   • Event can trigger past memories
   • Use support systems, talk to others
   • Remember family needs
   • Seek help if reactions are intense
Closure (re-entry)

- Summarise
- Identify next steps
- Provide literature for participants and their families
- Remember confidentiality
- Thank them for attending.
SECTION SEVEN: – CHAPLAINCY ON CEREMONIAL OCCASIONS

Ceremonial occasions are an important part of the life of the SES, as they are in all uniformed services. There will be times when Chaplains will be asked to officiate at memorial services to remember those who have given their lives on operations or to remember the victims of disasters. There will also be occasions when they are asked to participate in ceremonies to mark the opening of a new SES building, or the acquisition of a new vehicle or boat, or to dedicate a memorial. On some of these occasions a simple act of dedication is appropriate. At others a more formal and extended service may be required. In addition to the resources that all Chaplains have available from their regular ministries, the following are examples of services that may be used.

**SES Funerals**

If a Chaplain is asked to officiate at the funeral of an SES member where SES members have been asked to form a guard of honour and the SES Protocol Officer is to be involved, the Chaplain should liaise with the Protocol Officer before the service to ensure that all things will be done decently and in order.

If the service is to be held in a church, prior to commencing the service, the Chaplain shall ask the congregation to stand. Under the direction of the Protocol Officer, the casket will be draped with the national flag, and SES members will place items belonging to the deceased on the casket. They will then pause as a mark of respect before stepping back. This is the signal for the service to commence.

Just before the conclusion of the service, the Protocol Officer will lead the guard of honour outside of the church where they will form up. The Protocol Officer and bearers will move to the casket in preparation to carry it from the church. The Chaplain will position himself/herself to lead the procession from the church.

If the service is held in a crematorium or other place, the Chaplain should liaise with the Protocol Officer prior to the service, likewise for the committal service at the graveside or crematorium chapel.

For contact with the SES Protocol Officer you can also contact the Co-ordinator Volunteer and Staff Support who can provide these contact details.
SECTION EIGHT: BLESSING AND DEDICATION OF AN SES BUILDING

Almighty God, we dedicate this building to Your Service and the service of this community.

May your blessing be upon all who work here; that they may be sound of body, mind and spirit, strong to combat those natural and man made forces that cause destruction and distress, wise and compassionate in their support of victims, and faithful in their work with each other.

May this blessing in the Name of the Father, the Son and the Holy Spirit rest upon this building and all who work in it, now and always.

Prayer

Eternal God, we pray for all who give their time and risk life and limb in serving the community through the State Emergency Service; that you will give them courage in the face of danger, skill to confront the challenges of nature, compassion to relieve its victims, and comradeship to support each other. May the worst in nature always bring out the best in them, through Jesus Christ our Lord. Amen.
SECTION NINE: DEDICATION OF A MEMORIAL

From the Gospel of St. John:

“Jesus said, ‘I am the resurrection and the life. He who believes in me will live, even though he dies, and whoever lives and believes in me will never die.”

“As the Father has loved me, so have I loved you: Abide in my love.
If you keep my commandments, you will abide in my love.
These things I have spoken to you, that my joy may be in you, and your joy may be full.
This is my commandment, that you love one another as I have loved you.
Greater love has no man than this, that a man lay down his life for his friends.

Prayer:

Dear Lord; with faith in your promise of eternal life to all who believe in you, we commend to you those whose lives and sacrifice are commemorated in this memorial.
May their memory and this memorial bring pride and comfort to their family and friends, and may we all be inspired to live by their example.
We ask this through Jesus Christ our Lord. Amen.

The Lord’s Prayer

(To be said by all)

Our Father in heaven,
Hallowed be your name,
Your kingdom come,
Your will be done on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins,
As we forgive those who sin against us.
Save us in the time of trial,
And deliver us from evil.
For the kingdom, the power and the glory are yours
Now and for ever. Amen.
The Blessing:

May the blessing of God Almighty, the Father, the Son and the Holy Spirit, rest and abide with us all, now and forever. Amen.
SECTION TEN: DEDICATION OF A BOAT

From the Gospel of Matthew, chapter 8, verses 23 to 27

Jesus got into the boat and his disciples went with him. Suddenly a fierce storm hit the lake, so that the waves covered the boat. But Jesus was asleep.

The disciples went to him and woke him. ‘Save us, Lord,’ they said. ‘We are about to die!’

‘Why are you so frightened,’ Jesus answered. ‘How little faith you have!’ Then he got up and gave a command to the waves, and there was a great calm.

Everyone was amazed. ‘What kind of man is this?’ they said. ‘Even the wind and waves obey him.’

Prayer

Almighty God and everlasting God, untouched by the waves that threaten us, but whose command can still them, accept our prayers for all those who will risk their safety for the sake of others.

Watch over them wherever their duty takes them, and preserve them from danger.

And so through the waves of this troublesome world, and through the chances and changes of this mortal life, bring them through your mercy to the sure haven of your everlasting kingdom.

Through Jesus Christ our Lord. Amen.

The Blessing

May the blessing of Almighty God, the Father, the Son and the Holy Spirit, be upon this vessel and remain with her always. Amen.

The Lord bless us and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. Amen.
SECTION ELEVEN: SAMPLE ORDER OF MEMORIAL SERVICE AFTER A DISASTER

*Welcome*

*Statement of Purpose:*
We come together today as part of the Community of ........., and as part of a sad, angry, hurting and grieving national family.

We come together to draw upon our creator God for strength, courage and direction.

We come to draw upon our relationships with each other, that we may express our love, concern and ongoing support for one another.

We come to remember and to commend to God those who lost their lives in the disaster, and we come to pray for their grieving loved ones.

We want to pray for the injured, that they will soon know healing.

Today we want to express our gratitude to all who worked at the disaster site, behind the scenes and at the front, and who continue to do so. We pray that the trauma and scars they experience will be removed by the passage of time and the grace of God.

May our sharing together in this service bring blessing, healing and the sense of God’s presence to us all.

*Opening Hymn*

*Prayers*

a. For the injured
b. For the bereaved
c. For peace of mind for the emergency workers and their families
d. For our community and nation.
Reflection Hymn

Message

Silent Prayer followed by the Lord’s Prayer (said by all)

Final Hymn

Benediction
SECTION TWELVE: SAMPLE ORDER OF MEMORIAL SERVICE FOR AN INDIVIDUAL

Welcome

Statement of Purpose:
We come together today as family and friends of ……name………. who died/gave his/her life etc…details………. on…date…… to remember and honour his/her memory.

We are here to thank God for his/her life and to offer our love and support to one another, and especially to…………names of family members……..

May the example of his/her life inspire us to the same dedicated service to the community, and let us open our hearts to the goodness and grace of God who gives us hope and strength to meet the challenges of this high calling.

Hymn
E.g. Amazing Grace, O God Our Help in Ages Past, The Lord’s My Shepherd etc.

Prayers
Chaplain: Lord God, we thank you for the life and service of …name……….and for every memory we have of him/her. We pray that your loving comfort will be ever present for………names of family……..and for all who loved him/her and mourn his/her passing.

All: God, in your mercy, hear our prayer.

Chaplain: May his/her life of service continue to be an inspiration to all his/her colleagues and may they be given strength to do their duty, as he/she did, with resolution and courage.

All: God, in your mercy, hear our prayer.

Chaplain: Eternal God, we pray for all emergency services and medical personnel who respond to human need in time of accident or disaster. Be with them in all dangers and grant them peaceful minds when danger has passed.

All: God, in your mercy, hear our prayer.

Chaplain: Father, be near to your people and hear our prayers. We have many needs we cannot express, but you know them and we ask you to help us through your constant love for us and abiding presence.

All: Amen
Bible Reading:
E.g. Matthew 25: 31-40.

Sermon

Lighting of a Candle
(Items representing the life and service of the deceased, e.g. a hard hat and medals, may also be carried to the spot by chosen members of the congregation and placed where the candle is to be lit).

The Lord’s Prayer:
(To be said by all)
Our Father in heaven,
Hallowed be your name,
Your kingdom come,
Your will be done on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins,
As we forgive those who sin against us.
Save us in the time of trial,
And deliver us from evil.
For the kingdom, the power and the glory are yours
Now and for ever. Amen.

The Blessing:
May the blessing of God Almighty, the Father, the Son and the Holy Spirit, rest and abide with us all, now and forever. Amen.
SECTION THIRTEEN: SAMPLE ORDER OF SERVICE FOR THE DEDICATION OF A PLAQUE

Opening Sentences
“Jesus said, I am the resurrection and the life. He who believes in me will live, even though he dies, and whoever lives and believes in me will never die.”

“As the Father has loved me, so have I loved you: abide in my love.

If you keep my commandments, you will abide in my love.

These things I have spoken to you, that my joy may be in you, and your joy may be full.

This is my commandment, that you love one another as I have loved you.

Greater love has no man than this, that a man lay down his life for his friends.”

Prayer
Dear Lord, with faith in your love and mercy we commend into your hands ……name…whose death in the performance of his/her duty this plaque signifies.

May his/her memory and this plaque of remembrance serve to bring pride and comfort to his/her family, friends and fellow members of the State Emergency Service, and continue to inspire our community by his/her example.

Amen.

The Lord’s Prayer
(To be said by all)
Our Father in heaven,
Hallowed be your name,
Your kingdom come,
Your will be done on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins,
As we forgive those who sin against us.
Save us in the time of trial,
And deliver us from evil.
For the kingdom, the power and the glory are yours
Now and for ever. Amen.
The Blessing

May the blessing of God Almighty, the Father, the Son and the Holy Spirit, rest and abide with us all, now and forever. Amen.
SECTION FOURTEEN - SAMPLE PRAYERS

Almighty God, We come to offer thanks and praise for all the good things you have given us. We thank you for the gift of life and that we live our lives in a country that is free and blessed with abundance.

We thank you for the ethos of concern for those in need and for all whose lives and work make it a reality; especially the members of the State Emergency Service.

We pray that the spirit of mateship and a helping hand in time of need may continue to energise us and that we may commit ourselves again to facing the worst in nature with the best in us.

Forgive us for all the ways in which we have fallen short of your will for us – in our words, our deeds and our attitudes.

We ask for your forgiveness and pray that we may be inwardly renewed to better serve you and our community.

In your name we pray. Amen.

God of our life, there are days when the burdens we carry chafe our shoulders and weigh us down; when the road seems dreary and endless, the skies grey and threatening; when our lives have no music in them, and our hearts are lonely, and our souls have lost their courage. Flood the path with light, we pray … and so quicken our spirits that we may be able to encourage the souls of all who journey with us on the road to life, to your honour and glory. Amen.

Eternal God, source of inner strength, we pray for all who go to the aid of those who are victims of accident and disaster.

Give them courage in the face of danger and skill to overcome whatever difficulties may confront them. May the worst in nature always bring out the best in them.

And may your presence go with them and give them peace. Amen.
SECTION FIFTEEN – EMERGENCY RELIGIOUS MINISTRY

It is possible that the victims of a disaster might include people belonging to religious traditions that require particular protocols to be followed in dealing with the dead and dying.

The following guidelines are based on discussions at a number of conferences held by faith communities in Britain between 1990 and 1996, and published in a document produced by the Church of England Board for Social Responsibility. Because the following religious groups are sometimes represented in areas where the SES serves, or is likely to serve, their customs in dealing with the dead and dying are of special relevance.

BUDDHISTS

Buddhism is based on four Noble Truths:

• That life involves suffering until Enlightenment;
• The origins of suffering lie in desire, greed and selfishness;
• The cessation of suffering is possible, resulting in the realisation of Nirvana;
• The way to attain Nirvana is by observing eight principles of conduct:
  1. seeing the world as it is;
  2. becoming unselfish and compassionate;
  3. being truthful and gentle in speech;
  4. acting with love and compassion;
  5. avoiding occupations which harm and choosing those which benefit others;
  6. resisting bad thoughts and encouraging good ones;
  7. being attentive and aware;
  8. training the mind by meditation.

The Dying

The important consideration here is the person's state of mind. Buddhists place, great emphasis on maintaining as much quietness as possible. Most Buddhists would welcome having a fellow Buddhist is with them and possibly praying with them.

The Dead

• Buddhists do not have any religious objections to post-mortems.
• When a Buddhist dies it is important that a priest (preferably of the same branch of Buddhism) be notified.
• Ideally, the body should not be moved before the priest arrives to say prayers.
• These may take up to an hour. They do not necessarily have to be said in the presence of the body and can be recited from a distance.
• Whether the body is to be buried or cremated will be influenced more by the customs of the person's country of origin, than by Buddhism itself.
• A delay of three to seven days between death and burial or cremation is required.

Some Buddhists believe that consciousness remains in the body after death, and therefore premature disposal of the body is tantamount to murder.
HINDUS

Hinduism is at least 5000 years old and is the oldest of all the world's major religions. Its beliefs and practices often seem difficult to understand and value by those not of the faith. However one fundamental aspect related to death and dying is the belief in reincarnation i.e. an ongoing cycle of rebirth of the soul in another body after death. The body is seen as a precious gift of God to house the soul. The soul is in search of the Truth. In this journey the soul will experience thousands of lives in different bodies, and the manner of the next incarnation, up or down a ladder of evolution, depends on the good or bad actions performed during the previous incarnation.

The Dying

Most Hindus would like to have a rosary (called a Mala) with them as an aid to prayer. They would also welcome the presence of someone to comfort them, preferably a person of the same sex.

The Dead

If possible, the bodies of all Hindus should be kept together.

The bodies should be placed in such a way that the heads face towards the north and the feet to the south. The arms should be placed to the sides and the legs straightened. The faces should be pointed upward with the eyes closed. The whole body of each person should be covered with white cloth.

Any detached parts of a dead body should be treated with the same respect as if they were a complete body.

Hindus believe in cremating the dead body, thereby releasing back to nature the five elements of water, earth, fire, wind and sky.

Dead bodies are normally taken back to their homes and special ceremonies are performed to help the soul in its journey and to help the family to mourn.

Unclaimed bodies are also entitled to these ceremonies. In the absence of a family, a Hindu centre or temple will perform them.

Post-mortems are permitted, preferably, though, with the agreement of the immediate family.
JEWS

Judaism believes in one God who created the Universe. The Hebrew Scriptures (particularly the first five books called *the Torah*) contain various principles and commands, which are interpreted and developed in the *Talmud* and other traditional literature.

Judaism maps out a code of conduct for every eventuality and aspect of life, from birth to death, from waking in the morning to going to sleep at night, including food laws (*kashrut*). Chief among them is the keeping of the Sabbath (from sunset on Friday to nightfall on Saturday). During this time religious Jews do not work, travel, use money, use the telephone, write, and cook or use electrical implements.

However, the Sabbath laws and observances may be ignored if life is threatened.

**The Dying**

A dying person should not be touched or moved if by so doing death may be hastened.

A dying Jew will probably want to say *the Shema*, a Hebrew prayer known by heart by most Jews.

Very orthodox Jews avoid physical contact with the opposite sex. Therefore offering comfort by means of touching, particularly by members of the opposite sex, should be avoided.

**The Dead**

Respectful burial of bodies is very important. If possible, separated parts of a body should be placed with the corpse and all buried together.

Jewish law forbids cremation. Liberal Jews, however, do allow it.

The eyes of a dead body should be closed and the jaw tied. The arms should be placed at the side of the body with the fingers straight. When indoors, the body should be placed with the feet towards the doorway.

A plain sheet should cover the body. If possible, it should not be left unattended.

Burial should take place as soon as possible, preferably within 24 hours of death.
MUSLIMS

Muslims believe in one God whom they call *Allah*. The religion of Islam (as the Muslim religion is known) is in some respects a continuity of Judaism and Christianity. Muslims believe that God has revealed His will to humankind through the teachings of 27 prophets, beginning with Adam and including Abraham, Moses and Jesus, and culminating in Muhammad.

Islam is a complete way of life with strict dietary requirements and moral codes of conduct centred on a family based social life.

The Dying

All life saving considerations, including blood transfusions, surgery and the administration of drugs, take precedence over Islamic religious duties.

It is forbidden for a member of the opposite sex to offer comfort to a dying Muslim by touching or hugging. The only exception to this is a blood relative.

A dying person should be put in a quiet place, preferably in the presence of loved ones. In their absence, any Muslim will do.

The dying person will probably want to recite verses of the *Qu'ran* (the Islamic scriptures) and to pray for forgiveness. They will expect the person who is attending them to do the same on their behalf.

The Dead

Proper identification of the body must be carried out immediately to establish Muslim identity.

All dead Muslims should be placed together in an area designated for Muslims to facilitate later visits by relatives or religious representatives.

The body should be placed on a clean surface and covered with a plain cloth. The head should be slightly turned onto the right shoulder and the face positioned toward Mecca.

Any detached parts of the body should be treated with the same respect as the whole body.

As soon as possible the body should be handed over to Muslim authorities for burial. Muslims always bury their dead. Under no circumstances should the body of a Muslim, or part of it, be cremated.

Post-mortems are not allowed, except when demanded by law.
SIKHS

The Sikh faith is a distinct religion that developed through the teachings of the Ten Gurus, the first of whom was born in the Punjab in 1469. Sikhs always wear five particular items, which are articles of faith and are known as the five Ks:
1. Kesh (uncut hair),
2. Kangha (comb),
3. Kara (iron wristlet),
4. Kirpan (sword)
5. Kacherra (a pair of shorts tailored in a special manner).

In addition to these, the turban is probably the most recognisable feature of Sikhism.

Sikhs believe there is one God, and the object of Sikhism is to develop God consciousness and ultimately receive God's grace through truthful living and dedicated service in the context of a normal family life.

The Dying

A dying person will probably want to recite or listen to verses from the Sikh scriptures. If unable to read for themselves any other Sikh may do so for them.

It is forbidden for a member of the opposite sex to offer comfort through touching or hugging, unless they are close relatives.

There are no religious objections to blood transfusions or blood products.

The Dead

The body, or parts of a body, should be covered with a plain white sheet. The eyes and mouth should be closed. The limbs should be straightened with the arms extended by the body.

It is important that the five Ks (see above), or any of them found on the body, should not be removed and should be treated with respect. The hair on the head should be kept covered.

Sikhs always cremate their dead.

There is no religious objection to post-mortems.

If the state of the body permits, it should be washed and dressed by family members and friends before cremation.