

ROYAL NEW ZEALAND
RETURNED AND SERVICES ASSOCIATION.
(RNZRSA)



**CEREMONIAL PLANNING,
PROCEDURAL AND PROTOCOL
GUIDE**



*"To remember and care for all those impacted
by service for New Zealand on military operations."*

"We will remember them"

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INTRODUCTION/FOREWORD

It is with great pleasure that I write an introduction to this very helpful Ceremonial Planning, Procedural and Protocol Guide. There are always many questions that arise when an event or parade are being considered, this guide will assist us all.

Firstly I would like to offer my sincere thanks to former Gunnery Instructors Warrant Officer Jack Donnelly, BEM, RNZN and Chief Petty Officer Tony Lewis, RNZN for their work in developing the concept and creating this valuable asset for the RNZRSA. It is no small feat to pull together the traditions and habits of our three services, and blend them into one guide such as this.

A large part of our work comes under the banner of Remembrance. We undertake this by conducting parades and events, to remember and honour those who have gone before us, and those who still serve in the New Zealand Defence Force today. This initiative will provide us all with a guide to conducting these occasions in a respectful and honourable manner.

I commend this guide to you all and hope that you find it most useful as you plan ceremonial and remembrance events for your RSA and its members.



BJ Clark
National President

WHY THIS REVIEW?



"I, am a Veteran."

The history of the Royal New Zealand Returned and Services Association (RNZRSA) goes back over one hundred years when it was originally known as the Soldiers Association. Their parades were steeped in military precision, appropriate protocol and meticulous procedures. The reason for this was that the original ANZAC Day services resembled that of a funeral. A time for those soldiers (service personnel) to remember and honour their mates who died in the line of duty. Our living veterans today should be accorded the same respect and status given to those soldiers (service personnel) and next of kin at a funeral.

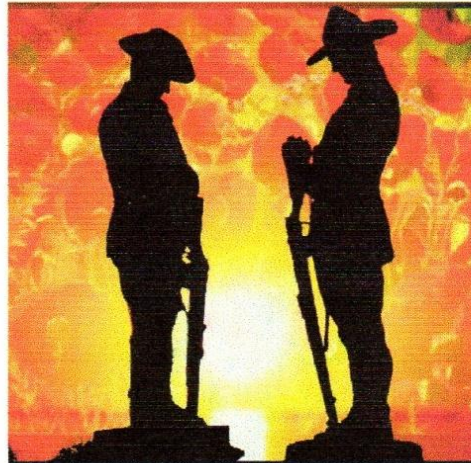
This means they march as a 'stand-alone' platoon and lead the parade, they are first to lay a wreath, first to be mentioned when introductions are made by speakers, give them the opportunity to speak whether it is to recite the ode, a poem, a prayer or as the guest speaker and the privilege of being first to enter their RSA or where ever the reception is being held. This is simply achieved by printing it in the program, have them march off first, making a verbal announcement or by forming a guard of honour at the entrance-way. Many of their ANZAC Day traditional 'duties' and privileges have been taken from them over the years. Our veterans must never forget who they are, what they represent and take responsibility for their future.

This review, in booklet form is designed to inform, support and encourage our RSA planning committees, veterans and personnel to implement these recommended ceremonial planning, protocol and procedural guidelines in the hope that you can standardize some form of consistency and uniformity going forward. We are confident that this resource will empower all RSA's to reclaim their traditional ceremonial privileges.

"Bringing our veterans together"

PLANNING & PREPARATIONS FOR ANZAC DAY

RSA ANZAC DAY DAWN SERVICE PROGRAM.



"They gave their tomorrow, for our today."

"Lest We Forget"

The planning and preparation for ANZAC Day/Armistice Day commemoration has always fallen to the returned servicemen and women ever since the first unofficial ANZAC Day commemoration was held on 25th April 1916, in co-operation with local authorities. Today, that process remains in place as our RSA committees throughout New Zealand continue to manage their planning and preparations for the most solemn days of their year.

In this section of the booklet we recommend a logical way to plan and prepare for your ANZAC day service in a methodical and chronological method by using the services long and short cast system.

LONG-CAST:

- a. At the first committee meeting after ANZAC Day ensure that a de-brief is on the agenda. Your focus should be on how your service went, what was good, not so good or whether or not there was there any segment that you could improve on?
- b. Throughout the remainder of the year, always keep in mind your ANZAC Day service.
- c. As some RSA's may have a Christmas "break" from December until February ensure that important matters of your ANZAC Day organisation are discussed at your final meeting for the year.

SHORT-CAST:

- a. For your first meeting of the year endeavour to invite your local MP, mayor, councillors or local authorities. It is essential that everyone fully understands their roles and responsibilities within your ANZAC Day service.
- b. At your earlier or subsequent meetings try to ensure that some of the following agenda items are 'tabled' and discussed:

Selection of 'key' personnel who may include;

- i. Master of Ceremonies
- ii. Parade Marshall(s)
- iii. Guest Speaker(s)
- iv. Wreath Laying Orderly
- v. Officer of the guard
- vi. Bugler
- vii. Person in charge of Flag Party
- viii. Vocalist
- ix. Padre
- x. Person in charge of Choir

Invitations sent to;

- i. Official guest(s)
- ii. NZ Defence Force contingent
- iii. Local NZ Merchant Navy organisation
- iv. Local MP, Mayor, dignitaries, councillors,
- v. Catafalque guard
- vi. Personnel laying a wreath
- vii. Band(s)
- viii. Schools
- ix. (vix) Cadet units
- x. Community groups
- xi. Personnel for various recitations
- xii. Police, St Johns ambulance, first aiders, traffic control.
- xiii. Cultural groups/iwi liaison
- xiv. Specific military units, who may wish to parade

- c. Any additional segments you may wish to include.
- d. When producing your program, try to create a different front cover each year.
- e. Promulgate the Order of March and Order of Service within your RSA.

- f. Exhibit certain segments of this booklet on your noticeboards such as, the veterans salute, wearing of medals, dress, and procedure for laying a wreath in the weeks leading up to ANZAC day. It will add to your members' awareness and importance of this occasion.
- g. Promote your ANZAC day event by writing an article for your local newspaper. If it is not published, no harm is done.
- h. Your RSA may wish to hold an informal veteran's symposium and luncheon a few days before ANZAC Day to bring them together, check who will be available, conduct a briefing and enjoy each other's company in preparation for the big day.
- i. Always check your ANZAC Day march route to ensure it is clear and easy for our veterans to negotiate.
- j. Ensure to complete your preparations in good time.

The planning outcome of ANZAC Day for RSA's will no doubt be driven by finances and funding, which may well restrict what you are able to produce or achieve. Each RSA should produce a program that complements their own circumstances.

ORDER OF MARCH



"We march in their footsteps."

The true essence of any ANZAC parade is to have two Parade Marshalls. This will ensure quality supervision, that your parade is formed up in the correct order and ensure there is verbal direction throughout the march.

The ideal personnel for Parade Marshalls (PM's) are not necessarily the most senior military personnel or persons who had done it for the past 10 years, but military personnel with strong, audible and clear voices. They can be either veterans or current NZDF. Every RSA has such person(s).

If your PM's do not have the voice capacity to project their voices, do not be afraid to use a megaphone or such like to ensure that all on parade know what is required of them and any other instructions that need to be conveyed to them. If they use their voices only, then make sure that the leading half of the parade can hear the brief. You may also have the opportunity to brief your principal parade personnel just prior to the parade forming up.

The 'key' and success to any parade is effective and clear communication. An ANZAC parade is the most difficult you will ever encounter. The challenges you will face are many and varied. The fact that your parade in some cases will be spread out over long distances, dawn parades are in the dark, you are dealing with elderly veterans, current military and non-military personnel such as civilians and children, you may also have more than one band. Your 'power of command' must be balanced and pitched at the right level to ensure you can bring together and extract the best from all variant personnel on parade. This will go a long way to ensuring a successful parade in such difficult circumstances. To clarify the composition of the veteran's platoon, veterans are *ex-military personnel who have previously served in the NZDF or other commonwealth armed forces*. The recommended 'Order of March' for an ANZAC day service is listed below. It is based on having our veterans in the best possible position, close to the front of the parade and in their 'Stand-alone' platoon. There are a few differences with the civic parade which will be explained.

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ORDER OF MARCH



Police Motor Escort.



New Zealand National Flag

Australia National Flag

Flags/RSA Banners

Catafalque Guard (optional)

Band

Parade Marshall (1)

Veterans

Descendants

NZDF personnel

Navy

Army

Air-Force

Deputy Parade Marshall (2)

Official Party (optional)

RSA members (non-military)

Second Band (If required)

Youth/Cadet Units

Schools

Community Groups

Some of the reasons for this recommended 'Order of march' configuration are as follows:

- In an ANZAC parade both national flags of Australia and New Zealand should lead the parade, they must always be given the position of honour. Their presence at the head of the parade acknowledges and honours the name, ANZAC.
- Flags and banners may well be the RNZN and RNZAF ensigns, Army regiments/corps flags, RNZRSA flag/banners, NZ Merchant Navy red ensign.
- The Catafalque guard may march in the parade or be marched into position at the cenotaph.
- Band positioned behind the flags and guard. Having them immediately in front of the veterans will assist the 'vets' in keeping the step, cadence and be easily heard.
- The descendants are positioned immediately behind the veteran's platoon as they are the ancestors to those who served or died for their country.
- NZDF, depending on numbers can be a combined platoon or in separate platoons, Navy, Army and Air Force.
- If you wish to have an official party (Mayor, local MP, Councillors etc) marching in the parade then they will be the leading civilian platoon, otherwise they should be positioned on the podium.
- If there is another band they may be positioned in front of the civilian platoons.

The main difference between the dawn (veterans service) and civic parades is, the civic parades include more civilian groups, but the parade formation remains basically the same. On ANZAC Day the interval between the dawn and civic parades can be upwards of 3-4 hours. It is therefore important for our veterans, servicemen and women to 'pace' themselves. Ensure they relax, have something to eat and drink (not necessarily alcohol) so that they are prepared and ready to take their place in the civic parade. It is your veterans that the public have come to see and show their respect for.

ORDER OF SERVICE

When a planning committee commences considering their ANZAC Day program it does not have to follow any specific strategy except for what is termed, the '*Acts of Remembrance*' the most poignant segment of the entire service. This entails the sequence of events from the *Last Post to the Reveille*. The average time for an ANZAC dawn service is normally between 35-40 minutes. In this section we look at a recommended sequence of events and basic content for your service.

Flags are to be at half-mast.

Arrival of ANZAC parade.

Mounting of the Catafalque Guard.

Welcome/Introduction.

A Prayer.

A Hymn.

A Recitation/Poem.

Guest speakers – Address.

An Ode – Unknown Soldier/Poppy ode.

Wreath-Laying ceremony.

Last Post.

Ode of Remembrance.

Silence.

Reveille/Rouse.

National Anthem(s.)

Benediction

Dismount Catafalque Guard.

Closing Remarks

Service completes.

ANZAC DAY SERVICE INITIATIVES



"Imagine"

ANZAC Day services over the past one hundred years have evolved and today you have the opportunity to propose a more contemporary service by being more creative and innovative without being disrespectful to the ANZAC history and traditions.

Today's generation are a society that want to be more involved in the ANZAC Day formalities. When planning your program endeavour to include the public in some segment if possible. The initiatives listed include historical, cultural and traditional aspects. In this section we invite you to consider if any of these ideas would be appropriate for your program:

1. If your dawn service does not have a parade which marches to your cenotaph, then consider commencing your ceremony with a cultural or military sound to alert those who have gathered that your service is about to begin by:
 - a. The sound of the Putatara (conch) Didgeridoo or both.
 - b. Sounding of eight bells.
 - c. Pipers lament.
2. The giving of a silent "*Three-Cheers*" was carried out by the ships company onboard HMS Prince of Wales as the ANZAC's set off to land at Gallipoli on the 25th April 1915 and by millions around the world at the end of WW1. "*Three cheers for our veterans!*" must surely have a place in our ANZAC service today.
3. War songs such as: NZ Soldiers song, Coming Home or Gallipoli Song are all very appropriate songs which can be added into most places within your program.
4. The "Trench whistle" which played a very significant part in the trenches can be utilized to draw attention to the beginning of the "*Acts of Remembrance*" however, whenever it is blown it is important that a brief explanation is given.
5. An appropriate theme for your program is another consideration each year. It may coincide with an historic ANZAC anniversary/occurrence.

6. Another interesting initiative is to request a school(s) to make hand-held ANZAC flags with the NZ flag on one side and the Australian flag on the other. Have the students hand them out on ANZAC day. Ideal to wave as the veteran's pass, arrive, depart or when giving three cheers.
7. For over 100 years the Ode of Remembrance has been recited by one military person and rightly so. However, if you wish to include the whole of your community, then by simply beginning with the words, "*Together with me*" and having this time honoured and revered poem recited by all those in attendance is very special and inclusive.
8. The releasing of doves at the end of your service to symbolize peace accompanied by songs such as John Lennon's "Imagine" is very fitting to signify hope for the future.

This list of initiatives is by no means limited to what has been suggested here and with a little deliberation and positive dialogue from within your RSA's an enhanced program can be achieved. Remember, "*Nothing changes, if nothing changes.*"

CATAFALQUE GUARD



"An honour to watch over our dead"

Military armed guards in some quarters of today's society are frowned upon in a very adverse manner. Therefore, if you wish to 'mount' an armed catafalque guard you may have to work through certain prerequisites with your local council. Ensure this is sorted out early in your preparations.

There are various types of catafalque guards that you may wish to 'parade' on your cenotaph or memorial.

1. The standard armed catafalque guard.
2. An unarmed catafalque guard.
3. Catafalque Guard armed with swords/cutlasses.
4. Maori sentinels armed with taiaha.
5. Military cadets/school students unarmed.
6. Military cadets armed with authentic drill rifles.
7. Life-size figurines of an Australian and Kiwi Soldier at the 'rest-on' position.

It is important to have some form of sentinels as catafalque guard than to have none at all. It is after all a military funeral in every sense of the word.

WREATH LAYING PROCEDURES AND PROTOCOL



"Our tribute to the fallen"

A very solemn and formal military ritual in which the wreath symbolizes remembrance. The type of flowers making up a wreath have different meanings, and there are various types of wreaths that may be laid on ANZAC Day/Remembrance Day.

Planning and organising the wreath laying ceremony begins at the committee meeting with your nominations of whom to invite to lay a wreath. Once your list has been finalised the next consideration is to arrange the order of precedence.

Each RSA organising committee will have their own way of determining the order in which wreaths are to be laid. Generally, wreaths are laid in order of seniority, or prominence of those attending. However common sense, and a little flexibility is sometimes the best way to proceed. If, for example you have invited the Air Vice Marshall of the Air-Force (AVM) as your official guest, then priority would be on seniority. Here is a suggested order of precedence to consider:

Official Guest

President of the local RSA

RSA members

Family/Relatives of deceased servicemen/women

A NZDF Officer

NZ Merchant Navy representative

The local MP

Mayor

Appointed Councillor(s)

Essential service units (Police, Fire-brigade)

Cadet units

Schools

Members of the public

Anyone who has not yet laid a wreath.

Here are a range of wreaths that maybe laid:

- a. The laurel wreath.
- b. The poppy wreath
- c. The flower wreath
- d. The rosemary wreath
- e. A single poppy
- f. A photo of the deceased
- g. A book tribute
- h. A lit candle.

When sending out your invitations to those whom you have named to lay a wreath, always ensure that you include a letter which shows their position in the queue and the procedure for laying a wreath.

Throughout the wreath laying ceremony, it is appropriate to have a 'lament' played by either a lone piper, band, solo vocalist or musical equipment. A lament is an expression of sorrow, grief and mourning.

RSA's may wish to purchase a length of red carpet (3-4 metres) to act as a distinctive "*gateway*" for those about to lay their wreath, adding eminence to this solemn event.

The recommended procedure for the laying of a wreath is advised but not mandatory. It is as follows:

1. When your name is mentioned march/move up to the cenotaph/memorial with your wreath in the left or both hands,
2. On arrival, halt, pause and look, (for available space)
3. Then slowly move forward, bend to place your wreath,
4. Adopt the position of attention,
5. Take one pace rearwards and pause,
6. If wearing military uniform and head-dress carry out the hand salute,
7. If not in military uniform, veterans, service men & women, bow your head & carry out the veteran's salute, (Whether or not you are wearing head-dress)
8. Turn in direction of your seat and march/move off.

FLAG PROTOCOL



"It's who we are."

Our national flag plays a significant part in ANZAC and Remembrance Day ceremonies in that it symbolises who we are as a country and people. On these days it should be raised to the peak then lowered approximately one third of the way down (if possible have this point marked on your flag pole) so that it is at half-mast position for the commencement of your service.

If you are flying other flags such as the Australian or United Kingdom (Union Jack) they too are half-masted alongside our own flag. In this situation the New Zealand National Flag (NZNF) would be on the centre flag pole, the Australian National Flag (ANF) on the left and United Kingdom (UK Union Jack) on the right, in alphabetical order from left to right.

At the commencement of the *Last Post*, the NZNF is raised to the peak first immediately followed by the other two national flags. Once all three are at the peak, then the two national flags are lowered all the way down, followed immediately by the NZNF. *The Silence* is then observed.

When the *Reveille/Rouse* is sounded, the NZNF is raised to the peak first followed immediately by the other two national flags. All Flags are lowered to half-mast on completion of the service where they remain until 1200 on ANZAC Days.

The "*Rule of thumb*" is that your national flag is always, "First up, last down." when more than one flag is flying.

ORDER OF WEAR – MEDALS & DRESS



"We wear them with pride."

You wear your military medals in recognition of your service to your country and military force in which you served. Your medals are now part of your dress, a taonga (treasure) and heirloom to be valued and passed down to the next generation of your family.

There are many references on the order of wear within the Royal New Zealand Returned and Services Association (RNZRSA) and NZ Defence Force (NZDF) medal websites for you to refer to. Here is a brief check-off list which may assist your committee and members to ensure that the wearing of military medals are respected;

1. Promulgate notices within your RSA's to your members on the regulations regarding the wearing of service and descendants/ancestor's medals. If they are entitled and wish to wear their descendants/ancestor's medals then inform them that they must be worn on their *right* side.
2. Check your own medals for wear and tear, especially the fastening pin.
3. Encourage children to wear miniature medals if they are entitled to.
4. Wearing of rosemary has also become a tradition as it grew wild around Flanders battlefield. There are no rules on where it should be placed, but most servicemen and women wear a sprig of rosemary and slide it down behind either their medals or descendant's medals if they are wearing them on the right side.
5. The wearing of a poppy is to be encouraged and maybe worn either directly above your own medals or on the left lapel. If anyone is only wearing a deceased family members medals then the poppy is worn on the left lapel. The NZ Army is the only service to wear a poppy on their uniform head dress, it is inserted behind their beret badge or into the puggaree of the ceremonial 'Lemon Squeezer' The RNZAF, if in uniform will wear the poppy on their right chest to accommodate the wearing of a pilot's wings or air- crew half-wing brevets.

6. The NZ veterans badge (NZVB) is worn on the right lapel and takes precedence over the RNZRSA lapel badge, i.e. it is worn above the RNZRSA membership badge. The NZVB may only be worn by the family member wearing the medals of their deceased returned veteran family member.
7. The RNZRSA membership badge may only be worn by financial & members of the RSA. It is positioned on the right lapel below the NZVB.
8. Try to be conservative by selecting only those badges that are important to you and the occasion.
9. The wearing of head dress for veterans has become a lot more popular in recent times and there are a few options available to them after years of being bare-headed. In order to try and standardise head dress guidelines here are two alternatives you may wish to advocate to your members
 - (i) The appropriate coloured beret of your service (Navy, Army or Air-Force) with corps, unit or rank badge or,
 - (ii) A black or grey beret with the NZVB veterans badge.



Our veterans, servicemen and women have always been meticulous in their “dress” for ceremonial “dress” for ceremonial occasions. There is no formal protocol However, they should “dress” out of respect for the occasion. Smart, semi-formal/formal attire is the norm.

THE VETERANS SALUTE



"We cover our honours, to honour them"

In London on Armistice Day 1920, during the ceremony to unveil and dedicate the Cenotaph in Whitehall, a funeral procession accompanying the remains of The Unknown Soldier, which had arrived from France the previous day, was to halt at the Cenotaph during the ceremony before proceeding to Westminster Abbey for interment.

The official party included the Empire's senior soldiers, sailors and politicians and as many Victoria Cross winners as could be assembled. The ceremony was to conclude with a march past. The Regimental Sergeant Major of the Guards Regiment conducting the ceremony, faced with a gathering of highly decorated and high ranking military men (including Victoria Cross winners), all wearing rows of medals, decreed that all would salute the Cenotaph as they marched past by placing their hand over their medals signifying that,

"No matter what honours we may have been awarded they are as nothing compared with the honour due to those who paid the supreme sacrifice".

Advocate to your RSA veterans to carry out this salute to honour our dead by placing their right hand over their medals (not their heart) during a march past, wreath laying ceremony, playing of national anthems or 'Last Post' By understanding the history and what it means will give your veterans that additional pride and fulfilment when completing the highest personal honour, they can give a person.

CONCLUSION



"We will remember them"

To bring about tangible changes and developments to our military ceremonies it is essential that we believe and trust in the concepts and scope that this booklet presents. Our RSA planning committees must have the *courage* to make changes that they believe are required to be realised, have the *commitment* to plan these ceremonial concepts and follow through to achieve them, and to develop *comradeship* in sharing knowledge and supporting our veterans.

Ceremonial to our Veterans, Sailors, Soldiers, Airmen and Women is that every-one of them at some stage of their military career undertook parade training which prepared them for formal ceremonial occasions in which they participated in. Today, they still retain those life-time skills on such solemn ceremonies as ANZAC Day's, Remembrance Day's and funerals. You can see it with their pride, dress, bearing, and marching. Our veterans will always perform to the maximum of their ability provided they are given clear direction and strong leadership which has always been the military way.

Finally, to the "wake" soiree on completion of your service. It can best be described as a services whanau (family) reunion, an opportunity to meet up with old and new comrades, reminisce, relax and raise a 'toast' to honour and remember those who are no longer with us. And you know what? If we are here, we'll do it all again next year.