

THE THANA GRAM

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Season's Greetings to everyone,

Things are moving right along with the Holidays approaching. I hope this part of your season has been well as you and your families prepare for Christmas and the coming New Year. TFDA is here to help you and be the strength that pushes us into the best funeral service profession we can be.

TFDA has already begun making plans for the 2022 TFDA-TFSSC Annual Convention. The dates for 2022 June 5 - 7, 2022 at the Embassy Suites Hotel in Franklin, TN. The theme for the 2022 Convention will be "Hat's off to Funeral Service". I am looking forward to getting together with everyone and returning to a state of normalcy. I, along with everyone else, am living for the day we will look BACK at the COVID-19 pandemic. We have many good ideas planned for all Convention participants. I am very excited to offer our members and guests a Convention with something for everyone.

The TN Legislature will convene on January 11, 2022. The TFDA Government Affairs Committee is working with the TN Commerce and Insurance Department regarding legislation affecting the TN funeral profession. TFDA will keep all members informed as developments relating to our profession occurs.

I would like to thank all my TFDA-TFFSC colleagues for the well wishes Angela and I received due to the December 10th tornado event. Our funeral homes received little or no damage, however our residence took a direct hit. Thankfully, none of us were injured, and the property damage can be replaced. Again, Angela and I thank you all. We are blessed and thankful to be in a profession with such wonderful and caring people.

From Angela and myself we wish you all a Very Merry Christmas, and a Joyous New Year!

Marc Sims
TFDA President



*Merry Christmas and
Happy New Year from
the Sims Family*

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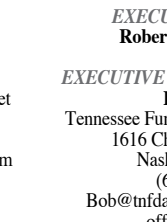
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A Look at Rituals

BY

TODD W. VAN BECK

“Without participation in rituals or the appropriation of the elements which it mediates, the human person faces psychological conflict, personality impairment, and estrangement from the inner self and outer society. Correspondingly, hollow or weak rituals will threaten the ability of the “pseudo-species” to incorporate new members and maintain a stable existence in the flow of history. Neither individuals nor communities can survive psychologically without ritual.”

Erik Erickson

Well, that is a mouth full, is it not? Of course, Erickson is correct, and his statement has powerful implications to the funeral service profession, because without overstating the case if the rituals of the funeral are dropped or vanish then the activities of the funeral profession revert quickly to being that of body disposers, which is a terrible unattractive possibility. Funerals and rituals go hand in hand; they always have and hopefully always will. With this ritualistic water mark in mind let us examine the DNA of the impact of death rituals on the human being.

Research in archaeology and anthropology over the last years has continued to illuminate on the meaning and value of rites, rituals, and ceremonies. It now has become clear that our historic ancestors had acquired deep insights into their emotions and the needs which these emotions produce in the experience of living and finding meaning to life. With a primitive spontaneous form of wisdom, they developed the ritualistic processes which could meet those needs.

This has led many who are interested in such work to a new and more meaningful exploration of the nature and meaning of rituals of various sorts, and for our purposes the funeral ritual in particular. This type of inquiry has made it possible for us to identify ritual activities as basic therapeutic resources for meeting the various dramatic, traumatic, and life altering crisis which are a constant companion for every human being of earth. In fact, most rituals are precisely built around the potentially dramatic and traumatic events or life changing circumstances that are a part of normal living.

It seems that primitive humans with a deep and basically choice less respect for their feelings sought ways of venting them when the circumstances of life placed those feelings under great stress. This type of folk wisdom seemed well on its way to being lost when psychologists and other personality experts like Geoffrey Gore, Erik

Erickson, Rollo May and Lawrence Abt began to study these rites, rituals and ceremonies in depth and discovered that they may be the most valid and easily accessible resources available to dealing with crisis in human experience.

Years ago, I read Future Shock by Alvin Toffler. In this book Toffler pointed out that the old or ancient ways of doing things have a value that has too often been lost in the hurry and “keep up with the Jones” approach to modern life. When 25% of California move out and 25% of California’s population moves in during one calendar year, when cell phones create over connection, when instant gratification is not only expected but demanded, it becomes quite obvious that many old ways of doing things will be and have been pulled up by the roots and tossed aside as humanity races from one phantom to another.

Patterns of behavior which have been handed down from generation to generation have implicit in their structure a meaning that can be understood and acted upon by people who are in stress. Those who surround them can also appreciate the role they play in the acting out processes, and this makes it easy for them to enter into the therapeutic activity without even realizing what they are doing.

So what have the students of rites, rituals and ceremonies discovered to be the ingredients of this economical healing process that is implicit in acting out behaviors? It appears that acting out behaviors and activities have four common ingredients that are significant, and which particularly apply to the funeral ritual. There is first meaning; second message; third group support; and four total involvements.

Let’s examine each of the four. The meaning of a ritual is often not implicit in what is being observed. Rather the meaning is something that is learned and acquired both directly and indirectly. If one were to depend

entirely on rational examination of the ritual process one would find that not my help would be forthcoming in the way of understanding. If we were to watch a group of people filing past a casket, praying at a funeral or attending a Funeral Mass, we would find it difficult to make any sense of what we were observing. In fact much of it would seem quite stupid. Think this out logically for a moment. A bunch of grown-up people walking in silence staring at a dead person who cannot communicate could seem senseless. But for people who understand the symbolism of the dead body, the history of the relationship to the deceased, these people can and do enter into the ritual process with great depth of meaning, and hence the funeral can be one of the more meaningful moments in ritual acting out activities.

Much of our life is made up of little rituals that are so integral a part of everyday activities that we do not begin to realize their origin or appreciate their meaning. For instance, when we meet a stranger and are introduced one of the first things we do is extend an open palm for a handshake and say "How do you do?" Can you think of a more meaningless question? "What do you do?" perhaps or, "Where do you come from?" "How do you do?" How do you do what? Do whom? However in reality the meaningless question has been filled with meaning as the proper opening remark in a human encounter and so we accept it not for its exact meaning but rather in its implicit meaning.

Those who are skilled at understanding human behavior can start with a simple handshake and begin to add insight and meaning almost immediately. The limp handshake means one thing and the firm handshake another. The clammy handshake says something quite different from the dry palm. The warm and cordial greeting is expressed in one way and the reserved and hostile approach shows up as clearly in ways that are just as easily interpreted by the person who has had some practice.

Some rituals seem quite unreasonable and yet they are so socially meaningful that they are a valued part of life. Imagine three hundred thousand fans gathered at the Indianapolis Speedway to watch drivers risk life and limb by going around a track hour after hour and going at such speeds that the observers only get to see the race cars for a few second. Imagine tennis fans watching as sweating people bat a ball back and forth over a net endlessly for hour after hour after hour. Imagine eleven husky bruisers assembled in battle array to assault eleven other representatives of institutions of higher learning slamming into each other hour after hour chasing an awkward looking ball and for what purpose? Well not to establish intellectual superiority but rather to move that piece of awkward looking inflated animal hide around a carefully manicured

stadium for a couple of hours or so. Nonrational? Irrational? Illogical? Of course, but the meaning is not in the reason but in the acquired sense of what is important in the ritualized acting out of the event.

This acquired meaning can be used for fun and games or it can be employed, as in funeral rituals, for important therapeutic processes such as the acting out of the deep emotions that come with acute grief and the death of an important person in any individual's life. What at first seems like an absurd process (viewing dead people, lining cars up which move extremely slowly, etc.) may just be the most important form of emotional release that is available to the bereaved and distressed persons. I have for a long, long time felt that critics of funeral activities have missed this point entirely. Lawrence Abt indicates that these rituals give people a chance to act out feelings that are too deep to put into words, and that the absence or diminution of the rituals creates the repression of the emotion of grief. When looked at in this light the apparently meaningless ritual begins to take on a new perspective and quite a different value.

The meaning of rituals is acquired out of a need to cope with the deeper feelings of life. Here probably more so than in most conditions of human communication, the medium is the message. In other words when words fail people implements rituals. The ritual process tells something important to those who are initiated into the social significance of rituals. This is not difficult to see in the least. When one rides past a church and sees many decorated cars, limousines and a woman in a long white flowing gown and men standing around with their hands in their pockets in formal black attire, no one has to identify that the ritual going on is a wedding. Everyone knows that and part of the message is that there is almost universal acceptance of the nature and meaning of the ritual event.

Similarly, a long row of black cars following a special car filled with flowers and another special type of motor coach carrying a casket tells everyone that someone has died and that what is going on is a funeral, a special ancient ritual designed to help meet the needs of those who are in acute grief. The message is acted out in such a way that there is instant recognition of the process. Part of the importance of the ritual acting is that there is a minimum need for explanation and those who choose may participate with understanding that is acquired by an all-encompassing process that needs no words to interpret it.

The reason rituals carry the type of message they do is that people would have difficulty putting their thoughts and feelings into words unless there were forms of ritualized expression that helped to say it for them. Most human being are not orators or poets and when

involved with drama/trauma events if put on the spot are speechless. The more emotional stress surrounding a human event the most people have difficulty putting their thoughts and feelings into words. Hence ritualized behavior is a safety net of sorts; the ritualized behavior comes in handy because it makes it easier to become a part of a supportive group without the responsibility of saying or doing something profound. The funeral ritual then becomes a time for acting out the feelings that may be difficult if not impossible to put into words. Someone else comes with the words.

All my career people who have participated in a funeral ritual but did not utter one word have reported to me what a one in a life time experience the service was, how much better they felt, and that they had great peace of mind; and the person simply sat throughout the entire acting out process, but felt absolute involvement in a very dramatic way with the proceeding. Such is the possibilities of the funeral ritual.

Funeral rituals are usually, or should be, rich in symbolism. In the symbolic forms of expression, a variety of nonverbal ways of expressing feelings come into action. The wedding used special attire, special music, special decorations and special settings and special words. Funeral rituals use the same nonverbal expressions. The varied language forms that are the function of art add to the meaning of mere words the special significance that would be attributed to the event.

Every culture from the primitive to the most sophisticated seems to use these forms or ritualized expression to surround important events in life.

The ritual process is vitally important to group life, especially when there are life crises. The ritual gives an opportunity for expressing the feelings of the group in some organized and acceptable way. Everyone senses the meaning and message of the event and in effect finds it an easy way of joining in and saying, "Those are my beliefs too."

A form of social insurance exists in group rituals. When those with special needs are supported by the group, they are impelled at other times to return the support. For instance, those who attend a funeral ritual or wake are saying to the immediately bereaved, "You were doing this for me a few years ago when my emotional need was great. Now I am coming to your support when you need me." But more than that is said, for indirectly the communication says that "I am the living evidence that it is possible to meet grief and move through it. Although it may seem unbearable at the time, there is a healing process that comes slowly, and I verify it for you because I have survived and may be stronger because of my experience."

The funeral ritual also creates the atmosphere within which it is proper and valid to express the appropriate emotions of the event. When emotions are repressed, they ultimately find detours that may be a threat to a person's health. When they are expressed in adequate form the release may have important therapeutic value. So the group support at a funeral provides what may not be available in any other way.

The funeral ritual also provides a form of total involvement that is important for working through the powerful emotions of grief. To try to cope with strong feelings through a limited process such as intellectualization, rationalization or sterilization of the event may do more harm than good for the denial of feelings may lead to their repression and adverse forms of acting out or rather worse acting in. Much illness apparently can be traced to the unwise handling of the feelings by various forms of denial.

The funeral ritual affirms feelings and encourages the total expression of the person to what is happening in life. So my funeral rituals center about physical, mental, emotional and spirituals forms of some type of religious expression.

Interestingly enough, funeral rituals center about muscle activity which provide a way of involving the body in emotional expression. This is important for it gives nature a chance to act out the feelings through the normal forms of coping with excess glandular secretion. Most funeral rituals involve movement, a social form of muscle activity that is appropriate for the event.

Funeral rituals also have an emotional setting and provide a variety of emotional stimuli that makes it possible to express the feelings that are close to the surface but may be blocked by restraints and apprehensions. To unblock the impacted feelings may be the most important immediate task for those who are caught up in grief so overwhelming that it paralyzes the more normal modes of expression.

Often times the funeral ritual is entrusted to the religious institutions which gives an intellectual and spiritual perspective to what has happened. It uses philosophical and theological insight to fit the individual event into human history and our need for understanding both the meaning and the message that is implicit in the event of death.

After all that has been written in this article the main topic is the link the funeral ritual and practices to symbols of the collective unconscious as related to bereavement care. So we will start at the beginning. The oldest known evidence of ritual activity in the history of the human experience is the remnants of a funeral/burial ritual conducted in ancient Persia (today northern Iraq) sixty

thousand years ago. Archaeologists have unearthed the remains of an ancient burial ground in the Shanidar cave. Here they found seven human remains carefully covered with the shoulder blades of elk, placed in the fetal position, surrounded with food stuffs. Also there were found in concentrated little piles what proved to be the flower pollen from twelve different flowers which were placed around each dead body as tributes. All in all this discovered reflected the basic constituents of the funeral ritual of today, in other words dealing with loss through ritual and verification of ideas that give perspective to individual death in some type of cosmic context.

Through the sixty thousand intervening years there has been a constant need for verification of the value of life and a need to confront openly and honestly the impact of physical death. Phillippe Aries has described these processes in the History of Christendom and shows how the attitude toward life is reflected in the practices that are employed at the time of death. When life had been highly valued, the funeral ritual gave significance to the person who had died and surrounded the funeral ritual with dignity, meaning and time. When life had lost its social significance, the funeral rituals were reduced or eliminated altogether as was witnessed in the barbarities of the Nazi prison camps concerning a reverential care of the dead.

If the funeral ritual is an index of cultural attitudes, it is important for us to assess the trends of our day in relationship to the acting out processes incident to the death of an individuals. Two trends are evident in our day. One would reduce or eliminate the funeral rituals and clearly reflect the secularized and materialistic mood of the day. The other would build on the discoveries of researchers and therapists which clearly indicate the need (more magnified today than ever) to manage wisely the deep feelings of grief and to use the possibilities contained in the ancient wisdom of funeral rituals for that purpose.

Over a thirty-eight-year career I have seen time and again the funeral ritual serving as the wise foundation to deal with grief. I have mapped our eight steps of funeral ritual activities which tend to follow the lived rituals of the death experience. These eight steps make it possible for the best insights of research to be implemented in a way that can give group support, aid in confronting reality through funeral rituals and also provide the emotional climate needed to express deep feelings.

The eight steps involve first, a death. Work with missing-in-action relatives indicates that it is difficult if not impossible to start the healthful process of mourning without verification of the death of the individuals who is supposed to be mourned. To start a funeral ritual without evidence of death is as difficult to manage as waiting endlessly for the verification that would seem to warrant

the working through of the deep feelings.

Second is the process of notification of all who have a relationship to the deceased so that they may share in the funeral ritual and experience its therapeutic benefits. This is why obituaries are so vitally important to the significantly bereaved – it is their community cry for help, it is their way of saying to the community “Look what has happened to me!”

Third would be the confrontation with reality. This according to Dr. Erich Lindemann is the most important part of the psychology of the funeral ritual because confronting reality, and by only confronting reality are the barriers of denial broken with the result that more effectively than anything else this starts the true work of mourning. This is the moment of truth, no games, seeing is believing should it be in a private setting like the funeral home where conversation and expression of feelings can be encouraged without embarrassment.

Fourth is the support of the sustaining community, the family, friends, and colleagues. Here they share in the confronting of reality and thereby confirm it. They help to create the climate where real feelings are expressed rather than denied. If anything is a larger-than-life experience death would take first place.

Fifth is the funeral ritual in a formal sense where eyes are turned away from the physical remains so that spiritual resources can be verified and used as a resource for moving beyond the past into the future where the rest of life must live. This is a special time for education concerning the spiritual nature of all life and the value of spiritual resources which acknowledge that life is more than simply a biological event. These special moments can help all persons to confront the reality of death and its meaning for those still alive. It can give a chance to do anticipatory grief work, at the same time that it is helping others do some of the unfinished grief work. The funeral ritual is a testimony to the value of life in the spirit. It also affirms that a life has been lived, valued, recognized and given up and in so doing enhances the value of all life. This is the time to embrace the cosmos and to begin to move beyond grief's negativity. The funeral ritual starts this process of eventually transcending the pain of human loss.

Sixth is the final disposition of the physical remains. The earth burial or cremation completes the process of dealing with the physical aspects of death, but at the same time it verifies the hard fact that life continues and in this continuance we find the possibility for growth a hundred-fold. When cremation is chosen it should not be a device to eliminate the therapeutic value of the funeral ritual but should whenever possible be used as an alternative to burial in the earth. It would have its logical

place at this point in the funeral ritual and would be used instead of burial only and not as an alternative to the wisdom of the funeral ritual itself.

Seventh would be some form of ritualistic reentry for those who are acutely bereaved. This could be a return home for some form of group sharing, or perhaps a return to religious and/or philosophical activities which create new meaning in the process of the bereaved reinventing themselves. Perhaps it would involve special recognition on special anniversary dates, or special times at the cemetery. In effect it is an effort to stay with the acutely bereaved rather than an apparent abandonment of them at the time of the disposition of the dead human remains.

Eighth is continued connective with the bereaved in a professional sense. This goes to the core of funeral home aftercare programs, church bereavement support groups, and individual counseling of the bereaved. Remember as professional care givers in the death environment our choice is not whether or not we are going to counsel the bereaved, the only choice we have is whether or not our counseling will be wise, careful and helpful. This is to help the person do some of the important work in the process of long-term mourning that can never be completely done in the funeral ritual. Here the sensitive professional or concerned friend can stay with the bereaved until it is clear that they have moved back in the direction of life, to

the mainstream of life, rather than to remain caught up in the whirlpool of their grief.

When one considers the psychological movement that is basic to the wise management of acute grief it becomes clear that the funeral ritual acting out process is probably the most available, economical and most valid form of psychological and spiritual intervention that can be provided to the bereaved.



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A DAY OF LEARNING

On behalf of Tennessee Donor Services and Tennessee Funeral Directors Association, thanks for spending your Saturday with us for a day of learning. I think that speaks very highly of you and the dedication you have to your profession and the families we mutually serve. I've read each of the 25 evaluations – thank you for that feedback! There were several themes noted. When asked what the most useful aspect of the training was, the tissue recovery demonstration and embalming demonstration were evenly tied followed by the uses of the tissue and the behind-the-scenes tour. As for what changes to make to the program? More embalming was the clear winner followed by smaller class size and improve viewing in the lab such as adding a video monitor. We certainly appreciate the positive remarks and are equally thankful for the constructive feedback. That is the information that helps us improve our partnership in caring for families together.

I go back to the fact that you had to give up a Saturday to attend. I'm so glad that the vast majority of you felt this was time well spent. As promised, the photos from the day are attached. Mr. Fountain has shared his educational handout on how to cut a Unionall (also attached). Don't forget, Vernie offered to be a resource if you ever run into trouble embalming a donor case. He just asks that you call him. If he isn't able to answer, leave a message so he can call you back. Vernie prefers not to text or email. He feels this type of support is best communicated with a phone call to him at (417) 833-5130.

Please help continue to keep the lines of communication open. If Kraig or I can be of further service to you, don't hesitate to reach out.

Respectfully,

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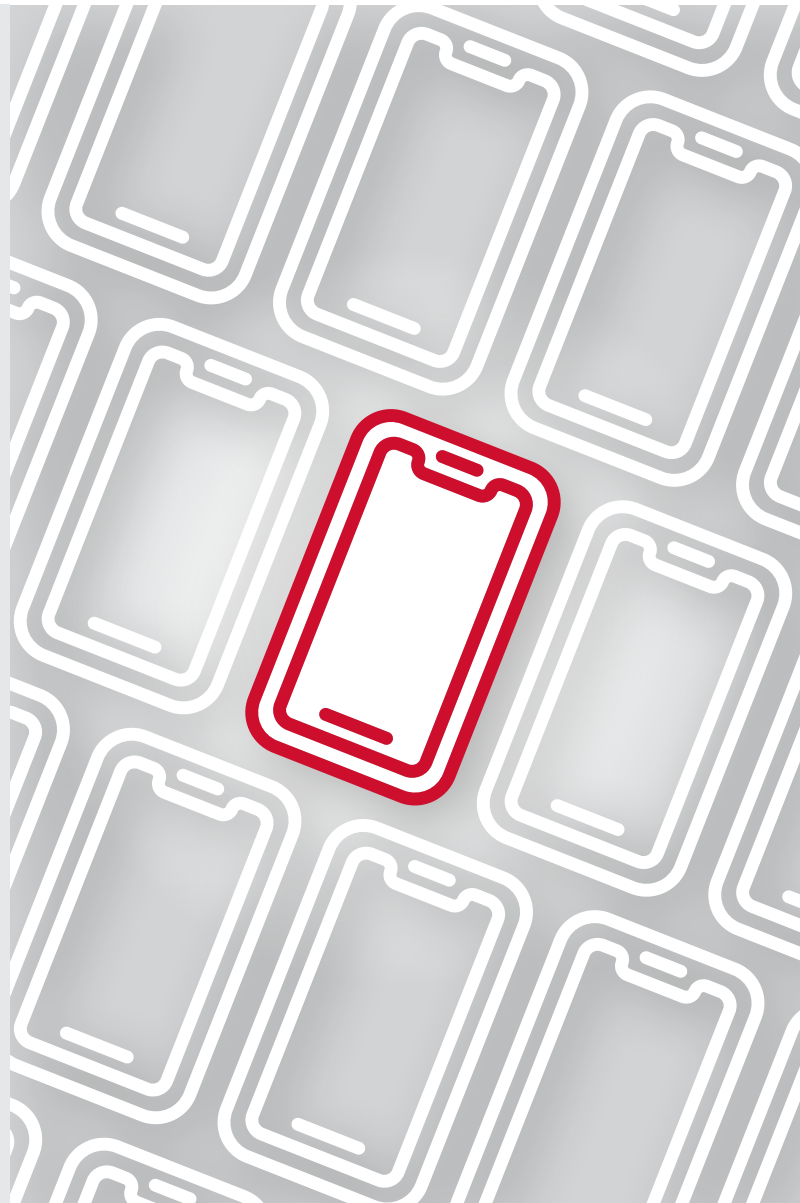


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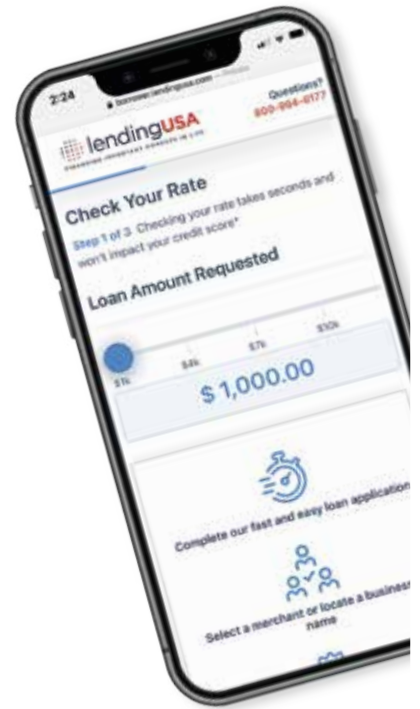
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To get started, simply email the following to fhportalsupport@vitalchek.com: your name and email address; your funeral home name and address; the names of the vitals agencies to which you are associated.





The Tennessee Department of Commerce & Insurance Division of Regulatory Boards is alerting Tennessee funeral professionals and residents that the Department has received new information about the alleged ongoing activities of former funeral director and embalmer Mr. Reid Van Ness.

Van Ness surrendered both his funeral director and embalmer licenses in March 2020 while being investigated for activities involving the taking of payments from Spanish-speaking families with deceased loved ones and not shipping the loved ones back to the families' countries of origin as promised.

The Department has recently received information that Van Ness is allegedly approaching Spanish speaking residents in Rutherford County who have recently lost loved ones. Van Ness, who is fluent in Spanish, is allegedly offering to have the remains of the families' loved ones either cremated or shipped to their countries of origin in exchange for money. According to recent reports – instead of the remains either being cremated or shipped home, information regarding the whereabouts of the remains is either not being provided to the families or the whereabouts of the remains become unknown.

The last known address for Van Ness was Madison, Tennessee (Davidson County), and he associates with Shane Hessey of Todd County Funeral Home in Elkton, Kentucky.

Anyone with knowledge about this activity is urged to immediately file a complaint with the Rutherford County Sheriff's Office, local law enforcement and the Tennessee Department of Commerce & Insurance.



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National Funeral Directors Association Convention in Nashville, TN

Thank you, Pam Stephens for putting together the "The Nashville Choir"



MARK YOUR CALENDAR

2022

March 2022 TFDA Spring District Meetings TBA

**June 5 – 7, 2022 TFDA/TFSSC 119th Annual Convention,
Embassy Suites Hotel, Franklin, TN**

(Exhibitor Packets going out the first of January 2022)

Many things have already been planned for the upcoming Convention.

There will be great speakers, great topics, contest and more.

Be sure to mark your calendars for this exciting Convention!



A few good funeral director facts about who we are!!

One. We'll Disappoint You

I suppose every friend will disappoint you once in a while; but funeral directors will probably do it more often. We might miss your birthday party, we might have to leave in the middle of dinner.

Death has this way of keeping an untimely schedule. And as death's minions, we're tied to that schedule. Whether it be in the middle of the night, or in the middle of your wedding, when death calls, we have to answer.

Two. Keep Pursuing Us

The schedule of our work can be very rigorous. And free time can be hard to come by. Sometimes we don't get to see our families very often and the little free time we have, we want to spend it with our partner and children. And sometimes we just have to say "no" when you invite us out to dinner or a ball game. But don't be hurt by our "no" and please keep asking us to visit with you. Funeral directors need friends too.

Three. We Tend to Party Hard

There's a variety of reasons funeral directors like to have fun; but probably one of the main reasons is that death has made us realize the fleeting nature of life. And some of us don't naturally fit into the dress suit and tie persona; so when we're out of the suit and tie, we let our hair down.

Four. It's Okay If We're Slightly Depressed

If you're hanging out with a funeral director and you notice they're down, it's not a reflection on you. Most of the time we are the stable minds in the midst of the bereaved unstable souls. But sometimes — whether it be the death of a child, or a particularly tragic death — our job throws us down.

Five. We Tend to be Givers

The nature of our business is service. And many of us enter and stay in this business because we enjoy serving. This "servant hearted" nature bleeds out to our family and friends. We like to give things, whether it be paying for your meal, or giving nice Christmas gifts, or nice cards. Accept our gifts. It might be hard. But gifts and service is how we show you our love.

Six. We Need You.

Our family and friends are our life. Literally. Our jobs are dark and at times depressing. You are the light that gives us life. And in a job that consumes so much of us, if we've invested in you it means that we really value you. Sometimes, you — our friends and family — are the only thing that keep us grounded. Even though it might be hard for us to show it, we not only love you, but we need you in our lives.

"Taken from Jeremy Ledford's, Hunter Funeral Home, Watertown, TN, Facebook page"

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Obituaries



Mr. Bowen is Kim Peckenpaugh's (Patsy) father-in-law, Clark Grave Vault Rep and Tennessee Funeral Supply Sales Club member.

Bobby Dean Bowen

of Newbern died October 12, 2021, at Jackson-Madison County General Hospital. He was 89.

Born March 13, 1932, in Gibson County, Mr. Bowen was the son of Thomas Boyd "George" Bowen, Sr., and Mamie Lee Dawson Bowen. At the age of two, his family moved little more than a mile east onto the family farm in the Churchton community of Dyer County. He graduated from Trimble High School in 1951, where he was a member of the Trimble FFA Chapter and was named FFA's West Tennessee Star Farmer his senior year. He raised cotton, hogs, chickens, honey bees, and black Angus cattle.

Upon graduation, he joined the U.S. Army, serving during the Korean War. He was stationed for much of his tour as part of the motor pool division at Camp Carson, outside Colorado Springs, Colorado. He later served in the Tennessee National Guard.

Mr. Bowen received his bachelor's degree from Bethel College and master's degree from Murray State University. He completed an additional 45 hours of graduate work from the University of Tennessee Martin. He worked for his entire 32-year professional career with the Dyer County Schools, serving much of those years as principal at Lenox, Dyer County Central, Roellen, and Newbern elementary schools.

He began his career teaching 6 th grade at Finley School and was a member of many professional organizations, including the Dyer County Education Association, West Tennessee Education Association, Tennessee Education Association, National Education Association (life member), and the National Association of Elementary School Principals.

He continued his lifelong farming operation following his retirement in 1991, raising row crops and his beloved black Angus cattle. He later added pumpkins and Katahdin breeding sheep. He was the fourth generation of his family to work the farm, which has been in his family for 125 years and is listed in the Tennessee Century Farm program. He was a member of the American Angus Association, Tennessee and National Cattleman's Association, Katahdin Hair Sheep International, and Dyer County Farm Watch. He also completed the Uni-

versity of Tennessee extension's Master Beef and Advanced Master Beef programs.

He was a member of Mt. Carmel Methodist Church. He loved to hunt, fish, collect tractor models and antique cameras, and work on cars; he traveled extensively, including trips to Europe, Mexico, and Canada, as well as more than 35 states.

He is survived by his wife of 62 years, Catherine Fay Travillian Bowen of Newbern; two daughters, Patsy Bowen Peckenpaugh (Kim) of Dyersburg and Katherine "Katie" Bowen Madden-Bruketta (Mark) of Dyer; one brother, Thomas Boyd Bowen Jr., of Sun Prairie, Wisconsin; three sisters, his twin, Betty Jean Bowen Cannon (James Russell) of Nashville, Joyce Ann Bowen Webb (Jim) of Hot Springs Village, Arkansas, and Peggy June Bowen Reasons (Gaylon) of Eads, Tennessee; five grandchildren, Cathryn Peckenpaugh French (Preston) of Newbern, Mary Evelyn Peckenpaugh Ramsey (Skylar) of Covington, Zachery Wallace Bruketta (Cortney) of New Orleans, Louisiana, David Austin Bruketta (Jessica) of Dyer, and Justin Mac Bruketta of Dyer; and two great-grandchildren, Emma Kate French of Newbern, and River Rhea Ramsey of Covington.

Along with his parents, he is preceded in death by one sister, Thelma Bowen Love.

Pallbearers will be Tim Hassell, Timothy Hassell, Troy Holder, Steve McLean, David Bruketta, Mack Zarecor, Keith Sims, Alan Sims and Perry Grills.

Online condolences may be made to the family at johnsonwilliamshome.com.

Johnson-Williams Funeral Home is honored to serve the family of Bobby Dean Bowen.



James Robert "J.R." Bass

Mr. James Robert "J.R." Bass, age 80, of Gordonsville, TN, passed away on Thursday, November 4, 2021.

J.R. was born September 30, 1941 in Nashville, TN, a son of the late Paul Bridgeforth Bass and Roberta Thomas Bass Payne. He was also preceded in death by Brother; Richard Thomas

Bass and Sister; Linda Carol Bass Finley. J.R. married Cora Goad Farmer on October 10, 1975.

James Robert attended school at New Middleton Elementary and later came to Gordonsville High School where he was a graduate of the 1959 class. After high school, he at-

tended John A. Gupton College of Mortuary Sciences and received his degree in Mortuary Science in 1960. James Robert worked in the family funeral business for over 60 years until he retired after losing his eyesight.

He was also a graduate of the first Emergency Medical Technician (EMT) Class in the Upper Cumberland Region. He also served in the Tennessee National Guard for several years. J.R. was a very dedicated member of the Gordonsville United Methodist Church for over 50 years. He was also a member of the Carthage Benevolent Lodge #14 F&AM for over 50 years and the Southside Lions Club for over 50 years. James Robert was recognized in 2009 for having 50 years of service as a licensed funeral director and licensed embalmer.

Mr. Bass is survived by Wife; Cora Goad Bass of Gordonsville, TN. Daughter; Vicki (Johnny) McKinney of Gordonsville, TN. Granddaughters; Starla (Brad) Law, Amber (Kevin) Moss, Julie (Jason) Herd, and Jonna (Michael) Roberts. Great-grandchildren; Kaleigh "Lexie" Law, Braden Law, Nicole Smith, Laken Roberts, Hallie Roberts, Ayden Moss, and Maddux Herd. Brothers; William S. "Billy" (Amanda) Bass of Carthage, TN, and Paul D. "Danny" Bass of Lancaster, TN.



Mother of Mrs. Susie Sowell, Oakes & Nichols Funeral Directors in Columbia, TN

Edith Whiteside Delk

Edith Haywood Whiteside Delk, 96, loving and affectionately known as "Mama E", died Monday, November 8, 2021, at Maury Regional Medical Center.

The family suggests memorials to Columbia Academy, 1101 West Seventh Street, Columbia, TN 38401 or Greenfield Bend Church of Christ, c/o Neil Delk, 4462 Greenfield Bend Road, Williamsport, TN 38487. Condolences may be extended online at www.oakesandnichols.com.

Born June 16, 1925 in Maury County, she was the daughter of the late Ben Oscar Whiteside and the late Annie Mary Pogue Whiteside. On December 23, 1947, she married Mayfield B. Delk who preceded her in death January 26, 1972. Mrs. Delk was a graduate of Hampshire High School, where she played basketball. At the age of 90, she participated in the Hampshire Alumni game by throwing the inbound pass to start the second half of the game. She loved sports and attended every game she could when her children, grandchildren, and great grandchildren played or coached any sport.

Mrs. Delk worked many years with the U.S. Postal Ser-

vice, beginning her career as a Substitute Mail Clerk at Williamsport Post Office, then Postmaster at Delrose, Tennessee, and later transferred to Duck River Post Office in Shady Grove where she retired in December of 1989.

She was a member of Greenfield Bend Church of Christ and was a member of the Columbia Academy Associates for several years and attended every Grandparents Day at Columbia Academy.

Survivors include her daughters, Susie (Tony) Sowell of Santa Fe; Anna (Steve) Holmes of Williamsport; son, Neil (Nancy) Delk of Williamsport; brother, Cecil (Letha Lou) Whiteside of Hampshire; nine grandchildren; sixteen great grandchildren; and several nieces and nephews.

In addition to her parents and husband, she was preceded in death by her sisters, Hortense (Edward) Delk, Kathleen (Charles) Morton, Vera (Jerry) Grimes; and brothers, Paul N. (Carmen) Whiteside.

Mrs. Delk's grandchildren will serve as pallbearers.



Mr. Gus Barrett "Bart" White IV

Mr. Gus Barrett "Bart" White IV, 64, a resident of Union City, died Tuesday, Nov. 23, 2021, at the University of Arkansas Medical Sciences Hospital in Little Rock, Ark.

Pallbearers will be family members, John Henry Schmitt, Andrew Gabriele, Hal Rice, David Johnson, Josh Johnson, Brett White and Benjamin White.

Honorary pallbearers will be members of New Covenant Sunday School Class, staff members of White-Ranson Funeral Home, members of Union City Rotary Club, board members of former First State Bank, former Union City High School classmates and teammates, former Vanderbilt University football teammates, former coaches, the travel group and his phone call buddies.

The family requests memorials be made to First Methodist Church, 420 East Main St., Union City, TN 38261, Obion County Hometown Walk of Hope, P.O. Box 482, Union City, TN 38281, and the Multiple Myeloma Research Foundation, <http://www.mmrf.org>.

He was born Oct. 3, 1957, in Union City, son of the late Gus Barrett "Barry" White III and Lois (Pester) White of Union City. He married the former Jean Ann Butler Aug. 1, 1981. She survives.

He was a 1976 graduate of Union City High School, where he excelled at sports and received a scholarship to play football at Vanderbilt University. He was a retired president and partner with his brother of White-Ranson Funeral Home.

He was member of Union City First United Methodist Church and the New Covenant Sunday School Class, where he served on several committees. He was also a former member and past president of the Tennessee State Board of Funeral Directors and Embalmers, member and board director of Independent Funeral Group and a board member of the former First State Bank. He had been a member and past president of Union City Jaycees. He was a member of Union City Rotary Club, where he had also served as past president and had been named a Paul Harris Fellow. He was a member of Union City Masonic Lodge 538 and was a Shriner. He also was a board member of the Obion County Chamber of Commerce and president of Magnolia Place Assisted Living Center.

In addition to his wife and mother, he is survived by two daughters and their husbands, Ashley and John Henry Schmitt and Anna and Andrew Gabriele all of Jackson, Wyo.; two granddaughters, Willa Barrett Schmitt and Hattie Jane Schmitt, both of Jackson, Wyo.; a sister and brother-in-law, Mary Hellen and David Johnson of Mt. Juliet; a brother and sister-in-law, Skipper and Lou Anne White of Union City; sister-in-law and brother-in-law, Beverly and Hal Rice of Union City; two nieces, Angie and Ben Conley of Jackson and Kara Dunavant of Union City; three nephews, Josh and Piper Johnson, Brett White and Benjamin White, all of Nashville; and several great-nephews and a great-niece.

He also was preceded in death by his father-in-law and mother-in-law, Gene and Dorothy Butler.

BOB ARRINGTON HONORED

This Community Leader Award was presented to Mr. Bob Arrington for his ongoing and generous support of veterans programs and his support of the community of veterans families in recognizing and awarding a community business leader for supporting the Veterans of Foreign Wars 6496 and Vietnam Veterans of America 995.

The narrative for the plaque reads: *In appreciation for your initiative, infectious enthusiasm, and indomitable spirit has contributed significantly to supporting veterans and their families whether through funeral services, military honors, fund-raising, and sponsorship programs. Your actions have set an enviable example for others to emulate along with meeting the challenge and succeeding, reflects great credit upon himself, Arrington Funeral Directors, VVA 995, and VFW Post 6496. Presented: December 1, 2021*



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TFDA is pleased to announce the Tennessee Preneed Funeral Trust Fund is now operational. TFDA members now have a funding option when preneed opportunities arise, Investors Life for insurance funding, and TFDA Preneed Trust to fulfill trusting needs.

The Tennessee Preneed Funeral Trust Fund is a secure pooled trust comprised from TFDA member funeral establishments. Any TFDA member firm may participate in the Trust. Participation in the trust allows TFDA members the ability to deposit funds for an intended funeral beneficiary's preneed arrangement ensuring compliance with all preneed laws and regulations. Those funds earn competitive rates of interest and can be accessed quickly when a funeral becomes at-need.

The Tennessee Preneed Funeral Trust a service available to all TFDA members in good standing, and:

- Meets all state and federal requirements
- 2% Minimum Crediting Rate or market value whichever is greater
- No Minimum Deposit Requirements, Age Restrictions or Chargebacks
- Online Quarterly Reports and Account Balances through Administrative Systems Inc. provides monthly preneed reports,
- Affords access to online account balance information, summary statements and monthly activity reports

Tennessee Preneed Funeral Trust funds are pooled with many other accounts in secure investments earning the highest possible rate of return. The return earned over time will assist offsetting rising costs should the price of the future funeral increase. One hundred percent of the principal and interest accrues to the benefit of the intended funeral recipient. All Tennessee Preneed Funeral Trust accounts are fully portable, meaning you may transfer your account to another funeral home at any time. Some traditional saving accounts may close or become inaccessible at your time of death. Tennessee Preneed Funeral Trust accounts will be available immediately to apply toward or pay for final funeral expenses.

We would also like to remind everyone of our recommendation of Investors Heritage Life Insurance Company for all your preneed insurance needs. TFDA, through Tennessee Funeral Security, Inc. began this affiliation in 2017 and it has been an absolute delight working with these fine folks. We hope this relationship will remain for many years,

Investors Heritage has been assisting funeral professionals with insurance funded preneed since the 1980's. And, Investors Heritage has not stopped increasing products and compounding services since. their products, and compounded services been compounding and increasing their product offering since then.

Here are some of the many benefits provided by Investors Heritage Director of Tennessee's preneed division Jay Slatton.

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- Industry Leading Premium Rates
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- Multiple faceted Marketing Program
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- Points earned for every dollar submitted
- Successful Seminar Program
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Membership Development

**Contact the TFDA Office if you have any questions.
Why do I need to be a TFDA Member?**

Professional Educational Seminars

TFDA Education Committee annually provides TFDA members the opportunity of learning from nationally and internationally funeral professionals and providing additional continuing educational opportunities in more technical areas.

Leadership Opportunities

As a member of the Tennessee Funeral Directors Association, you are presented several opportunities to enhance your leadership abilities.

- Committee Involvement
- Leadership Training Seminars through the National Funeral Directors Association
- Advocacy Summit in Washington
- NFDA Leadership Summit
- Board of Director Opportunities
- President's Retreats
- Speaker Opportunities

TFDA Master Preneed Trust

TFDA is pleased to announce the Tennessee Preneed Funeral Trust Fund is now operational. TFDA members now have a funding option when preneed opportunities arise, Investors Life for insurance funding, and TFDA Preneed Trust to fulfill trusting needs.

The Tennessee Preneed Funeral Trust Fund is a secure pooled trust comprised from TFDA member funeral establishments. Any TFDA member firm may participate in the Trust. Participation in the trust allows TFDA members the ability to deposit funds for an intended funeral beneficiary's preneed arrangement ensuring compliance with all preneed laws and regulations. Those funds earn competitive rates of interest and can be accessed quickly when a funeral becomes at-need.

The Tennessee Preneed Funeral Trust a service available to all TFDA members in good standing, and:

Meets all state and federal requirements

2% Minimum Crediting Rate or market value whichever is greater

No Minimum Deposit Requirements, Age Restrictions or Chargebacks

Online Quarterly Reports and Account Balances through Administrative Systems Inc. provides monthly preneed reports

Affords access to online account balance information, summary statements and monthly activity reports

Tennessee Preneed Funeral Trust funds are pooled with many other accounts in secure investments earning the highest possible rate of return. The return earned over time will assist offsetting rising costs should the price of the future funeral increase. One hundred percent of the principal and interest accrues to the benefit of the intended funeral recipient.

All Tennessee Preneed Funeral Trust accounts are fully portable, meaning you may transfer your account to another funeral home at any time. Some traditional saving accounts may close or become inaccessible at your time of death. Tennessee Preneed Funeral Trust accounts will be available immediately to apply toward or pay for final funeral expenses.

Government Affairs

The Tennessee Funeral Directors Association is Tennessee's largest funeral organization for legislation that is introduced for the success of funeral service. TFDA also serves as a regulator for legislation introduced potentially adverse to funeral service.

Professional Website

TFDA now offers vital information for members all at the touch of a button. TFDA membership entitles you to everything from government compliance forms to dues structures when you want it. This website is also designed to update you on the latest information concerning the funeral profession. Our website also offers members state approved forms for all your preneed requirements. Please visit us at www.tnfda.org.

Educational Opportunities

Continuing education credits are available throughout the year with various opportunities to achieve the credits required. In addition to CEU's, it is a time to learn from your colleagues as well.

Professional and Ethical Practices

Identifying that you are affiliated with an association that has a common goal for best practices of professionalism and ethical practices for families that we serve.

Professional Communication

Anytime events unfold in the funeral profession TFDA members are instantly informed. Information on breaking news, updates on coming events, or even the death of TFDA members are all immediately conveyed via broadcast email from the TFDA office.

The Thanagram

The official bi-monthly TFDA magazine. The Thanagram is designed to keep you updated on the most current information in funeral service.

TFDA/TFSSC Annual Convention

The TFDA/TFSSC Annual Convention with exhibits is held in June of each year. The Annual Convention is designed to advance the funeral profession through educational opportunities and recognizing both funeral and funeral supply providers. The exhibits are created with state-of-the-art information regarding funeral service. The Tennessee convention has been recognized as one of the nation's best.

District Meetings

Held twice annually in West, Middle, and East districts for the advancement of Association business. Each District Meeting also offers CEU approved educational seminars as well as networking opportunities.

Legal Advice

TFDA annually retains legal services for any funeral related issue requiring legal consultation.

What has TFDA Done for Me?

TFDA has been in existence as an association of professionals for over 100 years. You don't stay in business that long without accomplishments beneficial to the survival of the profession. Most of these accomplishments, although subtle, make a huge impact on allowing funeral professionals the freedom to care for giving families with the least amount of outside interference.

There are too many achievements to list in such a short space; listed below are just a few of the most recent actions.

TFDA sponsored legislation:

Reduction of legal liability—Funeral directors cannot be sued, criminally or civilly, when following instructions from someone acting as next of kin, when there is no reason to believe otherwise.

Majority of legal next of kin— Now cremation can be performed with the majority of next of kin, i.e., siblings, as opposed to permission from every next of kin, with no legal backlash.

Disposition of unclaimed cremains—Funeral establishments are responsible for 180 days, and a standardized procedure of disposal, for unclaimed human cremains where before there was no time limit on possession.

Increase of Available Funds for Funeral Expenses— Increased the amount from \$10,000 to \$15,000 that a bank may pay for funeral expenses when no executor or administrator qualifies, and from \$7500.00 to \$15000.00 for insurance claims with a copy of death certificate and funeral director statement.

Reinstatement Insurance Assignment to Funeral Establishment— At one time TN law prohibited the assignment of proceeds from a life insurance policy to any funeral establishment; TFDA was responsible for removing this prohibition.



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