



**Evangelical Lutheran Worship  
Prayer Book for the Armed Services**

For Chaplains and Other Military Personnel

Published by Augsburg Fortress

*Evangelical Lutheran Worship Prayer Book for the Armed Services* is commended for use by action of the Church Council of the Evangelical Lutheran Church in America.

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Prayer Book for the Armed Services*  
For Chaplains and Other Military Personnel

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See the Acknowledgments on page 317 for details about materials that are derived from other sources. Additional notes regarding the patterns for worship and the conduct of the services in this volume may be consulted in the following resources:  
*Evangelical Lutheran Worship Leaders Edition* (2006)  
*Evangelical Lutheran Worship Pastoral Care* (2008)  
*Evangelical Lutheran Worship Occasional Services for the Assembly* (2009)

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# Introduction

When you pray, you pray with all of God's people; you are not alone. This prayer book has been prepared especially as a guide for an individual person's use, but it also contains prayers, services, hymns, and other resources for use in corporate settings, so that service members may join their voices in the worship of the whole church.

Since at least the First World War, Lutherans in North America have provided prayer resources for people in the armed services. This prayer book continues that tradition, adapting prayers from years past, including resources for worship and prayer from *Evangelical Lutheran Worship*, and providing newly created materials for changing circumstances. The collection is intended not only for chaplains rostered in the Evangelical Lutheran Church in America but especially also for other military personnel in the armed forces of the United States of America. With some contextual adaptation for the service branches of Canada, much of this volume may be useful also for those associated with the Evangelical Lutheran Church in Canada. The prayer book's resources may additionally support ministries such as prison and other institutional chaplaincies.

The arrangement of *Prayer Book for the Armed Services* reflects its use in ever-widening spheres. First are materials for use by an individual person, including Morning Prayer, Evening Prayer, Night Prayer, and prayers for various circumstances. Following this are prayers for use in corporate settings, services of Holy Communion and Holy Baptism and

related orders, rites for selected life passages, and corporate orders for daily prayer. Selections from the book of Psalms, a topical index of suggested biblical readings, and hymn texts are provided for use in many of these services. The volume concludes with Martin Luther's Small Catechism.

In days of joy and anticipation as well as times of struggle and fear, may this prayer book be a helpful companion in faith and a vivid reminder of Christ's love for you. Whether you develop a pattern for daily use or turn to this volume for occasional use, you may be assured that the prayers of the church go with you. Whatever your circumstances, and when you pray by yourself or in the company of others, may the Holy Spirit strengthen you in faith and deepen your commitment to living in response to God's grace and mercy.



# Affirmation of Baptism for Returning Veterans

*Affirmation of Baptism may be used at many times in the life of a baptized Christian. Although commonly used as part of a process of formation in youth or adulthood, this particular order is intended for use in pastoral care with military personnel returning home from deployment as a sign of renewed participation in the life of their congregation.*

*The scripture readings and prayers given for a variety of circumstances in other sections of this volume may be used within this order.*

*This order may take place within Holy Communion or the Service of the Word, usually following the hymn of the day. Those making affirmation may gather with the ministers at the font at the conclusion of the hymn of the day.*

*When this order is used independently of another service, it may begin with an invocation. All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.*

In the name of the Father,  
and of the ✝ Son,  
and of the Holy Spirit.  
**Amen.**

*The presiding minister may note briefly the occasion for this affirmation. These or similar words may also be used.*

Dear friends, as we welcome home     name/s     from *their* deployment in *country / theater of operation*, we give thanks for the gift of baptism, and we come before God with *them* [and their families] as *they make* public affirmation of *their* baptism into Christ.

*The presiding minister may address briefly the returning veteran/s in these or similar words.*

    Name/s    , we thank you for your service on behalf of our country. We honor your devotion to duty and commitment to the cause of peacemaking. We rejoice in your safe return, and we welcome your renewed involvement in the life of this congregation.

*The presiding minister may continue with this or another appropriate prayer.*

Let us pray.

Merciful God, we thank you that you have made us your own by water and the Word in baptism. You have called us to yourself, enlightened us with the gifts of your Spirit, and nourished us in the community of faith. Uphold us and all your servants in the gifts and promises of baptism, and unite the hearts of all whom you have brought to new birth. We ask this in the name of Christ.<sup>379</sup>

**Amen.**

*Especially when this order is used independently of another service, one or more scripture passages may be read. Readings may be selected from those suggested for particular circumstances in other sections of this volume, or other appropriate readings may be chosen. Silence for reflection may follow the reading of scripture. Other forms of reflection may also follow, such as brief comment by the presiding minister, personal witness by the returning veteran/s, or guided conversation among all those present.*

## Profession of Faith

*The assembly may join in the responses. The presiding minister addresses those making affirmation of their baptism.*

I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the church.

Do you renounce the devil and all the forces that defy God?

*Response:* I renounce them.

Do you renounce the powers of this world that rebel against God?

*Response:* I renounce them.

Do you renounce the ways of sin that draw you from God?

*Response:* I renounce them.

*The presiding minister addresses the assembly.*

Do you believe in God the Father?

**I believe in God, the Father almighty,  
creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.\*  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.**

\*Or, "he descended into hell," another translation of this text in widespread use.

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.**

## **Affirmation**

*The presiding minister addresses those making affirmation of their baptism.*

You have made profession of your faith. Do you intend to continue in the covenant God made with you in holy baptism:

to live among God's faithful people,  
to hear the word of God and share in the Lord's supper,  
to proclaim the good news of God in Christ  
through word and deed,  
to serve all people, following the example of Jesus,  
and to strive for justice and peace in all the earth?

*Response:* I do, and I ask God to help and guide me.

*The presiding minister may address others who are present.*

People of God, do you promise to support *these sisters and brothers* and pray for them in *their* life in Christ?

**We do, and we ask God to help and guide us.**

*Those making affirmation may kneel. The presiding minister prays for God's blessing.*

Let us pray.

We give you thanks, O God, that through water and the Holy Spirit you give us new birth, cleanse us from sin, and raise us to eternal life.

*The following words of blessing are said for each returning veteran. The presiding minister may lay both hands on the head of each person and say:*

Stir up in     name     the gift of your Holy Spirit: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, the spirit of joy in your presence, both now and forever.<sup>380</sup>

**Amen.**

*Those making affirmation stand and face the assembly. A representative of the congregation addresses the assembly.*

Let us rejoice with our returning sisters and brothers in Christ,  
[     name/s     ].

**We rejoice with you in the life of baptism.**

**Together we will give thanks and praise to God  
and proclaim the good news to all the world.**

*A hymn, song, or psalm may be sung and may be accompanied by a reminder of baptism.*

*A service of Holy Communion or the Service of the Word continues with the prayers of intercession. When this order is used independently of another service, it may conclude with the prayers and blessing on page 130.*

## Prayers

*Prayers may include those suggested for particular circumstances in other sections of this volume. The prayers may conclude with the Lord's Prayer printed inside the cover of this volume.*

## Blessing

*The order concludes with this or another suitable blessing.*

Almighty God, who gives us a new birth by water and the Holy Spirit and forgives us all our sins, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life through Jesus Christ our Lord.

**Amen.**