

**Year B; Pentecost Sunday**  
**Liturgical Elements**  
**Developed for May 19, 2024**  
Prepared by Pastor Andy Smothers

**Lectionary Texts**

- Acts 2:1-21
  - or Ezekiel 37:1-14
- Psalm 104:24-34, 35b
- Romans 8:22-27
  - or Acts 2:1-21
- John 15:26-27; 16:4b-15

**CALL TO WORSHIP** (*from Psalm 104*)

One: O Lord, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures.

**All: Yonder is the sea, great and wide, creeping things innumerable there, living things both small and great.**

One: There go the ships, and Leviathan that you formed to sport in it.

**All: These all look to you to give them their food in due season;**

One: when you give to them, they gather it up; when you open your hand, they are filled with good things.

**All: When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust.**

One: When you send forth your spirit, they are created; and you renew the face of the ground.

**All: May the glory of the LORD endure forever; may the LORD rejoice in his works —**

One: who looks on the earth and it trembles, who touches the mountain and they smoke.

**All: We will sing to the LORD as long as we live; we will sing praise to our God while we have being.**

One: May our meditations be pleasing to you, O LORD, for we rejoice in you.

**All: Bless the LORD, our souls. Praise and worship the LORD!**

**CALL TO CONFESSION** (*from 1 Timothy 2; Acts 2*)

God desires everyone to be saved and to come to the knowledge of the truth. He sent his Holy Spirit to gift people of all the nations under heaven living in Jerusalem. We, though, tend to favor one class, race, tribe, nation, or people. We often withhold our favor from one group or another. Let us confess where we have not demonstrated the love of God to all people.

**SILENT PRAYER OF CONFESSION** (30 seconds)

**CORPORATE PRAYER OF CONFESSION** *(from Acts 2)*

**Gracious God, on the Day of Pentecost, you didn't use the people who were seen as wise in the world to share your message with the nations. You chose to use Galileans — some of the despised in the world who were seen as uneducated. You didn't use a spiritual or favored language to speak to the people; you enabled the Galileans to speak in the languages of all the nations. You gave your message to those of Judea but also to those who lived outside of Israel. We are a people who have been conditioned to show favor to the rich, the powerful, and those people who are like us in language, tribe, race, or nationality. Forgive our sin, convict us, and help us have the mind of the Holy Spirit in Jesus' name. Amen.**

**ASSURANCE OF PARDON** *(from Romans 8)*

The whole creation has been groaning in labor pains — not only the creation but even all of us gathered here — as we wait for our adoption into the family of Jesus and the redemption of our bodies. It is in hope that we are saved, but we cannot see this with our eyes for a hope that is seen is not hope. We wait for the fulfillment of these promises with hope coupled with patience in a God who does deliver. Amen.

**PRAYER OF DEDICATION** *(from John 15)*

**God in three persons: Father, Son, and Holy Spirit. You came as Jesus in human form to teach us and demonstrate your ways. When it was time for him to depart, you did not leave us alone. He had ministered to the disciples, who carried your message forward. Further, though, your son sent your Advocate, the Spirit of truth who comes from the Father to testify on your behalf. The Spirit continues today to prove the world wrong about sin, righteousness, and judgment. The Spirit guides us in all truth for it speaks not its own words but those of the Father. With our gratitude, we offer these tithes for the continued work of your church. Guide our church leaders in your Spirit to invest them wisely. Amen.**

Elements in this document are based on the *New Revised Standard Version* (NRSV). Some portions are direct quotes; though, quotation marks and designations are usually left out for ease of use in bulletins and other worship resources. Usually, the Call to Worship is based upon the Psalm of the day and follows that Psalm very closely but modifying it for a leader vs. congregation responsive setting if necessary. Other elements usually deviate more significantly from the text. While they may quote very short sections, they are generally written in the theme of the text. Elements usually designate the book and chapter from which they are derived.

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