



**COLLECT, READINGS AND REFLECTION**  
**SUNDAY 24 MAY 2026 – Pentecost**

**COLLECT**

God, who as at this time  
taught the hearts of your faithful people  
by sending to them the light of your Holy Spirit:  
grant us by the same Spirit  
to have a right judgement in all things  
and evermore to rejoice in his holy comfort;  
through the merits of Christ Jesus our Saviour,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**Psalm 104. 26-36, 37b**

- 26 O Lord, how manifold are your works! ♦  
In wisdom you have made them all;  
the earth is full of your creatures.
- 27 There is the sea, spread far and wide, ♦  
and there move creatures beyond number, both small and great.
- 28 There go the ships, and there is that Leviathan ♦  
which you have made to play in the deep.
- 29 All of these look to you ♦  
to give them their food in due season.
- 30 When you give it them, they gather it; ♦  
you open your hand and they are filled with good.
- 31 When you hide your face they are troubled; ♦  
when you take away their breath,  
they die and return again to the dust.
- 32 When you send forth your spirit, they are created, ♦  
and you renew the face of the earth.
- 33 May the glory of the Lord endure for ever; ♦  
may the Lord rejoice in his works;
- 34 He looks on the earth and it trembles; ♦  
he touches the mountains and they smoke.
- 35 I will sing to the Lord as long as I live; ♦  
I will make music to my God while I have my being.
- 36 So shall my song please him ♦  
while I rejoice in the Lord.
- 37 Bless the Lord, O my soul.  
Alleluia.

## **A reading from the book of Acts, chapter 2, verses 1-21.**

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.' All were amazed and perplexed, saying to one another, 'What does this mean?' But others sneered and said, 'They are filled with new wine.'

But Peter, standing with the eleven, raised his voice and addressed them: 'Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

"In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved."

This is the word of the Lord.

**Thanks be to God.**

**At Morning Prayer, the Gospel is simply the second reading, people sit to hear it and is introduced in the same way as the first:**

The second reading is from John, chapter 20, verses 19-23.

**and then at the end:**

For the word of the Lord

**Thanks be to God.**

**For Eucharists/ Communion people stand to hear the Gospel. Everywhere except Fitz introduces it with an Acclamation (the blue bit), and then we all use the introduction and ending (the green bit):**

Alleluia. **Alleluia.**

Come Holy Spirit, fill the hearts of your faithful people and kindle in them the fire of your love.

**Alleluia.**

Hear the Gospel of our Lord Jesus Christ, according to John, Chapter 20, verses 19-23.

**Glory to you, O Lord**

**And then at the end:**

This is the Gospel of the Lord.

**Praise to you, O Christ.**

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'

## ***A Reflection from Peter***

It was Bishop John Taylor, a former bishop of Winchester, who taught us to think of the Holy Spirit as the 'Go-between God'. Calling to mind L P Hartley's novel "The Go-between" it is a powerful way of beginning to grasp something of the mysterious gift of the Spirit.

The novel is about the end of the Victorian era; it is about the complex divisions between social classes; and it is about a youngster trying to make sense of the world. Leo, the awkward teenager, finds himself becoming a go-between carrying messages to and from between a young woman and a tenant farmer in order to facilitate their illicit relationship. Now, when you set it out like that, it's hard to see where the Holy Spirit fits in! Surely God does not subvert things like social norms by secret messages from the Holy Spirit? Where then is the similarity?

First, the invisible Spirit represents the never-ceasing conversation that is happening in the heart of God: the constant loving exchange between Father and Son and the Spirit, in which the Spirit is not just the means of the communication but an equal participant in the conversation. The Spirit is the go-between, but is also known, loved and respected in this dynamic Trinity that is creator, redeemer and sanctifier.

And then the invisible Spirit is the go-between for us. After the Resurrection, after the Ascension, Jesus is no more visible in human form on earth. He is with us to the end of time (Matthew 28), but that very immediate, personal presence is not available to us in the same way that it was to Peter and the other disciples, to Mary, Martha and Lazarus and all Jesus' friends and followers. Instead, the Father sends the Spirit. In the gift of the Spirit we receive that immediate, personal presence that we associate with the human Jesus. It is the Spirit who opens our hearts and minds to the presence of Jesus in the Eucharist; it is the Spirit who responds when we cry, "Abba, Father" and carries us into the presence of God. And it is the invisible Spirit who teaches us that, if we are to entrust ourselves into the hands of the living God, we have to be ready to let go of everything and to seek God alone.