

SUNDAY OF PENTECOST**ST. PETERS ANGLICAN CHURCH BUNDOORA****Sunday 24th May 2026****Fr. Stephen Monsigneur****Readings:**¹ Acts 2:1-21 / Psalm 104:26-36 / 1 Corinthians 12:1-13 / John 20:19-23**Theme:** *'Two moments. Two settings. One Spirit.'***Acts 2:1-21***The Coming of the Holy Spirit*

When the day of Pentecost had come, they were all together in one place. ² 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. ³ Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

⁵ Now there were devout Jews from every people under heaven living in Jerusalem. ⁶ And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. ⁷ Amazed and astonished, they asked, "Are not all these who are speaking Galileans?" ⁸ And how is it that we hear, each of us, in our own native language? ⁹ Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹ Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." ¹² All were amazed and perplexed, saying to one another, "What does this mean?" ¹³ But others sneered and said, "They are filled with new wine."

¹⁴ But Peter, standing with the eleven, raised his voice and addressed them, "Fellow Jews and all who live in Jerusalem, let this be known to you, and listen to what I say. ¹⁵ Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. ¹⁶ No, this is what was spoken through the prophet Joel:

¹⁷ '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.

¹⁸ Even upon my slaves, both men and women,
in those days I will pour out my Spirit,
and they shall prophesy.

¹⁹ And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.

²⁰ The sun shall be turned to darkness
and the moon to blood,

before the coming of the Lord's great and glorious day.

²¹ Then everyone who calls on the name of the Lord shall be saved.'

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Psalm 104:26-36

- ²⁶ There go the ships
and Leviathan that you formed to sport in it.
- ²⁷ These all look to you
to give them their food in due season;
- ²⁸ when you give to them, they gather it up;
when you open your hand, they are filled with good things.
- ²⁹ When you hide your face, they are dismayed;
when you take away their breath, they die
and return to their dust.
- ³⁰ When you send forth your spirit, they are created,
and you renew the face of the ground.
- ³¹ May the glory of the Lord endure forever;
may the Lord rejoice in his works—
- ³² who looks on the earth and it trembles,
who touches the mountains and they smoke.
- ³³ I will sing to the Lord as long as I live;
I will sing praise to my God while I have being.
- ³⁴ May my meditation be pleasing to him,
for I rejoice in the Lord.

1 Corinthians 12:1-13*Spiritual Gifts*

Now concerning spiritual gifts, brothers and sisters, I do not want you to be ignorant. ² You know that when you were Gentiles you were enticed and led astray to idols that could not speak. ³ Therefore I want you to understand that no one speaking by the Spirit of God ever says “Let Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit.

⁴ Now there are varieties of gifts but the same Spirit, ⁵ and there are varieties of services but the same Lord, ⁶ and there are varieties of activities, but it is the same God who activates all of them in everyone. ⁷ To each is given the manifestation of the Spirit for the common good. ⁸ To one is given through the Spirit the utterance of wisdom and to another the utterance of knowledge according to the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰ to another the working of powerful deeds, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. ¹¹ All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

¹² For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ¹³ For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

John 20:19-23*Jesus Appears to the Disciples*

¹⁹ When it was evening on that day, the first day of the week, and the doors were locked where the disciples were, for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” ²⁰ After he said this, he showed them his hands and his side. Then the

disciples rejoiced when they saw the Lord. ²¹ Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” ²² When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

SERMON

Today we hear two powerful yet quite different accounts of the Spirit’s coming.

In John’s Gospel, we find the disciples behind closed doors, anxious and uncertain, when Jesus stands among them and says, *“Peace be with you. As the Father has sent me, so I send you.”* Then, *“he breathed on them and said to them, ‘Receive the Holy Spirit’”*².

In Acts, the scene is much more public and dramatic: *“a sound like the rush of a violent wind... Divided tongues, as of fire, appeared among them... and all of them were filled with the Holy Spirit”*³.

Two moments. Two settings. One Spirit.

While many of us may associate Pentecost with the tongues of fire rather than a gentle movement of air, I think what we are invited to see today, is not a contradiction, but a fuller picture of how God truly works among us. The Spirit not only comes powerfully, but and I suggest more often, the Spirit also comes quietly. Also, the Spirit is not restricted to one place or time, but acts through all creation.⁴

Knowing the Spirit is, to receive, to give, to be patient, to accept and to persist.

The Spirit is both gift and empowerment. In John, the disciples receive the Spirit as a gift—peace, presence, new life. They don’t earn it. They simply receive it. That still holds for us. Before we do anything for God, we receive from God. In our prayer life, in our worship, in quiet moments during the week—this is where the Spirit is given again and again.

But Acts reminds us that this gift is not meant to stay private. In Act The Spirit empowers us for witness. The disciples move from fear to courage, from closed doors to open proclamation.

² John 20:21–22

³ Acts 2:2–4

⁴ Psalm 104

In our parish life, this might look like people quietly offering prayer for one another or showing up week after week in ministry—serving, welcoming, caring. The same Spirit who brings peace also gives courage to step out.

The Spirit brings both reconciliation and proclamation. Jesus says, *“If you forgive the sins of any, they are forgiven”*⁵. That is relational work—healing brokenness.

At Pentecost, the Spirit enables proclamation—people hearing *“God’s deeds of power”* in their own languages.⁶ These belong together. Our witness to the world only rings true if our relationships reflect forgiveness and grace. In families, that might mean difficult conversations, choosing forgiveness when it’s hard. In our church life, it means making space for one another—across differences, across generations. Authentic witness flows from a reconciled community.

The Spirit works in both ordinary and extraordinary ways. In John, it is a quiet, almost intimate moment—breathing. In Acts, it’s unmistakable—wind, fire, speech.

Most of our lives fall somewhere closer to John than Acts. The Spirit often works in small, steady ways: patient acts of care, faithful service, unseen prayers. Yet there are moments—perhaps in crisis, or deep need—where God’s presence feels more immediate, more powerful.

Practices like daily prayer—perhaps using something like the Lectio 365 rhythm of pause, reflect, ask, and yield—help us become more attentive to both the quiet and the dramatic movements of God.⁷

Pentecost reveals unity in diversity. People from many nations hear the same good news, each in their own language. The Spirit does not erase difference—it honours it. Each bringing our uniqueness of gift, contributes to the mission of Christ.⁸

In a community like ours, diversity might not always be obvious at first glance, but it is there—in age, life experience, culture, ability, perspective. Importantly, the Spirit calls us to unity, not uniformity. This means we need one another not to be the same, but as we were called. Younger and older. Those able to serve actively and those whose ministry is prayer. Those with time and those with responsibilities that limit their availability. Each has a place, a role in the body of Christ.

The Spirit’s work is ongoing. John places it on Easter day; Acts places it at Pentecost. Together, they remind us that the Spirit is not confined to a single event.

⁵ John 20:23

⁶ Acts 2:11

⁷ (24-7 Prayer, 2026).

⁸ 1 Corinthians 12

The Spirit continues to be poured out—across time, across circumstances, across seasons of life. And this is where the idea of waiting and pressure becomes important.

Before Pentecost, the disciples waited. They didn't rush ahead. They prayed. They trusted.

In our own lives, seasons of waiting—whether in family, work, or health—are not wasted. They are often where the Spirit is quietly forming us. Waiting becomes a time of preparation, of deepening trust.

And then there is pressure. Hard seasons. Challenges. Moments where we feel stretched. The Christian tradition reminds us that these are not signs that God is absent, but often the places where God is working hardest, shaping us most deeply. We are formed under pressure, just as the disciples were shaped from fearful followers into courageous witnesses.

So what does this mean for us here at St Peter's? It means each of us—whatever our age, physical or other abilities, or circumstances—is called by the Spirit.

- Some are called to visible forms of service—leading, organising, speaking.
- Some are called to quieter ministries—listening, praying, supporting.
- Some, especially in seasons where mobility or capacity is limited, are called to the essential work of prayer and presence.

The Spirit does not measure by activity alone. The Spirit works through willingness. The question is not, "What can I no longer do?" but "Where is the Spirit inviting me now?"

Pentecost reminds us that we are both **breathed into** and **sent out**.

We are given peace—and then sent in mission.

We are formed in waiting—and refined under pressure.

So let us be a people who receive the Spirit daily, who practise reconciliation, who notice God in the ordinary, who embrace one another's differences, and who trust that the Spirit is still at work among us. And may we hear the words of Jesus again: *"As the Father has sent me, so I send you... Receive the Holy Spirit"*⁹.

Amen.

⁹ John 20:21–22

References

24-7 Prayer. (2026). *Lectio 365 devotional resource*.

Holy Bible. (2022). *New Revised Standard Version Updated Edition (NRSVUE)*.