

Sunday Bulletin ~ February 8th, 2026
Sunday of the of the Prodigal Son



Sts. Peter & Paul Ukrainian Orthodox Church
1025 N Belle Vista Ave, Youngstown, Ohio 44509



Sts. Peter & Paul Ukrainian
Orthodox Church

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Altar Servers

Church Choir

Church School

Adult Education

St. Mary's Sisterhood

Sts. Peter & Paul Brotherhood

Senior UOL Chapter

Junior UOL Chapter

Youth Ministry

Orphanage Mission Ministry

Bingo Team

Fr Mykola Zomchak - Editor

Website:

<https://www.stspeterpauluoc.org>

STS Peter & Paul UOC

Let us celebrate the Resurrection of Christ



Sunday Bulletin - February 8th , 2026

Sunday of the of the Prodigal Son

In Memory of Alex Dobransky

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CHANGEABLE PARTS OF THE DIVINE LITURGY

Tropar of the Resurrection – Tone 3

Let the heavens rejoice. Let the earth be glad. For the Lord has shown strength with his Arm. He has trampled death by death. He has become the First born of the Dead. He has delivered us from the depths of Hades and has granted the world great mercy.

Kondak of the Resurrection – Tone 3

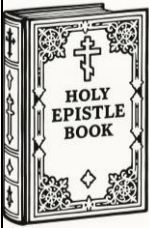
On this day You rose from the tomb, Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices. With the prophets and patriarchs, they unceasingly praise the divine Majesty of Your Power.

Tone 1 Prokeimenon

Let Your mercy, O Lord, be upon us /as we have set our hope on You! (Ps. 32:22)

V. Rejoice in the Lord, O you righteous! Praise befits the just! (Ps. 32:1)

The Reading is from the Letter of the Holy Apostle Paul to Corinthians 6:12-20

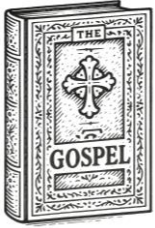


All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body *with her*? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit *with Him*. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.

Alleluia and Verses Tone 1

V. God gives vengeance unto me, and subdues people under me. (Ps. 17:48)

V. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever. (Ps. 17:51)



The reading is from the Gospel according to St. Luke 15:11-32

Then He said: "A certain man had two sons. And the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me*.' So he divided to them *his* livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*. "But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants." ' "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' "But the father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. And bring the fatted calf here and kill *it*, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' "But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' "And he said to him, 'Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'



Communion Hymn

Praise the Lord from the heavens, praise Him in the highest!

Alleluia, Alleluia, Alleluia!

MEMORY ETERNAL

PLEASE PRAY FOR RESTING OF THE SOULS

Helen Fusco, Maria Koval-Melnykovich, Peter Hucul, Mary Bobersky, Walter Duzzny, Dennis Currie, Julian, Vasyi Zomchak, Heather Rhodes, Joe Zemko, Jeff Ulrich, Judy Cebriak, William Zylka, Serhiy, Pat Mamajack, Arlene Hawryluk, Mary C. Moon, Lidiia Zabrodina, Metro Senedak, Eleanor K. Laise, Julian Naumenko, Patricia Huly, John Senediak, Ann & George Klein.
Victims of the war in Ukraine.



PRAYER LIST

PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Anthony, Archbishop Daniel, Beth Zets, Patricia Mogish, Denny Lightner, Kevin Finnerty, Alice Dobransky, Jamie Maluk, Alexandr, Missouri, Jane, Sam, Lorenzo, Lori, Christine Kline, Larry, Soldier Ivan, Dolly Mehalco, Stephen Shonn, Thelma Zemko, Artur Bohuslav, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Harold Owens, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Boris & Kathleen Vuksanovich, Kathy Zebel. People Suffering from any Illnesses. Ukrainian people suffering from war.

Liturgical Schedule & Feast Days

SERVICE AND FEAST DAY SCHEDULE



* (HEARING **CONFESSIONS** ON SUNDAYS BEFORE LITURGY 8:30AM - 9:15AM)

- Sunday, February 8, 9:30AM – Divine Liturgy, Sunday of the Prodigal Son (Lk. 15:11-32)
- Sunday, February 15, 9:30AM – Divine Liturgy, Sunday of the Last Judgment (Mt. 25:31-46)
Meatfare Sunday **THE MEETING OF THE LORD** (Lk. 2:22-40)
- Sunday, February 22, 9:30AM – Divine Liturgy, Sunday of Expulsion of Adam from Paradise
Cheesefare Sunday (*The Last day before the Great Lent*) (Mt. 6:14-21)
- Monday, February 23 – ** THE BEGINNING OF THE GREAT LENT **
(*spend the first day of Lent reading Psalms*)
- Tuesday, February 24, 6:00 PM – Penitential Canon of St Andrew.
- Thursday, February 26, 6:00 PM – Penitential Canon of St Andrew.
- Friday, February 27, 6:00 PM – Liturgy of Presanctified Gifts. Potluck Dinner
- Sunday, March 1, 9:30AM – Divine Liturgy, Sunday of Triumph of Orthodoxy (Jn. 1:43-51)

Upcoming dates & events

- February 8 – **Super Bowl Sunday Fundraiser Feb 8 (Making soups on Feb 7)**
- Saturday, February 7 - Soup Making for St. Andrew's Soup Kitchen
- Sunday, February 8 - Soup Give Away 11:30am to 1:00pm
- Sunday, February 16 - UOL Meeting

Pyrohy Schedule (Updated)

ORDER BY DATE:	WORK DAYS	PICK-UP DAY
Feb. 10	Feb. 17 & 19	Feb. 20
March 2	March 3 & 5	March 6
March 16	March 17 & 19	March 20
March 30	March 31 & Apr 2	April 3
April 20	April 21 & 23	April 24
May 4	May 5 & 7	May 8
May 18	May 19 & 20 (Wed)	May 22
June 8	June 9 & 11	June 12



Dear Parishioners and Friends, WE NEED HELP!

Please offer your time to help at the Bingo kitchen on available dates (?)

BINGO KITCHEN WORK SCHEDULE 2026 (Updated Feb 5)

Date	Register	Server	Server
Mon., Feb.2,	Karen Semchee	Nadiya Lybushka	Barb Ross
Weds., Feb. 4,	Sharlene Senediak	Bobbi Yarosh	Chris Buccino
Mon., Feb. 9,	Crystal Walkowiec	Barb Ross	Erica Shonn
Mon., Feb. 16,	Karen Semchee	Carla Rogenski	Bev Henry
Mon., Feb. 23,	Crystal Walkowiec	Jeanna Savastano	?
Mon, Mar. 2,	Karen Semchee	Nadiya Lybushka	Barb Ross
Weds., Mar. 4	?	?	?
Mon., Mar. 9	Crystal Walkowiec	?	?

Please call or text Annie Woloschak if you would like to help – 330-766-0182

OUR OFFERINGS TO THE LORD	On January 18	On February 1
General:	\$ 1838.00	\$ 4093.00
Renovation:	\$	\$
Online Donations on Tithe.ly	\$ 35.00	\$ 50.00

Bulletin Dedication

(in memory of a loved one, or in honor for an anniversary)

Sun Feb 1 1. Dedicated 2. Dedicated	Sun Feb 8 1. Dedicated 2. Available	Sun Feb 15 1. Available 2. Available	Sun Feb 22 Not Available	
Sun Mar 1 1. Available 2. Available	Sun Mar 8 1. Available 2. Available	Sun Mar 15 1. Available 2. Available	Sun Mar 22 Not Available	Sun Mar 29 1. Available 2. Available

THIS MONTH OUR PARISH CELEBRATES

FEBRUARY ANNIVERSARIES

February 6, 1971 Gerald & Elizabeth Zets
 February 8, 1969 Patricia & James Nichols
 February 13, 1999 Michael & Theresa Semchee
 February 15, 1975 Peter & Bonnie Borovitcky
 February 27, 1982- Bohdan & Nadiya Lyubuska

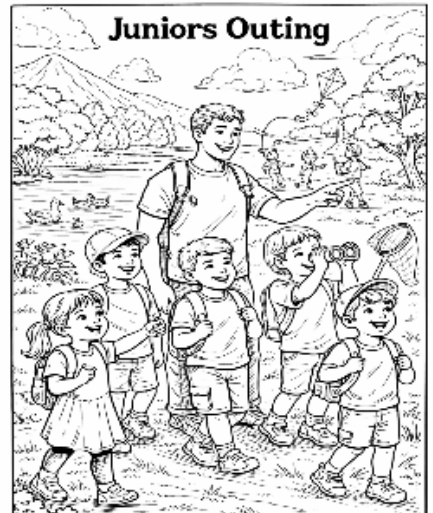
FEBRUARY BIRTHDAYS

1 Rich Semchee	19 Ethan Rhodes
1 Avery McCormick	20 Tamara Betts
2 Katie & Bernie Rogenski`s	21 Dee Bralish
3 James Nichols	23 Carole Senediak
7 Gertrude Senediak	2 Thomas G DeLuca
10 James Nichols	25 Kyle Crown
15 Christina M. Thornton	26 Walter Malys
16 Michael Semchee Sr.	27 Irene Hustic
	27 Sandy Burlock

ANNOUNCEMENTS & GREETINGS:

• Outing for the Juniors

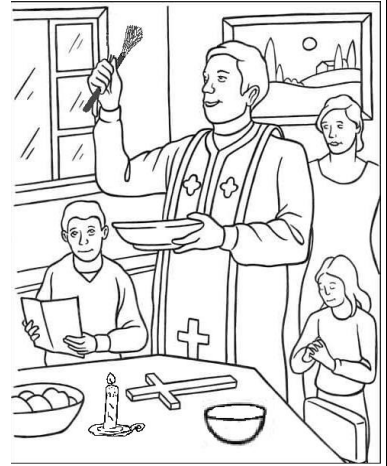
The Junior UOL is planning an outing for Sunday, February 15, after Church School, for the Juniors and Church School students. After Church School classes, there will be pizza, chips, and drinks for all church school students. Then, all church school students are invited to come to the Funcity Adventure Park in the Austintown Plaza. A fun event for all ages!



• House Blessing

During the days following the Feast of Theophany (January 19), it is customary for the priest to visit the homes of parishioners, bringing with him the blessed “Jordan Water” to sanctify each household. All members of the family are encouraged to be present for the blessing, if possible.

The blessing of homes at Theophany is a renewal of our life in Christ. As we ourselves were washed in the waters of Baptism, so now our homes are blessed, becoming temples of the Holy Spirit—places where the will of our Heavenly Father is fulfilled and where we are protected from every evil.

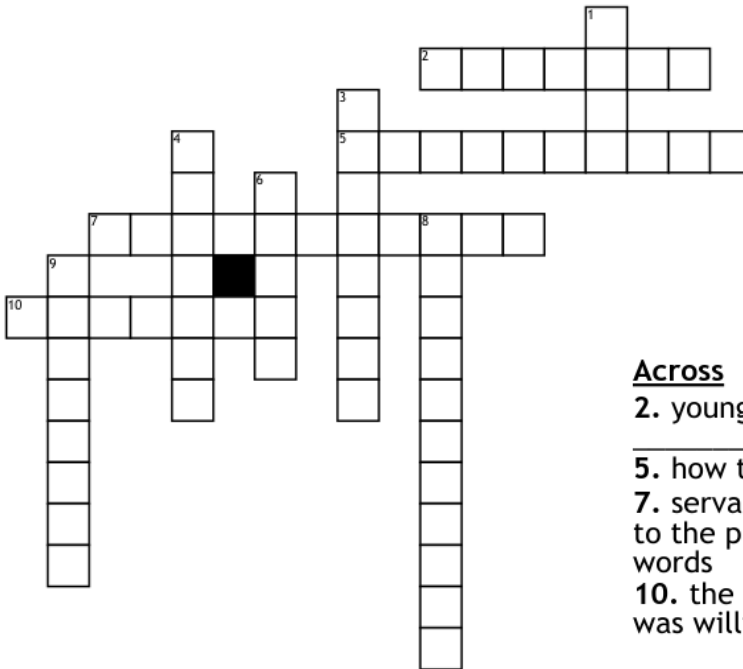


Fr. Mykola will be calling to arrange a convenient day and time for your home blessing.

Fr Mykola is looking forward to blessing your homes this year and many to come!



The Prodigal Son



Down

1. prodigal had to feed
3. the _____ son
4. how the father showed the prodigal affection
6. father wanted to throw this to celebrate his son's return
8. what the youngest son wanted from his father
9. older brother was full of

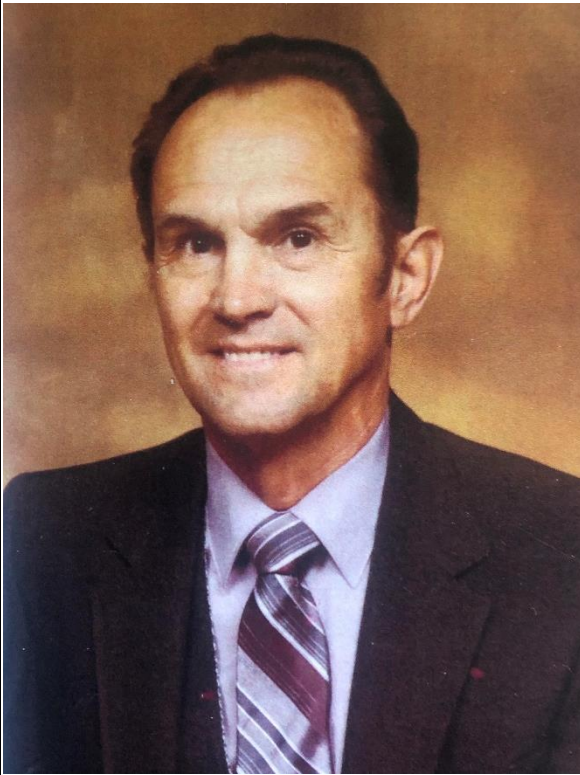
Across

2. younger son wanted a _____ of the wealth
5. how the younger son lived
7. servant's where told to bring to the prodigal (sign of wealth) 3 words
10. the returning prodigal son was willing to work as a

IN MEMORY OF

**ALEX
DOBRANSKY**

FEB 5, 1926 - JAN 11, 2017
ON HIS 100TH BIRTHDAY



**“MAY THE LORD REST HIS SOUL
IN HIS HEAVENLY KINGDOM”**

Born in Butler, Pa.

US Army Veteran during
WW11 Korean War Era

WIFE: ALICE DOBRANSKY

SON: DOUGLAS DOBRANSKY

DAUGHTER: CHERYL ANN DOBRANSKY

GRANDSON: KRIS SIRAK



The Prodigal Son

Everything begins with distance — not only distance of place, but distance of heart. The prodigal son did not become lost the moment he stepped onto the road away from his father's house; he became lost when he began to believe he could live without his father's presence. Sin often begins quietly, almost imperceptibly, with the illusion that we know better, that we need less of God, that we can build life on our own strength.

At first, the far country appears beautiful. Freedom feels intoxicating. The world seems generous, welcoming, full of promise. The son spends freely, lives boldly, and tastes what he believes to be life. Yet beneath that freedom hides a fragile illusion — for any joy built apart from the Father cannot endure.

Sooner or later, famine comes.

It may not always be material famine; often it is famine of the soul — emptiness, restlessness, loneliness. The heart begins to hunger for something it cannot name. The prodigal son, once surrounded by abundance, now finds himself feeding swine, longing even for the food they eat. This is the quiet truth of sin: it promises dignity but leads to degradation; it offers fullness but ends in hunger.

Yet the Gospel tells us: **“He came to himself.”**

In that sacred moment, repentance was born. In the Orthodox life, repentance is not merely regret — it is *metanoia*, the turning of the whole person back toward God. The son remembers the love he left, the house he abandoned, the dignity he lost. And so he rises.

He returns not with pride, but with humility — prepared only to be received as a servant. But the heart of the parable is revealed in the father's response:

“While he was still far off, his father saw him and had compassion.”

The Father was waiting.

He does not accuse; He embraces. He does not humiliate; He restores. Before the confession is finished, the robe is placed upon him, the ring upon his hand, and the feast is prepared. Sonship is restored not because it was deserved, but because it was never erased.

So it is with God. In Confession, we come as prodigals — wounded, ashamed, uncertain. Yet the Father receives us, clothes us again in grace, and nourishes us in Holy Communion. Divine mercy does not merely forgive — it restores.

The parable also speaks to another danger — the heart of the elder brother, who remained near yet struggled to rejoice. It reminds us that it is possible to live in the Father's house and still need to learn His compassion.

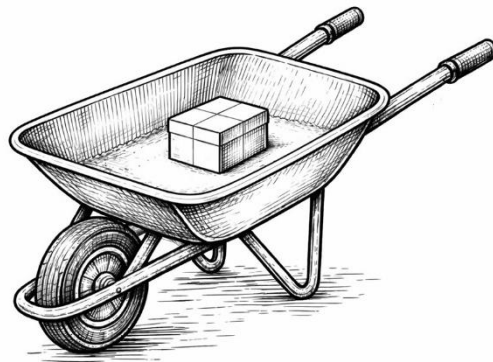
In the end, this parable is a Gospel of hope. No distance is too far. No fall too deep. No life too broken for return. The road home is never closed.

And even now, the Father watches the road — waiting not to punish, but to embrace, not to condemn, but to restore, not to reject, but to welcome His children home.



Missing Holy Opportunities

Still Preoccupied with the Dust?



There is a story about a man who worked in a factory.

Every evening at quitting time, he would leave pushing a wheelbarrow. Inside the wheelbarrow sat a small box filled with sawdust.

One day, the security guard noticed him and stopped him.

"Hold on," the guard said. "What's in the box?"

"Sawdust," the worker replied calmly.

"Sawdust? Why do you need sawdust?"

"Well," the man answered, "there's a lot of sawdust in the factory. I needed some, so I collected it and took it."

The guard frowned: - "Open it."

The man opened the box. The guard dug through it carefully with his hands, searching for anything hidden.

After a moment he sighed and said: "Alright... go on then."

The next day — the same thing. Again the wheelbarrow. Again the small box. Again the sawdust. The guard stopped him once more. - "What is it today?"

"Sawdust," answered the worker.

"Open it," the guard said.

He checked it again — slowly, suspiciously but finally said: - "Fine... go on then."

This went on for quite some time. Day after day the guard searched the box. Day after day he sifted through the sawdust. Day after day he let the man pass. But deep down he was convinced something was wrong.

One evening he stopped the worker and said: - "Listen. I am certain you're stealing something. I've checked that box countless times and found nothing — but I know you're taking something. Tell me what it is, and I won't report you."

The worker smiled gently and said: - "It's the wheelbarrows."

The moral of this story is that the guard was not dealing with great crimes. He was not stopping robberies. He was not protecting treasures. He was busy inspecting sawdust. His problem was not that he faced big issues...but that he lost the greater opportunity passing before him every single day.

He looked — but he did not see. He searched — but he missed what mattered.

And spiritually, this is often our condition. We become preoccupied with the dust of life — the small, the visible, the immediate — while neglecting the weightier matters of the soul.

We focus on things that, in the end, do not matter much: Small faults, minor offenses, personal irritations, external appearances, petty disagreements. We spend spiritual energy inspecting boxes... while the wheelbarrows roll by.

We miss holy opportunities: to love when love was needed, to forgive when forgiveness was possible, to speak a word of comfort, to notice someone's silent suffering, to repent while grace was near, to recognize Christ present in our neighbor.

Not big failures... but lost opportunities of grace.

Christ warned about this blindness when He said: "You strain out a gnat and swallow a camel." We become skilled at examining sawdust... but slow to recognize where God is truly at work. Sometimes the greatest spiritual losses in our lives are not dramatic sins...but moments when we failed to see, failed to act, failed to love.

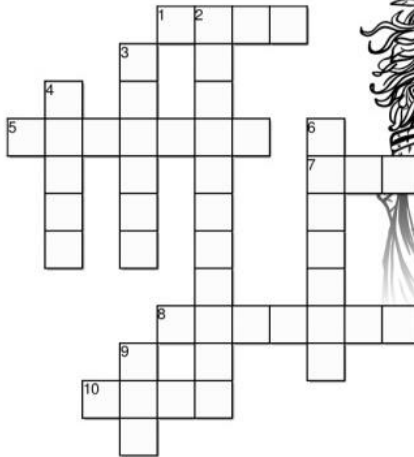
But the good news is that we are not alone in this and there is still time for us ask God for spiritual sight: to see beyond the sawdust, to discern what truly matters, to recognize divine opportunities hidden in ordinary moments, to guard our hearts from trivial distractions.

So that we do not spend our lives busy with sawdust while missing the wheelbarrows God places before us for our salvation.

Luke 15:11-32



Crossword on the Prodigal Son:



Across

1. When the son lost all his money, he got a job feeding _____.
5. The young son wasted all his money on girls, drinking and _____.
7. The father lavished his son with fine shoes, clothes and a fancy _____.
8. His job was embarrassing because doing it made him _____.
10. After losing all of his inheritance and working a dirty job, where did the son decide to go?

Down

2. When the youngest son left home, what did he ask his father for?
3. Who ran to the son on the path?
4. When the son returned, the father decided to throw a huge _____.
6. Who was not happy about the son's return?
9. In the story Jesus is comparing ___ to the father, and us to the son.

Reflections:

Generosity is not measured by how much we give, but by how much love we place into what we offer. A generous heart does not wait for abundance; it shares even from little, trusting that God multiplies what is given with faith. For when we open our hand to others, we also open our soul to God's grace.

Sometimes we think we must wait until we have more time, more strength, or more resources. Yet the Lord teaches us that true generosity begins exactly where we are. A kind word, a listening ear, a small act of care — all these become great in His sight when they are given with sincerity.

There are moments when giving feels costly, when it stretches our comfort or asks us to sacrifice. But it is precisely then that generosity becomes a blessing, for what is given in love is never lost. God returns it in ways the heart could never foresee — through peace, through joy, through unseen spiritual fruit. Do not be afraid to give. The Lord Himself is the source of all generosity, and the one who gives becomes like Him. Where generosity lives, fear fades, and trust grows.

For in the end, it is not what we kept that fills the soul, but what we shared. And the generous heart discovers that in giving to others, it has received far more from God.



Mercy is the gentle reflection of God's own heart within us. It sees weakness and does not condemn; it sees wounds and desires to heal. To be merciful is not to ignore wrong, but to respond with love stronger than judgment.

Often it is easier to criticize than to understand, easier to remember offenses than to forgive them. Yet the Lord calls us to mercy, reminding us how much mercy we ourselves have received. When we forgive, we do not excuse the pain — we release it into God's hands. There are times when mercy feels difficult, when the hurt is deep and the memory heavy. But mercy is born precisely in those struggles. It is a quiet victory of grace over resentment, of compassion over pride.

When we show mercy, our own hearts are softened. Bitterness loses its hold, and peace begins to dwell where anger once lived. Mercy frees not only the one who is forgiven, but also the one who forgives. Do not withhold mercy when you have the chance to offer it. For the Lord says that the merciful shall obtain mercy. And in the measure we show compassion, compassion will be shown to us. In the end, mercy restores what judgment divides. It brings light where there was heaviness, and hope where there was sorrow — for mercy always leads the soul closer to the love of God.

Orthodox Christianity 101

Holy Spirit

And in the Holy Spirit, Lord and Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke by the prophets

The Holy Spirit bears the title of Lord with God the Father and Christ the Son. He is the Spirit of God and Spirit of Christ. He is eternal, uncreated, and divine; always existing with the Father and the Son; perpetually worshipped and glorified with them in the oneness of the Holy Trinity.

Just like the Son, there was no time when there was no Holy Spirit. The Spirit is before creation. He comes forth from God, as does the Son, in a timeless, eternal procession. "He proceeds from the Father," in eternity in a divinely instantaneous and perpetual movement ([Jn 15.26](#)).

Orthodox doctrine confesses that God the Father is the eternal origin and source of the Spirit, just as He is the source of the Son. Yet, the Church affirms as well that the manner of the Father's possession and production of the Spirit and the Son differ according to the difference between the Son being "born," and the Spirit "proceeding." There have been many attempts-by holy men inspired by God and with a genuine experience of His Trinitarian life to explain the distinction between the procession of the Spirit and the begetting or generation of the Son. For us it is enough to see that the difference between the two lies in the distinction between the divine persons and actions of the Son and the Spirit in relation to the Father, and so as well to each other and to the world. It is necessary to note further that all words and concepts about God and divinity, including those of "procession" and "generation" must give way before the mystical vision of the actual Divine Reality which they express. God may somehow be grasped by men as He has chosen to reveal Himself. However, the essence of His Triune existence remains-and will always remain-essentially inconceivable and inexpressible to created minds and lips. This does not mean that words about God are meaningless. It only means that they are inadequate to the Reality which they seek to express

At this point also it is necessary to note that the Roman and Protestant churches differ in their credal statement about God by adding that the Holy Spirit proceeds from the Father "and the Son" (*filioque*)-a doctrinal addition unacceptable to Orthodoxy since it is both unscriptural and inconsistent with the Orthodox vision of God.

With the affirmation of the divinity of the Holy Spirit, and the necessity of worshipping and glorifying him with the Father and the Son, the Orthodox Church affirms that the Divine Reality, called also the Deity or the Godhead in the Orthodox Tradition, is the Holy Trinity.

The Holy Spirit is essentially one in his eternal existence with the Father and the Son; and so, in every action of God toward the world, the Holy Spirit is necessarily acting. Thus, in the Genesis account of creation it is written: "The Spirit of God was moving over the face of the waters" ([Gen 1.2](#)). It is this same Spirit who is the "breath of life" for all living things and particularly for man, made in the image and likeness of God ([Gen 1.30](#); [2.7](#)). Generally speaking the Spirit in Hebrew is called the "breath" or the "wind" of Yahweh. It is He who makes everything alive, the "Giver of life" Who upholds and sustains the universe in its existence and life (e.g. [Ps 104.29](#); [Job 33.4](#)).

The Holy Spirit is also he who inspires the saints to speak God's word and to do God's will. He anoints the prophets, priests, and kings of the Old Testament; and "in the fullness of time" it is this same Spirit who "descends and remains" on Jesus of Nazareth, making him the Messiah (anointed) of God and manifesting him as such to the world. Thus, in the New Testament at the first epiphany (which means literally showing forth or manifestation) of Christ as the Messiah-his baptism by John in the Jordan-the Holy Spirit is revealed as descending and resting upon him "as a dove from heaven" ([Jn 1.32](#); [Lk 3.22](#), see also [Mt 3.16](#) and [Mk 1.9](#)). It is important to note, both here and in the account of the Spirit's coming on the Day of Pentecost, as well as in other places in the Scriptures, that the words "as" and "like"



are used in order to avoid an incorrect “physical” interpretation of the events recorded where the Bible itself is literally speaking in quite a symbolical and metaphorical way.

Jesus begins His public work after His baptism, and immediately refers Isaiah’s prophecy about the Messiah directly to Himself: “The Spirit of the Lord is upon me ([Is 61.1](#); [Lk 4.18](#)). All the days of his life Jesus is “full of the Holy Spirit”-preaching, teaching, healing, casting out devils and accomplishing every sign and wonder of his messiahship by the Spirit’s power ([Lk 4.11](#)). It is written that even his self-offering to God on the cross is made “through the eternal Spirit” (Heb 9.14). And it is through the same divine Spirit that he and all men with him are risen from the dead .

On the day of Pentecost the Holy Spirit comes upon the disciples of Christ in the form of “tongues as of fire,” with the sound “like that of a mighty rushing wind” (Acts 2.1–4). We note once more the use of “as” and “like.” The coming of the Spirit on Pentecost is the final fulfillment of Christ’s earthly messianic mission, the beginning of the Christian Church. It is the fulfillment of the Old Testamental prophecy that in the time of the messiah-king, the Spirit of God will be “poured out on all flesh” ([Joel 2.28](#); Acts 1.14). It is the condition of the age of the final and everlasting covenant of perfect mercy and peace ([Ezek 34.37](#); [Jer 31–33](#); [Is 11.42, 44, 61](#)).

The Christian Church lives by the Holy Spirit. The Spirit alone is the guarantee of God’s Kingdom on earth. He is the sole guarantee that God’s life and truth and love are with men. Only by the Holy Spirit can man and the world fulfill that for which they were created by God. All of God’s actions toward man and the world-in creation, salvation and final glorification-are from the Father through the Son (Word) in the Holy Spirit; and all of man’s capabilities of response to God are in the same Spirit, through the same Son to the same Father.

The Holy Spirit is the Spirit of life.

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will give life to your mortal bodies through the Spirit who dwells in you ([Rom 8.11](#)).

The Holy Spirit is the Spirit of truth.

When the Spirit of Truth comes he will guide you into all the Truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come ([Jn 16:13](#); see also [Jn 14:25](#); [Jn 15:26](#)).

The Holy Spirit is the Spirit of divine sonship.

For all who are led by the Spirit are sons of God. For you did not receive the Spirit of slavery. .??. but you received the Spirit of sonship. When we cry “Abba! Father!” it is the Spirit himself bearing witness with our spirit that we are children of God ([Rom 8.14](#); also [Gal 4.6](#)).

The Holy Spirit is the personal presence of the new and everlasting covenant between God and man, the seal and guarantee of the Kingdom of God, the power of the divine indwelling of God in man.. *You are a letter from Christ, delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. .??. our sufficiency is from God who has qualified us to be ministers of a new covenant, not in written code but in the Spirit, for the written code kills, but the Spirit gives life ([2Cor 3.2–6](#)).*

Do you not know that you are God’s temple and that God’s Spirit dwells in you . For God’s temple is holy, and that temple you are ([1Cor 3.16](#); also [Rom 6.19](#)). Through him [Christ] we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners but you are fellow citizens with the saints and members of the household of God, built upon the foundation of apostles and the prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows in a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit ([Eph 2.18–22](#); also [1Pet 2.4–9](#)).

In the Holy Spirit men have the possibility of receiving every gift from God, of sharing His divine nature and life, of doing what Christ has done by fulfilling His “new commandment” to love one another even as He has loved us, “because God’s love has been poured into our hearts through the Holy Spirit which He has given us” ([Rom 5.5](#)).

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit he who sows to the Spirit will from the Spirit reap eternal life ([Gal 5.22–25](#); [6.8](#)).

