

Sunday Bulletin  
June 4<sup>th</sup> 2023 – 8<sup>th</sup> Sunday of Pascha  
PENTECOST – HOLY TRINITY



Sts. Peter & Paul Ukrainian Orthodox Church  
Youngstown, Ohio 44509



Sts. Peter & Paul Ukrainian  
Orthodox Church  
Українська Православна  
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**Ministries:**

Altar Servers  
Church Choir  
Church School  
Adult Education  
St. Mary's Sisterhood  
Sts. Peter & Paul Brotherhood  
Senior UOL Chapter  
Junior UOL Chapter  
Orphanage Mission Ministry  
Bingo Team

Fr Mykola Zomchak - Editor

**Website:**

<http://www.stspeterpauluoc.org>

# STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration of  
the Resurrection of Christ each week.*



June 4<sup>th</sup> 2023 – 8<sup>th</sup> Sunday of Pascha  
**Pentecost – Holy Trinity**



## The First Antiphon

The heavens are telling the glory of God; and the firmament proclaims His handiwork. *(Ps. 18:1)*

**Refrain: Through the prayers of the Theotokos, O Savior, save us!**

Day to day pours forth speech, and night to night declares knowledge. *(Ps. 18:2)*

*(Refrain)*

Their proclamation has gone out into all the earth, and their words to the ends of the universe. *(Ps. 18:4)*

*(Refrain)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

*(Refrain)*

## The Second Antiphon

The Lord answer you in the day of trouble; the Name of the God of Jacob protect you!

*Refrain: O Gracious Comforter, save us who sing to You: Alleluia!*

May He send you help from the sanctuary and give you support from Zion!

*(Refrain)*

May He remember all your offerings, and fulfill all your plans! *(Ps. 19:3)*

*(Refrain)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

*("Only-begotten Son and immortal Word of God...")*

## The Third Antiphon

In Your strength the king rejoices, O Lord, and exults greatly in Your salvation.

*(Ps. 20:1)*

*Tone 8 Troparion*

**Blessed are You, O Christ our God,  
You have revealed the fishermen as most wise  
by sending down upon them the Holy Spirit,  
and through them You drew the world into Your  
net.// O Lover of Man, glory to You!**



You have given him his heart's desire, and have not withheld the request of his lips.

*(Troparion of the Feast)*

For You meet him with goodly blessings; You set a crown of fine gold upon his head.

*(Troparion of the Feast)*

### Entrance Verse

Be exalted, O Lord, in Your strength! We will sing and praise Your power!

### Tone 8 Troparion

Blessed are You, O Christ our God, You have revealed the fishermen as most wise  
by sending down upon them the Holy Spirit, and through them You drew the world  
into Your net.// O Lover of Man, glory to You!

### Tone 8 Kontakion

When the Most High came down and confused the tongues,  
He divided the nations; but when He distributed the tongues of fire,  
He called all to unity.// Therefore, with one voice we glorify the All-holy Spirit.

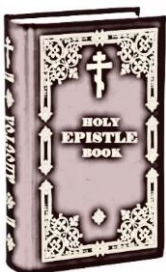
***Instead of the Trisagion, we sing:***

As many as have been baptized into Christ, have put on Christ. Alleluia.

**Tone 8 Prokeimenon (*Pentecostarion*)**

Their proclamation has gone out into all the earth, / and their words to the ends of the universe. (*Ps. 18:4*)

*V. The heavens are telling the glory of God, and the firmament proclaims His handiwork. (Ps. 18:1)*



**The Reading is from the Acts of the Holy Apostles Acts 2:1-11**

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs – we hear them speaking in our own tongues the wonderful works of God."

**Alleluia and Verses Tone 1**

*V. By the Word of the Lord the heavens were made; and all their host by the Spirit of His mouth*

*V. The Lord looked down from heaven, and saw all the sons of men.*

*Alleluia, Alleluia, Alleluia*



**The reading is from the Gospel according to St. John 7:37-52; 8:12**

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the

Christ.” But some said, “Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?” So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?” The officers answered, “No man ever spoke like this Man!” Then the Pharisees answered them, “Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed.” Nikodemos (he who came to Jesus by night, being one of them) said to them, “Does our law judge a man before it hears him and knows what he is doing?” They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.” Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

### Communion Hymn

Let Your good Spirit lead me on a level path!  
*Alleluia, Alleluia, Alleluia!*



### MEMORY ETERNAL

Roberta Lynn Canyo, Stephen, Mary Ann Owens, Joe Ewanish, Michael Woloschak, Caterina Ulrich, James Bobersky, Audrey Racz, Alexandra Prychodczenko, Mary Ann, John Nicholas Visa, All Who died during the war in Ukraine.

### PRAYER LIST

#### PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Antony, Archbishop Daniel, Arlene Hawryluk, Beverly Henry, Marlene Steiskal, Brittany, Maria, Dobrodiyka Lilya, Fr. Andrew Gall, Richard Semchee, Sandy, Carol Ann Swartz, Iryna, Lindsay Anderson, Mykola, Marilyn O`Leary, John & Helen Yurchyk, Dolly Mehalco, George, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Mary Ann Senediak, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Mykola Prychodczenko, Kathy Zebel, Luis. People Suffering from any Illnesses. All Ukrainian people who are suffering from the war.





# Liturgical Schedule & Feast Days

Please contact Fr Mykola to schedule Prayer Services - 330-799-3830

## SERVICE AND FEAST DAY SCHEDULE

- Sunday, June 4, 9:30AM – Divine Liturgy, PENTECOST –TRINITY SUNDAY **First Confession.**
- Sunday, June 11, 9:30AM – Divine Liturgy, 1<sup>st</sup> Sunday - All Saints. **Honoring the graduates.**
- Sunday, June 18, 9:30AM – Divine Liturgy, 2<sup>nd</sup> Sunday-All Saints of Ukraine
- Sunday, June 25, 9:30AM – Divine Liturgy, 3<sup>rd</sup> Sunday. **Baptism.**
- Sunday, July 2, 9:30AM – Divine Liturgy, 4<sup>th</sup> Sunday
- Sunday, July 9, 9:30AM – Divine Liturgy, 5<sup>th</sup> Sunday
- Sunday, July 16, 9:30AM – Divine Liturgy, 6<sup>th</sup> Sunday. **The Feast of the Holy, Glorious and All-Praised Leaders of the Apostles, Saints Peter & Paul. Parish Feast Day. Panahyda.**
- Sunday, July 23, 9:30AM – Divine Liturgy, 7<sup>th</sup> Sunday

## Upcoming dates & events



- June 4 **Sacrament of First Confession for our parish children.**
- June 4 (**rescheduled**), **"Ukrainian Culture and Cuisine"** event at the Orthodox Center at 3PM.
- June 11 **Recognition of Our parish graduates.**
- June 11 **UOL Meeting**
- **June 16-17 Simply Slavic Fest** – our church is participating. **Sign up in the vestibule to offer help in this major fundraiser.**



## SLAVIC FEST PYROHY SCHEDULE

June 7 – FILLING at 9:30am June 8 - PINCHING at 9:00am

- June 23, 4:30 – **Picnic & Foam Party** (bull. P 16)
- July 16 **Saints Peter & Paul Parish Feast Day.**
- July 27-30 **76<sup>th</sup> UOL Convention** at St Michael UOC Scranton, PA



Our parish graduates will be honored on Sunday, **June 11**, after Liturgy at the Center. Please come and celebrate the accomplishments of our parish youth! If you have a high school or college graduate in your family.

Please give a short **biography and picture** of the graduate to Father Mykola by Sunday, **June 4<sup>th</sup>**, so they can be included in the Sunday bulletin on June 11.



*Happy  
Birthday!*

*Happy and blessed  
belated birthday to  
Stephanie Rimedio. May  
you always be blessed  
with good health and joy!*

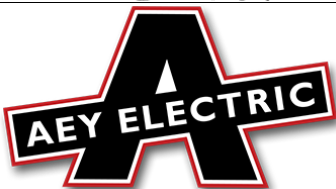
*Greetings from your mom &  
the Woloschak family*

Prayer is not only another weapon, but the greatest of all the weapons as it infuses the rest of the armor with the power needed to fight the enemy. Prayer is the best weapon we have, it is the key to God's heart. Prayer is the most powerful against trials, the most effective medicine against sickness, and the most valuable gift to someone we care for.

*Always pray to have  
eyes that see the  
best in people,  
A heart that forgives  
the worst,  
A mind that forgets  
the bad,  
And a soul that never  
loses faith in God.*

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## Q&A: WHY IS PENTECOST CONSIDERED THE CHURCH'S BIRTHDAY?

*It is called that because Pentecost is when the apostles went out among the people and began spreading Jesus' message, thus establishing the beginning of the Church.*

*Pentecost (Greek for 50th day) is celebrated by Christians 50 days after Easter, and marks the day that the Holy Spirit descended upon the apostles while they were cowering and hiding behind locked doors following Jesus' resurrection. After receiving the power and gifts of the Holy Spirit, the apostles immediately went out and preached Jesus' message to everyone—even those who spoke other languages.*

*According to the tradition, Pentecost instituted the "age of the Church, during which Christ manifests, makes present, and communicates his work of salvation through the liturgy of his Church, 'until he comes.' "In this age of the Church, Christ now lives and acts in and with his Church, in a new way appropriate to this new age. He acts through Himself established sacraments in the Church.*



*out all that God expects of us. If we are docile to the Holy Spirit, the image of Christ will be formed more and more fully in us, and we will be brought closer every day to God the Father. "For whoever are led by the Spirit of God, they are the children of God."*



## WHAT DOES THE HOLY SPIRIT DO FOR US?

*It is the Holy Spirit who, with his inspirations, gives a supernatural tone to our thoughts, desires and actions. It is he who leads us to receive Christ's teaching and to assimilate it in a profound way. It is he who gives us the light by which we perceive our personal calling and the strength to carry*



*Let us remember, We do not make our own salvation; it is God's gift to us through Jesus Christ in the Holy Spirit. This is the basic existential truth of Christianity. Salvation is not an achievement, but a gift.*



### **Kneeling Prayers of Pentecost**

Sunday of Pentecost is one of the most important days of the year in the Orthodox Church. The highlight of Pentecost services are the Kneeling Prayers, usually done at the end of the Pentecost Liturgy. During the 50 days after Easter we do not kneel, and we wait to kneel for the first time at these Kneeling Prayers on Pentecost Sunday. They are profound and can teach us how to pray to God the Holy Trinity. The prayers show us that our lives are indeed lived under the gaze and grace of the Holy Trinity: Father, Son and Holy Spirit. The three prayers are offered here in shortened versions.



*The First Prayer is addressed to God the Father. He is the source of all life, including the life of the Trinity. So all our prayers ultimately end up in the heart of God our Father. Here in this opening prayer we recognize the great gift of God's goodness to us and for our salvation – namely our Lord Jesus Christ, the Son of God. It is always good and needful for us to remember in our own prayers Jesus Christ as greatest gift by God to us. You may want to personalize the portions that I've highlighted and include them in your own prayers by replacing the plural pronouns with the singular if you're only praying for yourself or keep the plurals if you're praying for your family and other loved ones.*

*The Second Prayer is addressed to Jesus but emphasizes the role of the Holy Spirit in keeping us united to Jesus Christ and His commandments. It's a beautiful prayer and there's hardly any need to highlight any portions of it. But do take notice that when looking to the Holy Spirit in our lives the focus is on how the Spirit is the source of wisdom and understanding. Never hesitate to ask the Lord to illumine and enlighten your life with the Holy Spirit.*

*The Third Prayer opens with theological statements about Jesus Christ. Theology is not just for theologians. Perhaps we can all become more comfortable with theology if we make theological prayers like this one part of our personal spirituality at home. Remembering what God has done for us, why we call Jesus Christ our Lord and Savior, and why the Holy Spirit was sent to us, is important to us becoming mature Christians who will not be shaken or blown by the winds of change and controversy. The final section of this prayer is a beautiful meditation on death and the importance of praying for our loved ones who have gone ahead of us to eternity. Though we have memorial services in our church, it is always appropriate to remember our loved ones in our own private prayers.*

*Finally, you may have noticed that even though Pentecost commemorates the descent of the Holy Spirit, none of the prayers is addressed directly to the Holy Spirit. As a matter of fact,*

*there is only one commonly used prayer in our Orthodox tradition that is addressed directly to the Holy Spirit. This prayer opens the service of Matins and many other services of our church, and it should be part of every person's prayer life. You may even learn to sing it as you open your day. Our young chanters at Holy Trinity Church open every Sunday Matins with this hymn to the Holy Spirit. Learn the words and ask one or more of our Matins chanters to teach you the melody. Or come to Matins on a Sunday morning and join the young voices that sing this beautiful hymn and Prayer to the Heavenly King:*

Prayer to the Heavenly King:

O Heavenly King, the Comforter, the Spirit of Truth, present everywhere and filling all things, Treasury of Blessings and Giver of Life: Come and abide in us, and cleanse us from all impurity, and save our souls, O Good One.



## About the Orthodox Faith & Church

The Orthodox Church was founded by our Lord Jesus Christ and is the living manifestation of His presence in the history of the mankind. The most conspicuous characteristics of Orthodoxy are its rich liturgical life and its faithfulness to the apostolic tradition. It is believed by Orthodox Christians that their Church has preserved the tradition and continuity of the ancient Church in its fullness compared to other Christian denominations which have departed from the common tradition of the Church of the first 10 centuries. Today the Orthodox Church numbers approximately 300 million Christians who follow the faith and practices that were defined by the first seven ecumenical councils. The word orthodox ("right belief and right glory") has traditionally been used, in the Greek-speaking Christian world, to designate communities, or individuals, who preserved the true faith (as defined by those councils), as opposed to those who were declared heretical. The official designation of the church in its liturgical and canonical texts is "the Orthodox Catholic Church" (gr. catholicos = universal).



The Orthodox Church is a family of "autocephalous" (self governing) churches, with the Ecumenical Patriarch of Constantinople holding titular or honorary primacy as *primus inter pares* (the first among equals). The Orthodox Church is not a centralized organization headed by a pontiff. The unity of the Church is rather manifested in common faith and communion in the sacraments and no one but Christ himself is the real head of the Church. The number of autocephalous churches has varied in history. Today there are many: the Church of Constantinople (Istanbul), the Church of Alexandria (Egypt), the Church of Antioch (with headquarters in Damascus, Syria), and the Churches of Jerusalem, Serbia, Romania, Ukraine, Bulgaria, Georgia, Russia, Cyprus, Greece, Poland, Czechlands and Slovak, Albania and America



The Orthodox Church throughout the ages has maintained a continuity of faith and love with the apostolic community which was founded by Christ and sustained by the Holy Spirit. Orthodoxy believes that she has preserved and taught the historic Christian Faith, free from error and distortion, from the time of the Apostles. She also believes that there is nothing in the body of her teachings which is contrary to truth or which inhibits real union with God. The air of antiquity and timelessness which often characterizes Eastern Christianity is an expression of her desire to remain loyal to the authentic Christian Faith.

Orthodoxy believes that the Christian Faith and the Church are inseparable. It is impossible to know Christ, to share in the life of the Holy Trinity, or to be considered a Christian, apart from the Church. It is in the Church that the Christian Faith is proclaimed and maintained. It is through the Church that an individual is nurtured in the Faith.

### **Revelation**

God is the source of faith in the Orthodox Church. Orthodoxy believes that God has revealed Himself to us, most especially in the revelation of Jesus Christ, whom we know as the Son of God. This Revelation of God, His love, and His purpose, is constantly made manifest and contemporary in the life of the Church by the power of the Holy Spirit.

The Orthodox Faith does not begin with mankind's religious speculations, nor with the so-called "proofs" for the existence of God, nor with a human quest for the Divine. The origin of the Orthodox Christian Faith is the Self-disclosure of God. Each day, the Church's Morning Prayer affirms and reminds us of this by declaring, "God is the Lord and He has revealed Himself to us." While the inner Being of God always remains unknown and

unapproachable, God has manifested Himself to us; and the Church has experienced Him as Father, Son, and Holy Spirit. The Doctrine of the Holy Trinity, which is central to the Orthodox Faith, is not a result of pious speculation, but of the overwhelming experience of God. The doctrine affirms that there is only One God, in whom there are three distinct Persons. In other words, when we encounter the Father, the Son, or the Holy Spirit, we are truly experiencing contact with God. While the Holy Trinity is a mystery which can never be fully comprehended, Orthodoxy believes that we can truly participate in the Trinity through the life of the Church, especially through our celebration of the Eucharist and the Sacraments, as well as the non-sacramental services.

### **Incarnation of Jesus Christ**

Together with the belief in the Holy Trinity, the doctrine of the Incarnation occupies a central position in the teaching of the Orthodox Church. According to Orthodox Faith, Jesus is much more than a pious man or a profound teacher of morality. He is the "Son of God who became the Son of Man." The doctrine of the Incarnation is an expression of the Church's experience of Christ. In Him, divinity is united with humanity without the destruction of either reality. Jesus Christ is truly God who shares in the same reality as the Father and the Spirit. Moreover, He is truly man who shares with us all that is human. The Church believes that, as the unique God-man, Jesus Christ has restored humanity to fellowship with God.



By manifesting the Holy Trinity, by teaching the meaning of authentic human life, and by conquering the powers of sin and death through His Resurrection, Christ is the supreme expression of the love of God the Father, for His people, made present in every age and in every place by the Holy Spirit through the life of the Church. The great Fathers of the Church summarized the ministry of Christ in the bold affirmation, "God became what we are so that we may become what He is."

### **Scriptures**

The Holy Scriptures are highly regarded by the Orthodox Church. Their importance is expressed in the fact that a portion of the Bible is read at every service of Worship. The Orthodox Church, which sees itself as the guardian and interpreter of the Scriptures, believes that the books of the Bible are a valuable witness to God's revelation. The Old Testament is a collection of forty-nine books of various literary styles which expresses God's revelation to the ancient Israelites. The Orthodox Church regards the Old Testament as a preparation for the coming of Christ and believes that it should be read in light of His revelation.



The New Testament is centered upon the person and work of Jesus Christ and the outpouring of the Holy Spirit in the early Church. The four Gospels are an account of

Christ's life and teaching, centering upon His Death and Resurrection. The twenty-one epistles and the Acts of the Apostles are devoted to the Christian life and the development of the early Church. The Book of Revelation is a very symbolic text which looks to the return of Christ. The New Testament, especially the Gospels, is very important to Orthodoxy because here is found a written witness to the perfect revelation of God in the Incarnation of the Son of God, in the person of Jesus Christ.

### **Tradition**

While the Bible is treasured as a valuable written record of God's revelation, it does not contain wholly that revelation. The Bible is viewed as only one expression of God's revelation in the ongoing life of His people. Scripture is part of the treasure of Faith which is known as Tradition. Tradition means that which is "handed on" from one generation to another. In addition to the witness of Faith in the Scripture, the Orthodox Christian Faith is celebrated in the Eucharist; taught by the Fathers; glorified by the Saints; expressed in prayers, hymns, and icons; defended by the seven Ecumenical Councils; embodied in the Nicene Creed; manifested in social concern; and, by the power of the Holy Spirit, it is lived in every local Orthodox parish. The life of the Holy Trinity is manifested in every aspect of the Church's life. Finally, the Church, as a whole, is the guardian of the authentic Christian Faith which bears witness to that Revelation.



St. Sophia Cathedral, *Kyiv*. Built in 1037

### **Councils and Creed**

As Orthodoxy has avoided any tendency to restrict the vision of God's revelation to only one avenue of its life, the Church has also avoided the systematic or extensive definition of its Faith. Orthodoxy affirms that the Christian Faith expresses and points to the gracious and mysterious relationship between God and humanity. God became man in the person of Jesus Christ, not to institute a new philosophy or code of conduct, but primarily to bestow upon us "new life" in the Holy Trinity. This reality, which is manifest in the Church, cannot be wholly captured in language, formulas, or definitions. The content of the Faith is not opposed to reason, but is often beyond the bounds of reason, as are many of the important realities of life. Orthodoxy recognizes the supreme majesty of God, as well as the limitations of the human mind. The Church is content to accept the element of mystery in its approach to God. Only when the fundamental truths of the Faith are seriously threatened

by false teachings does the Church act to define dogmatically an article of faith. For this reason, the decisions of the seven Ecumenical Councils of the ancient undivided Church are highly respected. The Councils were synods to which bishops from throughout the Christian world gathered to determine the true faith. The Ecumenical Councils did not create new doctrines but proclaimed, in a particular place and a particular time, what the Church has always believed and taught.

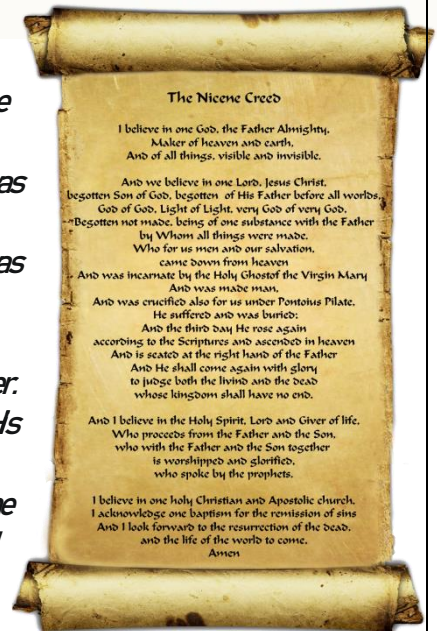
The Nicene Creed, which was formulated at the Councils of Nicaea in 325 and of Constantinople in 381, has been recognized since then as the authoritative expression of the fundamental beliefs of the Orthodox Church. The Creed is often referred to as the "Symbol of Faith." This description indicates that the Creed is not an analytical statement, but that it points to a reality greater than itself and to which it bears witness. For generations, the Creed has been the criterion of authentic Faith and the basis of Christian education. The Creed is recited at the time of Baptism and during every Divine Liturgy.

### The Creed

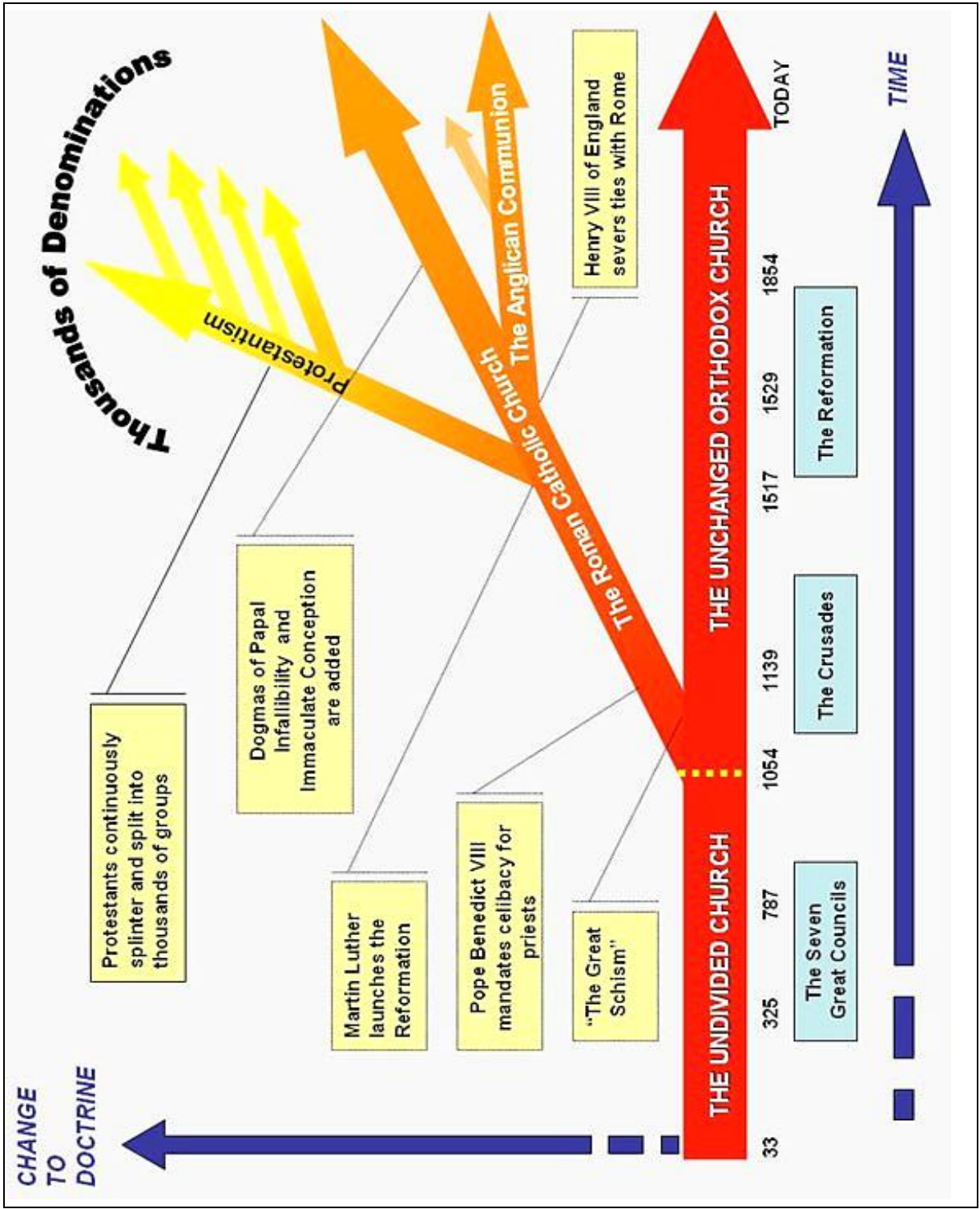
- *"I believe in One God, Father Almighty, Maker of heaven and earth and of all things visible and invisible.*
- *And in One Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages*
- *Light of Light, true God of true God, begotten, not created, of one essence with the Father; through whom all things were made.*
- *For us and for our salvation, He came down from heaven and was incarnate by the Holy Spirit and the Virgin Mary and became Man.*
- *He was crucified for us under Pontius Pilate, and He suffered and was buried*
- *On the third day He rose according to the Scriptures*
- *He ascended into heaven and is seated at the right hand of the Father.*
- *He will come again with glory to judge the living and the dead. His kingdom will have no end.*
- *And in the Holy Spirit, the Lord, Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke through the prophets*
- *In one, holy, catholic, and apostolic Church*
- *I acknowledge one baptism for the forgiveness of sins*
- *I expect the resurrection of the dead; and the life of the age to come.*  
*Amen."*

# THE CREED

WHAT WE BELIEVE



[www.goarch.org](http://www.goarch.org)



## Memorial Day at the Cemetery, May 28



JOIN US FOR:



# Picnic and Foam Party

**FRIDAY, JUNE 23, 2023**  
**4:30PM TO 7:00PM**

- ✓ Food 🍷
- ✓ Craft 🎨
- ✓ Foam Party 🌊
- ✓ Fellowship 🍷

Sts. Peter & Paul UOC  
1025 N. Belle Vista Ave.

Open to members with children/grandchildren and their families! Wear a bathing suit, bring a change of clothes, and bring a towel or two. Each child is encouraged to bring a friend! Come ready to have fun and make memories together! ☀️🕶️🏖️

**RSVP @ [HTTP://EVITE.ME/RRYGDAXRTP](http://evite.me/rrygdxrtp)  
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# BINGO



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