WEEKLY BULLETIN

April 5, 2026, Vol. 43, No. 14

Palm and Flowery Sunday

Entrance of Our Lord into Jerusalem

THE VOICE

SAINT ELIA ORTHODOX CHURCH

A Parish of the Orthodox Church in America

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His Eminence Alexander, Archbishop of Toledo, Bulgarian Diocese,
Very Rev. Mitred Archpriest Father Don Anthony Freude, Parish Rector
Rev. Protodeacon James M. Gresh, Rev. Deacon Aaron Gray

SAINT ELIA THE PROPHET PARISH

2026 Parish Council

President: Veronica Bilas
V. President: Daniel Ralich
Secretary: Subdeacon Aaron Gray
Treasurer: Reader Daniel Slife
Members: Anastasia Bohush, Anthony Dodovich, Bud Graham, Jefferson Hodge,

Choir Director: Subdeacon Terrence A. Bilas
Assistant Directors: Anastasia Bohush
Deaconisa Heidi Gresh, Reader Michael Luc

Church School:

Coordinator: Popadia Donna Freude
Staff: Natalie Slife, Eve Tavenier, Reader Nicholas Morelli, Frances Hakim, Subdeacon David Trace, Deaconisa Heidi Gresh

Sisterhood of St. Juliana:

President: Sandy Graham, V. President: Kathy Gray
Secretary: Katherine Hodge, Treasurer: Mary Magensky
Assistant Treasurer: Anastasia Bohush

Workers of St. Elizabeth the New Martyr:

Coordinators: Subdeacon Aaron Gray, Veronica Bilas

Scheduled Readers - 2026

Sunday, April 5 - Sandy Graham
Sunday, April 12 - Reader Joshua Wherley
Sunday, April 19 - Hours: Melissa Trace
Epistle: Subdeacon Davi d Trace

SCHEDULE OF DIVINE SERVICES

GREAT AND HOLY WEEK

LAZARUS SATURDAY

Friday, April 3

6:00 pm Vigil of Lazarus Saturday
Beginning of Great and Holy Week

Saturday, April 4

9:00 am Divine Liturgy of St. John Chrysostom
5:00 pm Vigil of Palm Sunday
Blessing of Palms and Willows

PALM AND FLOWERY SUNDAY

The Entrance of our Lord into Jerusalem

Sunday, April 5

9:10 am 3rd and 6th Hours: Sandy Graham
9:30 am Divine Liturgy of St. John Chrysostom
Epistle Reader: Sandy Graham
Epistle: Philippians 4:4-9 Gospel: John 12:1-18

5:00 pm Matins of the Bridegroom
Sad Sunday

As we stand in the church on the evening of Palm Sunday, we are sunk in darkness. This is the end.

We have seen the light. Christ has trampled over the darkness of death by raising his friend Lazarus, He has sought – and received – the acclamation of His Kingship by His people Israel: "Hosanna in the highest. Blessed is He that comes in the name of the Lord." We have held high our palm branches and accepted His Kingdom. But now the palms lie at home, and we stand in darkness. The end has come.

GREAT AND HOLY BRIDEGROOM MONDAY

Monday, April 6

6:00 pm Matins of the Bridegroom

GREAT AND HOLY BRIDEGROOM TUESDAY

Tuesday, April 7

6:00 pm Matins of the Bridegroom

GREAT AND HOLY BRIDEGROOM WEDNESDAY

Wednesday, April 8

6:00 pm Mystery of Holy Unction

GREAT AND HOLY THURSDAY

Thursday, April 9

8:00 am Vesperal Divine Liturgy St. Basil the Great
6:00 pm Matins of Great and Holy Friday with the Twelve Passion Gospels

GREAT AND HOLY FRIDAY

Friday, April 10

9:00 am Royal Hours – *Christ Hangs on the Cross*
6:00 pm Great Vespers and Lamentations
Christ dies on the Cross, is taken down from the Cross, is buried and descends into hell.

GRAVE WATCH

On Good Friday evening, following the Services, a Vigil will be kept at the tomb of our Lord. The Vigil is kept after the services on Friday night until services on Holy Saturday.

A Holy Vigil at the Tomb of Christ is also referred to as Grave Watch. After our Lord died the Cross, Joseph of Arimathea and Nicodemus took the Body of Jesus down from the Cross, bound it in linen cloths with spices and buried it in a new tomb. Mary Magdalene and the other women sat opposite the tomb watching where the Lord was buried.

A Holy Vigil at Christ's tomb is our opportunity to spend time in spiritual reading, meditation and prayer while one or more people read the Psalms and the Gospel before the Tomb in the Church.

A Sign-up sheet is available in the vestibule of the Church on the Desk. Please sign up for your hour of watch.

GREAT AND HOLY SATURDAY
Saturday, April 11
9:00 am Vesperal Divine Liturgy of St. Basil the Great
11:30 pm Nocturnes
Removal of the Shroud from the Grave

THE HOLY PASCHA

Holy Resurrection of our Lord Jesus Christ

SUNDAY, APRIL 12
12:00 Midnight
Resurrection Matins
Divine Liturgy of Saint John Chrysostom
Epistle Reader: Reader Joshua Wherley
Epistle: Acts 1:1-8
Gospel: John 1:1-17
Blessing of the Artos and Red Paschal Eggs

Blessing of the Paschal Baskets in the Hall

11:00 am
Agape Vespers of Holy Pascha
Gospel: John 20:19-25
Proclamation of the Gospel in many languages

BRIGHT WEEK

BRIGHT MONDAY, APRIL 13
9:00 am Divine Liturgy of St. John Chrysostom

SECOND SUINDAY OF PASCHA – Tone 1
SAINT THOMAS SUNDAY
Saturday, April 18
5:00 pm Great Vespers and Confessions
Sunday, April 19
9:10 am 3rd and 6th Hours – Melissa Trace
9:30 am Divine Liturgy of St. John Chrysostom
Epistle Reader – Subdeacon David Trace
Epistle: Acts 5:12-20
Gospel: John 20:19-31

CHURCH SCHOOL PRESENTATION

PALM SUNDAY SCRIPTURE READINGS

Epistle: Philippians 4:4-9

4 Rejoice in the Lord always. Again I will say, rejoice!
5 Let your [a]gentleness be known to all men. The Lord *is* at hand.
6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; **7** and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Meditate on These Things

8 Finally, brethren, whatever things are true, whatever things *are* noble, whatever things *are* just, whatever things *are* pure, whatever things *are* lovely, whatever things *are* of good report, if *there is* any virtue and if *there is* anything praiseworthy—meditate on these things. **9** The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

Gospel: John 12:1-18

The Anointing at Bethany

12 Then, six days before the Passover, Jesus came to Bethany, where Lazarus was [a]who had been dead, whom He had raised from the dead. 2 There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. 3 Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

4 But one of His disciples, Judas Iscariot, Simon's *son,* who would betray Him, said, 5 "Why was this fragrant oil not sold for [b]three hundred denarii and given to the poor?" 6 This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.

7 But Jesus said, “Let her alone; [c]she has kept this for the
day of My burial. 8 For the poor you have with you always,
but Me you do not have always.”

The Plot to Kill Lazarus
9 Now a great many of the Jews knew that He was there; and
they came, not for Jesus’ sake only, but that they might also
see Lazarus, whom He had raised from the dead. 10 But the
chief priests plotted to put Lazarus to death also, 11 because
on account of him many of the Jews went away and
believed in Jesus.

The Triumphal Entry
12 The next day a great multitude that had come to the feast,
when they heard that Jesus was coming to Jerusalem, 13 took
branches of palm trees and went out to meet Him, and cried
out:
“Hosanna!
‘Blessed *is* He who comes in the name of the Lord!’
The King of Israel!”

14 Then Jesus, when He had found a young donkey, sat on it;
as it is written:
15 ***“Fear not, daughter of Zion;***
Behold, your King is coming,
Sitting on a donkey’s colt.”

16 His disciples did not understand these things at first; but
when Jesus was glorified, then they remembered that these
things were written about Him and *that* they had done these
things to Him.

17 Therefore the people, who were with Him when He called
Lazarus out of his tomb and raised him from the dead, bore
witness. 18 For this reason the people also met Him, because
they heard that He had done this sign.

Beginning of HOLY WEEK
Lazarus Saturday
April 4

On the Saturday before Holy Week, the "Orthodox Church commemorates major feast of the year, the miracle of our Lord and Savior Jesus Christ when He raised Lazarus from the dead after he had lain in the grave four days.

Here, at the end of Great Lent and the forty days of fasting and penitence, the Church combines this celebration with that of Palm Sunday. In triumph and joy the Church bears witness to the power of Christ over death and exalts Him as King before entering the most solemn week of the year, one that leads the faithful in remembrance of His suffering and death and concludes with the great and glorious feast of Pascha.

This miracle is performed by Christ as a reassurance to His disciples before the coming Passion: they are to understand that, though He suffers and dies, yet He is Lord and Victor over death.
The resurrection of Lazarus is a prophecy in the form of action. It foreshadows Christs own Resurrection eight days later, and at the same time it anticipates the resurrection of all the righteous on the last day: Lazarus is ***"the saving first-fruits of the regeneration of the world."***

As the liturgical texts emphasize, the miracle at Bethany reveals the two natures of Christ the God-man. Christ asks where Lazarus is laid and weeps for him, and so He shows the fulness of His manhood, involving as it does genuine grief for a beloved friend. Then disclosing the fulness of His divine power, Christ raises Lazarus from the dead, even though his corpse has already begun to decompose and stink.

This double view of the Lord's divinity and His humanity

is to be kept in view throughout Holy Week, and above all on Good Friday. On the Cross we see a genuine human agony, both physical and mental, but we see more than this: we see not only suffering man but suffering God.

Lazarus Saturday Services
Friday, April 3, 6:00 pm – Vigil
Saturday, April 4, 9 am – Divine Liturgy

Holy Week - Palm Sunday
April 5

On the Sunday before the Feast of Great and Holy Pascha, and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year – Palm Sunday, commemorating the Entrance of our Lord into Jerusalem.

The Biblical story of Palm Sunday is recorded in all four Gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-38; and John 12:1-18). Five days before Passover. Jesus came from Bethany to Jerusalem. Having sent two of His disciples to bring Hm a colt of a donkey, Jesus sat upon it and entered the city. People had gathered in Jerusalem for the Passover and were looking for Jesus, both because of His great works and teachings and because they had heard of the miracle of the resurrection of Lazarus. When they heard that Christ was entering the city, they went out to meet Him with palm branches, laying their garments on the ground before Him, and shouting, ***"Hosanna! Blessed is He that comes in the Name of the Lord, the King of Israel!"*** On this day we worship Christ in the same manner as King and Lord.

Palm Sunday Services
Saturday, April 4, 5:00 pm --= Vigil and
Blessing of Palms and Willows
Sunday, April 5, 9:30 am -
Divine Liturgy of Saint John Chrysosto

The Bridegroom Matins
Orthodox Holy Week

Services of the Bridegroom Matins
5:00 pm Sunday, April 5
6:00 pm: Monday and Tuesday, April 6 and 7

Bridegroom Matins is a service specific to the first four evenings of Holy Week (though it is often omitted on Holy Wednesday in favor of the service of Holy Unction) and commemorates the last days in the earthly life of the Lord. Incorporated into these services is the theme of the first three days of Holy Week, which is the last teachings of Christ to his disciples. As such, these services incorporate readings and hymns inspiring this theme. The mood of the services is to experience sorrow and to feel Christ's voluntary submission to His passions and highlight the purpose behind the evil that is about to take place against the Lord. The atmosphere is one of mourning (for sins) and is symbolic of the shame the Christian should feel for the Fall of Adam and Eve, the depths of hell, the lost Paradise and the absence of God.

Christ arrives in Jerusalem where His Passion and Triumph will take place. He comes to His people to save them and love them as a bridegroom comes for his bride and takes her to his home. Christ is the Bridegroom, and we, the Church, are His Bride. He now comes to take us home to His Father in the Kingdom of Heaven.

On **BRIDEGROOM MONDAY, APRIL 6,** we are invited to consider the Passion of Christ that is represented by the "figure" of Joseph in the Old Testament. Joseph was sold into slavery by his brothers, slandered for his chastity and thrown into prison. But eventually he was released from prison; attained a high rank; and received honors worthy of a king, becoming the governor of Egypt. Thus, he symbolizes for us the Passion of our Lord Jesus Christ and His consequent great Glory.

Our attention is also brought to the barren fig tree that was cursed by our Lord, to remind us and to impress upon us that perdition awaits the soul that does not bear good fruit

On BRIDEGROOM TUESDAY, APRIL 7, Our attention is directed to the parable of the ten virgins. It teaches us to be ready for our end, not knowing when our hour is coming. Unlike the five foolish virgins, but as the five wise virgins were ready were ready to meet the bridegroom, we also must be prepared to meet the Heavenly Bridegroom – in sinless, upright and holy life.

On BRIDEGROOM WEDNESDAY, April 8, the Sacrament or Mystery of Holy Unction will be served at 6:00 pm..

The **Sacrament of Holy Unction** is offered for the healing of soul and body and for the forgiveness of sins. At the conclusion of the Service, each person is anointed with the blessed oil, and the grace of God, which heals our infirmities of soul and body, is called down upon each person.

Oil is used in this Sacrament as a sign of God's Presence, healing strength, and forgiveness. After the reading of Seven Epistles and Seven Gospels, and the offering of Seven Prayers, which are devoted to healing, the anointing takes place\

We read in *James 5:14-16*:
"Is anyone among you sick? Let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. and if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed."

GREAT AND HOLY THURSDAY – APRIL 9

Vespers with Divine Liturgy will be served at 8:00 am on Thursday morning of Holy Week.

Four events are commemorated: the washing of the disciples' feet, the institution of the Holy Eucharist at the Mystical Supper, the agony in the Garden of Gethsemane, and the betrayal of Christ by Judas.

At the Mystical Supper in the Upper Room, Jesus gives a radically new meaning to the food and drink of the sacred meal. He identified Himself with the bread and wine: ***"Take, eat; this is My Body. Drink of it all of you; for this is My Blood of the New Covenant."*** (Mathew 26:26-28) The Eucharist is at the center of the Church's life. It is her most profound prayer and principal activity. It is at one and the same time both the source and the summit of her life. In the Eucharist the Church manifests her true nature and is continuously changed from a human community into the Body of Christ, the Temple of the Holy Spirit, and the People of God

MATINS OF HOLY FRIDAY

The commemoration of our Lord's Passion begins on **Thursday evening, April 9, at 6:00 pm** with the Matins of Holy Friday and the reading of the Twelve Gospels. At the Fifth Gospel, when the Passion narrative concerning Christ's journey to Calvary is reached the Cross is carried to the Center of the Temple and is mounted on the platform that represents Golgotha. Now there is SILENCE – and this silence pervades Great and Holy Friday capturing and stilling our hearts and minds.

GREAT AND HOLY FRIDAY – April 10

This day is unlike any other day. There is no Divine Liturgy and Holy Communion is not received on this day.

At 9:00 am the ROYAL HOURS will be prayed before the Cross of our Crucified Lord on Golgotha as we keep the silence and fast of this day.

The BRIDEGROOM of the Church is affixed to the Cross with nails. The Son of the Virgin is pierced with a spear.

The VESPERS of Friday at 6:00 pm are a continuation of the Royal Hours. During this service, the removal of the Body of Christ from the Cross is commemorated with a sense of mourning and is wrapped in a white sheet as did Joseph of Arimathea.
Everything seems over! The SHROUD emerges from the Altar through Iconostasis and is carried to the tomb for burial. Our Temple is the TOMB OF CHRIST, and we watch, and we pray.
The Matins of Great and Holy Saturday follows as the Lamentations are chanted as the Shroud is incensed and sprinkled with rose water. The Shroud is carried in procession around the Temple commemorating Christ's descent into hades (the place of the dead).
Then **walking under the Shroud,** we are reminded that **we** have been freed and forgiven and in Baptism we have been buried with Christ to rise with Him into the newness of life.

GREAT AND HOLY SATURDAY – APRIL 11

On Great and Holy Saturday, the Church contemplates the mystery of our Lord's descent into hades, the place of the dead. Death, our ultimate enemy, is defeated from within. ***"He (Christ) gave Himself as a ransom to death in which we were held captive, sold under sin…Descending into Hades through the Cross…He loosesn the bonds of death"*** (Liturgy of St. Basil).

Great Saturday is the day between Jesus' death and His resurrection. It is the day of watchful expectation, ***in which mourning is being transformed into joy.*** The day

embodies in the fullest possible sense the meaning of ***bright sadness***, which has dominated the celebrations of Holy Week.

Great Saturday is the day of pre-eminent rest. Christ observes a Sabbath rest in the tomb. His rest, however, is not inactivity, but the fulfillment of the divine will and plan for the salvation of humankind and the cosmos.

He Who brought all things into being, makes all things new. The re-creation of the world has been accomplished once and for all. Through His incarnation, life and death, Christ has filled all things with Himself. He has opened a path for all flesh to the resurrection of the dead, since it was not possible that the author of life would be dominated by corruption.

This **Saturday, April 11, the Vespers will be celebrated with the Divine Liturgy at 9:00 am**.

Before the Gospel, the dark vestments of Holy Week are removed, and the bright vestments of Pascha are put on.

Our sorrow is transformed into joy.

HOLY PASCHA, FEAST OF FEASTS, April 12

Before midnight (11:30 pm) on Saturday evening, the Canon of Holy Saturday Matins is repeated, and the Shroud is lifted out of the tomb as we sing:

Do not lament Me, O Mother, seeing Me in the Tomb, the Son conceived in the womb without seed. FOR I SHALL ARISE AND BE GLORIFIED WITH ETERNAL GLORY AS GOD. I shall exalt all who magnify you in faith and in love" …
ushering in the stroke of midnight.

The Matins of the Resurrection begins in complete darkness. The priest takes the light from the vigil light, (at St. Elia this light is from the Holy Fire in Jerusalem-1917) and gives it to the faithful who are holding candles.

The priest chants:

"Come ye and receive the light from the unwaning light and glorify Christ, Who is risen from the dead."

All the people join singing the hymn again and again: ***"Thy Resurrection, O Christ our Savior, the angels in heaven sing. Enable us on earth to glorify Thee in purity of heart."***
From this moment, every Christian holds the paschal candle as a symbol of his vivid, deep faith in the Resurrection of Jesus Christ as Savior. The priest leads the faithful outside circling the Temple three times and coming before the doors the Gospel is proclaimed**:**

"He is Risen; He is not here." **(Mark 16:1-8)**

Then comes the breathless moment as the faithful wait for the priest to start the hymn of the Resurrection, which they join in singing repeatedly**: *"Christ is Risen from the dead, trampling down death by death, and upon those in the tombs bestowing life."***

From this moment the entire service takes on a joyous Paschal atmosphere. The hymns of the Odes and Praises of Resurrection which follow are of superb meaning and expression as we confess:

"This is the Day of Resurrection, let us be illumined by the Feast, let us embrace each other and let us call brothers even those that hate us; and forgive all by the resurrection, and so let us cry, Christ is risen from the dead!

By this hymn we admit that love of one's fellowman is the

solid foundation of the faith in the Resurrection of Christ. As part of this marvelous festival the sermon of St. John Chrysostom is read, which calls upon us to:

"Take part in this fair and radiant festival. Let no one be fearful of death, for the death of the Savior has set us free… O death, where is thy sting? O Hades, where is thy victory? Christ is risen and Thou art overthrown. To Him be glory and power from all ages to all ages."
The Divine Liturgy of St. John Chrysostom is then celebrated.

AGAPE VESPERS

Later on Sunday, at 11:00 am, the faithful gather once more for Agape Vespers. The Gospel according to Saint John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe to all peoples. The fruit of faith in the Resurrection of the Lord is love in His Named; therefore, this day is called "Sunday of Agape" (love feast), a day dedicated to Christian principles, especially to forgiveness and charity.

BLESSING OF THE ARTOS

Following the Midnight Service of Pascha, the ARTOS will be blessed. Artos is a Paschal Bread and bears on it the Icon of the Resurrection. In the Old Covenant the Jews commemorated the Passover from bondage in Egypt by sacrificing

RED EGGS FOR PASCHA

Please bring a half-dozen of Red Eggs to the midnight Service of Pascha. Bring them to the Church Office and Father Don will bless them and distribute them to everyone in church at the end of the Liturgy.

RED EGGS symbolize the New Life in the Risen Christ granted to us through His Precious Blood shed on the Cross. As Father presents each one of us with a red egg, he will greet us with ***"Christ is Risen"*** and we respond ***"Indeed, He is Risen"***

PASCHAL BASKET BLESSING

Following the Midnight Service of Pascha, the Paschal Baskets will be blessed in the Church Hall. Children are encouraged to bring their baskets for blessing.

PASCHAL FLOWER DONATIONS

Please make your donations for the Palms on Palm Sunday, for the flowers that will adorn the Grave on Good Friday and the Church on Pascha..Envelopes are available in the vestibule and on the candle desk in the church. Thank You

REMEMBERING THOSE SERVING IN THE ARMED FORCES

Subdeacon Anthony Freude, son of Fr Don and Popadia Donna
Egor Cravcenco, son of Serghei and Ludmila Cravcenco
Kristopher Barnhart, son of Diego and Chanelle

REMEMBER OUR SICK AND SHUT-INS

Metropolitan Onuphry of the Ukraine
Metropolitan Theodosy of the Ukraine
Metropolitan Arseny of the Ukraine
Archbishop Benjamin
Archbishop Nathaniel
Archpriest Emil Huntyan Matushka Laryssa Hnntyan
Mitred Archpr. Daniel Kovalak Matushka Myra Kovalak
Priest Gabriel Bilas
Matushka Christine Zebren
Matushka Valerie Zahersky
Florence Lambo Michele Lambo
Mary Magensky
Sarah Nigilo
Melissa Trace
Frances Hakim Louis Hakim
Joey Gresh
Halina Woroncow
Joseph Taylor
Sofia Wsevolodov
Gary Thompson

Winter/Spring Bible Study: The Epistle to the Hebrews

Join us as we study and discuss this rich and meaningful book of the New Testament that is read in the Orthodox Church throughout the year. All sessions will be from 6:30 to 7:30 p.m., with locations split between the St. Elia parish hall and Artisan Coffee at 662 Canton Road in Ellet, which has a private room available for us to reserve (and excellent food and coffee!).
Please note that no outside food or beverages are permitted for the sessions at Artisan

Please see Deacon Aaron with any questions. We look forward to learning together!

**Session 5: A Good Testimony Through Faith **
Hebrews 11:1 to 12:13
Thursday, April 23, at Artisan Coffee

Session 6: Let Brotherly Love Continue —
Hebrews 12:14 to 13:25 •
Thursday, May 14, location TB

OUR STEWARDSHIP: March 29, 2026

Candles	**137.00**
Pantocrator Icon:	**1,260.00**
Paschal Flowers:	**150.00**
Tithely Offering:	**758.25**
Sunday Tray Offering:	**992.00**
TOTAL:	**$3,297.25**

NATIONAL ORTHODOX BABY SHOWER

Our community outreach group, *The Workers of Saint Elizabeth,* is joining with Orthodox parishes across the country to hold a "baby shower" to support mothers who choose life for their unborn children. Join us in collecting the listed items below to benefit ***Zoe for Life*** located in Cleveland.

Bring your items to church from March 21st to April 19th and place them in the Pack and Play located in the Church Hall.
Questions? Please contact Veronica Bilas or Deacon Aarron Gray.

Diapers sizes Newborn to 6 **Pullups (any size)**
Baby Wipes **Diaper Bags**
Baby Clothes (new up to 2T)
Blankets **Pack-n-Plays (new)**
Toys (new) **Bouncers (new)**
Cribs (new) **Strollers (new)**
Target/Walmart gift cards
Pacifiers (new)
Baby Socks Bottles (new)
Diaper Bags Car Seats (new)