Kol Rina
An Independent Minyan
Parashat Vayikrah
April 5, 2025 *** 7 Nissan, 5785

Vayikrah in a Nutshell
https://www.chabad.org/parshah/article_cdo/aid/1480/jewish/Vayikra-in-a-Nutshell.htm

The name of the Parshah, “Vayikra,” means “And [He] called” and it is found in Leviticus 1:1.

G-d calls to Moses from the Tent of Meeting, and communicates to him the laws of the korbanot, the animal and meal offerings brought in the Sanctuary. These include:

• The “ascending offering” (olah) that is wholly raised to G-d by the fire atop the altar;

• Five varieties of “meal offering” (minchah) prepared with fine flour, olive oil and frankincense;

• The “peace offering” (shelamim), whose meat was eaten by the one bringing the offering, after parts are burned on the altar and parts are given to the kohanim (priests);

• The different types of “sin offering” (chatat) brought to atone for transgressions committed erroneously by the high priest, the entire community, the king or the ordinary Jew;

• The “guilt offering” (asham) brought by one who has misappropriated property of the Sanctuary, who is in doubt as to whether he transgressed a divine prohibition, or who has committed a “betrayal against G-d” by swearing falsely to defraud a fellow man.

Haftarah in a Nutshell: Isaiah 43: 21 – 44:23
https://www.chabad.org/parshah/article_cdo/aid/649861/jewish/Haftorah-in-a-Nutshell.htm

This week's haftorah starts with a rebuke to the Israelites for abandoning the Temple's sacrificial service. Sacrifices are the dominant topic of the week's Torah reading, too.

The prophet Isaiah rebukes the Israelites for turning away from G-d and refraining from offering sacrifices, turning to idolatry instead. G-d exhorts the people to return to Him, promising to forgive their transgressions, as is His wont.

The prophet then mentions the futility of serving empty idols which may be crafted by artisans but "neither see nor hear nor do they know…" The haftorah concludes with G-d's enjoinder to always remember Him and to return to Him.

FOOD FOR THOUGHT

Why Do We Sacrifice by Rabbi Jonathan Sacks z"l (5770)
https://rabbisacks.org/covenant-conversation/vayikra/why-do-we-sacrifice/

The laws of sacrifices that dominate the early chapters of the Book of Leviticus are among the hardest in the Torah to relate to in the present. It has been almost two thousand years since the Temple was destroyed and the sacrificial system came to an end. But Jewish thinkers, especially the more mystical among them, strove to understand the inner significance of the sacrifices and the statement they made about the relationship between humanity and God. They were thus able to rescue their spirit even if their physical enactment was no longer possible. Among the simplest yet most profound was the comment made by Rabbi Shneur Zalman of Liadi, the first Rebbe of Lubavitch. He noticed a grammatical oddity about the second line of this Parsha:

> Speak to the Children of Israel and say to them: "When one of you offers a sacrifice to the Lord, the sacrifice must be taken from the animal, cattle or flock." Lev. 1:2

Or so the verse would read if it were constructed according to the normal rules of grammar. However, the word order of the sentence in Hebrew is strange and unexpected. We would expect to read: adam mikem ki yakriv, "when one of you offers a sacrifice." Instead, what it says is adam

ki yakriv mikem, “when one offers a sacrifice of you.”

The essence of sacrifice, said Rabbi Shneur Zalman, is that we offer ourselves. We bring to God our faculties, our energies, our thoughts and emotions. The physical form of sacrifice – an animal offered on the altar – is only an external manifestation of an inner act. The real sacrifice is mikem, “of you.” We give God something of ourselves.[1]

What exactly is it that we give God when we offer a sacrifice? The Jewish mystics, among them Rabbi Shneur Zalman, spoke about two souls that each of us has within us – the animal soul (nefesh habeheimit) and the Godly soul. On the one hand we are physical beings. We are part of nature. We have physical needs: food, drink, shelter. We are born, we live, we die. As Ecclesiastes puts it:

> Man’s fate is like that of the animals; the same fate awaits them both: as one dies, so dies the other. Both have the same breath; man has no advantage over the animal. Everything is a mere fleeting breath. Eccl. 3:19

Yet we are not simply animals. We have within us immortal longings. We can think, speak, and communicate. We can, by acts of speaking and listening, reach out to others. We are the one life-form known to us in the universe that can ask the question “why?” We can formulate ideas and be moved by high ideals. We are not governed by biological drives alone. Psalm 8 is a hymn of wonder on this theme:

> When I consider Your heavens,
> the work of Your fingers,
> the moon and the stars,
> which You have set in place,
> what is man that You are mindful of him,
> the son of man that You care for him?
> Yet You made him a little lower than the angels
> and crowned him with glory and honour.
> You made him ruler over the works of Your hands;
> You put everything under his feet.
> Ps. 8:4–7

Physically, we are almost nothing; spiritually, we are brushed by the

wings of eternity. We have a Godly soul. The nature of sacrifice, understood psychologically, is thus clear. What we offer God is (not just an animal but) the nefesh habeheimit, the animal soul within us.

How does this work out in detail? A hint is given by the three types of animal mentioned in the verse in the second line of Parshat Vayikra (see Lev. 1:2): beheimah (animal), bakar (cattle), and tzon (flock). Each represents a separate animal-like feature of the human personality.

Beheimah represents the animal instinct itself. The word refers to domesticated animals. It does not imply the savage instincts of the predator. What it means is something more tame. Animals spend their time searching for food. Their lives are bounded by the struggle to survive. To sacrifice the animal within us is to be moved by something more than mere survival.

Wittgenstein, when asked what was the task of philosophy, answered, "To show the fly the way out of the fly-bottle."[2] The fly, trapped in the bottle, bangs its head against the glass, trying to find a way out. The one thing it fails to do is to look up. The Godly soul within us is the force that makes us look up, beyond the physical world, beyond mere survival, in search of meaning, purpose, goal.

The Hebrew word bakar, cattle, reminds us of the word boker, dawn, literally to "break through," as the first rays of sunlight break through the darkness of night. Cattle, stampeding, break through barriers. Unless constrained by fences, cattle are no respecters of boundaries. To sacrifice the bakar is to learn to recognise and respect boundaries – between holy and profane, pure and impure, permitted and forbidden. Barriers of the mind can sometimes be stronger than walls.

Finally, the word tzon, flock, represents the herd instinct – the powerful drive to move in a given direction because others are doing likewise.[3] The great figures of Judaism – Abraham, Moses, the Prophets – were distinguished precisely by their ability to stand apart from the herd; to be different, to challenge the idols of the age, to refuse to capitulate to the intellectual fashions of the moment. That, ultimately, is the meaning of holiness in Judaism. Kadosh, the holy, is something set apart, different, separate, distinctive. Jews were the only minority in history consistently to refuse to assimilate to the dominant culture or convert to the dominant

faith.

The noun korban, “sacrifice,” and the verb lehakriv, “to offer something as a sacrifice,” actually mean “that which is brought close” and “the act of bringing close.” The key element is not so much giving something up (the usual meaning of sacrifice), but rather bringing something close to God. Lehakriv is to bring the animal element within us to be transformed through the Divine fire that once burned on the altar, and still burns at the heart of prayer if we truly seek closeness to God.

By one of the ironies of history, this ancient idea has become suddenly contemporary. Darwinism, the decoding of the human genome, and scientific materialism (the idea that the material is all there is) have led to the widespread conclusion that we are all animals, nothing more, nothing less. We share 98 per cent of our genes with the primates. We are, as Desmond Morris used to put it, “the naked ape.”[4] On this view, Homo sapiens exist by mere accident. We are the result of a random series of genetic mutations and just happen to be more adapted to survival than other species. The nefesh habeheimit, the animal soul, is all there is.

The refutation of this idea – and it is surely among the most reductive ever to be held by intelligent minds – lies in the very act of sacrifice itself as the mystics understood it. We can redirect our animal instincts. We can rise above mere survival. We are capable of honouring boundaries. We can step outside our environment. As Harvard neuroscientist Steven Pinker put it: “Nature does not dictate what we should accept or how we should live,” adding, “and if my genes don’t like it they can go jump in the lake.”[5] Or, as Katharine Hepburn majestically said to Humphrey Bogart in The African Queen, “Nature, Mr Allnut, is what we were put on earth to rise above.”

We can transcend the beheimah, the bakar, and the tzon. No animal is capable of self-transformation, but we are. Poetry, music, love, wonder – the things that have no survival value but which speak to our deepest sense of being – all tell us that we are not mere animals, assemblages of selfish genes. By bringing that which is animal within us close to God, we allow the material to be suffused with the spiritual and we become something else: no longer slaves of nature but servants of the living God.

[1] Rabbi Shneur Zalman of Liadi, Likkutei Torah (Brooklyn, NY: Kehot,

1984), Vayikra 2aff. [2] Ludwig Wittgenstein, Philosophical Investigations (New York: Macmillan, 1953), p. 309. [3] The classic works on crowd behaviour and the herd instinct are Charles Mackay, Extraordinary Popular Delusions and the Madness of Crowds (London: Richard Bentley, 1841); Gustave le Bon, The Crowd: A Study of the Popular Mind (London: T. F. Unwin, 1897); Wilfred Trotter, Instincts of the Herd in Peace and War (London: T. F. Unwin, 1916); and Elias Canetti, Crowds and Power (New York: Viking Press, 1962). [4] Desmond Morris, The Naked Ape (New York: Dell Publishing, 1984). [5] Steven Pinker, How the Mind Works (New York: W.W. Norton, 1997), p. 54.

Vayikra: Learning We Were Wrong by Rabbi Noah Arnow
https://truah.org/resources/noah-arnow-vayikra-moraltorah_2025_/

There's something peculiar about the chatat offering, which is translated variously as a "sin" or "purification." A chatat is not appropriate if you've intentionally, knowingly sinned. Rather, as described in Leviticus 4, a chatat is only appropriate in the case of an unwitting sin — when you didn't realize you were doing something wrong at the time. If a person brings a chatat, it must be because they have become aware of their unintentional sin. Aviva Zornberg observes that this entire category regarding the "inadvertent sin" is about when and how the unconscious becomes conscious, and the resultant obligations. ("The Hidden Order of Intimacy: Reflections on the Book of Leviticus", p. 27-33)

The Torah considers four main categories of people who may owe a chatat — the "anointed" (or high) priest, the entire people, a nasi (chieftain), and an individual Israelite. As both a rabbi and an individual, I've been trying to be sensitive to what awarenesses are growing within me. What are the unintentional sins I've been committing that I now see and eventually understand?

Since October 7 and the 2024 election, I've struggled to discern which values in a given moment are the ones to focus on. When have I erred in prioritizing competing values? This is a form of inadvertent sinning — particularly for religious leaders. We can question not only the values and positions we advocate, but the tone and manner in which we do so as

well. What are the contexts in which I've been too quiet, too passive, too patient, too trusting? A failure to use one's voice, especially one's rabbinic or cantorial voice, is a sin about which we can become aware, though at the time we were unconscious of our error.

When have I shouted, sermonized, or sung too loudly, too stridently, too self-righteously (even towards a moderate approach)? Even as we remain committed to our values — with the best intentions assumed — are there ways we've hurt our causes, our constituents, and our own congregants by being too quiescent or too shrill?

Leaders are frequently told they're wrong, but just because people tell us we've erred does not mean we have to believe them, as the Mishnah teaches.

The Mishnah (Keritot 3:1) explores a situation where a witness says that a person ate chelev — forbidden fat. If the eater agrees that it happened and that it was inadvertent, they are liable for a chatat. If the alleged eater says they did not consume chelev, they are exempt.

In his commentary on the Mishnah, Maimonides says, "If one is certain in their own mind that they did not eat it and says, 'I did not eat,' then even if a thousand people testify against them, and they deny the claim, they are not obligated to bring a sin offering. This is because the Torah states (Leviticus 4:23), 'one's sin becomes known to them' — implying that the awareness of the sin must come from oneself, not from others informing them."

No one can make me take responsibility for inadvertent sins except me.

This is a problem, though, when a leader refuses to admit fault. To this, Rashi on Leviticus 4:23 quotes the Sifra: "Rabbi Yochanan ben Zakkai says: Happy is the generation whose leader takes care to bring a sacrifice even for an inadvertent act; how much the more certain is it that they will do penance for their willful sins." Rabbi Yochanan ben Zakkai leaves the inverse unstated. But I suspect he'd begin it with the word "oy" or "woe."

If someone acquiesced to our accusations of fault, how would we know? The elaborations in the Talmud on the Mishnah (Keritot 11b) explain that if the one accused of eating chelev is silent in the face of the accusations, they are liable for bringing a chatat. It's only if they contradict the witness

that they are exempt. But we can only know they are silent if we can stop shouting and accusing, giving time to wait for a response, whether it be silence or argument.

In the meantime, while waiting for others to become aware of their inadvertent sins, let us take seriously this soul-searching too, if we feel like we need it, or especially if we feel like we do not.

“The Messiah won’t have a large ego,” writes Rabbi Zohar Atkins. “Thus, the Messiah will not only be wrong, but will relish the process of self-correction. When the Messiah comes, we will not stop making mistakes, but we will stop fearing them. We will become not a society that knows everything, but a society that embraces learning.” (“When Messiahs Get It Wrong: Fallibility is a Feature, not a Bug”)

May we hear and take seriously others’ observations of us that we have erred, and may we admit our errors, when we realize them. May our leaders take seriously their obligation to examine their own actions, and to admit and take responsibility for their unwitting mistakes. And may the Messiah with the small ego come quickly, and in our days. *(Noah Arnow is the rabbi of Kol Rinah, a Conservative synagogue in St. Louis, MO.)*

The Small Aleph and the Power of Calling: Vayikra by Dr. Peri Sinclair
https://schechter.edu/the-small-aleph-and-the-power-of-calling-vayikra/

As we begin reading the book of Leviticus, *Vayikra*, we enter a text that many find difficult to connect with. Focused on priestly rituals, sacrifices, and temple service, it can seem distant from our modern lives. Yet, within its opening words lies a subtle but profound lesson about humility, leadership, and purpose.

The very first word of the book, *Vayikra*—”And He called”—contains an unusual feature: a tiny *aleph*. If you’ve ever had the chance to see a Torah scroll up close or receive the first *aliyah* in synagogue, you may have noticed this small letter. This seemingly minor detail has fascinated commentators for generations, offering multiple interpretations of its significance.

One view suggests that without the *aleph*, the word would read *Vayikr*—“And it happened,” implying that God’s communication with Moses was accidental or incidental, rather than a deliberate and personal calling. The

addition of the *aleph* transforms the meaning, emphasizing that Moses was *called* with intention. This subtle shift reminds us that moments of purpose in our lives are not random; they require us to be present and receptive.

Another interpretation from the Midrash focuses on the small *aleph* as a lesson in humility. Moses, despite his leadership role, did not see himself as superior. Instead of exalting himself in response to God's call, he made himself smaller. This reflects a powerful truth about leadership: true calling is not about personal elevation but about service. When we respond to a calling—whether as teachers, caregivers, community leaders, or advocates—we are asked to step back from our own egos and give of ourselves to something greater.

This idea is particularly relevant today. We live in a world where leadership is often associated with power, recognition, and self-promotion. Yet, the lesson of *Vayikra* suggests the opposite: real leadership requires humility, the willingness to listen, and the ability to serve without seeking personal gain. Whether we are answering a call within our families, communities, or professions, we are reminded that purpose is found not in making ourselves bigger, but in making space for others.

The small *aleph* teaches us that responding to a true calling is not about status or grandeur, but about dedication and selflessness. When we give of ourselves—our time, our wisdom, our compassion—we become part of something much larger than ourselves.

And that is the essence of *Vayikra*—to recognize when we are being called and to answer with humility and purpose. *(Dr. Peri Sinclair is The Susan and Scott Shay TALI Director General. She received her doctorate in Midrash from the Jewish Theological Seminary and her MA in Jewish Education from JTS's Davidson School of Education.)*

**********Passover Commentary**********

Apples and Honey for Pesach by Treasure Cohen

As you may know, only twice a year did our Rabbis require a d'var Torah at

Shabbat services—once on Shabbat Shuva, the Shabbat between Rosh Hashana and Yom Kippur, and the other on Shabbat HaGadol—the Shabbat right before Pesach--today. Although it may seem counter-intuitive, since the High Holidays and Pesach are celebrated in opposite seasons and with very different rites and rituals, the rabbis understood that these two are closely tied together in the Jewish cycle of time, because they both represent new beginnings, each inaugurating a season of renewal.

When I prepared my sermonette for Rosh Hashana, I had an aha moment when I realized that another commonality that linked these two new years was the symbolic foods that represent them. On Rosh Hashana we eat apples dipped in honey for a sweet round year. On Pesach we combine chopped apples and honey with a few other ingredients to make charoset, a symbol of the mortar made from the toil of slaves.

As Pesach approaches, I continue to be fascinated by the juxtaposition of these 2 ceremonial foods, each symbolic of a new year and yet each conveying such a different message. Although composed of the same ingredients, each food tells its own story, and each food helps us to ingest different Jewish values and perspectives. As they say, “you are what you eat.”

Think about the apples and honey. The apple is beautiful, round and whole, and the honey, golden, sweet and pure—both products of nature, unadulterated by human activity. They represent our striving for spiritual wholeness during the High Holiday season, as we vow to purify ourselves of sin and re-create ourselves in a more Godly image. And their taste reminds us of the sweetness of life and hopes for a sweet unbroken future.

Now thank about the charoset of Pesach. It is a messy chopped mixture that no longer maintains the beauty, purity, or wholeness of its natural ingredients. It is a human creation—unappetizing to look at-- and reminds us of the hard labor suffered by our slave ancestors. To make that memory more compelling, we combine it with the bitter herbs when we

eat it at the seder. But when we taste it, there is a sweetness that suffuses the mixture and makes the bitter taste of the maror tolerable.

How these ingredients have been transformed from the fall new year to the spring new year can also give us insight into what has changed in our own lives in the 6 months between them. The rituals of Rosh Hashana inspire us as individuals to improve ourselves and make positive changes in our lives, but in the months that follow, we become aware of how difficult it is to sustain those ideals. After surviving a winter and enduring challenges and trials of normal living, we begin to accept that change is difficult and life can get messy. Even when our hearts are pure, our spirits whole, and our motivation great, there are bumps and detours on the road that render our personal journeys much more unpredictable and challenging than we envisioned when we sought teshuva in the fall.

At this point in the Jewish year cycle, it would be easy to despair, especially because we have another whole ½ year to go before we can start all over again. But as we approach Pesach, our tradition offers us a new beginning and a new model of hope. Coming at a time of nature's renewal, it presents us with the powerful seminal story of the Exodus that represents another kind of life journey. It is a communal story that frames our identity as Jews, one that begins in degradation and ends in redemption. We revisit it in our prayers, in our Torah readings, in our holidays--as we recall the miraculous story of how the Israelites escape from Egyptian slavery and journey 40 years to freedom. And yet we are reminded that even when they lose their way and sometimes lose faith, they are restored and renewed as a community by their own growth and by the will of God, until they ultimately reach their promised destination. We are reminded that if redemption happened to them, then it can also happen to us.

And in this season, especially at our Pesach seders, we are instructed to put ourselves into the story with the understanding that this should be a paradigm for our own times—and for all times. We are helped to realize that as challenging as life can be, we are not alone. We are part of a community, and from our communal journey, we gain direction, strength and purpose. When we learn from each other, support each other, and

commit ourselves to the common good, we can find hope and redemption in our lives. Like the apples and honey, this is the transformation we experience from Rosh Hashana to Pesach, as we unite our individual paths into a communal journey.

And today as we approach the joyous and labor-intensive holiday of Pesach, there is always a lot of thought about food and a lot of food for thought. We are reminded that although we might aspire to the purity and wholeness represented by apples and honey of Rosh Hashana, we can realistically think of ourselves more like the charoset of Pesach—a diverse mixture of fellow commuters, traveling on a rocky road but there to support each other in times of joy and sadness and need—all with the help of God. And even when we experience the bitterness of maror, the brokenness of matzah, and the tears of the salt water, our lives are sweetened by the admixture of charoset, which despite its unimpressive appearance, tastes pretty good. It symbolizes that together we are better than the sum of our parts and that sets us on the road to redemption. Chag Sameach! *(Treasure Cohen is a beloved member of Kol Rina in South Orange, NJ and a Jewish Educator. She is a former Adjunct Professor at Montclair State University and former Director of the Department of Family and Community Education at United Jewish Communities of MetroWest, NJ. Treasure studied Jewish Education at JTS. In addition Treasure studied Jewish Education at JTS, Special Ed at Boston College and Child Study at Tufts University.)*

Pesach: No One IS Free Until All Are Free by Rabbi Toba Spitzer (2024)
https://truah.org/resources/toba-spitzer-pesach-moraltorah_2024_/

I know many Jews, both laypeople and clergy, who are approaching the Passover holiday this year with trepidation. Portions of the seder that in most years we recite by rote — “let all who are hungry come and eat”; “once we were slaves, now we are free people” — feel off and painful in this historical moment. How can we celebrate freedom, when so many Israeli hostages are still held by Hamas? How can we invite all who are hungry to our table, when the people of Gaza are experiencing an unprecedented, human-caused famine at the hand of the Israeli government? How do we, seated here in North America, gaze from afar

upon the unspeakable pain and trauma being felt in Israel/Palestine and celebrate anything at all?

Perhaps this is the time to remember the original Pesach of the Torah. Exodus chapter 12 describes a set of rituals that bear little resemblance to our Greco-Roman symposium-inspired Passover feast. It began with a ritual sacrifice at twilight and the smearing of a lamb's blood upon the doorposts of one's home. It continued in the middle of the night with a meal hastily eaten, those around the table clothed for the journey, traveling stick in hand. It was, presumably, a terrifying night, as the Israelites waited to see if the angel of death would indeed "pass over" their homes, and as they heard the wails and cries of bereft Egyptian families across the way, mourning the deaths of their firstborn.

As I learned from a friend's insight many years ago, there was another reason for trepidation by the Israelites. Those who were ready to be liberated from slavery had marked their doors with blood. If the promise relayed to them by Moses came true, then their enemies would be struck down and they would go free. But what if that didn't happen? What if the night passed like any other night, and in the morning, every rebellious slave's house was marked as a site of resistance? What would happen to them then?

In its early conception, the night of the great liberation was also a night of fear and trepidation. Rabbinic tradition incorporates the complexity of this moment in the traditional fast of the firstborn on the day of the seder. Our freedom was earned at the price of the lives of the Egyptian firstborn, and we acknowledge this price with a symbolic act of self-denial.

And while the rabbinic seder that became the model for all of our contemporary seders expanded greatly upon the bare bones of the biblical ritual, the traditional Haggadah incorporates symbolic re-enactments of the emotional complexity of that original Pesach. We taste the salt of tears along with the greenness of spring. We take something very bitter and dip it into something sweet. We eat matzah, which manages to be both lechem oni — the "bread of affliction" — as well as the symbol of the Israelites' liberatory flight from Egypt. We name all of the plagues that led to our freedom and acknowledge the pain suffered by our supposed enemies as we drip out a bit of wine for each one. We even

make explicit — in the recitation of the Four Children — that not everyone sitting around the table has the same view of things, that some rebel against the story, and others wonder what it's all about.

My hope, as we enter into this holiday in an unprecedented time, is that we accept the seder's invitation to metabolize complexity for the sake of freedom. We can acknowledge the atrocities enacted by Hamas and the Netanyahu government, and also celebrate the courage and resilience of those committed to building a different future in Israel/Palestine. We can make space for our grief and really taste those tears, even as we anticipate the possibility of renewal. We can eat an extra portion of maror, bitter herbs, in honor of all those who are suffering, even as we enjoy a meal with those we love.

And most importantly, we can take on our own "marking of the doorposts" for this moment. What am I prepared to do, or say, to help bring this cursed war to an end? How might I "mark" myself as someone committed to the collective liberation of Palestinians and Israelis? How can I extend my compassion to someone whose story of suffering — an Israeli story, a Palestinian story — I have difficulty hearing?

As we conclude our seders this year, let us commit ourselves to the truth that no one is free until all are free — and so we celebrate the steps we have taken, and know that much remains to be done. *(Rabbi Toba Spitzer is the spiritual leader of Congregation Dorshei Tzedek in West Newton, MA, and serves as the co-chair of T'ruah's Massachusetts cluster.)*

Some more resources for Passover:
https://rabbisacks.org/archive/seder-night-quote-cards/
https://www.jtsa.edu/torah/tips-for-hard-conversations-at-the-seder-table/
https://www.accidentaltalmudist.org/?s=Passover
https://www.exploringjudaism.org/holidays/passover/how-to-observe-passover/embracing-kitniyot-on-passover/

YAHRZEITS

Shari Mevorah remembers her brother Joel Leigh Kirstein on Saturday April 5th.

Ron Weiss remembers his father Alfred Weiss on Tuesday April 8th.