REFORM MEANS MORE
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Temple Sholom
April 7, 2017

Why are there only four questions in the Passover haggadah and why are the questions always the same? You would think after more than 2500 years of having Passover seders we could move on to new questions.

The answer that many will give is that echo from Tevya in Fiddler on the Roof, 'TRADITION'.

Many of us grew up at seder tables where every paragraph of the seder story was read in meticulous and monotonous detail. God forbid our Zayde should skip a paragraph, or just maybe not read the great debate from B'nai Barak about it being 10 plagues that became 50, then 250 through midrashic math miracles.

There is a perception within the Jewish world that the more stridently you adhere to traditional Jewish practice or custom the 'better Jew' you are.

I could not disagree more. Rather I would offer that the more personally you take on the intention of Torah and its commandments, the more you actively incorporate it into your life – that is the measure of what it means to be a good Jew.

Not How Many Mitzvah, but How Meaningful the Mitzvahs are to you.

One of the best examples of this is the modern Passover seder.

For decades now the American Jewish Archives has been collecting creative family haggadot (the plural of haggadah is haggadot). The Rabbi who directs the archives, which are located at Hebrew Union College in Cincinnati OH, is Rabbi Gary Zola. As an aside Rabbi Zola is in no small part the reason I am a reform rabbi. He recruited me to the rabbinate when I was a youth leader in BBYO. It sounds more glamorous than it was but he would check in on me a few times a year in my undergraduate studies and every now and then connect me with a local reform rabbi or educator to make sure I knew the rabbinate was a viable option.

Anyhow I digress. Rabbi Zola oversees this massive collection of creative Hagaddot

Like many reform rabbis, and maybe like many of you I have had many conversations over the past several years about what it means to be a Reform Jew.

Some misconceive of the notion of Reform and understand it to mean that we do "less". Observe fewer mitzvoth; have lower standards for Jewish education.

This may be true for some within the Jewish community, but I would not limit it to just those that identify as reform. As long as there have been commandments there have been Jews choosing which and how to follow them or not too.

Rather I think

Allow me to make a suggestion to the contrary and offer that Reform Jews often are not content with the bare minimum, and do not settle for less. Pesah is the perfect opportunity to go beyond – לפנים משורת הדין – and not settle for less. Ask more than 4 questions. Push yourself to explore various kashrut options and drink more than the requisite 4 cups of wine. It is already an accepted to add a 5th cup of redemption for the 5th verb of Exodus Ch. 6 "והבאתי" "and I brought you to the Land", however as Reform Zionists just arriving in the Land is not enough. That's why we just might need a 6th cup. Yep, that's right one more (c'mon of all the mitzvoth and minhagim, who can argue with this one?) Let a 6th cup of wine be dedicated to discussion around what we want for the State of Israel for the future and what kind of Zionism we imagine for the 21st century.
(see more on this here at Rabbi John Rosove's blog)