forgot. Neither, I imagine, did a certain paperboy from Flint, Michigan – wherever he is now.

What's your family story?

Time after time, surveys of contemporary Jewish practices indicate that of all our holidays, the most widely celebrated one is Passover. Possible reasons for this abound; among them may be how beautifully the holiday lets each of us in. The narrative itself is undeniably compelling and asks us to contend with questions that stimulate our minds and stir our hearts. What do we make of the fact that other people suffered so that ours could find freedom? How does the mandate that we remember the stranger, having been strangers in Egypt, affect how we react to suffering around the world today?

We are taught that whoever enlarges upon the telling of the Passover story deserves praise. This can be done in so many ways. We enlarge upon the telling when we keep our own family stories of this holiday alive. We do so when we look anew at the holiday's rituals and symbols and find ways of making them our own. We do so when we read of those four children – wise, rebellious, simple and unable to ask –

responding to the rapidly changing Jewish world by creating a new kind of Jewish community, one that is rich in meaning and tradition, and equally full of creativity and innovation. These leaders are creating vibrant Jewish communities that show a demonstrated success in attracting unaffiliated and disengaged Jews, because they are blending the two magnetic forces that are constantly searching for balance in our faith: a deep yearning for tradition, for our roots to be grounded, while simultaneously reaching for innovation and thinking that does not fit into any traditional model or definition. This is a challenging balance to reach for any community, but especially for synagogues like CBT, places that have thrived historically based on one model of Judaism, and who find themselves struggling with membership against the tide of alternatives in the contemporary Jewish world. It is one thing to start your own synagogue today. Another thing entirely to try to innovate from within an established one.

To help find my way through this changing Jewish landscape, I have been turning to our rabbinic texts for guidance, and I have found some comfort and perspective in a famous passage from the *Mishnah*, Menachot 29b. Moses is at Mt Sinai, where he finds God affixing crowns to the letters of the