



# THE FOUR NEW QUESTIONS



## MA NISHTANA // מה נשתנה

### HOW ARE WE DIFFERENT THIS YEAR?

How Have We Changed Since Last Year's Seder? How are we different since October 7th? Can we engage in difficult and honest conversations about our differences - with respect, love, and commitment to each other and to all people's liberation?

#### **Host Note:**

This question can serve as an introduction and Seder icebreaker – a good opportunity for all guests to share their names if necessary, and to address this big moment in a helpful way.

This can be a go-around as you sit down at the Seder table, as the first cup of wine is poured with Kadesh - inviting people to briefly share their response to this question, perhaps with just a word or two. You may want to save it for the 'Ma Nishtana' section of the Haggadah. Encourage people to use 'I' statements, share feelings or facts, with open hearts and minds.

#### **Activate:**

HALFIKOMEN (*Part 1: See last page of this insert for details*)



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## AVADIM HAYINU // עבדים היינו WE WERE ENSLAVED

“We were enslaved by the Pharaoh in the Land of Egypt, and redeemed by Divine might.”

What stories of collective hardship are we bringing to the Seder table this year? What parts of the Passover story would you want to highlight, as we wish to transform from hurting to healing?

### Host Note:

This question fits best during the Maggid section of the Haggadah - the main attraction. Before diving into this second question, reframe the Exodus story in under 3 minutes. This can be done by host/s or as a collaborative storytelling activity with all your guests. (You won't find it in the Haggadah..)

The Exodus story is often read in religious, historical, and national contexts. It can also be seen as a human metaphor for personal or universal redemption from oppression, slavery, and restriction on the journey towards more liberation, opportunity, and autonomy.

In each generation we are invited to imagine ourselves as though we ourselves were enslaved in Mizrayim - the Narrow Places, sometimes translated as Egypt, and celebrate our liberation.

What aspects of this story do we want to imagine this year? What lessons can we learn from this history to better guide us today and tomorrow?

Invite a hefty conversation here, with support from Haggadah text and people's own experiences. Exhale a lot, because this too is how we are liberated from the narrow places within.



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## DAYENU // דַּיְנוּ ENOUGH!

How do we say "ENOUGH ALREADY" to stop the tragic cycle of oppression and violence as we commit to repair? What are hopeful narratives, voices and choices that help chart a better path at this time?

### Host Note:

This third round, usually after the main meal has been eaten, and with the third cup, can be about personal or societal responses to what enslaves and holds us back from collective equity and justice. Probably a good idea to combine this with the singing of Dayenu.

You can also connect this discussion to the finding of the HALFIKOMEN and the list of organizations and individuals who are helping our world imagine new stories and solutions.

### Activate:

HALFIKOMEN (*Part 2: See last page of this insert for details*)

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## L'SHANA HA'BAA // לשנה הבאה בירושלים NEXT YEAR!

FUTURE VISION – NEXT YEAR NEXT YEAR!

The Seder ends with a hopeful intention - next year in Jerusalem, the symbolic city of peace. What is next in our individual and collective vision for hope and change? What can each of us commit to in the coming year to bring about a better, kinder, and more just world?

### Host Note:

Bring Seder to a close with a final round of intentions and wishes, along with closing words of gratitude. Invite guests to articulate a single vision for what a better world can look like in a year from now, as optimistic as possible. Group hug to wrap the night? Optional. Then sing on into the night.



## HALFIKOMEN

Afikomen, based on the Greek word for "dessert," is a half-piece of matzah which is broken in two during the Seder and set aside to be eaten at the conclusion of the ritual. It has become a 'hide and seek' game to keep the kids awake.

Halfkimoen is DER's version of this tradition, used to walk the Seder talk, up the game, and invest resources in real change.

### Here's How:

#### HALFIKOMEN PART 1

- After the 1st question or early on during the Seder, the host(s) asks guests to list names of organizations or leaders who are helping to increase freedom in the world. Write down all the names.
- A hat (or empty matzah box) is passed around, and each guest is invited to place pledges or monetary donations inside. You can use @venmo!
- The host breaks a piece of matzah in two and hides one of the halves – the HALFIKOMEN. The guests are encouraged to search for this hidden Matza during SAYDER.
- The incentive: Whoever finds it can decide which of the names will receive the collected funds.

#### HALFIKOMEN PART 2

- The HALFIKOMEN must be eaten with dessert for the Seder to end. That's the rules. Between questions 3 and 4 (after the main course and before dessert), the host calls for the missing matzah.
- Whoever found (or stole) the hidden matzah is invited to display it and choose which organization or leader listed by the guests gets the collected pledges and donations.
- Share the HALFIKOMEN with all guests to close the night.
- Make sure to forward the funds in the following days - and invite others to match the donations.