

WELCOME TO

LAB/SHUL



THE FOUR  
NEW  
QUESTIONS  
5785/2025

SAYDER 2025 is Lab/Shul's Everybody-Friendly, God-Optional Passover Seder Insert. These FOUR NEW QUESTIONS can be integrated into your Haggadah - or replace it - to better address this complex time, hear our truths, handle differences, and raise our cups to healing, hope and Peace - together.

CREATED IN PARTNERSHIP

LAB/SHUL x REBOOT



THE FOUR  
NEW  
QUESTIONS  
5785/2025



## MA NISHTANA // מה נשתנה

### HOW ARE WE DIFFERENT THIS YEAR?

We ask ourselves and each other, with tender truth: How are we different tonight from the way we were just a year ago? What has changed? Do our differences define us at this challenging time of growing gaps and polarization that divide us over political and ideological lines? What still unites us as we identify common ground and shared commitments to collective 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.

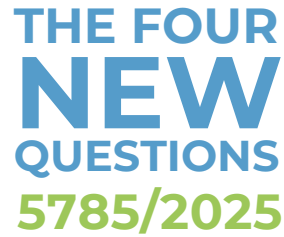
This can be a go-around as you sit down at the Seder table, as the first cup of wine is poured with Kadesh - inviting people to briefly share their response to this question, perhaps with just a word or two. You may want to save it for the 'Ma Nishtana' section of the Haggadah. Encourage people to use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

#### Activate:

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

CREATED IN PARTNERSHIP

LAB/SHUL x REKODOT



## 2

## AVADIM HAYINU // עבדים היינו WE WERE ENSLAVED

Tonight we tell a tale of liberation: Our Hebrew ancestors were oppressed for centuries before the fight for freedom, celebrated on this night, led them out of the narrow-place known as Mitzrayim. What aspects, tools, strategies and methods of this historical struggle for freedom can still shape our personal and political realities today? What new narratives can we reimagine to help move us from despair to repair?

### Host Note:

This question fits best during the Maggid - the storytelling 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.

CREATED IN PARTNERSHIP

LAB/SHUL × REBOOT



THE FOUR  
NEW  
QUESTIONS  
5785/2025

### 3

## DAYENU // דַּיְנוּ ENOUGH!

What will get us to cry out ‘Enough Already’ and rise up to resist oppression, cruelty and injustice, whether it is harming us or others in our orbit? How can we resist despair and lift up the brave voices that fight for human rights and justice, for freedom, dignity and love - for all? Who are our modern Moses, Miriam, midwives and leaders of liberation?

#### **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*)

### 4

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

“Next Year in Jerusalem” is the way our ancestors have wrapped this night up through the ages - always dreaming big of what utopian peace can look like, with serenity. Radical imagination is our recipe to dream big and commit to co-creating a more just and loving, more peaceful and kind world.

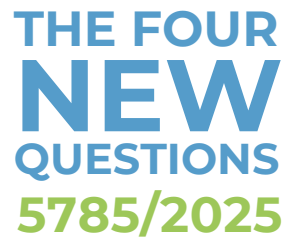
Imagine this night, our world - one year from now. Share your vision of the world you want to live in. What steps will you take to get us there? Start small or go big. Identify something you will do personally to contribute, for the sake of our families, friends and all beings on this planet?

#### **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.

CREATED IN PARTNERSHIP

LAB/SHUL × REBOOT



## 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.

Afkimoen is SAYDER'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.

CREATED IN PARTNERSHIP

LAB/SHUL × REBOOT