



HUNGER SEDER

2019 | 5779

MAZON

A Jewish Response
To Hunger

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“Let all who are hungry come and eat.”

WHAT IS A HUNGER SEDER?

LEADER *Each year, Jews across the world join with family, friends, neighbors, and strangers to celebrate the holiday of Passover. But why? What is behind this tradition?*

Seder means "order." The ordered rituals and symbols of the Passover seder help us to tell the story of the Jewish people's liberation from slavery in Egypt.

(Leader holds up the Seder Plate and briefly explains the ritual items and what they symbolize.)

For today's seder we choose to recognize that while the Jewish people may be free, not everyone has cause for celebration. Many people, even in a free society such as ours, are bound by the hardships and challenges of their circumstances. We come together today with them in mind, determined to realize our vision of a day when we will all be truly free from the oppression of hunger.

LEADER *Let us honor this moment by joining together in song:*

SONG: HINEI MAH TOV

הִנֵּה מַה טוֹב וּמַה נְעִים
שֶׁבֶת אַחִים גַּם יַחַד.

Hineh mah tov u'ma-na'im shevet achim gam yachad.

How good it is for brothers and sisters
to be together.



FOUR CUPS FOR FOUR PROMISES

During the traditional seder, we join together and drink four cups of wine: a cup for each of the promises of freedom God made to the Israelites as God led them out of bondage. Today we join together and make four new promises — promises not about breaking the shackles of Egyptian slavery, but about breaking the bonds of hunger. We do so standing together and calling for a better tomorrow, one in which we are all blessed to have bountiful and nutritious food for our families, our neighbors, our friends, and for all Americans.

ALL READ IN UNISON

1. We will work to ensure that everyone has access to enough nutritious food.
2. We will learn why—in a nation of such abundance—there are still millions of people who struggle with hunger.
3. We will urge our elected officials and community leaders to support effective public policies and prioritize ending hunger.
4. We will create a world where all Americans and all people are free from hunger.



KADESH – THE FIRST CUP

As we prepare to drink our first cup of wine and make our first promise, we acknowledge that not everyone is able to feed their bodies with affordable nutritious food. Far too many of our neighbors and friends simply do not have adequate resources to do that which we often take for granted: eat in a way that actually provides nourishment and sustenance. Our first cup of wine is our first promise:

ALL We will work to ensure that everyone has access to enough nutritious food.

LEADER We lift our glasses and read the blessings together (drink wine after the blessings):

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch ata Adonai Elohenu Melech ha'olam borei p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

LEADER We now say the She'hecheyanu prayer, to give thanks for having an opportunity today to reflect on the problem of hunger and commit to action.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch ata Adonai Elohenu Melech ha'olam she'hecheyanu ve'kiyemanu ve'higianu la'zman ha'zeh.

Blessed are You, Adonai our God, Ruler of the universe,
who has granted us life, sustained us, and enabled us to reach this season.

URCHATZ – HAND WASHING RITUAL

The washing of hands is a ritual of purification. We symbolically “wash away” apathy or indifference and prepare ourselves to reignite our passion for justice and our commitment to ending hunger. Later, we wash our hands again and say a blessing in preparation for the festive meal.

(The leader pours water—from a “washing cup” into a bowl—over each hand and then repeats the procedure, symbolically washing the hands for all those at the seder table. No blessing is recited at this time.)



KARPAS – GREEN VEGETABLE

LEADER *Karpas is from the Greek word karpos, which means “fruit of the soil.” When spring comes we note with pleasure the bounty of vegetables and fruits in the market. Yet in communities and neighborhoods across the country, instead of a seasonal bounty there exists persistent scarcity.*

Nearly 5 million seniors in the U.S. currently struggle to put enough nutritious food on the table. With 10,000 baby boomers turning 65 every day—many of them aging into poverty—hunger among seniors is quickly becoming a dire situation nationally. Our federal government provides programs that help seniors get the nutritious food they need, but funding for programs such as Meals on Wheels and the Commodity Supplemental Food Program (CSFP) have simply not kept pace with need or inflation. This year, advocacy to support and strengthen these programs in the Older Americans Act is critical so that we can properly care for the growing number of seniors struggling with food insecurity.

Our values call on us to care for our elders, and adequate nutrition is essential to ensuring their health and well-being. Hunger leads to the sick getting sicker, and increases risk for injury. We can no longer ignore the intersections between hunger and health.

We must be mindful of seniors from marginalized populations, and those with childcare responsibilities; they will face unique needs, and they will need equally unique solutions. However, older Americans are significantly less likely to participate in nutrition assistance programs than other groups. Only forty percent of eligible seniors are enrolled in the Supplemental Nutrition Assistance Program (SNAP). As a community, we must ensure that all older Americans receive the nutrition assistance they need, whatever barriers they—or we—may face.



LEADER *We dip our green vegetable into salt water, a symbol of our ancestors' tears and of the injustices for which we weep in our own day. Together we recite the blessing:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch ata Adonai Elohenu Melech ha'olam borei p'ri ha'adama.

Blessed are You, Adonai our God, Ruler of the universe, creator of the fruits of the earth.
May the blessings of Your bountiful harvests be enjoyed by all of humankind.

YACHATZ – BREAKING THE MIDDLE MATZAH

(Leader breaks matzah and holds up the smaller broken piece. The larger piece is set aside as the Afikomen.)

LEADER *This broken matzah reminds us that our world is broken. We recall those who are poor, whose uncertainty about their future compels them to put aside the “broken half” for later use. We are shaken out of our complacency as we recall God’s words: “Remember that you were slaves in the land of Egypt.”*

Through service to others, we meet the immediate needs of those who are struggling. But direct service can only alleviate some of the pain of hunger.

Charity alone is not the answer. We cannot food bank our way to an end to hunger. The charitable sector provides important but insufficient resources to meet the substantial needs of those experiencing food insecurity in this country. Only the government has the capacity to address and solve a problem with the magnitude of hunger.

We must advocate for effective and enduring public policies to ensure that our nation’s families need not worry about providing themselves and their children with the sustenance they need. Raising our voices on behalf of the most vulnerable among us helps protect and strengthen nutrition programs that provide vital assistance to struggling families and individuals.



MAGGID – TELLING THE STORY

LEADER *The story of the Jewish people's journey from slavery to liberation is the heart of the seder.*

הָא לַחֲמַא עֲנִיא .

Ha Lachma Anya.
This is the bread of poverty.

ALL This is the bread of poverty which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in need come and share our meal.

This year we are here. Next year, may we all be in the land of Israel.

This year we are still slaves. Next year may we all be free.

LEADER *We were slaves in Egypt and God brought us out from there with a strong hand and an outstretched arm. If God had not brought us out from Egypt, then we, our children, and our children's children might still have been slaves in Egypt.*

"If there is a moment in the seder that should leave us feeling self-conscious, it is now. 'This is the bread of affliction,' we read. True enough; matzah is the quintessential discomfort food.

But what follows is a problem: 'All who are bent with hunger, come and eat.'

This invitation to the hungry seems empty... Could it be teaching us that this night, in one crucial way, is just like all other nights? On all other nights we eat to satisfaction, without a thought for the hungry stranger. Tonight we speak of hunger, but do nothing to alleviate it."

Excerpt by Jeffrey Goldberg from NEW AMERICAN HAGGADAH edited by Jonathan Safran Foer

THE FOUR QUESTIONS

LEADER *The Four Questions we ask at our Hunger Seder challenge us to consider what is different about this night. Only when we ask the right questions can we understand the causes of hunger and take action to end this unnecessary plight.*

1 ALL Why during this seder do we focus on hunger?

Hunger remains a painful physical reality for far too many of our friends, neighbors, and family members. Hunger is an oppressive force that holds individuals back from realizing their full potential in life and limits our society from making greater progress. The Passover seder celebrates liberation from bondage and the joy of freedom. But in communities across our country, millions of Americans struggle to put enough nutritious food on the table and are bound by the hardships of their circumstances. As long as Americans continue to struggle with food insecurity, we will continue to dedicate this Hunger Seder to the goal of ending hunger and its causes.

2 ALL Why isn't it better for local charities to feed people, instead of the government?

Charitable organizations — including MAZON's nationwide partners on the front lines — are not set up to feed every hungry person in their communities. Food pantries and soup kitchens were created to provide support during temporary or emergency situations, not to solve systemic problems. Many are open only a few days a week and for a few hours of each day. They are largely volunteer run, often out of basements or closets at their local houses of worship, and they primarily distribute food that has been donated from within their communities. They simply could never have the capacity to feed the number of people who need help. Government nutrition programs, on the other hand, have the ability to help millions of people get the food they need to lead healthy lives.

3 ALL What are the costs of hunger for our country?

Being hungry can be all-consuming and distracting, which in turn decreases productivity in working adults and negatively impacts the ability for unemployed individuals to find work. Seniors are particularly vulnerable when it comes to food insecurity and face serious health risks from nutritional deficiencies. Without sufficient food and proper nutrition, children are at a much greater risk for developmental problems, chronic health conditions, and poor academic performance, and face reduced prospects for economic and professional achievement later in life.

The many personal costs of hunger are magnified at the national level. Bread for the World Institute estimated in its 2016 Hunger Report that hunger and food insecurity increased health expenditures in the United States by \$160 billion in the previous year alone, largely due to preventable diet-related chronic diseases. In both the short and long term, having a substantial population of people struggling with hunger impedes our country's economic prosperity for everyone.

4 ALL How could so many individuals and families still suffer from hunger when we live in a society of tremendous wealth?

The best adjective to accurately describe the amount of food available in the United States is abundant. Yet food insecurity affects more than 1 out of every 8 men, women, and children in America. Hunger persists in this country not because of a lack of food, but because of a lack of political will. Now is the time to act and ensure that all people have access to affordable, nutritious food.

MAZON'S FIFTH QUESTION

LEADER *Each year at the Seder, we ask the traditional Four Questions. And each year, MAZON asks a Fifth Question to raise awareness about a particular hunger-related issue and spark important conversations around the seder table. This year, we turn our attention to our seniors, who are aging into poverty and hunger at a rapid rate. Why is it that when we talk about aging in America, we never talk about hunger?*

5 ALL Why is this time of life different from all other times of life?

Hunger among Americans 60 and older is a growing crisis. One in seven seniors lives in poverty, and 4.9 million seniors struggle with hunger. SNAP is a lifeline for seniors, but many older Americans are not receiving this vital assistance. Three out of five seniors who are eligible for SNAP do not participate, meaning millions of seniors are missing out due to shame, stigma, and difficulty accessing services.

Why is it so hard to be older in America? Why are so many seniors aging into poverty? On this night, we honor our elders, our ancestors, and those who came before us. **On all other nights, how is it that we allow seniors to go hungry?**

How can we fail to respond when our elders are suffering? Tonight, we ask how we can change the reality for the 4.9 million seniors who are struggling with hunger.

LEADER *Our tradition demands that we ask questions, challenge the status quo, and work to create a more fair and equitable society. We were slaves, but now we are free. And with our freedom comes the responsibility to work for justice and freedom for all.*

SONG: AVADIM HAYINU

עֲבָדִים הָיִינוּ
עַתָּה בְּנֵי חוֹרֵין.

*Avadim hayinu
Ata b'nai chorin.*

We were slaves - now we are free.

FOUR FACES OF SENIOR HUNGER



DOROTHY, PINE RIDGE RESERVATION, SOUTH DAKOTA

"I live in a trailer on our ancestral land in Wounded Knee. Many people here struggle like I do. Because I have the grandkids, I get welfare and food stamps. Otherwise, I couldn't feed my family. Buying food comes first. Then, I pay for electricity. Food is so expensive on the reservation, and our food stamps only last about two weeks. When it runs out, I go out and sell beadwork really cheap just so I can continue to feed my family. But there aren't many tourists in winter, so we eat lots of crackers—we call them Indian potato chips—because they are filling and then we won't be hungry."



CHARLES, LOUISIANA

"I never imagined this would be my life. My only income is \$1200 a month from disability. I live in low-income senior housing and get Medicare, but after my bills, I can't cover everything else I need. I try save for the doctor by using blankets instead of the heat, but I still don't save enough to treat my diabetes and a heart condition. After my medical, I'm only left with about \$160, plus \$17 in food stamps, to spend a month on food. I'm supposed to be on a special diabetes diet, but I just can't afford it. What really hurts me is when my daughter calls and asks for \$25-\$30 and I says 'baby if I had it, I'd give it to you.'"



BARBARA, NEW YORK

"Most of us in the gay community never thought we'd end up poor. Many of us don't have the support system as we age that straight people do. So, when we get old, we either live poor or we commit suicide. When my wife Pat got cancer, and later dementia, we used up our savings. Now I'm alone - living on \$800 from Social Security and widow's benefits. But who can live on \$800 a month? The food pantry, and free senior dinners, is how I get enough to eat. I've tried to go back to work - even though I'm 70 years old and almost blind - but every place I've tried has refused to hire me. They said I'm a liability."



GEORGE, TENNESSEE

"I'm a WWII Army vet. I was married fifty-five years to my wife Ruby. We just had each other. I tried to save enough for retirement, but the \$467 a month from Social Security is real handy. Don't draw no army pension or nothing. I'm 97 now. As long as I'm able, I don't want to go to a nursing home like Ruby. It cost me thousands. But it's getting harder for me to do things like cook or drive - now my nephew takes me to the store. If I didn't get the meals from the community center, I'd be eating out of a can. Wouldn't have a hot supper. And I still need someone to bring me food on Fridays to hold me over for the weekend."

To read more personal stories about hunger, visit: thisishunger.org/stories.

THE TEN PLAGUES

LEADER *On Passover, we read about the ten plagues God unleashed on the Egyptians. The plagues we see today, however, are not punishments from God, but ones of our own doing – the awful, unintended consequences of our own actions and inactions. As we read each of these plagues aloud, we dip a finger into the wine and touch a drop onto our plate. This reminds us that, even as we celebrate freedom, our freedom is not complete when others still suffer.*

(Dip your finger in your glass and place a drop of wine on the plate for each plague.)

ALL READ TOGETHER IN UNISON

1. **A single mother who gives the last bits of food to her toddler while she goes hungry.**
2. **A brother and sister in a rural community who live too far away to participate in the summer feeding program and miss meals during the summer months.**
3. **A military family who struggles to make ends meet on the salary of a low ranking enlisted soldier and resorts to anonymously getting a monthly food box at the local pantry to feed their children.**
4. **A middle school student who doesn't take the free school breakfast because he is ashamed of being poor.**
5. **A senior who makes painful choices between paying for medicine or food, but doesn't apply for SNAP because he finds the application process overwhelming.**
6. **A recently unemployed mom who is worried about getting a new job that pays enough to cover her childcare costs.**
7. **A recent veteran facing difficulty transitioning back to civilian life and making ends meet, but isn't aware of nutrition assistance benefits to help him.**
8. **An American Indian family living on a reservation who faces many barriers to healthy eating, including severe poverty and unemployment, limited options for fresh produce, and exceptionally high food prices.**
9. **A young couple living in an area with very limited job opportunities or employment and training programs, worried about losing vital SNAP benefits because of harsh time limits.**
10. **APATHY, the greatest plague of all — the failure to make ending hunger a national priority.**

DAYENU

LEADER *In the traditional Passover seder, we pause to reflect on what we have in our lives for which we are grateful and thank God for the miracles God performed. Let's now recite aloud the blessings we enjoy. After each blessing, we take a moment to say together "Dayenu — it would have been enough."*

- 1. We are grateful that so many among us do not suffer from the oppression and hardship of daily hunger.** *Dayenu*
- 2. We are grateful to live in a democracy and have the ability to influence our government's priorities.** *Dayenu*
- 3. We are grateful for the opportunity to direct national attention to the injustice of hunger and the heartbreaking stories of those impacted.** *Dayenu*
- 4. We are grateful to those who use their hands to stock a food bank, their feet to march to Capitol Hill, and their voices to demand justice.** *Dayenu*
- 5. We are grateful we made the time to be present for this Hunger Seder to educate ourselves and be inspired to act.** *Dayenu*
- 6. We are grateful for each other - alone we are limited, but together we are powerful advocates for change.** *Dayenu*

SONG: DAYENU

דַּיְנוּ

*Day Day-enu, Day Day-enu, Day Day-enu
Dayenu, Dayenu (x2)*

THE SYMBOLS OF OUR SEDER

LEADER *Rabbi Gamliel taught that when we tell the story of the Exodus, we must also explain the meaning of the most important symbols: zeroah, matzah, and maror.*

(Leader holds up each symbol as the designated portion is read.)

Zeroah is a roasted shank bone, which reminds us that God told the Israelites to put lamb's blood on our doors to escape the tenth plague, the slaying of the first born.

We eat matzah because there was not enough time for the Israelites to allow their dough to rise before they fled Egypt from slavery into freedom.

Maror are bitter herbs, reminding us how the Egyptians embittered the lives of the Israelites.

At this Hunger Seder today, we recognize these traditional symbols as reminders of our obligation to work for the day when all people are free from the injustice and oppression of hunger.

בְּכֹל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת
אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם.

B'chol dor v'dor chayav adam lirot et atzmo k'ilu hu yatzah mi'Mitzrayim.

In every generation, we are obligated to view ourselves as if we were the ones who went out from Egypt.

In every generation, we are obligated to view ourselves as if we were the ones who went out from Egypt, as it is said: And on that day tell your child, saying "For this purpose Adonai labored on my behalf, by taking me out of Egypt." It was not our ancestors alone who were delivered by the Holy Blessed One — we were also delivered with them. We were there, and yet we are also here, part of the unfolding story of pursuing justice in our own time. We retell and remember what was and at the same time we continue to shape what will be.

Who can say we've actually left? "Wherever you live, it is probably Egypt," Michael Walzer wrote. Do you live in a place where some people work two and three jobs to feed their children, and others don't even have a single, poorly paid job? Do you live in a community where the rich are fabulously rich, and the poor humiliated and desperate? Do you live in a place where some people are more equal than others?

(continued on next page)

America is a golden land, absolutely, and for Jews, it has been an ark of refuge. But it has not yet fulfilled its promise... The seder marks the flight from the humiliation of slavery to the grandeur of freedom, but not everyone has come on this journey... Aren't we still commanded to bring everyone out of Egypt?

Excerpt by Jeffrey Goldberg from NEW AMERICAN HAGGADAH edited by Jonathan Safran Foer

HALLEL – SONGS OF PRAISE

(Full texts of Psalms 113 or 114 may be inserted here)

"Hallel is about praising God, not about self-satisfaction. The latter makes us complacent and lethargic, but the former can only expand our dedication to the principles that God's goodness represents in our lives. Our praise of God can motivate us to do God's work in the world – the work of liberation, love, and justice."

— Rabbi Sheila Peltz Weinberg

Taken from "A Night of Questions: A Passover Haggadah," The Reconstructionist Press, 2000

LEADER *Let us honor this moment by joining together in song:*

SONG: HALLELU

הַלְלוּיָהּ

Hallelu, Hallelu, Hallelu, (repeat 3x)

Hallelu-ya, Hallelu-ya, Hallelu, Hallelu-ya (repeat 2x)

Let us praise, Let us praise God.

KOS SHEINI – THE SECOND CUP

LEADER *The Second Cup represents our promise:*

ALL **We will learn why—in a nation of such abundance—there are still millions of people who struggle with hunger.**

The more we know about the reasons that friends, neighbors, and others in our community experience food insecurity, the better able we will be to create solutions that will free them from this bondage.

LEADER *We lift our glasses and read the blessing together (drink wine after the blessing):*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch ata Adonai Elohenu Melech ha'olam borei p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

ROCHTZAH – HAND WASHING RITUAL BEFORE THE MEAL

Once again we wash our hands, this time in anticipation of the festive meal. May this ritual act of hand washing, followed by a blessing, lead to other sacred acts of preparation and protest, advocacy and activism, so that all may find they have the nutritious food they need.

(Either have volunteers walk around to each table with a pitcher of water and a basin or invite seder guests to wash their hands in some other way.)

LEADER *We join together in the blessing:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Baruch ata Adonai Elohenu Melech ha'olam
asher kideshanu be'mitzvotav ve'tzivanu al n'tilat yadayim.*

Blessed are You, Adonai our God, Ruler of the universe, who has made us holy with God's commandments and commanded us to wash our hands.

MOTZI MATZAH – EATING THE UNLEAVENED BREAD

LEADER *We thank God for providing us wheat to make bread. In doing so, God gives us the tools we need to sustain ourselves and our communities. We have the tools to create a hunger-free world. It is our responsibility to use these tools to create a more just society.*

(Leader lifts up a piece of matzah and invites all to eat a piece of matzah after the blessing.)

LEADER *We join together in the blessing over the matzah:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata Adonai Elohenu Melech ha'olam hamotzi lechem min ha'aretz.

Blessed are You, Adonai our God, Ruler of the universe, who brings forth bread from the earth.



MAROR – BITTER HERBS

LEADER *Another important Passover symbol is maror, bitter herbs. Bitter herbs serve as a reminder of how the Egyptians embittered the lives of our fathers and mothers. When we eat these bitter herbs, we recognize the bitterness of servitude and oppression.*

ALL **It is our obligation, as people and as members of this community, to do what we can to lighten the load of those less fortunate and to show compassion for all those who continue to face the oppression of hunger and its causes.**

(Leader lifts up maror and invites all to eat a piece of maror after the blessing.)

LEADER *We join together in the blessing over the maror:*

(In some communities, the prayer below is omitted if the Hunger Seder is not held during Passover.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

*Baruch ata Adonai Elohenu Melech ha'olam
asher kideshanu be'mitzvotav ve'tzivanu al achilat maror.*

Blessed are You, Adonai our God, Ruler of the universe, who has made us holy with God's commandments and commanded us to eat bitter herbs.

KOREICH – HILLEL SANDWICH

To carry out the instruction, "They shall eat it with unleavened bread and bitter herbs" (Numbers 9:11), the great sage Hillel would combine matzah and maror on Passover and eat them together. We eat a sandwich of matzah, maror, and charoset to remember both the bitterness and injustice of hunger and the redemptive sweetness that comes with working together to bring about real social change.

(The bottom matzah on the seder plate is broken and distributed. Each person takes two pieces of matzah and creates a sandwich with the charoset and maror.)

SHULCHAN OREICH – FESTIVAL MEAL

If the event includes a festival meal, it should be served at this time. We encourage you to use the time while participants are eating to engage in discussion about hunger and/or conduct an advocacy activity.



TZAFUN – FINDING THE AFIKOMEN

Afikomen comes from the Greek word for dessert and is the last item eaten during the seder. Traditionally, the Afikomen is hidden toward the beginning of the seder to keep children's attention. When the meal is over, the seder's younger participants search the house for the Afikomen.

This year, let us consider the search for the Afikomen as a symbol for the ongoing search for answers as to why so many in America are not able to eat healthy nutritious meals every day.

(Look for the Afikomen if it has been hidden earlier in the seder.)

BARECH – INVITATION TO GRATITUDE

LEADER *After we've eaten, we bless God for the good land that God has given us. We bless You, Adonai, for the land and for the food it yields. It is our responsibility to make sure that it is distributed so that every person gets the nutrition he or she needs to thrive.*

בָּרוּךְ אַתָּה יְיָ הַזֶּן אֶת הַכֹּל.

Baruch ata Adonai hazan et hakol.

Blessed are You Adonai, who provides food for all.

KOS SH'LISHI – THE THIRD CUP

LEADER *We drink the Third Cup to remember our promise:*

ALL **We will urge our elected officials and community leaders to support effective public policies and prioritize ending hunger.**

We lift our glasses and read the blessing together (drink wine after the blessing):

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch ata Adonai Elohenu Melech ha'olam borei p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

KOS ELIJAHU – THE CUP FOR ELIJAH

(Pass around Elijah's cup and have all participants fill the cup with some wine from their own cups.)

Elijah's cup sits on our table as a symbol of hope and the coming of the Messianic Age. It is a Passover tradition for each person to spill a little wine from his/her glass into Elijah's cup, which has been empty for the entire seder. Through such collaborative effort we will build strong communities and create the change we wish for in our world.

SONG: ELIJAHU HA'NAVI

אֱלִיָּהוּ הַנָּבִיא אֱלִיָּהוּ הַתְּשֻׁבִי
אֱלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד.

*Eliyahu hanavi. Eliyahu hatishbi. Eliyahu hagil'adi.
Bim'hera be'yamaynu yavoh eleinu,
im mashiach ben David.*

May the Prophet Elijah come quickly in our day
and bring the time of the Messiah.

KOS MIRIAM – MIRIAM'S CUP

(Leader lifts Miriam's cup.)

Elijah's cup is one of a future promise. And yet there is still a long way to go until the day when all who are hungry will be able to come and eat. Jewish tradition teaches that Miriam the prophet is always with us, and her presence calls us to work for — not wait for — that day. Just as Miriam's well sustained the Israelites in the wilderness, so too we pray that we be nourished and sustained on our journey toward justice and an end to hunger.

(Leader takes a sip of water from Miriam's cup.)

HALLEL – SONGS OF PRAISE

READ RESPONSIVELY

LEADER *Today we give thanks for the Passover story*
And its enduring message of freedom and justice.

LEADER *Today we give thanks for our individual blessings*
And our commitment to increase blessing and nutrition for all.

LEADER *Today we give thanks for the opportunity to gather*
And lift our voices to speak out on behalf of those who are hungry.

LEADER *Today we give thanks and act*
So that no one goes hungry tomorrow.

KOS R'VI-I – THE FOURTH CUP

LEADER *We drink the Fourth Cup to remember our promise:*

ALL **We will create a world where all Americans, and all people, are free from hunger.**

We pray that, at this time next year, our fellow men, women, and children will be blessed with abundance and free from the yoke of hunger and poverty.

LEADER *We lift our glasses and read the blessing together (drink wine after the blessing):*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch ata Adonai Elohenu Melech ha'olam borei p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

NIRTZAH – CONCLUSION

Our seder is now coming to a close. We celebrate our blessings, yet acknowledge the hunger that still plagues far too many in our communities and affirm our commitment to work together to create a hunger-free world.

ALL READ TOGETHER IN UNISON

This year we are here; next year in Jerusalem. This year we are pained by hunger; next year may all who are hungry come and eat.





MAZON | A Jewish Response To Hunger

Inspired by Jewish values and ideals, MAZON is a national advocacy organization working to end hunger among people of all faiths and backgrounds in the United States and Israel. MAZON was the first national organization to rally the American Jewish community around the issue of hunger, and remains the only national Jewish organization dedicated exclusively to that same cause.

For more than 30 years, MAZON has been committed to ensuring that vulnerable people have access to the resources they need to be able to put food on the table. MAZON is a leading voice in Washington, D.C. on anti-hunger issues, especially those that involve populations or problems that have been previously overlooked or ignored.

To learn more about MAZON, please visit mazon.org.

For Passover resources, including a Fifth Question Haggadah insert and action steps you can take now, please visit mazon.org/passover.