



HUNGER

SEDER

APRIL 2023 | NISAN 5783

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 with a symbolic meal called a seder. 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 people.

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 people in our country simply do not have adequate resources to do that which so many 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.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיְמָנוּ 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, 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 enjoy 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.*

The Supplemental Nutrition Assistance Program (SNAP, formerly known as food stamps) is the nation’s most important anti-hunger program and the cornerstone of the federal nutrition safety net, providing vital assistance to tens of millions of Americans. SNAP works as a powerful and effective response to the widespread problem of food insecurity in the United States, subsidizing food purchases and lifting millions of people out of poverty.

Every year, too many people — including currently serving military families, veterans, LGBTQ older adults, single mothers, and the people of Puerto Rico and Indian Country — face the painful dilemma of having to choose between paying for nutritious food or other basic needs like medical care, shelter, and heating. **No American should ever have to make this impossible choice.** Furthermore, Black, Indigenous and other communities of color face disproportionate rates of hunger, one manifestation of the compounding effects of systemic racism, immense inequity and myriad, ongoing disparities. Systemic barriers require systemic solutions.

The bottom line is that SNAP works — it has a proven track record of reducing hunger and poverty, improving health, contributing to educational performance and work productivity, supporting local economies, and strengthening communities across the country.

We commit ourselves to strengthening and improving SNAP and all federal nutrition assistance programs to ensure that they not only reach every person who needs this vital assistance, but provide for them generously — because every person in our country deserves to feed themselves and their families with dignity. SNAP, and all federal nutrition assistance programs, should be protected from changes that would undermine their effectiveness — because ultimately, we’re working to ensure that no one in our country goes hungry.

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 הָאָדָמָה.

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 center those whose uncertainty about their future compels them to put aside the “broken half” for later use, if indeed they can. 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. 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 solve a problem with the magnitude of hunger— and each of us carries the responsibility to see that goal brought to fruition.

We *must* amplify and learn from marginalized voices and the experiences of those who are left behind due to systemic failures.

We *must* advocate for effective and enduring public policies that provide vital nutrition assistance to struggling families and individuals.

We *must* let the commandment *tzedeq, tzedeq tirdof* — “justice, justice you shall pursue” — be a drumbeat in our ears and drive our feet and direct our actions. Justice is the core of MAZON’s national approach to ending hunger.



MAGGID – TELLING THE STORY

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

הָאֵל 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

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 hunger and spark important conversations around the seder table.*

WHAT LESSONS FROM OUR HISTORY SHOULD GUIDE OUR NATION'S APPROACH TO ENDING HUNGER?

ALL **What lessons from our history should guide our nation's approach to ending hunger?**

A staggering number of Americans struggle to put food on the table, but that was not always the case. *We can end hunger — and we almost did* in the late 1960s when a robust government response led to 97% of households reporting food insecurity. Political winds and policy changes reversed that victory, leading to an over-reliance on an already overwhelmed charitable food network. But this does not need to be our future.

We can challenge false rhetoric with the reality of who experiences hunger in America and why. We can identify systemic injustices. We can confront the trend of blaming individuals for being poor. We can unleash the strongest tool we can wield to reduce hunger: the government, and the sweeping benefits it can provide.

This is our lesson. This is our work. And it is our celebration, too, when we ensure inclusive, equitable access to nutritious food for all those in need.

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 חוֹרִין.

*Avadim hayinu
Ata b'nai chorin.*

We were slaves - now we are free.

FOUR FACES OF HUNGER



ALEX - SENIOR FROM NEW YORK

"Even though for much of my life gay people had more challenges than we do today, I used to think, 'Oh, life is fine.' Then all of a sudden I became almost a complete invalid after a few strokes. I never thought that someday I'd be like this— struggling to make ends meet, unable to do things myself. Seniors should be able to live out the rest of their lives in their homes— to have things around them that are familiar. Now, I get Meals on Wheels delivered. It has been a godsend. Otherwise, I was subsisting on toast and tea, cans of soup. Sometimes, I'd buy grapes. I don't think I'll ever be able to walk on my own, but I'm going to do the best I can."



AUDREY - TEENAGER FROM ARIZONA

"My parents split up when I was young. Finally six years ago, my brother and I were able to go live with our mom on the reservation. It's hard because my mom can't find a job, even though she tries really hard. The only money we get is from TANF and food stamps, but it's not very much so we only eat what's cheap. I don't think about eating more because I know my mom and brother need to eat too. Still, we run out of food stamps and have to go to the pantry. Sometimes my mom says it might be easier if we moved back to the city, but I don't want to leave. Living on the reservation has taught me strength. My dream is to go to college and support my family."



DARLA - WIDOW AND SINGLE MOTHER FROM NEW MEXICO

"I speak five languages and have a resume you wouldn't believe. I studied mental health and arbitration at university. I never imagined that one day I'd be standing in line at the Salvation Army to feed my boys. I'm doing everything I can to get back on my feet. Every day I take my little boy to school at 8:00am and then go straight to the unemployment office. This month I decided to fix my vehicle instead of paying the rent, so I'd be able to look for work, but I still didn't have money left for gas. How can a \$229-per-week unemployment check cover the rent, the car insurance and feed three people? I'd like to see our politicians try to live on this."



TIM - NAVY VETERAN FROM MAINE

"The time limit on the SNAP program is harmful to veterans, who have the unique need to adjust back into society after an entirely different existence. When did we decide that three months is enough to get your life back together after being in a combat zone? I myself was dropped from SNAP because of the time limit. There were many times, more than I'd like to try and count, when I would go two or even three days without food. SNAP would go a long way to bolstering my health as I continue to wade through the seemingly endless appeals process before me."

Story courtesy of Preble Street

Read more stories at mazon.org/hunger-in-america/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— because ending hunger is not a matter of resources, but of political will. 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 anyone still experiences hunger.*

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

ALL READ TOGETHER IN UNISON

1. **INDIFFERENCE**, the failure to recognize food insecurity in our own communities
2. **SHAME**, the undue burden we place on hungry people
3. **INDIGNITY**, the failure to treat hungry people with the respect they deserve
4. **STEREOTYPING**, the persistence of harmful misinformation about who is hungry
5. **ABSENCE**, the lack of data showing the true scope of this problem
6. **HUMILIATION**, the pain parents feel when they cannot provide enough food for their children
7. **FATIGUE**, the exhaustion from the constant cycle of poverty and hunger
8. **ANXIETY**, the lingering fear that SNAP benefits will not last the whole month
9. **BUREAUCRACY**, the system that prevents rapid action on this issue
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 share our thanks 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 the Israelites put lamb's blood on their 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.

בְּכֹל דּוֹר וְדוֹר חַיָּב אָדָם לִרְאוֹת
אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא 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.

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. 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 people 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 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.

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 world without hunger. 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 **Collectively, it is our obligation to lighten the load of all 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. Resources are available at mazon.org/passover



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 share our gratitude for the nutritious food we found on our plates and the bountiful land from which it came. We bless You, Adonai, for the land and for the food it yields. It is our responsibility to make sure that every person gets the nutrition they need to thrive.*

בָּרוּךְ אַתָּה יְיָ הֵזֵן 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 פְרֵי 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.

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 their 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

אֵלִיָּהוּ הַנָּבִיא אֵלִיָּהוּ הַתְּשֻׁבִי
אֵלִיָּהוּ 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, each of us will be free from the yoke of hunger and poverty, and further blessed with abundance.

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

בְּרוּךְ 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.

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 world without hunger.

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

Since its founding in 1985, MAZON has been committed to ensuring that vulnerable people have access to the resources they need to put food on the table. MAZON is a leading voice in the anti-hunger field, developing strategic initiatives focused on communities that are at particular risk of hunger and have often been overlooked, including currently serving military families, veterans, LGBTQ older adults, single mothers and the people of Puerto Rico and Indian country.

Our nation's public policies have lasting effects on the lives of millions of people. By promoting systemic change at the federal, state, and local levels, MAZON seeks to ensure that our policymakers compassionately address the needs of the millions of Americans who struggle with hunger.

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.