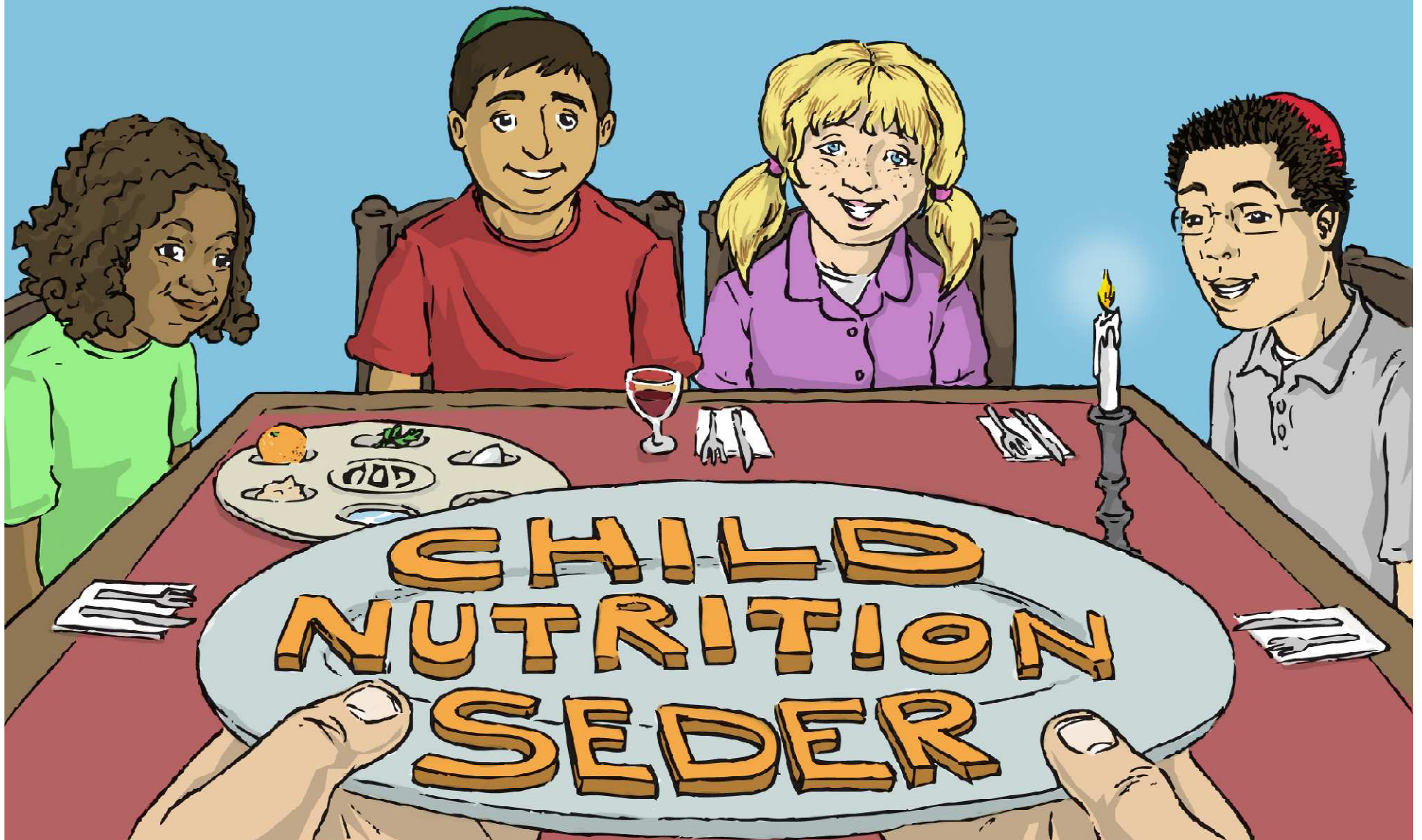
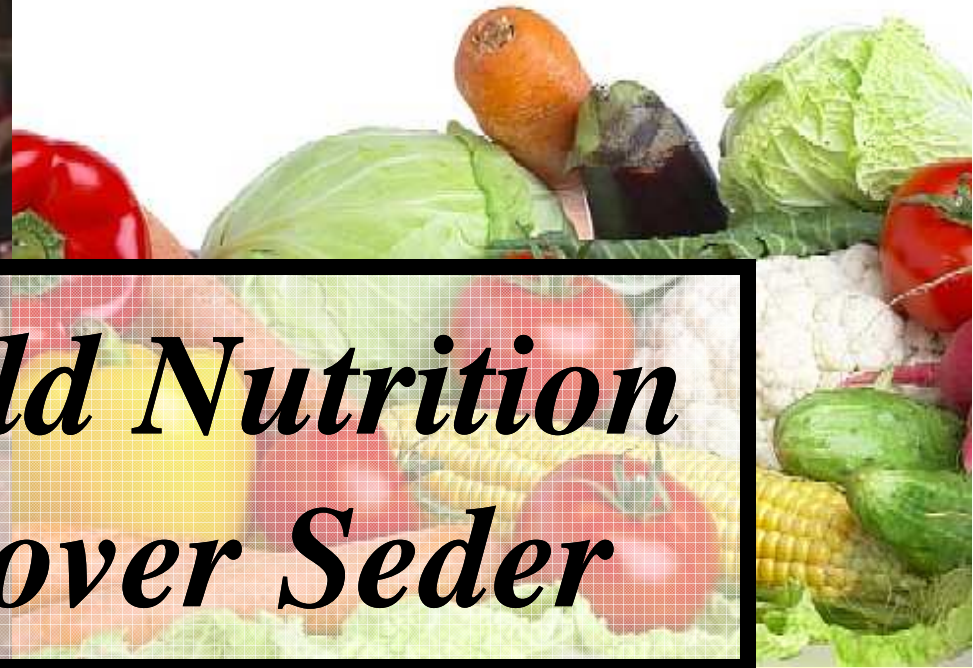


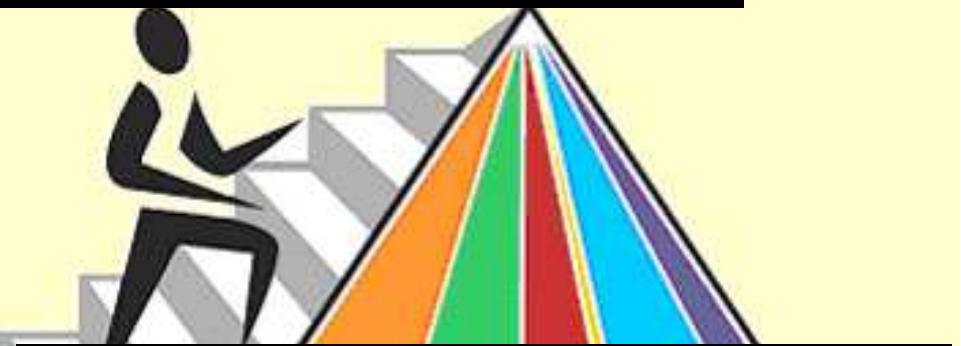
*Let All Who Are Hungry...*

*...come and eat*





# *A Child Nutrition Passover Seder*



City, State  
April x, 2009    x Nissan, 5769





## *Seder means “order”*

Reader:

The holiday of Passover tells the ancient story of the Jewish people’s liberation from slavery in Egypt.

This Passover, we will tell the modern-day story of liberating American children from the hardship of hunger.

We will tell this story in a specific order, following the traditional Jewish format of a ‘Seder’.



# *Lighting the Candles*

Reader:

Everyone must know that within them  
burns a candle,

And no one's candle is identical with the  
candle of another.

It is our obligation to work hard to reveal  
the light of our candle,

And to make of it a real  
torch to enlighten the  
whole world.

~Rabbi Abraham Isaac HaCohen  
Kook





# Lighting the Candles

*baruch ata adonai elohenu, ברוך אתה יי אלהינו*  
*melech ha'olam, asher מלך העולם אשר*  
*kideshanu be'mitzvotav קדשנו במצותיו וצונו*  
*ve'tzivanu להדליק נר של יום טוב*  
*lehadlik ner shel yom tov*

*Blessed are You, Adonai our God, ruler of the universe, who has sanctified us with His commandments and commanded us to kindle the Festival light.*



# Lighting the Candles

*baruch ata adonai elohenu,  
melech ha'olam,  
she'hecheyanu*

*ve'kiyemanu ve'higianu  
le'zman ha'zeh*

*ברוך אתה יי אלהינו  
מלך העולם שהחינו*

*וקימנו והגיענו  
לזמן הזה*

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



# *Kadesh: The Wine*



Reader:

The Talmud connects the four cups of wine at the Seder to God's Four Promises to Israel: "Tell the children of Israel: I am Adonai! I will take them out... I will rescue them... I will redeem them... and I will take them as my people and I will be their God.

~Exodus 6:6-7, JT Pesachim 10:1



# *The Four Cups*

Reader:

*Today, we dedicate these four cups of wine to four steps of activism which we pledge to take in our commitment to eradicate hunger.*

*All read together:*

- 1. Education and Awareness*
- 2. Making it Personal*
- 3. Advocacy*
- 4. Organizing*





## *The First Cup: Awareness*

Reader:

At this ceremony of awareness, we look into the eyes of our fellow human being and strive to help one another. (Fill your neighbor's cup with wine.)

*All read together:*

*Let our consciousness awaken to the fact that 1 in 8 Americans, including children, suffer from hunger. As a society, we have failed to meet this basic need of all citizens. May this cup open our eyes to the reality of hunger. We commit ourselves to engage in education and awareness, and to work towards hunger's eradication.*



# *The First Cup: Awareness*

*baruch ata,  
adonai eloheinu  
melech haolam  
borei pri hagafen*

*ברוך אתה  
יי אלהינו  
מלך העולם  
בורא פרי הגפן*

*Blessed are You, Adonai our God, ruler of  
the universe, who creates the fruit of the vine*



# Urchatz: Handwashing



Have a participant pour water over the hands of the leader.

Reader:

At the Temple in Jerusalem, the priests were commanded to wash their hands and feet. At this Seder, the leader is washing her hands on behalf of all present to remind us that we too are a “kingdom of priests and a holy nation” (Exodus 19:8) and our actions are in the service of God.





# *Karpas: Greens*

כרפס

Reader:

When spring comes we note with pleasure the bounty of vegetables and fruits in the market.

Yet in many parts of our country, instead of the seasonal bounty, there exists a **grocery gap**, a disparity in access to healthy food.





# *Karpas: Greens*

**כרפס**

Each table pass around the green vegetable, and the salt water for dipping. Recite the blessing over the karpas, and eat.

*baruch ata  
adonai eloheinu,  
melech ha'olam,  
borei pri ha'adama*

**ברוך אתה  
" אלהינו  
מלך העולם  
בורא פרי האדמה**

*We praise You God, 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*



On each table there is a plate with 3 pieces of matzah.

One person at each table should take the middle piece out, break it in half, and raise a broken piece.





# *Yachatz: Breaking the Middle Matzah*



Reader:

This broken matzah reminds us of the brokenness in our world. We recall those who are poor, who put aside the 'broken half' for later use in the face of uncertainty.

Let us not be arrogant or insensitive to those not born of the wealth of our generation.





# *Ha Lachmah Anya: The Bread of Poverty*

*All read together:*

*This is the bread of poverty which our ancestors ate in Egypt. Let all who are hungry come and eat. All who are needy, come celebrate Passover with us.*





# *Blessing: A Mazon Reflection*

Reader:

One day, God, may it be

Your will that we live in a world perfected, in which food comes to the hungry as from heaven, and water flows to the thirsty as a stream.



But in the meantime, while the world is filled with hunger, empower us to stand on Your behalf and fulfill the words of Your prophet: “to all who are thirsty bring water,” and “greet those who wander with food.”



*All read together:*

*This Passover, bless us that we should sustain the hungry.*

~Rabbi Scott Perlo



# *Blessing*

Reader:

During his campaign for the presidency, Barack Obama made a promise to the American people to end childhood hunger by 2015. This is achievable! We have the tools, what we need is the will to use those tools properly so that no child goes hungry.

*All read together:*

*Next year and in the years to come  
may we not experience hunger.  
Now we are slaves to hunger; by  
2015 may we be free.*

# *Maggid: Telling the Story*

מגיד



1  
2  
3  
4

**Reader:**

**The Four Questions set the tone for the rest of the Seder.**

**Asking and answering questions means that all who are present are active participants.**

***All read together:***

***When we ask questions and learn from the answers, we create both meaning and memory.***



# *The Four Questions*

1

*What does it mean to be hungry in America and what is the main cause of hunger?*

2

*How does the United States currently address issues of hunger?*

3

*What will it take to end childhood hunger in America?*

4

*What can I do to end childhood hunger in America?*



# *Avadim Hayinu: We Were Slaves*

Reader:

The Jewish people were once slaves in Egypt, and every year we tell the story of their liberation. Today we tell the story of the Child Nutrition Reauthorization programs in the hope that the their importance will be committed to memory and repeated for generations to come.

*All read together:*

*Just as Jews were slaves to Pharaoh, there are children and families who are now enslaved to the taskmaster of hunger. Just as Jews were freed from slavery, so too can those who experience hunger be freed. Let us pray that by 2015 this form of slavery is eradicated in America.*

# *Maggid: Telling the Story*



1  
2  
3  
4

Reader:

**We teach our children about Passover. The four children of the Hagaddah suggest four different ways children might react to the events of the Seder.**

*All read together:*

***Today we read about four children, each of whom have had a different experience with hunger and with a Federal Nutrition program.***

# *Four Children; Four Faces of Hunger*



**1** *The child who receives free school lunch*

**2** *The child who receives free school breakfast*

**3** *The child who should be able to participate in a summer feeding program*

**4** *The mother and child who participate in the WIC program*

# *The Ten Plagues*



*All read together:*

*We dip our finger into the wine for the plague of hunger, which is centuries old but exists in our time and has become our responsibility.*

*Each drop of wine represents how our humanity is diminished by the presence of hunger.*



## *The Ten Plagues*

1. The single mother who gives the last bits of food in the house to her child, while she goes hungry
2. The senior citizen who must choose between paying for medicine and paying for his lunch
3. The neighbor who never invites you over, because he cannot offer you food
4. The college student who must choose between books and groceries
5. The friend who feels alienated because he can't join in on social events at restaurants



## *The Ten Plagues*

6. The woman who brings bags to the Shabbat oneg to take home food
7. The father who does not apply for food stamps for his family because he can't understand the application system
8. The tons of edible food that remain in warehouses or is thrown away
9. The young urban couple in whose neighborhood there is no full-service grocery store, only fast food
10. Apathy – the biggest plague of all is the failure to make ending hunger a national priority



# *The Ten Plagues*

Reader:

For all those who live with hunger, every day is Egypt.

If we have the will to solve the problems of hunger in America, then we can solve them.

*(Fill your neighbor's cup with wine.)*

**Lift the second cup of wine (do not drink)**

*All read together:*

*From all of these plagues in our world, we seek repair and redemption.*



# *Dayenu*

Reader:

Dayenu is about thanking God for all the miracles that God has performed. God has shown our people so many acts of kindness.

For each one, we say ‘dayenu’, which means “that alone would have been enough, for that alone we are grateful.”





# *Dayenu*

We are grateful for living in a democracy in which we are able to influence our government's priorities *Dayenu*

We are grateful for the opportunity to direct national attention to child hunger *Dayenu*

We are grateful to those who use their hands to stock a food bank, their feet to march to Capital Hill and their voices to demand justice *Dayenu*

We are grateful for this Seder, to educate ourselves and be inspired to act *Dayenu*



# *The Symbols of Passover*

Reader:

Rabbi Gamliel taught that when we tell the story of the Exodus, we must also explain the meaning of the three most important symbols.

*Pesach*

*פסח*

*Matzah*

*מצה*

*Maror*

*מרור*



# *Pesach (Zeroah)*

**נספ**

Reader, pointing to the zeroah:

The Passover Sacrifice, a roasted shank bone (zeroah) is a reminder that during the 10th plague, God “passed over” the homes of the Israelites, which had lamb’s blood on the doorposts, sparing their firstborn. Today, there is no lamb’s blood that can insulate members of any tribe, race, ethnicity or religion from hunger.

*All read together, pointing to the empty seder plate:*

*God led the Israelites out of Egypt with a strong arm. In order for us to help feed the hungry, may we contribute our strong arms of support, on whom others can lean.*



# Matzah

מצה

Reader, holding up matzah:

We eat this matzah to remind us of how our ancestors had to leave Egypt in haste, so the dough for their bread did not have time to rise.

*All read together, pointing to the empty seder plate:  
This Matzah is a symbol not of being 'ready,' but of having to do something anyway. The Israelites were not yet ready for their redemption, yet they followed Moses and God to the promised land. Ending hunger is an urgent priority. Those who suffer cannot wait.*



# Maror

מרור

Reader, holding up bitter herbs:

The children of Israel called Pharaoh ‘maror’ because he embittered their lives. In eating these bitter herbs, we remember of the bitterness of servitude.

*All read together, pointing to the empty seder plate:  
It is our duty as Jews, as descendants of slaves, to do all we can to lighten the load of those less fortunate and have sympathy for all living creatures enslaved by their circumstances.  
May this maror awaken us to the bitterness suffered by others.*



# *The Second Cup: Make it Personal*

*b'chol dor*

בכל דור

*va'dor*

ודור

***in every generation...***

*All read together:*

*Rabbi Nachman of Braslav taught: The Exodus from Egypt occurs in every human being, in every era, in every year, on every day. On this day, we act as if we ourselves went out from Egypt, as if we ourselves are hungry.*



## *The Second Cup: Make it Personal*

Reader:

When you are asked in the world to come, “What was your work?” and you answer, “I fed the hungry,” you will be told, “This is the gate of the Lord, enter into it, you who have fed the hungry.”

*All read together:*

*This cup is about making hunger personal. We can make hunger personal by sharing our stories and listening to the stories of friends and neighbors. As individuals we can get involved with local organizations that help those who are hungry.*



# *The Second Cup: Make it Personal*

*baruch ata,  
adonai eloheinu  
melech haolam  
borei pri hagafen*

*ברוך אתה  
" אלהינו  
מלך העולם  
בורא פרי הגפן*

*Blessed are You, Adonai our God, ruler of  
the universe, who creates the fruit of the vine*



# Motzi Matzah

All recite blessings over matzah and eat:

*baruch ata adonai*

*eloheinu, melech ha'olam,*

*ha'motzi lechem*

*min ha'aretz*

*We praise You, Adonai our God, who brings forth bread from the earth*

*baruch ata adonai elohenu,*

*melech ha'olam, asher*

*kideshanu be'mitzvotav*

*ve'tzivanu*

*al achilat matzah*

*We praise You God, who bids us to eat unleavened bread*

# מצה

*ברוך אתה יי*

*אלהינו מלך העולם*

*המוציא לחם*

*מן-הארץ*

*ברוך אתה יי אלהינו*

*מלך העולם אשר*

*קדשנו במצותיו וצונו*

*על אכילת מצה*



# Maror

# מרור

All recite blessing over maror and eat:

*baruch ata adonai elohenu, ברוך אתה יי אלהינו*  
*melech ha'olam, asher מלך העולם אשר*  
*kideshanu be'mitzvotav קדשנו במצותיו וצונו*  
*ve'tzivanu על אכילת מרור*

*al achilat maror*

*על אכילת מרור*

*We praise You God, who bids us to eat bitter herbs*

*May the maror be sweetened by the haroset the way that our actions today may sweeten the lives of those who are hungry*

*Eat the maror and haroset together.*



# *Korech: Hillel Sandwich*

כורך

A small portion of maror and haroset is placed between two pieces of matzah

Reader:

We combine the matzah, maror and haroset into a sandwich. As we eat, we are reminded that life combines:

- suffering (maror) & relief (matzah)
- enslavement and freedom
- hunger and satiety

*All read together:*

*May all those who suffer from hunger in our country experience a sweet relief in the near future.*

*Eat Hillel sandwich.*



# *Barech: Gratitude*

ברך

Reader:

After we've eaten, we bless God for the good land that God has given us. We bless You, Adonai, for the land, for food.

To eat and drink is as miraculous as crossing the Red Sea. We don't always see this because we live in a land of plenty. The route that bread travels from the earth to our mouth is perilous. It is to cross the Red Sea.

*baruch ata, adonai*

ברוך אתה "

*hazan et ha'kol*

הזן את הכל

All together:

*We bless You God, who provides food for all*



# *The Third Cup: Advocacy*

Reader:

The stories we have learned must be told to our leaders and legislators. We pledge to make our voices heard on behalf of those who suffer. (Fill your neighbor's cup with wine.)





# *The Third Cup: Advocacy*

*baruch ata,  
adonai eloheinu  
melech haolam  
borei pri hagafen*

*ברוך אתה  
" אלהינו  
מלך העולם  
בורא פרי הגפן*

*We praise You, Adonai our God, who creates the fruit of the vine. As we drink this second cup, we understand our responsibility for the ultimate redemption of humanity. When hunger is eradicated, the world will be one step closer to wholeness.*



## *The Cup of Elijah*

Pass around Elijah's cup and have participants fill the cup with wine from their own cups

Reader:

Together we fill Elijah's cup and prepare to welcome him. Everyone has a role in the redemption of the world. Divine action will occur when there is a corresponding human action.

*All rise and face the open door*

*We pray that in the coming year, we may come closer to solving the problem of hunger.*



## *The Fourth Cup: Organize*

Reader:

Traditionally, there are three ways in which a person can fulfill a good deed.

“I will do it soon” is a poor way to do it.

“I am ready to do it now” is better.

The one who says “I am doing it now” is praiseworthy.

We would like to add a fourth way: “I’m working with my neighbor to do it now.”

(Fill your neighbor’s cup with wine.)



# *The Fourth Cup: Organize*

*baruch ata,  
adonai eloheinu  
melech haolam  
borei pri hagafen*

*ברוך אתה  
" אלהינו  
מלך העולם  
בורא פרי הגפן*

*Blessed are You, Adonai our God, ruler of  
the universe, who creates the fruit of the vine*

*All:*

*Our Seder is now ended. We have  
performed its rights and rituals. We have  
learned about upcoming legislation, and we  
are prepared to be informed advocates and  
activists in our community.*



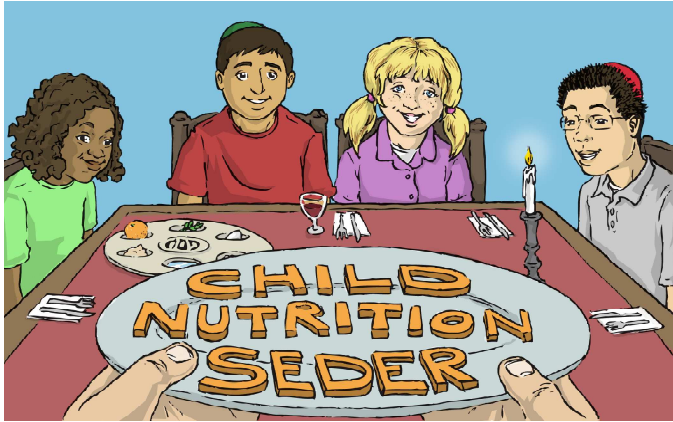
# Nirtzah: Conclusion

נרצה

All:

*L'shana haba'a b'yerushalayim. Let us end this seder with faith and hope that next year, we will be in the proverbial Jerusalem, a world closer to wholeness. May we be blessed to inhabit a world in which every human being is nourished to fulfillment.*





*Let all who are hungry  
come and eat...*

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