



HUNGER SEDER

MAZON

A Jewish Response
To Hunger

JCPA
JEWISH COUNCIL
FOR PUBLIC AFFAIRS

LET ALL WHO ARE HUNGRY COME AND EAT:

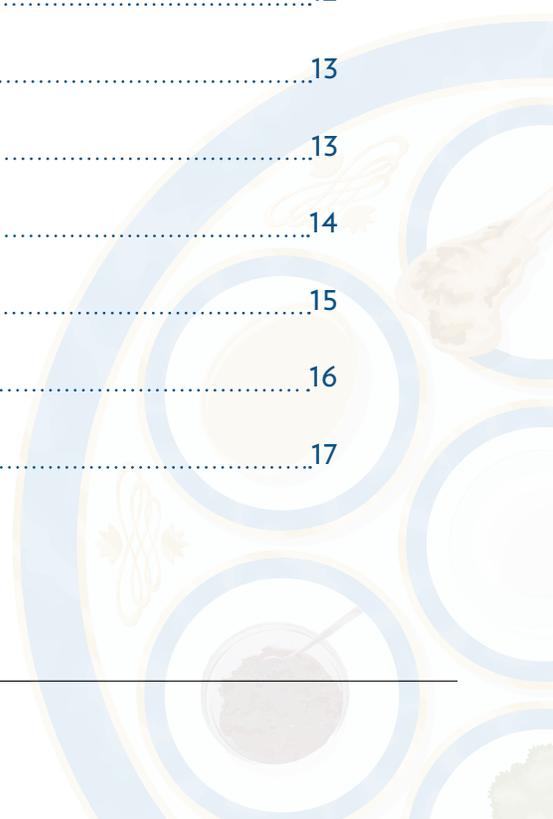
A Seder Dedicated to
Awareness and Activism
around Senior Hunger

2014 5774



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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.

But 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 hardships and challenges that make them virtual slaves to their circumstances. We come together today with them in mind, determined to realize our a vision of a day we will all be truly free from the oppression of hunger.

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

Song: Vehi She’amda

והיא שעמדה לאבותינו ולנו
שלא אחד בלבד עמד עלינו לکلותינו
אלא שבכל דור ודור עומדים עלינו לכלותינו
והקדוש ברוך הוא מצילנו מידם

*Vehi she’amda, la’avotainu velanu
shelo echad bilvad, amad aleinu lechaloteinu
ela sheb’chol dor vador omdim aleinu lechaloteinu
v’hakadosh baruch hu matzilenu miyadam*

In every generation arises those who would destroy us, but the holy one saves us from their hands.

— Four Cups for Four Promises —

During the traditional Seder, we join together and drink 4 cups of wine: a cup for each of the promises of freedom God made to the Israelites as God led us 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 healthy, delicious 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 so many seniors struggle with hunger.**
- 3. We will urge our policymakers to make it a priority to end senior 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 has the luxury to feed their bodies with reasonably-priced nutritious food. Far too many of our neighbors and friends, and increasingly our nation's seniors, simply do not have adequate resources to do that which we take for granted: eat in a way that actually provides nourishment. Our first cup of wine is our first promise: **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):

ברוך אתה יי אלהינו
מלך העולם בורא פרי הגפן

*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 senior hunger and to commit to action.

ברוך אתה יי אלהינו
מלך העולם שהחינו וקימנו
והגיענו לזמן הזה

*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.

THE PARABLE OF THE STARFISH

An old man was walking along a beach when he happened upon a young girl picking up starfish, one by one, and throwing them gently into the water. He asked the girl, "Why are you throwing these starfish into the ocean?" She replied, "Because the sun is up and the tide is going out. If I don't throw them back, they will die on the beach."

The old man looked at the girl and remarked, "But there are miles and miles of beach and many starfish along each mile. You can't possibly make a difference." The young girl listened politely and smiled. Then she bent down, picked up another starfish, threw it back in the ocean, and turned to the old man. "It made a difference for that one," she replied.

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.

Too many seniors struggle to put food on the table. Too many seniors are forced to make impossible choices among their most basic necessities – food, rent, utilities, medicine. Too many seniors simply cannot afford nutritious food or fresh produce, and that negatively impacts their health.

This year, as we dip our Karpas into salt water, let us remember that we must work to increase access to affordable, good quality, nutritious food for vulnerable seniors and for everyone.

(LEADER) We dip our green vegetable into salt water, then together recite the blessing:

ברוך אתה יי אלהינו
מלך העולם בורא פרי האדמה
*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 broken piece¹): 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 strengthen our community. But direct service can only alleviate some of the pain of hunger. Are these efforts enough? How can we heal the brokenness in our world?

¹ The larger piece of the broken matzah is wrapped in a napkin and hidden as the *afikomen*; the smaller is returned to the matzah cover.

THE PARABLE OF BABIES IN THE RIVER

One day, a group of friends gathered for a picnic at a river near their village. As they shared food and conversation, one of them noticed a baby in the river, struggling and crying as she floated downstream. Quickly, they rushed to save her from drowning. But no sooner had they done so, more babies came floating down the river. And even more after that!

The friends quickly decided they needed to coordinate more villagers to assist in their rescue activities. They organized volunteers to take turns watching over the water and pulling babies from the water. Volunteers recruited their friends to help, and before long the entire village was helping to rescue the babies from the river.

In the middle of the ongoing rescue operations, one villager jumped out of the river and began running upstream.

“Where are you going?” shouted the other rescuers. “We need you here to help us save these babies!”

As she ran she replied, “I’m going upstream to stop whoever is throwing them in!”



What must we do to create long-term, enduring changes required to ensure that our nation’s seniors need not worry about putting food on the table? What actions can we take now that will fulfill our promise to ensure that everyone has access to enough nutritious food?

(LEADER) In previous Seders like this one, we came together to learn about the prevalence of hunger in the U.S. and to urge Congress to take action on behalf of those who struggle with food insecurity.

Each and every action we take does make a difference in protecting the vital nutrition programs that prevent families from falling through the cracks. When we participate in Hunger Seders, write letters, or talk to our policymakers; when we make our voices heard in the public square, call attention to our moral values in newspapers or demonstrate our priorities at the ballot box, we become more and more engaged in the ongoing struggle to end hunger in our communities.

MAGGID - Telling the Story

(LEADER) The story of the Jewish people's journey from slavery to liberation is the heart of the Seder.

(ALL) This is the bread of affliction which our forefathers ate in the land of Egypt.

Let all those who are hungry come and eat with us.

Let all those 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.

Though many of us are blessed to enjoy the freedom we were provided so long ago, far too many people continue to be enslaved by their circumstances. As we gather for this Hunger Seder, nearly 50 million American men, women and children - including almost 5 million seniors - struggle to put nutritious food on the table each day. But if we extend our strong hands and outstretch our arms, we can free them from the bondage of hunger.

We also say, "Let all who are hungry come and eat." Although we cannot formally invite each hungry person to our table, we are not without recourse. Let us give modern meaning to these ancient words and do everything we can to ensure that each and every one of us has access to the nutritious food we need to lead a healthy life.

Passover not only reminds us of our journey from slavery to freedom, it also reminds us of how important leadership is in realizing such a journey. Moses, who led our people out of Egypt and to the borders of the Promised Land, is often held up as not just *an* exemplary leader but *the* exemplary leader. What makes Moses such an exemplary leader? He was a visionary — he saw the suffering of the past and present and also a vision of the future that was hopeful and promising. But he did not just have vision — he also followed through on that vision, leading his people and crafting changes that would make them a community grounded in the laws he brought down from Mt. Sinai.

Our need for strong leadership has not come to an end. Just as we did then, we need visionary leaders today. We must raise our voices and call upon our leaders to enact just and responsible policies now — policies that will strengthen us as a community; policies grounded in the very highest principles we hold dear. Only then will we be able to create a better future for our nation.

— 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 real meaning of hunger and hope to do something about it.

(ALL) Why is this year different from all other years?

Food insecurity among seniors would be tragic at any time. But with 10,000 Baby Boomers turning 65 every day, many of them with insufficient financial resources to retire or even in debt, hunger among seniors is quickly reaching crisis status. Our federal government provides a number of effective programs that help vulnerable seniors acquire the nutritious food they need, but funding for so-called “discretionary” programs such as Meals on Wheels and the Commodity Supplemental Food Program have not kept pace with need or inflation. This year, advocacy to support these programs in the reauthorization of the Older Americans Act and in the appropriations process is critical so that we can properly care for the growing ranks of seniors in our communities.

(ALL) Why a Hunger Seder focused on seniors?

Nearly 5 million of our nation’s seniors currently struggle to put enough nutritious food on the table, due to a complex mix of financial instability, devalued investments, and increased costs for medical care, fuel, food and other basic necessities. But the dramatic growth in food insecurity rates is problematic not only from a moral perspective, but also from a financial perspective. Persistent hunger and malnutrition can exacerbate complications from multiple chronic diseases, leading to the need for expensive hospitalizations, nursing home care, or other long-term placements. Not addressing the projected need of a coming “silver tsunami” could spell disaster not just for them, but for all of us.

(ALL) What are the specific challenges for seniors facing food insecurity?

Food insecure seniors are at higher risk not only for complications from chronic diseases, but also for injuries and infections. Seniors living with a disability are more likely to be food insecure than their counterparts, making access to nutrition programs a bigger challenge. Food insecurity is also higher among seniors living in a household with a grandchild present, pointing to a need for intergenerational approaches to meet the nutrition needs of these seniors. Black and Hispanic seniors, populations projected to substantially increase in the coming years, experience higher rates of food insecurity than white and non-Hispanic seniors, highlighting the need for culturally appropriate outreach and nutrition services for older adults.

(ALL) Why are so many seniors still struggling to put food on the table when there are government programs to support them?

Older Americans are significantly less likely to participate in nutrition assistance programs than other groups. Only one-third of eligible seniors are enrolled in SNAP (the Supplemental Nutrition Assistance Program, formerly known as food stamps). Factors contributing to low participation rates among seniors include decreased mobility, technology barriers, stigma, confusion about programs, isolation, and lack of awareness about eligibility. As a community, we must increase awareness and understanding of program benefits and eligibility, sensitively address the stigma, simplify and facilitate the application process, and remove unnecessary barriers. We must also work to improve benefit levels and increase program funding to meet projected needs and keep up with inflation to ensure that the growing ranks of older Americans receive the nutrition assistance they need.

Song: Avadim Hayinu

**עבדים היינו
עתה בני חורין**

*Avadim hayinu, hayinu
Ata b'nai chorin, b'nai chorin.
Avadim hayinu
Ata, ata, b'nai chorin
Avadim hayinu
Ata ata b'nai chorin, b'nai chorin.*

We were slaves – now we are free.

— *The Four Elders* —

(LEADER) At Passover, we talk about the Four Children, each of whom has a different reaction to hearing the Passover story. During today's Seder, we read about four people who have different perspectives on hunger and have all experienced it differently. Helping each of them understand the issue is critical to overcoming hunger in the United States.

(ALL) Person 1: I want to help. Teach me about hunger, and how I can help.

To this person reply that the most important thing to know is hunger does not need to exist in the United States. It's not a problem of enough food, but of creating ways for people to access and afford food that is healthy, nutritious, and sustaining. Provide her with information about programs that help people access healthy food. Teach her how to visit her public officials, write letters to the editor, organize petitions, and join with others to impact real social change.

(ALL) Person 2: But I'm not hungry. What does this have to do with me?

To this person reply that, although he does not directly experience the oppression of hunger daily, hunger within his community still has great potential to impact his life. Until we fully realize our vision of a just society, we can never assume that our community will remain safe and stable.

(ALL) Person 3: I am hungry but I've never needed help to buy food before. This is embarrassing.

To this person reply that there is no shame in seeking assistance to meet your most basic human need: the need for food. It is those among us who refuse to lend a helping hand who should be ashamed.

(ALL) Person 4: I have experienced hunger, and I need extra help to overcome it. Why is learning about hunger important to me when what I really need is food?

To this person reply that in the daily struggle of hunger, it seems inconceivable to think about the enormity of the problem across the United States. But the problem of hunger will only be solved when those who struggle with hunger are empowered to speak out on their own behalf, and we all come together to demand, "No more!"

— The Ten Plagues —

(LEADER) On Passover, we read about the 10 plagues God unleashed on the Egyptians. But the plagues we see today are not punishment from God, but ones of our own doing – the awful, unintended results of our own actions and creations. 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. **The single mother who gives the last bits of food to her child while she goes hungry**
2. **The grandmother who must choose between paying for medicine and paying for food**
3. **An elderly neighbor who never invites you over because she can't offer you food**
4. **A recently unemployed mom who is too old to get a new job and too embarrassed to apply for food stamps**
5. **A friend who feels alienated because she cannot join in on social events at restaurants**
6. **The elderly man who brings plastic bags to Shabbat Oneg or a church lunch to take home food for the rest of the week**
7. **A mother who does not apply for food stamps because she cannot understand the application system**
8. **The childless widower who doesn't know how to shop or cook**
9. **The elderly couple who live in an urban neighborhood where there is no full-service grocery store, only fast food and convenience stores**
10. **APATHY, the greatest plague of all – the failure to make ending senior 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."

Song: Dayenu

דִּינֵנוּ

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

- 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 in which we are able to influence our government's priorities.** *Dayenu*
- 3. We are grateful for the opportunity to direct national attention to the crisis of hunger among older Americans.** *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 a powerful voice for change.** *Dayenu*

— The Symbols of Our Seder —

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 (זרוע) is a roasted shank bone, which reminds us that God told the Israelites to put lamb's blood on our doors to escape the 10th plague, the slaying of the first born.

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

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

At this Hunger Seder today, we recognize these traditional symbols to remind us that we must act in the name of justice if we hope to have any chance of eliminating the oppression of hunger.

KOS SHEINI - The Second Cup

The Second Cup represents our promise to **learn why so many seniors struggle with hunger**. For the more we know about the reasons that seniors are food insecure, the better we will be able to create solutions that will free our nation's seniors from the bondage of food insecurity.

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

ברוך אתה יי אלהינו
מלך העולם בורא פרי הגפן

*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.

MOTZI MATZAH - Eating the Unleavened Bread

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 them to create a stronger society.

LEADER: We join together in the blessing over the matzah (lift up a piece of matzah and eat after the blessing):

ברוך אתה יי אלהינו מלך
העולם המוציא לחם מן הארץ

*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.

(prayer below is omitted if Seder is not held during Passover)

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו
על אכילת מצה

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

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

MAROR - Bitter Herbs

LEADER: Another important Passover symbol is maror (מרור), 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 partake in 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 oppression.

(LEADER) We join together in the blessing over the maror (lift up maror and eat after the blessing):

ברוך אתה יי אלהינו מלך
העולם אשר קדשנו במצותיו
וצונו על אכילת מרור

*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

On Passover, we also eat charoset (חרוסת), a sweet mix of apples, nuts and cinnamon, which symbolizes the mortar the Jewish people used when they were slaves to Pharaoh in Egypt.

During the Passover Seder, we eat a sandwich of maror and charoset between two pieces of matzah, called a Hillel sandwich. The Hillel sandwich we make today is a symbol of a lingering paradox: the sweetness of our community's commitment to temper the bitterness of hunger.

(Take two pieces of matzah and create a sandwich with 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 seniors struggle to put food on the table every day.

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 s/he needs to thrive.

ברוך אתה יי הזן את הכל

Baruch ata Adonai Elohenu, hazan et hakol

Blessed are You, Adonai our God,
who provides food for all.

KOS SH'LISHI - The Third Cup

We drink the third Cup to remember our promise to **urge our policymakers to make it a priority to end senior hunger.**

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

ברוך אתה יי אלהינו
מלך העולם בורא פרי הגפן

*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.

The story of the Exodus from Egypt had a happy ending – darkness gave way to light and the oppression of Egyptian slavery gave way to freedom. This is why we teach our children about the Exodus and also why we must teach them about hunger and poverty – so they will understand the struggles people face and will continue the work of making our world better.



THE PARABLE OF HONI THE CIRCLE MAKER

One day, Honi the Circle Maker was walking on the road and saw a man planting a carob tree. Honi asked the man, “How long will it take for this tree to bear fruit?” The man replied, “Seventy years.”

Honi then asked the man, “And do you think you will live another seventy years and eat the fruit of this tree?” The man answered, “Perhaps not. However, when I was born into this world, I found many carob trees planted by my father and grandfather. Just as they planted trees for me, I am planting trees for my children and grandchildren so they will be able to eat the fruit of these trees.”

KOS R'VI-I - The Fourth Cup

We drink the Fourth Cup to remember our promise to **create a world where all Americans, and all people, are free from hunger.**

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

ברוך אתה יי אלהינו
מלך העולם בורא פרי הגפן

*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.

(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 Messiah. 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. This kind of collaborative effort is how we will build strong communities for the vulnerable seniors among us, and for us all.

(LEADER) Let us all rise and face the open door as we join together in song:

Song: Eliahu Ha'navi

אליהו הנביא אליהו התשבי אליהו הגלעדי.
במהרה בימינו יבא אלינו עם משיח בן דוד.

*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.

(LEADER) For those of us who do not usually suffer the agony of hunger, today is a day to remember that every one of us should be free from hunger and have the right to eat nourishing, sustaining food. As we learn in Pirke Avot, the teachings of our fathers,

לא עליך המלאכה לגמור, ולא אתה בן חורין להבטל ממנה.

Lo alecha ham'lacha ligmor, v'lo ata ben chorin l'hibatale mimena.

"You are not obligated to finish the work [of perfecting the world]
but neither are you allowed to desist from it."

NIRTZAH - Conclusion

(LEADER) Our Seder is now coming to a close. We celebrated our successes, learned about the hunger that still plagues seniors in our communities, and affirmed our commitment to work together to create a hunger-free world. 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.

(ALL READ IN UNISON)

**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 will flow 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.”**

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

- Rabbi Scott Perlo for MAZON: A Jewish Response to Hunger



ADDENDUM: Educate Yourself & Get Involved

The following organizations and online resources can help you learn more about the issue of senior hunger as well as get involved in the work to end it.

MAZON: A Jewish Response to Hunger

mazon.org

The Jewish Council for Public Affairs (JCPA)

jewishpublicaffairs.org

Meals on Wheels Association of America (MOWAA)

www.mowaa.org

National Council on Aging (NCOA)

www.ncoa.org

AARP

www.aarp.org

Association of Jewish Family & Children's Agencies

www.ajfca.org

Supplemental Nutrition Assistance Program (SNAP)

www.fns.usda.gov/snap/eligibility

Commodity Supplemental Food Program (CSFP)

www.fns.usda.gov/csfp/commodity-supplemental-food-program-csfp

Senior Farmers' Market Nutrition Program (SFMNP)

www.fns.usda.gov/sfmnp/overview

The Emergency Food Assistance Program (TEFAP)

www.fns.usda.gov/tefap

MAZON: A JEWISH RESPONSE TO HUNGER

MAZON: A Jewish Response to Hunger is a national nonprofit organization working to end hunger among people of all faiths and backgrounds in the United States and Israel. Founded in 1985, 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.

MAZON believes we can end hunger in America and Israel by acting to ensure that hungry people have access to the nutritious food they need today and by working to develop and advance long-term solutions so that no one goes hungry tomorrow.

THE JEWISH COUNCIL FOR PUBLIC AFFAIRS

The mission of the Jewish Council for Public Affairs (JCPA) is to serve as the representative voice of the organized American Jewish community in addressing the principal mandate of the Jewish community relations field, expressed in three interrelated goals:

1. To safeguard the rights of Jews here and around the world;
2. To dedicate ourselves to the safety and security of the state of Israel;
3. To protect, preserve and promote a just American society, one that is democratic and pluralistic, one that furthers harmonious interreligious, interethnic, interracial and other intergroup relations.

The JCPA's Confronting Poverty campaign – of which the Hunger Seder mobilization is a key program – engages the Jewish community in meaningful anti-poverty advocacy, outreach, and activism against a backdrop of profound and increasing need. The Confronting Poverty campaign has been successful in raising poverty as a priority on the Jewish communal agenda by mobilizing activists and community organizations to combat poverty in a coordinated, sustained, and effective way.

2014 5774



**HUNGER
SEDER**

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