

A Haggadah *for a* Socially Responsible Chocolate Seder

ON THE CHOCOLATE TRAIL:

*A Delicious Adventure Connecting Jews, Religions, History,
Travel, Rituals and Recipes to the Magic of Cacao*

(Jewish Lights)

by Rabbi Deborah R. Prinz

A Haggadah for a Socially Responsible Chocolate Seder

A Supplement to the Book

On the Chocolate Trail:

A Delicious Adventure Connecting Jews,

Religions, History, Travel, Rituals and Recipes to the Magic of Cacao

(published by Jewish Lights, 2013)

Welcome to this feast of chocolate ritual foods celebrating the ancient seder and its many rich themes. This haggadah uses chocolate for the Seder's ritual foods to further meaningful conversation about values and challenges related to chocolate. It furthers consideration of freedom, dignity and fairness as well as contemporary slavery, economic justice and fair trade.

This text builds on *A Growing Haggadah* by Rabbi Mark Samuel Hurvitz and supplements the book, *On the Chocolate Trail*, particularly Chapter 10 "Shopping for the Best Chocolate: Values and Ethics." That chapter may assist with context and further thinking. You may also find some Seder embellishments when you review "A Consumer's Guide to Buying Ethically Produced Chocolate" in *On the Chocolate Trail*, p. 177.

A Chocolate Seder Checklist

Feel free to be creative in selecting chocolate items for this Seder table and celebration.

Scheduling:

*Convene this seder prior to Passover to consider these ideas in preparation for a home Seder. This eliminates a requirement for kosher for Passover chocolate.

*Layer sections of this haggadah onto your Seder customs.

*Use this haggadah for your second night Seder.

*Schedule a supplemental Seder during Passover week.

Sourcing Fair Trade/ Kosher for Passover Chocolate: Some of the bars produced by Fair Trade certified Equal Exchange Chocolates are also approved kosher for Passover by the Rabbinic Assembly (if purchased before Passover). These are available on-line and also in local food outlets.

In 2014 *T'ruah*, Equal Exchange Chocolates and Fair Trade Judaica launched a partnership to encourage fundraising through fair trade kosher chocolate for Passover. You may wish to select chocolate products that are organic, modified fair trade/worker considerate, and/or rainforest certified.

Chocolate Ritual Objects:

Items such as seder plates made from chocolate may be found at sites such as:

Moderntribe.com

Amazon.com

Dessert Options:

Several recipes in *On the Chocolate Trail* could be used to represent or supplement the Seder ritual objects or as fun snacking food during the event, including *Charoset* Truffles, Flourless Chocolate Cake, Forgotten Cookies, Israeli Chocolate Spread, Matzah Brickle, and Wake Up Chunks.

Decorations:

The festive table could be decorated with chocolate molded into flower, frog, locust or other relevant shapes.

Video Teachings:

You may wish to preview these video clip options and select a section prior to your event:

**First Taste of Chocolate in Ivory Coast*—explore the disparity in income and food choices between cocoa growers and consumers in this short piece about a cocoa farmer tasting chocolate for the first time.

**Chocolate Country*—about farmers in Dominican Republic's Loma Guaconejo and their approach to cooperative chocolate production directly to the United States, accompanied by the music of local folk musicians.

**The Dark Side of Chocolate*—an investigation into trafficking of children in cacao plantations of West Africa; also available inexpensively from greenamerica.org. Also, see the study guide *The Dark Side of Chocolate Screening Kit* developed by Fair Trade Judaica.

**Cocoa Slave Tastes Sweet Freedom*—rescue of a 12-year-old slave on a cocoa farm and his reunion with his mother.

**Chocolate: The Bitter Truth of Child Trafficking*—five-part documentary report.

**James' Journey to Jerusalem*—commercially produced Israeli film about a young African's religious pilgrimage to Israel and how he is exploited in the underground illegal worker network.

Donations:

Provide donation envelopes to encourage contributions to the Religious Action Center, *Mazon*, *Hazon*, *T'ruah*, Fair Trade Judaica, or some other related organization.

The Seder Plate Foods

Make or buy a Seder plate made from chocolate.

Zeroa זרוע

Shankbone represents the Passover offering made in Temple times. Perhaps a bone-shaped chocolate or an ice cream drumstick.

Beitzah ביצה

Boiled or roasted egg represents the holiday offering made in the days of the Temple. Use chocolate eggs or chips.

Maror מרור

Bitter herbs, though possibly horehound, usually a piece of unground horseradish, represents the bitterness of slavery in Egypt. Use 90%-100% chocolate.

Charoet חרוסת

A mixture of chopped nuts, apples and wine, and sometimes other wonderful ingredients, represents the clay the Jews used to make bricks for the Egyptians. Try the Chocolate Covered *Charoet* Truffles (see *On the Chocolate Trail*) or create a mixture of various types of chocolate chips, nuts and raisins. Chocolate nut and dried fruit clusters or bark work as well.

Chazeret חזרת

Another bitter herb, usually ground horseradish, or a bitter lettuce such as endive. Use 90%-100% chocolate.

Karpas כרפס

Any green vegetable (parsley, celery—some traditions suggest a boiled potato), represents the new life of spring. Use green colored chocolate or strawberries (with their stems) dipped in chocolate sauce or chocolate fondue. Or, to evoke the saltiness of the dipping use a chocolate bar made with salt.

Kiddush Cup

One cup for everyone at the Seder. We will drink at least four times. Sufficient bottles of chocolate liqueur or chocolate wine for adults and chocolate milk/hot chocolate for children. The quantity should anticipate refilling at least the four ritual times.

Elijah's Cup

Stands empty; it will be filled and explained during the Seder.

Matzot

Three chocolate covered pieces on a plate, covered. They will be eaten and explained during the Seder. (Extra matzot could be available to assure enough for everyone.)

☞ All join in singing:

Hinei Mah Tov

הִנֵּה מַה-טוֹב וּמַה-נְּעִים לְשִׁבֵּת אַחִים גַּם-יַחַד

Hinei mah tov u'mah na'im shevet achim gam yachad.

Behold how good and how pleasant it is for families to sit together.

We join together in anticipation of Pesach to further our awareness of those who labor mightily and often in great poverty to grow and harvest cacao, including children and young adults, some of them in bondage in the cocoa plantations of the Ivory Coast and Ghana. With hope for a harvesting of the fruits of productive, meaningful and safe labors, we begin this Seder.

Our Chocolate Seder (order) includes:

☞	Sanctify the Festival	<i>Kadeysh</i>	קדש
☞	Eat the Greens	<i>Karpas</i>	כרפס
☞	Break the Middle Matzah	<i>Yachatz</i>	יחץ
☞	Tell the Story of the Exodus	<i>Maggid</i>	מגיד
☞	Say the Blessings for Bread and Matzah	<i>Motzi Matzah</i>	מוציא מצה
☞	Eat the Bitter Herbs	<i>Maror</i>	מרור
☞	Make a Sandwich of Matzah and Maror	<i>Koreych</i>	כורך
☞	Finding the Hidden	<i>Tzafun</i>	צפון
☞	Say the Blessing After Meals	<i>Bareich</i>	ברך
☞	Conclude the Seder	<i>Neertzah</i>	נרצה



קדוש

Kadesh

Sanctify the Festival

In seventeenth century New Spain (Mexico), wine was scarce. At times the chocolate beverage took the place of wine for *kiddush*, the blessing which welcomes the festival of Passover, other festivals and Shabbat.

כוס קדוש

The First Cup

The Cup of Sanctification

The first promise states:

אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִצִּרְיִים

I am God, and I will free you from the burdens of the Egyptians. (Exodus 6:6)

This first stage of redemption recalls the Exodus from slavery in Egypt. This first cup of chocolate we dedicate to all workers everywhere. We raise our *Kiddush* cups and proclaim the holiness of this Day of Freedom using the blessing for chocolate.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַכֹּל נִהְיָה בְּדִבְרֶיךָ.

Baruch atah Adonai, Eloheinu Melech ha-olam, shehakol nih'yeh bidvaro.

Blessed are You Adonai our God, Sovereign of all space and time by Whose word everything comes into being.



Drink the first cup.



כרפס

Karpas

Eat the Green Vegetables

As we taste this green chocolate reminiscent of spring and/or this salted chocolate reminiscent of the tears shed by our ancestors in their Egyptian slavery, we also consider the sadness of all of those enslaved through forced labor, sexual slavery, and human trafficking.



Suggestion: Show clip of *James' Journey to Jerusalem* about his pilgrimage to Jerusalem from his home in Africa and his resulting exploitation in the underground labor market in Israel. Discuss.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.

Blessed are You Adonai our God, Sovereign of all space and time, who brings fruit from the earth.



Everyone eats the chocolate.



יחץ

Yachatz

Break the Middle Matzah

These three chocolate-covered Matzot recall our *tikkun olam*—our ongoing struggle to perfect the world. Through this Seder we break from the molds of habit to accept the responsibility of our commitments to consider our food ethics and food sustainability as well as our responsibilities to the poor and oppressed of the world.



מגיד

Maggid

Tell the Story of the Exodus



Uncover the Matzot, lift the plate and say:

This is the bread of affliction, the bread of poverty our ancestors ate in Egypt. Let all who are hungry come and eat. Let all who are slaves to their chocolate addictions, excesses and habits find release. Let all food workers who are oppressed, be free. Next year, may all be free.



All join in singing.

הָא לַחֲמַא עֲנִיָא דִּי אֶכְלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל-דְּכִפִּין יִיתִי וְיִיכֹל, כָּל-דְּצָרִיךְ יִיתִי וְיִפְסַח.

הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

Ha lachma anya di achalu avhatana b'ara d'Mitzrayim. Kol dichfin yeitei v'yeichul, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba'ah b'ara d'Yisrael. Hashata avdei, l'shanah haba'ah b'nai chorin.

Let all who wish to explore the meaning of slavery and its consequences, and all who hunger to assert their spiritual freedom especially as it relates to chocolate and food, join us in our recognition of the Festival of Matzah. Many are hungry, here at home, in our own communities, and around the world. The poor are not helped by our rhetoric alone, no matter how compelling.



Please take a moment to designate a personal gift to a *tzedakah*, a charitable organization that responds to such issues:

- Fair Trade Judaica
- *Hazon*: Creating healthy and sustainable communities in the Jewish world and beyond
- *Mazon*: A Jewish Response to Hunger
- Religious Action Center of Reform Judaism

The Four Questions

Wherever Jews have lived, we have asked questions; this foundational questioning informs much of our classic Jewish texts and study. These Four Questions of the Passover haggadah may be our most famous Jewish questions. Many more languages are available online, as well as in the book *300 Ways to Ask the Four Questions*.

מה נשׂתנה הלילה הזה מכל-הלילות?

שׂבכל-הלילות אנו אוכלין חמץ ומצה; הלילה הזה פלו מצה.

שׂבכל-הלילות אנו אוכלין שאר ירקות; הלילה הזה פלו מרור.

שׂבכל-הלילות אין אנו מטבילין אפלו פעם אחת; הלילה הזה שתי פעמים.

שׂבכל-הלילות אנו אוכלין בין יושבין ובין מסבין; הלילה הזה פלנו מסבין.

Mah nishtanah halailah hazeh mikol haleilot?

Sheb'chol haleilot anu ochlin chametz umatzah; halailah hazeh: kulo matzah.

Sheb'chol haleilot anu ochlin sh'ar y'rakot; halailah hazeh: kulo maror.

Sheb'chol haleilot ein anu matbilin afilu pa'am echat; halailah hazeh: sh'tei f'amim.

Sheb'chol haleilot anu ochlin bein yosvin uvein m'subin; haleilah hazeh: kulanu m'subin.

Additional questions: What does each of us do to further oppression? How much more might I pay for fair trade certified chocolate? What is the role of globalization in my chocolate? Which fair trade certified or modified fair trade chocolate companies deserve our support?



Allow time for reflection or discussion.

This is our theme: In Egypt, Pharaoh enslaved us. We were freed from bondage with a mighty hand and an outstretched arm. If we had not been delivered, we and all generations after us would still be slaves. Therefore, even if all of us were wise and discerning, scholars, sages and learned in Torah, we would still tell the story of the Exodus. And praised is the one who lingers over the telling! This obliges us to tell the story of slaveries in our own day as well.

אַרְמֵי אֲבֹד אָבִי, וַיִּרְדּוּ מִצְרַיִם וַיִּגְרָ שָׁם בְּמַתִּי מֵעַט, וַיְהִי שָׁם לְגוֹי גָדוֹל, עֲצוּם וְרַב

This distrust allows oppression to flourish.

An additional question: What have I done to diminish oppression in my food choices?



Allow time for reflection or discussion.

The Plagues

Pharaoh repeatedly refused to release the Jewish people. In contrast to Pharaoh's cruelty, there are many throughout the generations who have dedicated their lives to the struggle for freedom. We invite you to name some of those who most inspired you.

Our joy is diminished because of the suffering of the Egyptians during the plagues.

אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

Eilu eser makot sh'heivi haKadosh Baruch Hu al haMitzrim b'Mitzrayim, v'eilu hein.


The Ten Plagues that the Holy One brought upon Egypt.




Remove a drop from our chocolate cups as we open our hearts to compassion and recite each plague against the Egyptians.

Blood	<i>dam</i>	דָּם
Frogs	<i>ts'fardei'a</i>	צְפַרְדֵּי
Lice	<i>kinim</i>	כְּנִים
Wild Beasts	<i>arov</i>	עֲרוֹב
Pestilence	<i>dever</i>	דֶּבֶר
Boils	<i>sh'chin</i>	שָׁחִין
Hail	<i>barad</i>	בָּרָד
Locusts	<i>arbeh</i>	אַרְבֵּה
Darkness	<i>choshech</i>	חֹשֶׁךְ
Killing the First Born	<i>makat b'chorot</i>	מַכַּת בְּכוֹרוֹת

We have seen these traditional plagues made real in our own time through Apathy, Brutality, Cruelty, Despair, Envy, Falsehood, Greed, Hatred, Insincerity, Jealousy...

 Create an acrostic of oppression and violations of Jewish values as they relate to our chocolate eating:

K	S
L	T
M	U
N	V
O	W
P	X
Q	Y
R	Z

 Another question: What do you imagine when you think of slavery?



Allow time for reflection and discussion, and/or, watch a clip from one of the videos about slave labor in chocolate and discuss:

**The Dark Side of Chocolate*

**Cocoa Slave Tastes Sweet Freedom*

**Chocolate: The Bitter Truth of Child Trafficking*



Join in singing:

Avadim Hayinu

עֲבָדִים הָיינוּ, הָיינוּ. עַתָּה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין.

Avadim hayinu , hayinu. Atah v'nei chorin, b'nai chorin

Once we were slaves; now we are free.

Dayeinu: דַּיִנוּ It Would Have Been Enough!

אֱלוֹ הוֹצִי... הוֹצִיאָנוּ, הוֹצִיאָנוּ מִמִּצְרַיִם, הוֹצִיאָנוּ מִמִּצְרַיִם: דַּיִנוּ

אֱלוֹ נָתַן, נָתַן לָנוּ, נָתַן לָנוּ אֶת הַשַּׁבָּת, נָתַן לָנוּ אֶת הַשַּׁבָּת: דַּיִנוּ

אֱלוֹ נָתַן, נָתַן לָנוּ, נָתַן לָנוּ אֶת הַתּוֹרָה, נָתַן לָנוּ אֶת הַתּוֹרָה: דַּיִנוּ

אֱלוֹ הִכְנִי... הִכְנִיסָנוּ, הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל: דַּיִנוּ

Ilu hotzi, hotzianu; hotzianu miMitzryim; hotzianu miMitzrayim: Dayeinu.

Ilu natan, natan lanu; natan lanu et haShabbat; natan lanu et haShabbat:

Dayeinu.

Ilu natan, natan lanu; natan lanu et haTorah; natan lanu et haTorah: Dayeinu.

Ilu hichni-hichnisanu; hichnisanu l'erezt Yisrael, hichnisanu l'erezt Yisrael:

Dayeinu.

If only the Holy One had taken us out of Egypt...; given us Shabbat...; given us

Torah...; brought us into the Land of Israel...Dayeinu!



Suggestion: In appreciation of God's bounty represented in the Dayeinu litany, view video clip of a cocoa grower's first taste of chocolate in First Taste of Chocolate in Ivory Coast.



Join in singing:

We Shall Overcome

We shall overcome,
We shall overcome,
We shall overcome some day!
Deep in my heart, I do believe,
We shall overcome some day.
We'll walk hand in hand....
The people shall be free....
We are not afraid....
We shall live in peace....

The Three Chocolate Symbols of Passover

Rabban Gamliel used to say: Whoever has not explained the three symbols of Passover at the Seder has not fulfilled his or her obligations. And they are: The Pesach offering, the Matzah and the *Maror*.

Pesach פסח

What is the meaning of this shankbone?

פסח שֶׁהָיוּ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ אוֹכְלִין בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הִיָּה קָיָם עַל שׁוּם מָה? עַל שׁוּם שְׁפָסַח

הַקְדוֹשׁ בְּרוּךְ הוּא עַל בֵּיתֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּמִצְרַיִם, שְׁנֹאֲמַר: וְאִמְרַתֶּם זֶבַח-פֶּסַח הוּא לִי אֲשֶׁר

פֶּסַח עַל בֵּיתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-בְּתִינּוֹ הִצִּיל. וַיִּקְדֵּ הָעָם וַיִּשְׁתַּחֲוּוּ.

Pesach, shehayu avoteinu v'imoteinu ochlin bizman shebeit haMikdash hayah kayam, al shum mah? Al shum she'Pasach haKadosh Baruch Hu al batei avoteinu v'imoteinu b'Mitzra'yim. Shene-emar: Va'amartem zevach pesach hu lAdonai, asher pasach al batei b'nei Yisrael b'Mitzrayim b'nogpo et Mitzra'yim, v'et bateinu hitzil; vayikod ha-am va-yishtachavu.

The shankbone recalls the lamb offered on the eve of Pesach in Egypt and the ancient sacrifices in Jerusalem. In Egypt the lintels of Jewish homes were identified. Today, this might remind us of certifications which identify safe and protected chocolate, that which is grown, harvested and processed to secure laborers and the natural world.

כוס גאולה

The Second Cup The Cup of Redemption

With the second cup of wine we recall the second promise, the second stage, of our liberation, the actual rescue from slavery:

וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדוֹתֶם

I will deliver you from their bondage. (Exodus. 6:6)

☞ Raise the second cup and sing:

וְהָיָא שְׁעֻמְדָה לְאַבוֹתֵינוּ וְלָנוּ, שְׁלֵא אֶחָד בְּלִבְד עֵמֵד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שְׁבִכְל-דּוֹר וְדוֹר עוֹמְדִים
עָלֵינוּ

Who are the people struggling for economic justice in our time?

What have I done this past year to further freedom?

In their honor, and in honor of all the people of the world who have joined in the struggle for peace, for freedom, and to make the world a better place in which to live and work, we drink the second cup.

☞ Pause to discuss people who inspired us in this work.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַכֹּל נֵהִיָּה בְּדַבְּרוֹ.

Baruch atah Adonai, Eloheinu Melech ha-olam, shehakol nih'yeh bidvaro.

Blessed are You Adonai our God, Sovereign of all space and time by Whose word everything comes into being.

☞ All drink the second cup.

☞ **מוציא מצה *Motzi Matzah* Say the Blessings for Bread and Matzah**

מצה *Matzah*

☞ Raise the Matzah and ask:

What is the meaning of the chocolate covered Matzah?

מַצָּה זוֹ נִשְׁאַנּוּ אוֹכְלֵינָהּ עַל שׁוּם מָה? עַל שׁוּם שְׁלֵא הִסְפִּיק בְּצַקָּם שֶׁל אַבוֹתֵינוּ לְהַחֲמִיץ עַד שְׁנִגְלָה

עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא וּגְאֹלָם, שְׁנִאֶמְר: וַיֵּאָפוּ אֶת-הַבֶּצֶק אֲשֶׁר הוּצִיאָו

מִמִּצְרַיִם עֲגוֹת מִצּוֹת, כִּי לֹא חָמֵץ. כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְּמַהֵמָה וְגַם צִדָּה לֹא עָשׂוּ לָהֶם.

*Matzah zo, she-anu ochlin, al shum mah? Al shum shelo hispik b'tzeikam shel
avoteinu l'hachamitz ad sheniglah aleihem melech malchei ham'lachim, haKadosh*

Baruch Hu; ug'alam shene-emar: Vayofu et habatzeik asher hotziu mimitzra'yim, ugot matzot ki lo chameitz; ki gor'shu mimitzrayim, v'lo yochlu l'hitma'me-ah, v'gam tzeidah lo asu lahem.

Break and distribute the Matzah while reading the following paragraphs.

Matzah is the symbol of the “bread of poverty,” that is, the bread which our ancestors ate as slaves in Egypt. It reminds us of the great haste in which our Israelite ancestors fled from Egypt. So little time did our ancestors have to prepare food for their escape, that they baked unleavened cakes of the dough they had brought out of Egypt.

The chocolate coating on our matzah recalls the poverty in which most cocoa growers live. They rarely taste the finished product of the chocolate. In this elaborate and plentiful Seder feast the Matzah is a slender reminder of poverty and those who barely eke out a living from their agricultural work, particularly the contrast between the limited resources of most cacao growers and the wealthy consumers of chocolate. When we cover our matzah with chocolate we recall that we are descended from slaves in Egypt and that unfortunately slaves exist in our chocolate-growing world today. As we seek to break the bonds of slavery may this occasion help us form bonds with each other, so that we may eliminate all forms of enslavement on earth.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Baruch atah Adonai, Eloheinu Melech ha'olam, ha'motzi lechem min haaretz.

Baruch atah Adonai, Eloheinu Melech ha'olam, asher kiddishanu b'mitzvotav, vetzivanu al achilat matzah.

Blessed are You, Adonai our God, Sovereign of all from whom we learn to bring bread from the earth.

Blessed are You, Adonai our God, Sovereign of all, who has made us distinct through your directives and has commanded us to eat Matzah.

☞ All eat the Matzah.

☞ Another question: What might you do to further Jewish values in connection with chocolate?

☞ **מרור Maror Eat the Bitter Herbs**

מרור Maror

☞ Raise the *Maror*/bitter chocolate and ask:

What is the meaning of the *Maror*?

מרור זה שאנו אוכלין על שום מה? על שום שמררו המצרים את-חיי אבותינו במצרים, שנאמר:
וימררו את-חיהם בעבדה קשה, בחמר ובלבנים ובכל-עבדה בשדה, את כל-עבדתם אשר עבדו
בהם בפרה.

Maror zeh, she-anu ochlin, al shum mah? Al shum shemair'ru haMitzrim et chaye avoteinu b'Mitzrayim, shene-emar: Vay'mahr'ru et chayeihem baavodah kashah, b'chomer uvilveinim, uvchol avodah basadeh; eit kol avodatam asher avdu vahem b'farech.

☞ Distribute *Maror*/bitter chocolate as the following paragraphs are read.

The *Maror* symbolizes the bitter lives of our ancestors who were slaves in Egypt, toiling as builders and as field workers. This bitter chocolate calls us to consider the difficult circumstances of harvesting cacao; the use of machetes, the rainforest heat and humidity, the carrying of heavy loads of beans.

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

Baruch atah Adonai, Eloheinu Melech haolam, asher kiddishanu b'mitzvotav, v'tzivanu al achilat maror.

Blessed are You, Adonai our God, Sovereign of all space and time, who has made us distinct through your directives and has commanded us to eat maror/bitter chocolate.

☞ All eat the *maror*/bitter chocolate

☞ כּוּרֵךְ **Koreych** **Make a Sandwich of Matzah and Maror and Charoset**

☞ Distribute more *Maror*/bitter chocolate, *Charoset* Truffles or dried fruit dipped in chocolate. Place *maror* and *charoset* on pieces of matzah to create the sandwich. The *charoset* of various chopped fruits and nuts represents the mixture of clay and straw from which ancient Hebrews made the mortar during the Egyptian bondage.

The rhythm of our celebration mixes the bitter and the sweet, sadness and joy, shame and praise. It calls us to protect all children from enslavements of any sort.

☞ Taste the sandwich.

Beitzah ביצה

The presence of the egg on the Seder Plate represents the festival sacrifice our ancestors made when the Temple in Jerusalem stood. The egg reminds us also of the cyclical nature of life. The egg's shape recalls the amazing produce of the beautiful rainforest cacao trees, their pods and beans. In appreciation of the shape of the natural fruit of the earth of this source of chocolate, these multi-colored pods and the beans they contain, we eat these chocolate eggs.



ברך *Bareych* Say the Blessing After Meals

We are ready to sing and give thanks for the chocolate we have enjoyed and we pray for food for all, abundant and healthful. We commit to treat workers fairly—particularly agricultural laborers who sow, plant, glean and harvest. May we have the wisdom to choose those foods that enhance our precious energy and sustain us through our labors and our rest.

כוס ברכה

The Third Cup

The Cup of Blessing



The third cup is filled.

Together we take up our third cup of chocolate recalling the third promise of redemption

וְגָאַלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ

I will redeem you with an outstretched arm. (Exodus. 6:6)



All read:

We are grateful that we have been together to explore the meaning of Passover as its messages grow in new hearts and minds.

Together we thank the brave women and men of all the peoples of the world who have struggled and sacrificed to make this world a better place in which to live.

Together we dedicate this cup of chocolate to all of those, including our ancestors who, from generation to generation, escaped from slavery, struggled against oppression and tyranny, maintained a vision of hope, and bequeathed to us a legacy of liberty and freedom.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַכֹּל נִהְיָ בְּדַבְּרוֹ.

Baruch atah Adonai, Eloheinu Melech haolam, shehakol nih'yeh bidvaro.

Blessed are You Adonai our God, Sovereign of all space and time by Whose word everything comes into being.

☞ All drink the third cup. Fill the fourth cup.

O Freedom

O Freedom!

O Freedom!

O Freedom over me!

And before I'd be a slave

I'd be buried in my grave

And I'll fight for my right to be free!

No more killing....

No more hunger....

No more homeless....

Elijah's Cup

☞ Fill Elijah's Cup with chocolate milk or liqueur and consider the many blessings we enjoy while creating a better world. Pick up fourth cup.

כוס הרצה

The Fourth Cup

The Cup of Acceptance

וְלִקְחֹתִי אֶתְכֶם לִי לְעָם

And I will take you to be my people—Exodus 6:7

We have been slavers and oppressors. What shall we make of that?

We try, not always with success, to learn from our experience of slavery and homelessness. Set down the cup of wine.

As we drink we honor those everywhere who strive to develop a life guided by Prophetic ideas.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַכֹּל נִהְיָה בְּדַבְּרֹךְ.

Baruch atah Adonai, Eloheinu Melech haolam, shehakol nih'yeh bidvaro.

Blessed are You Adonai our God, Sovereign of all space and time by Whose word everything comes into being.

☞ All drink the fourth cup of wine.



נרצה

Neertzah

**Conclude the Seder in the Hope that it Has
Been Conducted with Joy and the
Appropriate Intention**

The tasks ahead?

Therefore, as we have celebrated this festival tonight, so may we celebrate it, all of us together, next year again, in joy, having hastened the Messianic era through our chocolate choices.

We begin by celebrating our current freedom with song!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

Lashanah habaah birushalayim

Next Year in Jerusalem

Next Year in the City of Peace

Next Year in a Community of Wholeness

Action List to further this work, between this Passover and the next:

**Donate* to The Religious Action Center, *Mazon*, *Hazon*, *T'ruah*, Fair Trade Judaica, Green America.

**Put* cocoa beans on your Seder plate and make a donation to the Virtual Fair Trade Kosher for Passover Campaign. To encourage the availability of more kosher for Passover/fair trade chocolate for next year.

**Purchase* Fair Trade certified Kosher for Passover chocolate through Equal Exchange.

**Watch* the fuller videos listed at the front of this Haggadah.

**Bring* a section of this haggadah and some of its questions it raises to your Seder, study groups and/or book clubs.

**Read* *On the Chocolate Trail: A Delicious Adventure Connecting Jews, Religions, History, Travel, Rituals and Recipes to the Magic of Cacao*.