

# Chocolate Seder Haggadah

## Greetings and Introductions

Now in the presence of old and new friends, before the emblems of festive rejoicing, we gather for a celebration. Linking and bonding the past with the future, we heed once again the Divine call to service. Living our story that is told for all peoples, whose shining conclusion is yet to unfold, we gather to observe the Passover with our Chocolate Seder.

## The Chocolate Seder Plate

Before us tonight at our Chocolate Seder sits the festive Chocolate Seder Plate. Upon it are six chocolate symbols that capture the essence of the story of Passover – in a melt-in-your-mouth sort of way.

### **(Z'roa) – Tootsie Roll Shankbone**

Represents the sacrificial lamb of Passover. The blood of the lamb was placed on the doorposts of Jewish homes, so that God would "pass over" those homes, sparing the children of the Jews from the tenth plague – the killing of the first-born son.

### **(Beytzah) - Chocolate Egg-Shaped Object**

The egg represents the Festival Sacrifice brought to the Temple years ago at this season. The roundness of the egg also represents the continuous cycle of nature's seasons. This may potentially be confused with a chocolate-covered macaroon.

### **(Maror) - Bitter Chocolate**

This bitter chocolate represents the bitterness of our ancestors' enslavement in Egypt. It helps us to remember that although our ancestors were delivered from Egypt, we are all still enslaved in our own personal Egypt.

### **(Karpas) - Strawberry**

Like the sumptuous chocolate egg-shaped object, the strawberry symbolizes the rebirth of the world at this spring season.

### **(Charoset) - Chocolate Mixture**

This is a representation of the mortar that our ancestors used as slaves in Egypt.

## Kadesh - The First Cup

We are about to drink the first of four cups of chocolate milk. As it has been said, milk does the body good. We gather here on this occasion and consider the cows, who have given patiently to provide us with this nourishing milk. Let us not forget the cocoa trees that grow and give us the sweetness of this chocolate. And let our minds turn to those who on this day are not blessed with the taste of chocolate.

Together, we raise our first cup of chocolate milk and say:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ree ha-gafen u'vorei chalav shokolad.

Blessed are You, Adonai our God, Ruler of the universe, Creator of the Fruit of the Vine and Creator of the Chocolate Milk.

*(Drink the first glass of chocolate milk.)*

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## Urchatz - Washing of the Hands

We wash our hands in preparation for eating the Karpas by passing around a bowl and pitcher to wash at the table. We do not recite a blessing at this time.

## Karpas - Dipping of the Greens

We honor the earth, which provides us with sustenance, nourishment, and chocolate fondue.

*(Dip strawberries in chocolate and say together:)*

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ree ha-adamah.  
Blessed are You, Adonai our God, Ruler of the universe, Creator of the fruits of the earth.

*(Eat the dipped strawberries)*

## Yachatz - Breaking of the Matzah

We have before us the three chocolate matzot. We now break the middle matzah and conceal one half as the afikoman (somewhere in the room). This is the chocolate of affliction that our forefathers ate in the land of Egypt. All who have a craving, let them come and eat, before we devour it all. Those who are needy would be better off with V-8. Now we are here; next year may we be eating chocolate in the Land of Israel. Now we are slaves to chocolate; next year may we indulge only when we choose.

*The second cup of chocolate milk is filled.*

## Magid

### The Four Questions

The four questions reflect the curious paradox of servitude and redemption. The matzah, which is the subject of the first question, is a slave bread but also a symbol of freedom. We go on to bitter herbs in the second question. They are a symbol of servitude, but their use as hors d'oeuvres and their being dipped into another food is a sign of opulence. Similarly, the third and fourth questions. We eat karpas dipped in salt water, which is reminiscent of Jewish pain and tears, yet we recline as a show of redemption. In essence, the Four Questions touch upon the paradox of Seder night, when the symbols of servitude and suffering intertwine with those of redemption.

*From "A Modern Orthodox Haggadah" by Rabbi Shlomo Riskin*

Mah nishtanah ha-laila hazeh mikol ha-leilot?  
Why is this night different from all other nights?

Sheh b'chol ha-leilot anu ochlin chametz umatzah, ha-laila ha-zeh kulo matzah?

On all other nights we eat bread and matzah.

Why on this night do we only eat matzah?

On all other nights we eat chocolate chip cookies and chocolate-covered matzah.

Why on this night do we only eat chocolate-covered matzah?

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Sheh b'chol ha-leilot anu ochlin sheh-ar yirakot, ha-laila ha-zeh maror  
On all other nights we eat all kinds of vegetables.  
Why on this night do we eat bitter herbs?  
On all other nights we eat all kinds of chocolate.  
Why on this night do we eat only bittersweet chocolate?

Sheh b'chol ha-leilot ein anu matbeelin afilu pa'am echat ha-laila hazeh shtey fe'amim  
On all other nights we do not dip our vegetables even once.  
Why on this night do we dip them twice?  
On all other nights we don't even have chocolate fondue, why all of a sudden this change?

Sheh b'chol ha-leilot anu ochlin beyn yoshveen u'vein misubin, ha-laila ha-zeh kulanu misubin?  
On all other nights, we eat our meals either sitting up or reclining.  
Why on this night do we all eat reclining?  
On all other nights we eat complete, well balanced meals why do we eat only chocolate tonight?

### **The Four Children**

Every Passover we tell the story of the Four Children: one wise, one wicked, one simple, and one who doesn't know what to ask. Each child asks a different question of his parent about Passover. Since this is a chocolate seder, we have changed the story a little...

A father had four sons, each with a very different view about chocolate. The first child was wise. He knew just how much chocolate to eat without getting sick, and what kinds of chocolate tasted the best. The wise son asked the father, "Please tell me how God created chocolate and why he commanded our people to eat it during this holiday." And the father replied with the story of the Chocolate Exodus. He told how Pharaoh would not let our people go because they were his chocolate bakers. But Pharaoh would only let our people bake chocolate chip cookies, and sometimes they wanted cake or pie. So, one day, God took us out of the land of Egypt with a strong hand, sticky fingers, and an outstretched arm. He parted the sea of chocolate and made us free to bake our chocolate any way we wanted, and for ourselves, not as slaves for the Pharaoh. The father was very proud of the wise son's chocolate talents.

The father also had a wicked son. This child would only ever eat chocolate. He would not listen to his father when he was warned about the danger of too many sweets, and consequently had fifteen cavities and was very fat. He asked his father, "What does it matter to you how much chocolate I eat?" The father told his wicked son that he might have been a slave to Pharaoh, baking chocolate chip cookies all day for someone else, since he did not yet know how to enjoy his chocolate without abusing it.

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The third son was simple. He liked chocolate, but did not understand why he liked it. So the parent simply told him, “God brought us out of Egypt so we could be free to eat any kind of chocolate we want.”

The fourth child did not yet know how to ask for chocolate for himself. So, the parent sometimes put chocolate milk in his glass for him and fed him Hershey’s bars, so he could learn the joys of chocolate.

## The Ten Plagues

We know that as the Israelites fled Egypt, Pharaoh recanted his decision to let the former slaves go, and he sent his armies after them. As the Israelites approached the Sea of Reeds, the Egyptians were in hot pursuit. But God parted the Sea of Reeds so that the Israelites could cross to safety, and as the Egyptians entered the path, the waters crashed down upon them, and they drowned. It is said that when the Egyptians were drowning in the seas, the angels broke out into songs of jubilation. God silenced them and said, “My creatures are perishing, and you sing praises?”

And so, though we benefited greatly from all the evils that befell the Egyptians with the plagues and the drowning in the sea, our joy is diminished knowing that they suffered, too. To remember their suffering, we remove ten drops of chocolate milk from our cup, one for each of the plagues that fell upon Egypt. Each drop of milk we remove is a hope and a prayer that people everywhere will cast out the plagues that threaten us all, beginning with those in our own hearts.

*Together, as each plague is said, spill a drop of chocolate milk onto the plate.*

Dam	Blood	Thirst
Tz'fardea	Frogs	Fat
Kinim	Lice	Cavities
Arov	Wild Beasts	Destruction of Chocolate
Dever	Blight	Cramps
Sh'chin	Boils	Zits
Barad	Hail	Indigestion
Arbeh	Locusts	Overindulgence
Choshech	Darkness	Diabetes
Makat B'Chorot	Slaying of the First-Born	Chocoholism

## The Passover Symbols

According to the sages, you can sit through a Chocolate Seder for six hours, but if you do not consider the meaning of the three Passover Symbols, you have not fulfilled the purpose of the Seder.

### Pesach

A “roasted” Shankbone: Symbol of the Passover sacrifice eaten during the days of the Temple in Jerusalem to honor the fact that God “passed over” the houses of the

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Israelites in Egypt while at the same time striking down the firstborn in the Egyptian houses.

## **Matzah**

This chocolate matzah, which did not have time to rise and become bread as we generally know it, is a symbol of not being ready, but being forced to proceed regardless.

## **Maror**

This bitter chocolate maror is the symbol of the bitterness of servitude. It serves as a perpetual reminder, from generation to generation, that it is the duty of Jews, as the descendants of slaves, to do whatever can be done to lighten the load of those less fortunate and to have sympathy for all living creatures who are enslaved.

## **The Second Cup**

The cup of chocolate milk that was poured as we began the Magid is now to be drunk as we conclude the telling of the story. Together, we raise our second glass of chocolate milk and say:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ree ha-gafen u'vorei chalav shokolad.

Blessed are You, Adonai our God, Ruler of the universe, Creator of the Fruit of the Vine and Creator of Chocolate Milk.

*(Drink the second glass of chocolate milk.)*

## **Rachtza - Washing the Hands Again**

Using the pitcher and bowl again, we wash our hands and recite the following blessing. Then we remain silent until the blessing for the matzah is said.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kidishanu b'mitzvotav v'tzivanu al netilat yadayim.

Blessed are You, Adonai our God, Ruler of the Universe, who sanctified us with mitzvot and commanded us to wash our hands.

## **Motzi Matzah - Blessing the Matzah**

*(The upper matzah is broken and distributed, and all say:)*

Baruch atah Adonai, Eloheinu melech ha-olam, ha-motzi lechem u-shokolad min ha-aretz..

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

Baruch atah Adonai, Eloheinu melech ha-olam, asher kidishanu b'mitzvotav v'tzivanu al achilat matzah im'shokolad.

Blessed are You, Adonai our God, Ruler of the Universe, Who sanctified us with mitzvot and commanded us to eat matzah with chocolate.

## **Maror - Tasting the Bitter Herbs**

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God, we recognize your commandments and the ways in which we feel holy when we observe these commandments, especially one as difficult as eating this bittersweet chocolate.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kidishanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You, Adonai our God, Ruler of the Universe, who sanctifies us with mitzvot and commands us to eat bitter herbs and bittersweet chocolate.

*(Dip some bittersweet chocolate into the chocolate mix and eat them together.)*

## **Korech - The Hillel S'more**

This is what Hillel the Elder used to do in the time that the Holy Temple still stood. He would mix the Pesach offering with matzah and maror and eat them together.

*(Combine matzah, chocolate mix, and bittersweet chocolate and eat them)*

## **Shulchan Orech - The Festive Meal**

Yum.

## **Tzafun - Finding the Afikomen**

The afikomen is hiding somewhere in the room. It must be found before we can continue!

## **Bareich - Giving Thanks for the Food**

*(Pour the third cup of chocolate milk.)*

Blessed are You, Adonai our God, who sustains the whole world with chocolate, kindness and mercy. God gives food to all creatures, for God's mercy is everlasting. Through God's abundance, we have never yet been in want; but we may have been sick to our stomachs. God sustains and does good to all, and provides cocoa for all the creatures of the world. Blessed are You, Adonai our God, who provides chocolate for all.

## **The Third Cup**

For centuries, chocolate was also considered as a remedy, as is clear from numerous learned treatises written by travelers returning from the New World and by members of the medical profession. Nowadays, concerned as we are with our health and with achieving a balanced diet, we are interested above all in its nutritional qualities. Nutritionists have now exonerated chocolate from the bad press it has received, confirming on the contrary not only that it does indeed possess nutritional properties that are beyond dispute, but also that it has a tonic and mood-enhancing effect. Because chocolate is full of Vitamin A and D, iron and protein, we raise our third cup of chocolate milk and say:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ree ha-gafen u'vorei chalav shokolad.

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Blessed are You, Adonai our God, Ruler of the universe, Creator of the Fruit of the Vine and Creator of Chocolate Milk.

*(Drink the third glass of chocolate milk.)*

## **The Cups for Elijah and Miriam**

We turn our thoughts now to the prophets Elijah and Miriam. Elijah symbolizes our hope for a future Messianic age, when peace will prevail on earth. For Elijah we offer a full glass of chocolate milk, a gesture of hospitality for whoever may enter, proving that we are truly ready to welcome the stranger into our home. It is said that only when everyone in the world treats everyone else as a partner in the task of redemption will we be truly ready to enter the world to come. We use water to honor Miriam, who sang and danced at the parting of the Sea of Reeds and who is associated with water in the desert. Water symbolizes the life force and our responsibility to replenish the earth.

Adapted from "A Liberal Haggadah" UC Berkeley Hillel

*(A door is opened to welcome in Miriam and Elijah.)*

## **Hallel - Final Praises**

### **Take Me Out to the Seder**

**(Sung to the tune of "Take Me Out to the Ballgame")**

Take me out to the Seder

Take me out with the crowd

Feed me some matzah and kosher wine

We'll wine and dine and we'll have a good time

For we'll root for Moshe Rabbeinu

And our crossing through the Red Sea

For it's one, two, ...four cups of wine

We rejoice that we are free

## **The Fourth Cup**

We have reached the fourth and final cup of chocolate milk. Let us raise our cups one last time and celebrate:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ree ha-gafen u'vorei chalav shokolad.

Blessed are You, Adonai our God, Ruler of the universe, Creator of the Fruit of the Vine and Creator of Chocolate Milk.

*(Drink the fourth glass of chocolate milk.)*

## **Nirtzah - Conclusion of the Seder**

Now our Seder is completed, every custom fulfilled. Just as we have merited to observe it this year, may we continue to do so in years to come. You, who are pure, dwelling on high, restore chocolate to your people and lead them to Zion with refreshment and song. L'shana ha-ba'ah b'Yerushalayim! Next year in Jerusalem!

Chag Sameach!