



Chocolate Seder

סדר שוקולד

April 24, 2005

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, for long ago it was written:

You shall keep the Feast of Unleavened Bread, for on this very day, I brought your hosts out of Egypt. You shall observe this day throughout the generations as a practice for all times (Exodus 12:17).

Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand and an outstretched arm (Exodus 13:3).

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.

זרוע (Z'roa) - Drumstick

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.

ביצה (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.

מרור (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.

כרפס (Karpas) - Strawberry

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

חרוסת (Charoset) - Chocolate Mixture

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

Why is there an orange on the Seder plate?

In the days long ago when women were just beginning to be rabbis, Susannah Heschel was travelling in Florida, the Land of Oranges. One night she spoke at a synagogue about the emerging equality of women in Jewish life – as rabbis, teachers and students of Torah, synagogue presidents, and in all other ways.

After she spoke, a man arose in wrath, red with fury, and said, "A woman belongs on the bimah as much as an orange belongs on the Seder plate!"

So ever since that day, we place an orange on the Seder plate, for it belongs there as a symbol that women belong wherever Jews carry on a sacred life.

From "A Liberal Haggadah," UC Berkeley Hillel

Candle Lighting

May the festival lights we now kindle
Inspire us to use our powers
To heal and not to harm,
The help and not to hinder,
To bless and not to curse,
To serve You, O God of freedom.

From "A Passover Haggadah," the New Union Haggadah

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu
l'hadlik ner shel Yom Tov.*

Blessed are You, Adonai our God, Ruler of the universe, who sanctified us with Mitzvot
and commanded us to light the candles on this Festive Chocolate Day.

(Light the holiday candles.)

*We light these candles for our families, loved ones, and friends
For those for whom we feel an unwanted distance
For those for whom it is easier to think of themselves, but may yet learn to think of others
For those who can think of others but do not yet think of themselves
For those of us in the world who try to preserve peace and
make the world a better place to live.*

Kadesh - The First Cup

We are about to drink the first of four cups of chocolate milk. But why four cups? In the covenant with the people of Israel, God makes four promises. The first is *Ve-ho-tzei-ti*: "I will bring you out from under the burdens of Egypt."

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:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן וּבוֹרֵא חֶלֶב שׁוֹקוֹלָד.

*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.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִיגִיעָנוּ לְזִמַּן הַזֶּה.

*Baruch atah Adonai, Eloheinu melech ha-olam,
shehecheyanu, v'kiyemanu, v'higiyanu lazman hazeh.*

°Blessed are You, Adonai our God, for giving us life, for sustaining us, and for enabling
us to reach this chocolate day.

Urchatz - Washing of the Hands

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*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.

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:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

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*.

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

מה נשתנה הלילה הזה מכל הלילות?
Mah nishtanah ha-laila hazeh mikol ha-leilot?

Why is this night different from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה כּלוּ מצה.

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?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מָרֹר.
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?

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּעִין אֶפִּילוּ פֶּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.
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?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין, הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין.
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?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין אוֹכֵל בָּרִיא, הַלַּיְלָה הַזֶּה כָּלוּ שׁוֹקוֹלָד.
Sheh b'chol ha-leilot anu ochlin
ochel baree, ha-laila ha-zeh kulo shokolad?

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.

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



Dayenu - It Would Have Been Enough

אלו הוציאנו ממצרים. דינו.
אלו נתן לנו את-השבת. דינו.
אלו נתן לנו את-התורה. דינו.

We are grateful that God kept the promise to deliver us from our oppressors, but we must remember that God went well beyond that promise. For everything above and beyond that pledge, we are grateful, for it would have been enough just to be brought out of Egypt.

How many abundant favors has God performed for us!

Had You only taught us how to pick the cocoa beans off the tree,
It would have been enough for us.

Had You only shown us how to crush the cocoa beans into sweet chocolate,
It would have been enough for us.

Had You only taken us out of Egypt and allowed us to bake chocolate in freedom,
It would have been enough for us.

You brought us from slavery to freedom, and all along,
It would have been enough for us.

Yet each time, You did more and more for us, the Children of Israel.
Had God given us chocolate and not made us a holy people, Dayenu.

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” drumstick: 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 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. This cup has witnessed the tale of God's deliverance of the Jews from Egypt – *Ve-hi-tzal-ti*: "I will deliver you from their service." It offers hope that we may be delivered from all the afflictions in this world, and that we may never be without chocolate again.

Together, we raise our second glass of chocolate milk and say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן וּבוֹרֵא חֶלֶב שׁוֹקוֹלָד.
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

The priests in the Temple would wash their hands before approaching the altar. Similarly, we wash our hands at this stage to approach the table with clean hands and a pure heart. So that we may sanctify the act of eating.

From "The Feast of Freedom," A Conservative Haggadah

(Using a cup or pitcher, participants pour fresh water over each hand and recite the following blessing while drying their hands.

Then we remain silent until the blessing for the matzah is said.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*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 - Blessing the Matzah

Blessed is God, who created a world where we can bring forth the components of bread and chocolate, our sustenance, from the earth.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם וְשׁוֹקוֹלָד מִן הָאָרֶץ.

*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.

Matzah - Eating the Matzah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה עִם שׁוֹקוֹלָד.

*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

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.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

*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, so as to properly carry out the Torah's injunction: "On matzah and bitter herbs they shall eat it" (Numbers 9:11).

From "A Liberal Haggadah" UC Berkeley Hillel

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

Shulchan Orech - The Festive Meal

Yum.

Tzafun - Finding the Afikomen

The afikomen is somewhere on the fourth floor of Wean, but not in one of the classrooms. Please do not search offices, as their occupants will give you funny looks and may chase you with network cables and CD's. Death by chocolate, not by nerds.

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:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן וּבוֹרֵא הַלֵּב שׁוֹקוֹלָד.

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 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 whomever 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

The fourth and final cup of chocolate milk celebrates the promise of *Ve-la-kach-ti*, "I shall take you to Me as a people, and I will become God for you." In this cup, we may see expressed the hope for our spiritual redemption. The more we act like God's people and the more chocolate we consume, the more we can experience the Eternal One becoming God for each of us. Let us raise our cups one last time and celebrate that promise:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן וּבוֹרֵא חֶלֶב שׁוֹקוֹלָד.

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!



This Chocolate Seder was edited and brought to you by:

Lauren Chikofsky and Michael Coblenz

Carnegie Mellon University and University of Pittsburgh KESHER

previous edition edited by Barry Shinker, *University of Delaware KESHER*



This Haggadah was brought to you in part by Chocolate and other chocolate containing foods, along with many online resources and the ever important basis for this Haggadah, the one provided by

Danielle Feldman
UC Berkeley Hillel
1999

Adapted from "A Chocolate Passover Haggadah"
by Adam Schaffer