



Haggadah

A Chocolate Passover

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Seder

Phone: 518-381-8983
Email: aguprinc@nycap.rr.com
www.agudatachim.org



Agudat Achim Religious School

Order of the Seder:

1. Kadesh – Sanctify this holy day by blessing the first cup of chocolate milk.
2. Urchatz – Purify ourselves by washing our hands.
3. Karpas – Dipping of the green apple.
4. Yachatz – Break the chocolate matzah.
5. Magid – Tell the story of how we became free to eat chocolate.
6. Rachatza – Wash our hands again.
7. Motzi & Matzah – Blessing over the sweet treats we are going to eat.
8. Maror – Bittersweet chocolate to remind us of the pain of our ancestors.
9. Korech – The Hillel Sandwich.
10. Shulchan Orech – The festive treats.
11. Tzafun – Finding the afikomen.
12. Barech – A prayer of thanks for the chocolate.
13. Hallel – Final praises.
14. Nirtzah – Conclusion.



A Chocolate Passover

*Bim-hay-rah V'Ya-me-nu. Ya'a-vo Ay-lay-nu.
Ee-ma-shi-ach Ben David, Ee-ma-shi-ach Ben David.*

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:

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

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

Nirtzah – Conclusion of The Seder

The Pesach Seder, in proper form, is done.
Faithful to its laws and customs one by one.
As the privilege of observing it tonight we've won,
May we be privileged again when another year is done.
May the Pure One who dwells above incline
To raise us up as numerous as the stars that shine
Guiding us, plantings of your fruitful vine
Redeemed and singing unto Zion's shrine.

**L'shana ha-ba'ah b'Yerushalayim!
Next year in Jerusalem!
Chag Sameach!**

Blessed are you, Adonai our God, who sustains the whole world with goodness, 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; may we never be in want of sustenance for the sake of the Name. God sustains all, does good to all, and provides food for all the creatures of the world. Blessed are you, Adonai our God, who provides food for all.

The Third Cup

We begin the ending of our Chocolate Seder just as we started at the Kadesh, with a cup of chocolate milk. This cup represents God's promise of Ve-ga-al-ti: "I will redeem you with an outstretched arm." Together, we raise our third cup of chocolate milk, and we say:

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

Blessed are you, Adonai our God, Ruler of the universe, Creator of the Fruit of the Vine and Creator of the 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.)

Eli-hu Ha-na-vee. Eli-hu Ha-tish-bee.

Eli-hu, Eli-hu, Eli-hu Ha-gi-la-ti.

Greetings and Introductions

Now in the presence of loved ones and friends, old and new, 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.

- **Z'roa – Drumstick** Representing 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** First of all, the egg represents the Festival Sacrifice brought to the Temple years ago at this season. Secondly, the roundness of the egg represents the continuous cycle of nature’s seasons.
- **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 – Green Apple** Like the sumptuous chocolate egg, the green apple symbolizes the rebirth of the world.
- **Charoset – Chocolate Mixture** 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

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.

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 Sandwich

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 they shall eat it” (Numbers 9:11).

From “A Liberal Haggadah” UC Berkeley Hillel

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

Tzafun – Finding the Afikomen

All search for the hidden afikomen. When it is found and returned to the leader, a small piece is distributed to each person to eat.

Bareich – Giving Thanks for the Food

Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chen b'chesed u'v'rachamim. Hu noten lechem lechol basar, ki l'olam chasdo, u'vetovo ha-gadol tamid lo chasar lanu v'al yechar lanu mazon l'olam va'ed, ba'avur shemo hagaadol, ki hu El zatan u'mefarnes lakol, umetiv lakol umechin mazon lechol briotav asher bara. Baruch atah Adonai, hazan et hakol.

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.)

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

Thank you God for creating 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:)

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

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

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

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."

Remember, milk does the body good, giving us strong bones and a healthy smile. Let us thank the cows for their many hours of patient giving. 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 ha-chalav ha-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.)

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

While washing, participants may sing:

Oh when the Jews

Go wash their hands

Oh, when the Jews go wash their hands

I want to be in that b'rachah

When the Jews go wash their hands.

Karpas – Dipping of the Greens

Karpas. Honoring the earth, which provides us with sustenance, nourishment, and chocolate.

(Dip apples in chocolate and say together:)

Baruch atah Adonai, Eloheinu melech ha-olam borei p'ree ha-aytz.

Blessed are you, Adonai our God, Ruler of the universe, Creator of the Fruits of the tree.

(Eat the dipped apple.)

Yachatz – Breaking of the Matzah

We have three chocolate matzot before us. Now we break the middle matzah and conceal one half as the afikoman. Later we will share it, as in days of old when the Passover offering was shared at this service in Jerusalem.

Among people everywhere, sharing this bread forms a bond of fellowship. For the sake of our redemption, we say together ancient words that join us with our own people and with all who are in need, with the wrongly imprisoned and the beggar in the street. For our redemption is bound up with the deliverance from bondage of people everywhere. For all those who are unable to taste the chocolate this evening, we say together:

*This is the bread of affliction,
the poor bread,*

which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

*Let all who are in want of chocolate
share the hope of Passover.*

As we celebrate here,

we join with our people everywhere.

This year we celebrate here.

Next year in the land of Israel.

Now we are all still in bonds.

Next year may all be free.

Adapted from "A Passover Haggadah," the New Union Haggadah

Had God given us the Torah and not led us into Israel, Dayenu.

Had God led us into Israel and not built for us the Temple, Dayenu.

Had God built for us the Temple and not given us chocolate to eat there, Dayenu.

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 having to do something anyway.
- **Maror** This Maror, this bitter chocolate 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 all may someday be truly free.

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 ha-chalav ha-shokolad.

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

- Dam - Blood
- Tz'fardea - Frogs
- Kinim - Lice
- Arov - Wild Beasts
- Dever - Blight
- Sh'chin - Boils
- Barad - Hail
- Arbeh - Locusts
- Choshech - Darkness
- Makat B'Chorot - Slaying of the First-Born

Dayenu - It Would Have Been Enough

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. Had God brought us out of Egypt but not divided the sea for us, Dayenu.

Had God divided the sea for us and not permitted us to cross onto dry land, Dayenu.

Had God permitted us to cross the sea on dry land and not sustained us for forty years in the desert, Dayenu.

Had God sustained us for forty years in the desert and not fed us with manna and chocolate, Dayenu.

Had God fed us with manna and chocolate and not given us the Sabbath, Dayenu.

Had God given us the Sabbath and not brought us to Mount Sinai, Dayenu.

Had God brought us to Mount Sinai and not given us the Torah, Dayenu.

The Four Questions

1. *Mah nishtanah ha-laila hazeh mikol ha-leilot?*
Why is this night different from all other nights?
2. *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 matzah?
3. *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?
4. *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?
5. *Sheh b'chol ha-leilot anu ochlin Beyn yoshveen u'vein misubim, ha-laila ha-zeh kulanu misubim?*
On all other nights, we eat our meals either sitting up or reclining. Why on this night do we all eat reclining?

The Four Children

Blessed is God, who bestowed chocolate upon all people. The Torah speaks of four types of children: one who is wise, one who is wicked, one who is simple, and one who does not even know how to ask a question.

The wise child asks, "What is the meaning of the laws which God has commanded us to keep?" You should explain all the laws of Passover, right down to the very last detail about chocolate afikoman.

The wicked child asks, "What is the meaning of this Chocolate Seder to you?" By saying "to you," this child excludes herself or himself from the group. You should say to him or her, "I eat this chocolate because of what for me when I was in Egypt. Had you been there, you would have been sent to your room after dinner with no chocolate to eat."

The simple child asks, "What is this about?" You shall explain to this child the ingredients of the chocolate and teach him how to make such treats.

For the child who does not even know how to ask a question, you shall give him or her vast quantities of chocolate. That should suffice.

Magid – Retelling the Story of the Exodus

Tonight is the night we remember the story of our ancestors who were slaves of Pharaoh in Egypt. By telling and retelling this story, we link ourselves back to these ancestors, imagining ourselves to be in their place.

We were slaves of Pharaoh for many years. But God brought us out of Egypt and out of slavery and oppression. Our God brought the ten plagues upon our oppressors and parted the Red Sea, allowing us to escape while the Egyptians drowned.

As we traveled in the desert for forty years, God sustained us with chocolate, and at the end of our journey, God gave us Shabbat and the Torah, and brought us to the land of Israel.

Tonight is also the night we remember the story of chocolate, which Columbus brought from the New World. By telling and retelling this

story, we imagine ourselves to be in the place of our ancestors who did not know the true greatness of chocolate.

After it was introduced to Spain, God sent Cortez to Mexico to learn from the Aztecs about this precious gift of chocolate. God inspired us to add sugar, vanilla, and milk to the chocolate and to sip it as a drink. God spread the wonders of chocolate to Italy, France, Holland, England, and of course, Switzerland. Finally, God gave us Milton Hershey, who made chocolate even better and more accessible to all.

(Pour the second cup of chocolate milk.)

It should be emphasized that the real mitzvah of telling the tale is one of real communication. The language and content of the tale as told must be understood both by the one who tells it and by its hearers. Those who simply mumble through the Haggadah text in a Hebrew they do not understand are literally not fulfilling the commandment of the seder.

Arthur Green in "The Jewish Holidays: A Guide and Commentary"

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 at the Red 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.