

# LGBTQ Community Seder

Haggadah compiled and written by Galia Godel

## Introduction

Friends. Sisters and cis-ters. Loved ones. Community members. Queer-dohs and weirdos. Partners. Family members. Strangers. Siblings. Welcome to the *pesach* service for our LGBTQ seder. This is an experience that we create together and celebrate together.

On other nights, we follow the traditional seder that was written by our religious ancestors. Why on this night do we use a new seder put together by queer activists and community leaders?

Because this is a seder for us, by us.

Seder means "order". We deliberately go through this haggadah in careful steps, in a clear order. Each part of this seder will give us a chance to reflect on our history, our current experience, and our future.

Let all who are hungry, come and eat. And let all who are in need of a queer and trans community find one here, this night.

## Order / Seder

**קדש - Kadesh** — Blessing the wine / grape juice

**ורחץ - Urchatz** — Washing hands

**כרפס - Karpas** — Eating a vegetable dipped in salt-water

**יחיי - Yachatz** — Breaking the middle matzah

**מגיד - Maggid** — Reciting the Haggadah

**רחצה - Rachtzah** — Washing the hands with a blessing

**מוציא מצה - Motzi Matzah** — Eating matzah

**מרור - Maror** — Eating the bitter herbs

**כורבך - Korech** — Eating a sandwich of matzah and bitter herbs

**שלקן עורבך - Shulchan Orech** — Eating the festive meal

**פונז - Tzafun** — Eating the afikomen

**ברב - Bareich** — Blessings after the meal

**הלל - Hallel** — Songs of Praise

**נרצה - Nirtzah** — Closing the Meal

# Kadesh

## Blessing the Fruit of the Vine

We drink four glasses of wine or juice during this *pesach* seder. Why do we drink four glasses of wine? To remember the four promises that God made to the Israelites during the Exodus:

1. I shall take you out. 2. I shall rescue you. 3. I shall redeem you. 4. I shall bring you.

Tonight, at this queer seder, we drink four glasses of wine for the four promises we make to ourselves.

1. I will be myself. 2. I will find a safe place to live and thrive. 3. I will create a welcoming space for others. 4. I will fight for freedom.

## Kiddish

The promise we make for our first glass of wine is this: *I will be myself*.

What does it mean to be ourselves?

I invite you to write into the chat function and answer what it means to be ourselves. Consider what it took to discover your identity as a queer person. Did you see other queer people growing up? In the media? What steps did you take to become who you are today?

You probably won't read all of them – there are so many of us! – but please take a few minutes to witness the experiences of the other guests of tonight's seder.

[after a few minutes]

We read together:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.*

We praise God, Ruler of Everything, who creates the fruit of the vine.

ברוך אתה יי, אלהינו מלך העולם, שהחינו וקיימנו והגיענו לזמן הזה

*Baruch Atah Adonai, Eloheinu Melech ha-olam, she-hechivanu v'key'manu v'higyanu lazman hazeh.*

We praise God, Ruler of Everything,  
who has kept us alive, raised us up, and brought us to this happy moment.

Drink the first glass of wine!

## Urchatz

We'll wash our hands twice tonight. Now, with no blessing, to get us ready for the rituals to come. Later, with a blessing, to prepare us for the meal.

Now, more than ever, this often-forgotten step in the seder is on the forefront of our minds. It's a reminder that every part of the seder – every piece of this order of events – is as important as the rest.

I invite everyone here tonight to get up and wash your hands. Sing Happy Birthday, or the chorus to Come On, Eileen – whatever you want. While you're doing so, think about how holy it is, how much you are embodying the Jewish value of *pikuach nefesh*, saving a life, with the simple act of washing your hands.

[give folks a few minutes]

## Karpas

**A reader:** Long before the struggle upward begins, there is tremor in the seed. Self-protection cracks, roots reach down and grab hold. The seed swells, and tender shoots push up toward light. This is *karpas*: spring awakening growth. A force so tough it can break stone.

**All:** And why do we dip *karpas* into salt water?

**A reader:** To remember the tears and anger of our trans mothers in activism fighting for equal rights. To taste the bitter tears of closeted youth, unable to blossom each spring and reveal their true selves. To feel the sting of society's refusal to celebrate the unlimited capacity of love in each of us, to celebrate love regardless of gender, to celebrate all healthy relationships and families.

**All:** And why should salt water be touched by *karpas*?

**A reader:** To remind us that tears stop. Spring comes. And with it the potential for change.

*Modified from a piece by Ronnie M. Horn*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.*

We praise God, Ruler of Everything, who creates the fruits of the earth.

[eat the karpas dipped in salt water]

## Yachatz

We break the middle *matzah* in two. One half, we keep for the *motzi*. The other half, we wrap away to hide as the *afikomen*.

We spend much of our lives hiding who we are as queer and trans people. Either by staying closeted while in school, or by allowing others to use whatever pronouns they instinctively see, or by ignoring questions about our families and partners while in professional settings. When we hide the *afikomen*, we use it as a symbol for the aspects of ourselves that we have to hide away.

Later, after the meal, there will be a hunt for the *afikomen*. This will be a symbol for the search for those parts of ourselves. The seder cannot end until we find the *afikomen* and reveal to the community those beautiful parts of ourselves that we had to hide. We dedicate it towards the aspiration for a world that accepts our whole selves.

(tonight's afikomen will be symbolic, of course)

## Maggid

### Telling Our Story

Maggid is the part of the seder where we retell the Exodus story. We speak of Joseph coming to Egypt. How there was a great famine in the land, and a prosperous Egypt took in the Israelites. How a new Pharaoh arose who did not know Joseph, and he grew afraid of the Israelites, for they were numerous and strong. And he ordered the death of the baby boys, to prevent the Israelites from growing too powerful.

We tell about Moses, and how he was sent to float in the Nile in a basket. How he was found by the Pharaoh's daughter, and raised as an Egyptian. How he ran away. How God spoke to him. And how he returned to free the Israelites - his people.

Maggid is where we tell the story of our liberation. And our liberation as Jews is tied into our liberation as queer people.

Now is the part of the seder when we must speak about the collected library of literature on transgender studies, burned in the flames of the Holocaust. Now is when we remember the remarkable organizing in the 40s and 50s, precursors to

Stonewall, that laid the groundwork for the spark to grow into a flame. Now is the part of the seder when we must speak about the Black trans women who threw stones in the Stonewall Riots. Marsha P. Johnson and Sylvia Rivera - we must speak their names. Now is the part of the seder when we must speak about the AIDS epidemic - how the government stood by and watched as 500,000 gay men died. We do not know all of their names. Now we must speak of Matthew Shepherd, whose death changed the national dialog about gay youth, but who should not have needed to die to spark that conversation.

We have achieved remarkable milestones in our fight for civil rights and human rights, but our fight is not yet over. Queer people of color, trans people, and queer youth still lose their lives at terrifyingly high rates. Bisexual and asexual people have their identities denied, even within the queer community. Legislation is being proposed and passed in terrifying numbers, threatening the lives of trans youth.

Maggid is where we must speak our own story.

## The Four Questions

**A reader:** Why is this night different from all other nights?

**All:** On all other nights we may gather in groups formed by family of origin, common interests, career, education, or proximity. On this night we sit apart, but connected as queer Jews, to share in our common identity. We speak of the history that ties us together, and the future that we strive to build.

**A reader:** Why on all other nights do we sit straight up at the table, but on this night we recline?

**All:** On other nights, we may have to hold ourselves rigid, afraid to be Jewish or afraid to be queer. We hold tension in ourselves, and cannot relax in safety. On this night, we allow that tension to fade, as we enjoy a space safe from anger, judgement, and misconceptions.

**A reader:** Why on all other nights do we only use bitter foods to accent our meal, but tonight we eat them twice?

**All:** On all other nights, we try to push the pain of injustice to the back of our mind, but tonight we pause twice to acknowledge the work that is yet to be done in our queer liberation.

**A reader:** Why on all other nights do we eat leavened bread products, but tonight we eat only matzah?

**All:** On all other nights we take the time to allow bread to rise. Tonight we hurry. We cannot wait to see our bread rise. We demand change now. When allies and privileged queers tell us to take our time, because change will come eventually, we hand them matzah.

"Now," we demand. "Change must come now."

## Avadim Hayinu

עֲבָדִים הָיִינוּ עַתָּה בְּנֵי חוֹרֵין

*Avadim hayinu, Ata b'nai chorin*

(We were slaves. Now we are free people.)

## The Four Children

Our tradition speaks of four children with four attitudes towards the *pesach* seder: a wise child, a wicked child, a simple child, and a child who does not know how to ask. Tonight, we speak of four people in our queer community, and how they approach a queer and trans world.

**The Wise Person:** The wise one asks, "what work can we do to make our world more inclusive?"

To that person we say, "go out and make tangible changes. Do research on your own. Ask members of other marginalized communities what needs their community has, and then work with those members to fight for their rights. Remember to uplift the voices of those in marginalized groups, and never to speak over them. "

**The Wicked Person:** The wicked one asks, "aren't we done, now that gay marriage has been legalized?"

To that person we say, "the LGBTQ community has more members than just cisgender, gay people, and when you separate yourself from those of us who have yet to achieve legal and social rights, you lose your place in the queer community."

**The Simple Person:** The simple one asks, " what are we fighting for?"

To that person we say, "we are fighting for every person under the queer umbrella. Gays and lesbians. Bisexual and transgender and asexual and intersex people. Questioning youth and questioning adults. And when every person under that umbrella has achieved equal rights under the law, we will move on to other marginalized communities, because we will never forget what it feels like to have to struggle just to live.

**The Person That Doesn't Know:** The person that does not yet know they are queer cannot ask anything at all. They do not yet have context for their confusing desires, their unknowable identity, their undefinable needs.

For that person, we must create a welcoming world. We must fight for representation in media. We must display the beauty and vibrancy of a queer life. So, when that person finds a label for their desires, their identity, their needs, they will see a welcoming and loving community behind it, ready to welcome them with open arms.

## The Ten Plagues

It is said that after the Israelites crossed the Red Sea, they celebrated and danced. And God said "why do you celebrate? My creations have been drowned." That is why we pour out ten drops of wine for the ten plagues, to lessen the cup of joy.

Many seders this year are contemplating the global pandemic of COVID-19, and the terrifying reality that is affecting our world. While the very nature of the seder as a virtual connection is a result of this plague, our yearly somber tradition of remembrance is still vital to observe.

Since this seder last year, there have so far been 56 transgender people killed in the United States. We remember them and remove drops of wine from our glasses, for we cannot celebrate with a full heart when there is still danger for our trans siblings. We read together:

**All:**

Jaida Peterson, 29	Thomas Hardin, 35	Jo Acker, 26	Geri Judd
Dominique Lucious, 26	Poe Black, 21	Jessi Hart, 42	Amariey Lej, 20
Remy Fennell	EJ Boykin, 23	Rikkey Outumuro, a.k.a. Tru Starlet, 39	Duval Princess, 24
Tiara Banks, 24	Aidelen Evans, 24	Marquiisha Lawrence, 28	Cypress Ramos, 21
Natalia Smut, 24	Taya Ashton, 20	Jenny De Leon, 25	Naomie Skinner, 25
Iris Santos, 22	Shai Vanderpump, 23	Angel Naira, 36	Matthew Angelo Spampinato, 21
Tiffany Thomas, 38	Tierramarie Lewis, 36	Danyale Thompson, 35	Paloma Vazquez, 29
Keri Washington, 49	Miss CoCo, 44	Cris Blehar, 65	Tatiana Labelle, 33
Jahaira DeAlto, 42	Pooh Johnson, 25	Nikai David, 33	Kathryn "Katie" Newhouse, 19
Whispering Wind Bear Spirit, 41	Disaya Monae, 32	Ke'Yahonna Stone, 32	Kenyatta 'Kesha' Webster, 24
Sophie Vásquez, 36	Briana Hamilton, 25	Za'niyah Williams, 21	Miia Love Parker, 25
Danika "Danny" Henson, 31	Kiér Laprí Kartier, 21	Nikki Turietta, 31	Fern Feather, 29
Serenity Hollis, 24	Mel Groves, 25	Rubi Dominguez	
Oliver "Ollie" Taylor, 17	Royal Poetical Starz, 26	Keeva Scatter, 34	
	Zoella "Zoey" Rose Martinez, 20	Martina Caldera	

## The Seder Plate

Rabbi Gamliel tells us that if we do not consider the items on the seder plate and discuss their meaning, then we have not fulfilled the mitzvah of *pesach*.

**Zeroa** - shank bone, and a beet.

The shank bone represents two things. One, the sacrifice of lambs to God, made in the days of the temple. Two, the lamb's blood that the Israelites painted on their doors, to make sure that the angel of death passed over their homes. Tonight, we also have a **beet**, blood red in color, and taken from our earth. When we look at this shank bone and this beet, we see one symbol of sacrifice and death, and one symbol of vital blood and the living earth.

**Beitzah** - egg

The egg traditionally stands for the rebirth of the earth. It's spring, and the promise of life lies around every corner, and in every garden and field. But the capacity for life does not have to be tied to the creation of it. Tonight, we use it as a reminder that a biological ability to procreate is not an obligation to do so, and that reproductive justice is tied up in racial justice and queer and trans justice.

**Maror** - bitter herbs

The bitter herbs are a visceral reminder of the bitterness of the closet. Of the pain of hearing someone misgender us. Of the hurt we feel when a loved one comes home crying. Of the horror that we feel when we watch the news. We eat the bitter herbs to remind us that even in the comfort of this seder, we feel the pain of being part of a dangerous world.

## Orange

In the early 1980s, while speaking at Oberlin College Hillel, Susannah Heschel, a well-known Jewish feminist scholar, was introduced to an early feminist Haggadah that suggested adding a crust of bread on the seder plate, as a sign of solidarity with Jewish lesbians (which was intended to convey the idea that there's as much room for a lesbian in Judaism as there is for a crust of bread on the seder plate).

Heschel felt that to put bread on the seder plate would be to accept that Jewish lesbians and gay men violate Judaism like *chametz* violates Passover.

So, at her next seder, she chose an orange as a symbol of inclusion of gays and lesbians and others who are marginalized within the Jewish community. She offered the orange as a symbol of the fruitfulness for all Jews when [queer folks] are contributing and active members of Jewish life.

In addition, each orange segment had a few seeds that had to be spit out — a gesture of spitting out, repudiating the homophobia of Judaism. (by *Tamara Cohen, taken from RitualWell.com*)

## Kiddush

The promise we make for our second glass of wine is this: *I will find a safe place to live and thrive.*

If our families of origin do not accept us. If our loved ones do not act towards us in a loving manner. If we fear to express ourselves, or to use the words that best explain our identities. We promise to look for safety. We promise to try and find a home where we can be ourselves, where we can flower and grow, where we can become the person that we are meant to be.

We read together:

נְבָרֵךְ אֶת הַיַּיִן כְּאוֹת לְטוֹב שְׂבָעוֹלָם. נִשְׁתֶּה אֶת פְּרֵי הַגֶּפֶן: לְחַיִּים!

*N'-varekh `et ha-yayin k'-`ot la-tov she-ba-olam. Nishteh `et p'ri ha-gaphen: L'-haiyim!*

Let us bless the wine as a symbol of the good in the world. Let us drink a toast with the fruit of the vine: "To Life!"

Drink the second glass of wine!

## Rachtzah

Now is the second hand washing of our seder. The first one, we contemplated the holy nature of hand-washing and the value of human lives.

Now, we look at our screens and our families, and recognize the community of people gathered around us. As each person washes their hands, imagine the loved ones who have brought you to this moment, whether they are here today or not.

[When everyone is back at their computers, please say:]

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

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.

## Motzi-Matzah

The familiar *hamotzi* blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

*Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.*

We praise God, Ruler of Everything, who brings bread from the land.

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

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

[eat!]

## Maror

We place some *maror* on a bite of matzah, for even with the matzah of freedom and swift social change do we taste the bitterness of bigotry and the pain of inequity. We know that this bitterness drives us towards greater justice, but also know that the world would be better if that bitterness did not exist at all.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

## Korech

We have two objects on our seder plate designed to remind us of the pain of slavery. Both the *maror* and the *charoset* are meant to evoke similar feelings in us. The bitter herbs mirror the bitterness of life in Egypt, and the *charoset* looks like the mortar that Israelite slaves used to build for the Egyptians.

*Charoset* on its own may look like mortar, but it tastes delicious. So too do our well-meaning family members cautioning us to stay in the closet, or trying to make our lives "easier" by telling us not to present like another gender, look like they are performing acts of love, when they are actually making our lives harder. Today, we make a Hillel sandwich - a piece of matzah with both *maror* and *charoset* on top - because sometimes slavery tastes sweet, and we need the bitterness of intolerance to remind us that smothering is not a healthy type of love.

# Shulchan Oreich – The Festive Meal

At this point in our seder, I'll encourage folks to eat dinner if you haven't yet. Just keep yourselves muted if you're chewing!

Also...

## Tzafun

Now that we have begun the festive meal, it's time to search for the *afikomen*. Recall that this *afikomen* stands for the parts of ourselves that we've had to hide from the intolerance of the world. Let this search be a symbol for the process of revealing our true selves.

As we cannot hunt for the *afikomen* together, I'm going to ask each person to literally get up and go find something in your home that you feel stands for or is connected to your queer identity. Take a few minutes to look around and find a physical object, and bring it back to your computer. A copy of a queer romance novel. A pride flag or a hankie. An enamel pin, a denim vest, a tube of lipstick. Bring it back with you, and describe it in the chat box, and take some time to read the answers of other community members.

## Bareich

### Bendigamos, from Curacao

Bendigamos á el Altísimo,  
Al Señor que nos creó,  
Démosle agradecimiento  
Por los bienes que nos dió.

Alabado sea su santo nombre,  
Porque siempre nos apiadó,  
Hodu Ladonai ki tov,  
Ki leolam jasdó.

Bendigamos á el Altísimo,  
Por el pan primeramente,

Y despues por los majares,  
Que comimos juntamente

Pues comimos y bebimos alegremente  
Su merced nunca nos faltó.  
Load al Señor que es bueno,  
Que para siempre su merced.

Bendita sea la casa esta,  
Que nunca manqué en ella fiesta,  
Tarde, mañana y siesta  
A nos y á los hijos de Israel

### Kiddish

The promise we make for our third glass of wine is this: *I will create a welcoming space for others*

Whether we're outgoing and social or introverted and shy, each of us has the obligation to open our doors to those in need. At the moment, we must stay in our homes if possible, and refrain from socializing and working and shopping. We can't literally open our doors at this time. But there are figurative and spiritual doors that we can create. We can reach out to friends; we can chat online with a teen who asks, " *what does it mean to be bi?*"; we can call our elders and support them through this isolation; we can fight for just policies by calling our elected representatives.

We raise this glass to safe spaces and loving connections.

We read together:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.*

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!

## Hallel

*[hold up your glass]* This cup is not for Elijah. Elijah knows he is welcome in our homes and in our hearts. We welcome him in our traditional seders, and we sing Eliyahu Hanavi throughout the year. This cup is for the queer Jew who has not yet found this community. They may not know they are queer yet. They may not know that there are out and proud and healthy queer Jews. They may know we exist, but haven't built up the courage to attend an LGBTQ seder yet. So this cup is for them. Let all who are hungry come and eat, and let our doors always be open for those that need this community.

[singing!]

## Kiddish

The promise we make for our fourth glass of wine is this: *I will fight for freedom.*

How do we fight for freedom when we ourselves are not yet free?

We delegate and prioritize. We take care of ourselves to make sure that we have the energy to fight for the freedom of others. We protect black trans women at all costs. We donate money when we have it, and donate time whether we have it or not. We call our elected representatives, from the school board to the senate. We vote. We *vote*. We recognize that the current political system and corrupt voting cannot effect meaningful change on the timeline that we need it to. We rally and we march and we make demands. We stand between the police and those who are more marginalized than we are. We shut down the system until they listen to us. And we refuse to change slowly. We refuse to be placated. We refuse to accept small steps towards justice. Until all of us are free, none of us is free.

We read together:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.*

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the fourth glass of wine!

## Conclusion

This year, we are still fighting. This year there are still members of our community who are closeted or who are denied justice. There are incarcerated trans folks placed in the wrong prisons. There are prisons! There are non-binary people being misgendered at home and at work and at school. This year the government wants to deny us the right to work, to wed, to exist. Queer youth are committing suicide from brutal bullying at school. This year, we are still fighting.

Next year, may our struggles come to fruition. May we gain equal protection under the law, and may all people accept our right to live and to exist. Next year, may we have further capacity to fight for the rights of other marginalized groups.

This year, we are still fighting. Next year, may we all be free.

*Chag sameach.*

# Supplemental music

## Freedom Songs

### **Olam Chesed Yibaneh**

*by Rabbi Menachem Creditor*

עולם חסד יבנה  
*Olam chesed yibaneh*

I will build this world from love  
And you must build this world from love  
And if we build this world from love  
Then God will build this world from love

### **Excerpted from Ella's Song**

*by Sweet Honey in the Rock*

We who believe in freedom cannot rest  
We who believe in freedom cannot rest until it comes

### **Chad Gadya**

My father bought for two zuzim,  
Chad gadya. Chad gadya.

Then came a cat and ate the goat,  
my father bought for two zuzim,  
Chad gadya. Chad gadya.

Then came a dog and bit the cat,  
that ate the goat, my father bought  
for two zuzim, Chad gadya. Chad  
gadya.

Then came a stick and beat the  
dog, that bit the cat, that ate the  
goat, my father bought for two  
zuzim, Chad gadya. Chad gadya.

Then came fire and burnt the stick,  
that beat the dog, that bit the cat,  
that ate the goat, my father bought

for two zuzim, Chad gadya. Chad  
gadya.

Then came water and quenched the  
fire, that burnt the stick, that beat  
the dog, that bit the cat, that ate the  
goat, my father bought for two  
zuzim, Chad gadya. Chad gadya.

Then came the ox and drank the  
water, that quenched the fire, that  
burnt the stick, that beat the dog,  
that bit the cat, that ate the goat,  
my father bought for two zuzim,  
Chad gadya. Chad gadya.

Then came the butcher and  
slaughtered the ox, that drank the  
water, that quenched the fire, that  
burnt the stick, that beat the dog,  
that bit the cat, that ate the goat,

my father bought for two zuzim,  
Chad gadya. Chad gadya.

Then came the Angel of Death and  
killed the butcher, that slaughtered  
the ox, that drank the water, that  
quenched the fire, that burnt the  
stick, that beat the dog, that bit the  
cat, that ate the goat, my father  
bought for two zuzim, Chad gadya.  
Chad gadya.

Then came the Holy One, Blessed  
be Them, and slew the Angel of  
Death, that killed the butcher, that  
slaughtered the ox, that drank the  
water, that quenched the fire, that  
burnt the stick, that beat the dog,  
that bit the cat, that ate the goat,  
my father bought for two zuzim,  
Chad gadya. Chad gadya