

# 逾越節哈加達

## Passover Haggadah

פֶּסַח שֶׁל הַגָּדָה



This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance. (Exodus 12:14)

你們要記念這日，守為耶和華的節，作為你們世世代代永遠的定例。(出埃及記 12:14)

## CHAG PESACH: THE PASSOVER CELEBRATION 逾越節慶典

### BIRKAT HA NER: BLESSING OVER THE CANDLES 祝福蠟燭

WIFE:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל פֶּסַח. אָמֵן:

*Baruch atah Adonai, Eloheinu Melech ha-olam asher kid'shanu b'mitzvotav  
vitzivanu l'hadlik ner shel Pesach.*

**WOMEN:** Blessed are you, O Lord our God, King of the Universe, who sanctifies us by your commandments and has commanded us to light the Passover candles. Amen.

女：主啊我們的神，宇宙之王，祢是應當稱頌的，祢藉着祢的誡命使我們成聖，并吩咐我們點亮逾越節的蠟燭。阿們。

**LEADER:** Let us remember this evening that Yeshua is a “light to light the nations and the glory of His people Israel.” (Luke 2:32)

帶領：讓我們今天晚上紀念 Yeshua 是：「照亮外邦人的光，又是你民以色列的榮耀。」(路加福音 2:32)

### KIDDUSH: THE FIRST CUP SANCTIFICATION 第一杯---聖潔

**LEADER:** This is the first of the four cups of wine or grape juice that are to be drunk at the Passover seder – four cups, to commemorate God’s four-fold promise of redemption to the Children of Israel: “I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will also redeem you with an outstretched arm, and with great judgments. Then I will I take you for my people, and I will be your God.” (Exodus 6:6-7a)

帶領：這是在逾越節晚餐中所喝的四杯葡萄酒或汁中的第一杯 – 這四杯是為了紀念神救贖祂的子民以色列的四重承諾：「所以你要對以色列人

說：我是耶和華；我要用伸出來的膀臂重重的刑罰埃及人，救贖你們脫離他們的重擔，不做他們的苦工。我要以你們為我的百姓，我也要作你們的神。」(出埃及記 6:6-7a)。

**LEADER:** Blessed art Thou, O Lord our God, King of the Universe! In loving kindness, Thou hast given us holidays for gladness and festivals for rejoicing; this festival of unleavened bread, the season of our deliverance, commemorating the Exodus from Egypt. Blessed art Thou, O Lord, who hallows Israel and the festivals.

帶領：主啊我們的神，宇宙之王，祢是應當稱頌的！祢以慈愛賜給我們這個歡呼喜慶的假日、節日；這個無酵餅日，紀念出埃及我們得拯救的季節。主啊，祢是應當稱頌的，祢使以色列和節期為聖。

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמַּן הַזֶּה:

**LEADER:** *Baruch atah, Adonai, Eloheinu Melech ha-olam, she-hechiyanu, v'kiy'manu, v'higiyanu la-z'man ha-zeh.*

**CONGREGATION:** Blessed art Thou, O Lord our God, King of the Universe, who has given us life, and sustained us, and enabled us to reach this season.

會眾：主啊我們的神，宇宙之王，祢是應當稱頌的，賜與我們生命，扶持我們，並讓我們能夠活到現今。

**LEADER:**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

*Baruch atah, Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.*

**CONGREGATION:** Blessed art Thou, O Lord our God, King of the Universe, who created the fruit of the vine.

會眾：主啊我們的神，宇宙之王，是應當稱頌的！祂創造了葡萄。

**LEADER:** “And when He had taken a cup and given thanks, He said, Take this and share it among yourselves, for I say to you, I will not drink of the fruit

of the vine from now until the Kingdom of God comes.” (Luke 22:17-18)  
*(Please drink the first cup.)*

帶領:「耶穌接過杯來,祝謝了,說:「你們拿這個,大家分著喝。我告訴你們,從今以後,我不再喝這葡萄汁,直等神的國來到。」」(路加福音 22:17-18)  
*(請喝第一杯)。*

## **UR'CHATZ: THE WASHING OF THE HANDS** 請洗手

**LEADER:** Ritual washings have been a part of Jewish life since God commanded Aaron to bathe his hands and feet before approaching the altar of the Lord. And so we customarily wash our hands at this time as a token of our desire to live lives of acceptable service to our Almighty God.

帶領: 從神吩咐亞倫在接近神的祭壇之前,先要洗他的手和腳之後,洗滌儀式一直是猶太人傳統的一部分。因此,在這個時刻,我們按這個傳統先洗我們的手,象徵著我們渴望過一個全能神所悅納的生活。

**CONGREGATION:** Yet Jesus carried this notion of servanthood one step further on that Passover night in the upper room. “He laid aside His garments, and took a towel, and girded Himself and began to wash the disciples’ feet.” (John 13:4-5) How graciously He has taught us the fullest meaning of servanthood: humility. For, “He that is greatest among you shall be His servant and he that shall humble himself shall be exalted.”

會眾: 然而,在逾越節晚上樓上內室,耶穌把祂作為僕人的這個概念又推進了一步。「祂就離席站起來,脫了衣服,拿一條手巾束腰,隨後把水倒在盆裡,就洗門徒的腳,並用自己所束的手巾擦乾。」(約翰福音3:4-5)祂滿有恩典,教導我們如何有如僕人一樣全然謙卑。因為:「祂是我們中間最大,但祂謙卑自己成為僕人,祂必被高舉。」

## **KARPAS: EATING PARSLEY** 吃香菜

**LEADER:** Passover is an object lesson; the foods and items on the table are objects that help to tell the story of redemption. This parsley, which we will be eating, represents springtime and life; we eat it dipped in salt water which

represents the tears of life. As we partake, let us remember that a life without redemption is a life immersed in tears.

帶領: 逾越節家宴是演繹當時的經歷,桌上的物品和食物,是為了有助於述說救贖的故事。我們將會吃的苦菜是代表著春天和生活,我們把它先浸入鹽水之後再吃,是代表著沒有救贖的生命之淚。當我們吃的時候,讓我們記住,沒有救贖的生命是浸在淚水裏的生命。

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה:

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

**CONGREGATION:** Blessed art Thou, O Lord our God, King of the Universe, who created the fruit of the earth. (*Please dip and eat the karpas.*)

會眾: 主啊我們的神, 宇宙之王, 是應當稱頌的! 祂創造了地上所有的果子。(請蘸和吃苦菜)。

## **YACHATZ: BREAKING THE MIDDLE MATZAH 撕掉無酵餅中間**

**LEADER:** This is a matzah tosh. It is a pouch containing three layers of unleavened bread or matzah. Each layer is separated by a small cloth. At this point in the service the father exposes the middle layer. This is the matzah, the bread of poverty which our forefathers ate in the land of Egypt. Let all who are hungry come and eat, let all who are needy, come and celebrate the Passover. This year, we are here; next year, may we be in the land of Israel. This year, many are slaves, next year, may all men be free.

帶領: 這是 matzah tosh。它是一個裝有三層無酵餅或 matzah 的袋。每一層是由一塊小小的布分開。在此刻為父 (拉比) 的把中間的一層露出。這就是 matzah, 是象徵我們的先祖在埃及的土地上, 貧困的時候吃過的麵包。讓所有飢餓的過來吃, 讓所有貧乏的, 來慶祝逾越節。今年, 我們在這裡; 明年, 讓我們在以色列的土地上。今年, 很多人都好像奴隸般被捆綁, 明年, 願所有的人都得以自由釋放。

**LEADER:** The matzah that was just broken is the second of three matzot contained in this matzah tosh. This half of the broken matzah is called the afikomen, which means, “that which comes after.” The afikomen is wrapped in a white cloth and set aside (or buried). After the meal, we’ll have to bring back the afikomen because it will be the last food eaten at the Passover seder.

帶領: 剛剛被擘開的 matzah 是無酵餅的袋 matzah tosh 的第二層 matzah 無酵餅。這半塊 matzah 或 afikomen, 是「最後享用」的意思。afikomen 被包裹在一塊白布內, 放在一旁(或埋好)。晚餐後, 我們就必需要把 afikomen 拿出來, 因為它是逾越節晚餐最後的一度食物。

## THE FOUR QUESTIONS: 四個問題

**LEADER:** “When your son asks you in time to come, saying, ‘What do the testimonies and the statutes and the judgments mean which the Lord commanded you?’ then you shall say to your son, We were slaves of Pharaoh in Egypt; and the Lord brought us from Egypt with a mighty hand.” (Deuteronomy 6:20-21) At this point in the service the youngest child in the house will ask the meaning of Passover.

帶領:「日後, 你的兒子問你說:「耶和華—我們神吩咐你們的這些法度, 律例, 典章是甚麼意思呢?」你就告訴你的兒子說:「我們在埃及作過法老的奴僕; 耶和華用大能的手將我們從埃及領出來。」」(申命記 6:20-21)。在逾越節晚餐的時刻, 家中最小的孩子會問逾越節的意義。

**CHILD:**

נִשְׁתַּן הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת: שֶׁבֶּכֶל מָה  
הַלֵּילוֹת אָנוּ אוֹכְלִין חֲמִץ וּמֵצָה הַלֵּילָה הַזֶּה כְּלוּ  
מֵצָה. שֶׁבֶּכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת  
הַלֵּילָה הַזֶּה מְרוּר. שֶׁבֶּכֶל הַלֵּילוֹת אֵין אָנוּ  
מִטְבִּילִין אֶפְילוּ פַעַם אַחַת, הַלֵּילָה הַזֶּה שְׁתֵּי  
פַעַמִּים. שֶׁבֶּכֶל הַלֵּילָה אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין  
וּבֵין מְסֻבִּין, הַלֵּילָה הַזֶּה כְּלָנוּ מְסֻבִּין:

*Ma nishtanah h'lailah ha zeh mi kol ha'lailot? She b'kol ha'lailot anu och'lin chametz umatzah; ha'lailah ha zeh kulo matzah. She b'kol ha'lailot anu och'lin sh'ar y'arakot; ha'lailah ha zeh marror: She b'kol ha'lailot ayn anu matbilin afilu pa-am echat; ha'lailah ha zeh sh'tay fa'amim. She b'kol ha'lailot anu och'lin byn yosh'vin uvayn m'subin; ha'lailah ha zeh kulanu m'subin.*

Why is this night different from all other nights? On all other nights, we can eat both leavened and unleavened bread; tonight, why only unleavened bread? On all other nights, we eat all kinds of herbs; tonight, why only bitter herbs. On all other nights, we don't even have to dip our foods once; tonight, why do we dip twice? On all other nights, we can eat either sitting up straight or reclining; tonight, why do we all recline?

孩子：為什麼今天晚上與其它所有的晚上不同呢？其他的晚上，有酵和無酵的餅我們都可以吃；今天晚上，為什麼只能吃無酵餅？其他的晚上，我們可以吃各類植物；今天晚上，為什麼只能吃苦菜？其他的晚上，我們一次都不需要蘸我們的食物；今天晚上，我們為什麼要蘸兩次？其他的晚上，我們可以坐著或橫臥著吃，今天晚上，為什麼大家都要橫臥著？

**LEADER:** Before we tell the Passover story, let us answer the four questions: we eat matzah because when the children of Israel left the land of Egypt, they left so quickly that they had to take their dough with them before it had a chance to rise. The result was this unleavened bread or matzah.

帶領：我們講述逾越節的故事之先，先回答四個問題：我們吃 matzah 是因為當以色列民離開埃及地，他們離開得這麼匆忙，所以只好把還沒有機會發酵的麵團帶走。這就是無酵餅或 matzah 的來由。

**CONGREGATION:** We eat bitter herbs to remind us of the bitterness of slavery, because a life without redemption is bitter indeed.

會眾：我們吃的苦菜提醒我們奴役之苦，因為沒有救贖的生命確實是苦的。

**LEADER:** We dip twice to remind us that a life of bondage is bitter indeed, but that even the most bitter of life is sweetened with the promise of redemption.

帶領: 我們蘸兩次是為了提醒我們,過一個被捆綁的生活是苦的,但是,有了救贖的承諾,多苦的生活都可以變為甜。

**CONGREGATION:** On Passover, we recline because in ancient times, only the free peoples, only the redeemed, could eat reclining.

會眾: 在逾越節,我們橫臥是因為在遠古時,只有自由的、只有已被救贖的人民,才可以橫臥著吃。

## **MAGGID:** TELLING THE PASSOVER STORY 講述逾越節的故事

**LEADER:** Why is this night different from all other nights? Because, “We were slaves of Pharaoh in Egypt, but the Lord our God brought us from that land with a strong hand and an outstretched arm.” Our forefather Jacob went down to Egypt. There was a great famine in the land of Canaan where he lived, but in Egypt, he heard that there was food and water to spare. He sojourned there, at the invitation of his long-lost son Joseph, who had become great in Egypt, second only to Pharaoh, and Jacob and his household settled in the land of Goshen.

帶領: 為什麼今天晚上與其它所有的晚上不同呢?因為,「我們本是埃及法老的奴隸,但主、我們的神用強而有力的手和伸出來的膀臂帶我們出埃及。」我們的祖先雅各下埃及。當他住在迦南地的時候,那裏有大飢荒,但是他聽說在埃及有食物和水供應。後來被失散多年的兒子約瑟邀請在埃及寄居。約瑟權傾一時,地位僅次於法老王,後來雅各和他的家人落戶在歌珊地。

**CONGREGATION:** Then, there came a new Pharaoh who knew not Joseph. He treated the Israelites harshly, saying, “Come, let us deal wisely with them, lest they multiply and in the event of war, they also join themselves to those that hate us and fight against us and depart from the land.” (Exodus 1:10)

會眾: 於是,一個新的法老王起來,他不認識約瑟。他嚴嚴對待以色列人,說:「來罷,我們不如用巧計待他們,恐怕他們多起來,日後若遇甚麼爭戰的事,就連合我們的仇敵攻擊我們,離開這地去了。」(出埃及記 1:10)



**LEADER:** The Egyptians oppressed and “they appointed taskmasters over the children of Israel to afflict them with hard labour, and they built for pharaoh storage cities, Pithom and Raamses.” (Exodus 11:11)

帶領: 埃及人壓迫和:「派督工的轄制他們,加重擔苦害他們,他們為法老建造兩座積貨城,就是比東和蘭塞。」(出埃及記 1:11)

**CONGREGATION:** And the children of Israel cried to the Lord, and the Lord heard their voice and saw their affliction and their toil and oppression. “And the Lord brought us out of Egypt with a mighty hand, and an outstretched arm, and with great terror and with signs and wonders.”(Deuteronomy 26:7)

會眾:「於是我們哀求耶和華—我們列祖的神,耶和華聽見我們的聲音,看見我們所受的困苦、勞碌、欺壓,他就用大能的手和伸出來的膀臂,並大可畏的事與神蹟奇事,領我們出了埃及。」(申 26:7-8)

**LEADER:** “For I will pass through the land of Egypt on that night; and will strike down all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments - I am the Lord.” (Exodus 12:12)

帶領:「因為那夜我要巡行埃及地,把埃及地一切頭生的,無論是人是牲畜,都擊殺了,又要敗壞埃及一切的神。我是耶和華。」(出埃及記 12:12)

**CONGREGATION:** Blessed be He who keeps His promise to Israel! For the Holy One, blessed be He, determined the end of our bondage as He promised to Abraham: “Know for certain that your descendents will be strangers in a land that is not theirs, where they will be enslaved and oppressed 400 years. But I will also judge the nation whom they will serve; and afterwards they will come out with many possessions.” (Genesis 15:13-14)

會眾: 願祂信守對以色列的諾言!至聖者,願祂定意解除祂已經應許亞伯拉罕的束縛:「你要的確知道,你的後裔必寄居別人的地,又服事那地的人;那地的人要苦待他們四百年。並且他們所要服事的那國,我要懲罰,後來他們必帶著許多財物從那裡出來。」(創世記 15:13-14)

**LEADER:** And it was this promise which has been the support of our ancestors and of us as well. For not only has one enemy risen up to destroy

us, but in every generation, there are those who seek to destroy us. But the Holy One, blessed be He, delivers us from their hands.

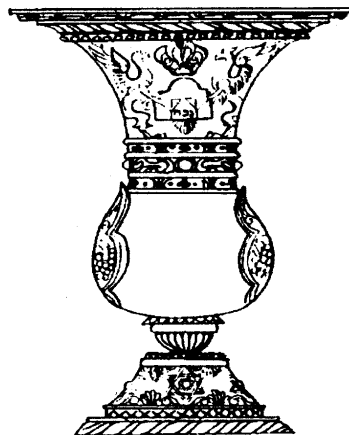
帶領: 這個應許在過去支撐著先祖,現在支撐著我們。不祇單有一個敵人起來要殲滅我們,在每一個世代,都有想殲滅我們的。願至聖者從他們的手中拯救我們。

## MAKKOT: THE SECOND CUP –10 PLAGUES 第二杯 - 十災

**LEADER:** The Lord brought us out from Egypt with great terror and with signs and wonders. This refers to the ten plagues which the Holy One brought upon the Egyptians. And as we recite the plagues, it's customary to spill a drop so that our cup may be diminished. In Jewish tradition, a full cup represents complete joy and as we recount the plagues, we want to lessen our joy as we recount the sufferings of the Egyptians.

帶領: 主從埃及以令人喪膽的神蹟奇事拯救了我們。這是至聖者向埃及人所降下的十災。當我們重溫十災的時候,按照傳統從杯子裏滴一滴水出來。在猶太人傳統,一個滿的杯子代表全然喜悅,當我們重溫十災的時候,我們的喜樂會隨著回想在埃及的苦難而減弱。

1. Blood.
2. Frogs.
3. Lice.
4. Swarms of insects.
5. Cattle disease.
6. Boils.
7. Hail.
8. Locusts.
9. Darkness.
10. Slaying of the firstborn.



1. 血
2. 青蛙
3. 蝨子
4. 成群的蒼蠅
5. 畜疫
6. 瘡泡
7. 冰雹
8. 蝗蟲
9. 黑暗
10. 滅長子

*(Please drink the second cup.)*  
(請喝第二杯)

**LEADER:** How thankful we should be to God for His many deeds of kindness to us! And in thankfulness, let's sing together the traditional Passover thanksgiving song, "Dayenu."

帶領: 我們應該怎樣感謝神,因祂施予百般慈愛給我們!讓我們一起唱傳統的逾越節感恩歌來感恩,“Dayenu”。

**LEADER:** If He had just brought us out of the land of Egypt, dayenu, it would have been enough. If He had just given us the Sabbath, dayenu. If He had just given us the Torah, dayenu. But if He had just given us the Messiah, dayenu, for our Messiah is sufficient for all of us.

帶領: 如果祂剛剛帶我們出了埃及地, dayenu,就已經足夠了。如果祂剛剛賜給了我們安息日, dayenu。如果祂剛剛賜給了我們的律法, dayenu。但是,假如祂剛剛賜給我們救世主, dayenu,因為我們有了救世主便足夠了。

## THE PASCHAL LAMB, THE MATZAH, AND THE BITTER HERBS 逾越節的羔羊,無酵餅和苦菜

**LEADER:** Rabbi Gamaliel used to say, “He who does not mention the following three items on Passover has not done his duty: the Paschal Lamb, the unleavened bread, and the bitter herbs.”

帶領: 拉比加馬常說:「在逾越節的時候,任何人沒有提到以下三個項目的便沒有盡到自己的職責:逾越節的羔羊,無酵餅和苦菜。」

**LEADER:** Concerning the Paschal Lamb, which this shank bone represents, *(hold up shank or chicken bone)* the Bible says, “It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.” (Ex.12:27) The children of Israel took the blood of the lamb and put it on the doorposts of their homes, as God had commanded.

帶領: 此脛骨 *(把它或肋骨舉起)* 代表逾越節的羔羊,聖經說:「你們就說:這是獻給耶和華逾越節的祭。當以色列人在埃及的時候,他擊殺埃及人,

越過以色列人的房屋,救了我們各家。於是百姓低頭下拜。」(出埃及記 12:27) 以色列民把羔羊的血塗在自己家的門框上,正如神所吩咐的。

**CONGREGATION:** “And when I see the blood, I will pass over you, and no plague will befall you when I strike the land of Egypt.”(Ex. 12:13b)

會眾:「我擊殺埃及地頭生的時候,災殃必不臨到你們身上滅你們。」(出埃及記 12:13b)

**LEADER:** By the blood of the lamb was Israel spared.

帶領: 籍著羔羊的血,以色列倖免於難。

**CONGREGATION:** By the blood of the lamb was Jacob redeemed.

會眾: 籍著羔羊的血,雅各被救贖。

**LEADER:** By the blood of the lamb was death made to pass over.

帶領: 籍著羔羊的血,逾越了死亡。

**CONGREGATION:** “Behold, the Lamb of God who takes away the sins of the world!” (John 1:29)

會眾:「看哪,神的羔羊,除去世人罪孽的!」(約翰福音 1:29)

**LEADER:** The Apostle Peter wrote, “You were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood as of a lamb, unblemished and spotless, the blood of Messiah.” (1 Peter 1:18-19) And it is through this lamb that all of us can pass over from death into life everlasting.

帶領: 使徒彼得寫下以下的:「知道你們得贖,脫去你們祖宗所傳流虛妄的行為,不是憑著能壞的金銀等物,乃是憑著基督的寶血,如同無瑕疵,無玷污的羔羊之血。」(彼得前書:18-19) 籍著羔羊,大家都可以出死亡入永生。

**CONGREGATION:** Regarding the matzah, the Scriptures tell us, “And they baked the dough which they brought out of Egypt into cakes of unleavened bread. For it had not become leavened since they were driven out of Egypt and could not delay, nor had they prepared any provision for themselves.” (Exodus 12:39)

會眾: 關於 matzah 無酵餅, 聖經告訴我們:「他們用埃及帶出來的生麵烤成無酵餅。這生麵原沒有發起; 因為他們被催逼離開埃及, 不能耽延, 也沒有為自己預備甚麼食物。」(出埃及記 12:39)

**LEADER:** And concerning the bitter herbs, [*leader may hold up the chazeret, (the root of the bitter herb) and the marror (ground horseradish)*] the Bible tells us, “And they made their lives bitter with hard labour in mortar and bricks and at all kinds of labour in the field, all their labours which they rigorously imposed on them.” (Exodus 1:14)

帶領: 這個苦菜, (帶領者可以舉起 *chazeret*「苦草的根」和鏡子「辣草的根」)。聖經告訴我們:「使他們因做苦工覺得命苦; 無論是和泥, 是作磚, 是作田間各樣的工, 在一切的工上都嚴嚴的待他們。」(出埃及記 1:14)

**LEADER:** The bitter herbs are a reminder of the bitterness of an unredeemed life; the *chazeret*, or bitter root is a reminder that the root of life is often bitter, and the *marror*, ground horseradish, is a reminder of the bitterness of slavery.

帶領: 苦菜是提醒未得贖的生命生活之辛酸; *chazeret* 或苦草的根, 提醒我們生命的根源往往是苦的, 鏡子, 辣草的根, 是為奴受苦的一個提醒。

**CONGREGATION:** In every generation, each man should regard himself as if he himself had been brought out of Egypt. The Bible tells us, “And you shall tell your son on that day, 'It is because of what the Lord did for me when I came out of Egypt.’” (Exodus 13:8)

會眾: 每一代的人, 每一個人, 都應當把自己看為被帶領出埃及。聖經告訴我們:「當那日, 你要告訴你的兒子說: 這是因耶和華在我出埃及的時候為我所行的事。」(出埃及記 13:8)

**LEADER:** Therefore, we should thank and praise the One who performed these miracles for our forefathers and for us. He brought us from slavery to

freedom, from sorrow to joy, from darkness into great light, and from servitude into redemption.

帶領: 因此,我們應當感恩讚美主,祂為我們的先祖行神蹟。祂帶我們出奴役得自由,化悲為喜,出黑暗入大光明,以及從奴役到救贖。

## RACHATZ: WASHING THE HANDS

**LEADER:**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

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

**CONGREGATION:** Blessed art Thou, O Lord our God, King of the Universe, who commanded us concerning the washing of the hands.

會眾: 主啊我們的神,宇宙的主宰,是應當稱頌的,祂指示我們洗手。

## MOTZI MATZAH: EATING THE UNLEAVENED BREAD 吃無酵餅

**LEADER:** Take now a good-sized piece of matzah, and after the blessings, we'll eat the matzah together.

帶領: 現在拿起一塊大一點的 matzah 無酵餅,祝福後,我們一同吃matzah 無酵餅。

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

**LEADER:** *Baruch atah, Adonai, Eloheinu Melech ha-olam, ha-motzi lechem min ha-aretz. Baruch atah, Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.*

**CONGREGATION:** Blessed art Thou, O Lord our God, King of the Universe, who brings forth bread from the earth. Blessed art Thou, O Lord our God, who commanded us concerning the eating of matzah. (*Please eat the matzah.*)

會眾：主啊我們的神，宇宙的主宰，是應當稱頌的，祂使地上有麵包。指示我們如何吃 matzah 無酵餅的主我們的神，是應當稱頌的。（一同吃 matzah 無酵餅。）

## **MARROR: EATING THE BITTER HERBS 吃苦菜**

**LEADER:** Take a piece of matzah, dip it into the horseradish, and we'll taste the bitter herbs together, and let the bitter herbs be a reminder of the bitterness of a life without redemption.

帶領：拿起一塊 matzah 無酵餅蘸辣草的根，和苦菜一起品嚐，讓苦菜提醒我們一個沒有救贖的生命是苦楚的。

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 marror.*

**CONGREGATION:** Blessed art Thou, O Lord our God, King of the Universe, who commanded us concerning the eating of the bitter herbs. (*Please eat the matzah dipped in the bitter herbs.*)

會眾：主啊我們的神，宇宙的主宰，是應當稱頌的，祂指示我們如何吃苦菜。（請吃已蘸過苦菜的 matzah 無酵餅。）

## **KORECH: EATING THE BITTER HERBS**

## WITH MATZAH AND CHAROSETH 把苦菜、無酵餅和 charoset 甜菜一起吃

**LEADER:** It is customary to eat the bitter herbs along with charoseth, this brown mixture that represents the mortar that the children of Israel used to make their bricks. The charoseth is sweet, and we eat it as a reminder that the bitterest of labour is sweetened by the promise of redemption. It is also customary to eat the matzah and the bitter herbs together as a sandwich, so take another piece of matzah, dip it in horseradish, then in charoseth, and eat.

帶領: 傳統上苦菜要和 charoset 甜菜同吃,而這個混合後呈棕色,是代表以色列民用來做磚的砂漿,charoset 是甜的,我們吃是為了提醒自己,因為有救贖的承諾,雖然是作苦工,但卻是甜的。傳統上matzah 無酵餅與苦菜要好像三文治一樣吃下去,所以,請取另外一塊matzah 無酵餅,蘸辣草的根,然後蘸 charoseth 甜菜同吃。

**LEADER:** It is also customary to begin the actual meal with a slice of hard boiled egg dipped in saltwater. The egg represents the chagigah, the festival sacrifice that was offered in the Temple in Jerusalem until its destruction in the year 70 A.D. The egg is a symbol of mourning for the destruction of the Temple, and is dipped in saltwater which again represents the tears of life. The egg also represents hope because contained within the egg is the hope and the promise of a new life. After grace is recited, all may partake of the chagigah, and enjoy the festival meal.

帶領: 傳統上,開始用餐的時候,先吃已經蘸了鹽水的熟雞蛋。雞蛋是代表 chagigah,是節期的祭品,獻在耶路撒冷聖殿,直至聖殿在主後 70 年被毀為止。雞蛋是哀悼聖殿被毀的象徵,蘸在鹽水裏,代表著生命的淚水。雞蛋還代表著盼望,因為雞蛋包含著盼望和一個將會出來的新的生命。禱告謝飯後,大家一起吃 chagigah,享受這個節期晚餐。

**BAREICH:** GRACE BEFORE THE MEAL 先禱告謝飯

**SHULCHAN OREICH:** THE FESTIVAL MEAL 逾越節晚餐

**BAREICH:** GRACE AFTER THE MEAL 餐後感恩



**LEADER:** Let us give thanks to the Lord.

帶領: 讓我們感謝主

**CONGREGATION:** May the name of the Lord be blessed from this time forth and forever. We praise You, O Lord our God, our Saviour and our King, who gives bread to all flesh, for Your loving kindness endures forever.

會眾: 主的名是值得稱頌的,從今時直到永遠。我們讚美你,主啊我們的神,我們的救主,我們的王,祂賜餅給凡有氣息的,因為祂的慈愛永遠長存。

## **TZAFON: EATING THE AFIKOMEN 吃擘開的餅**

**LEADER:** What is the meaning of the three matzot contained in the matzah tosh, and why is the middle matzah broken, buried, and then brought back? To many, the question is a riddle yet to be resolved. But for those who know the Messiah, it need not be a riddle at all. For where can we find a clearer picture of our Messiah than in this tradition concerning the afikomen, which has been broken, buried, and then brought back? Even the matzah, bread without leaven, a symbol of a sinless nature, speaks of Jesus.

Earlier, we called this the bread of affliction which our ancestors ate in the land of Egypt. And this is true. But it is also a symbol of the bread of life, which cometh down from heaven, and giveth life unto the world. Jesus said, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." (John 6:35) Let all who are hungry come and eat.

帶領: 在 matzah tosh (一個裝有三層無酵餅的袋) 中的這三塊 matzot 是代表著什麼意義呢? 為什麼中間一層的 matzah 被破碎, 掩埋, 然後再拿出來? 對許多人來說, 這個問題是一個有待解開的謎。但是, 對於那些認識彌賽亞的人, 它就不是謎了。因為沒有比傳統上以 afikomen 更能清晰地呈現出彌賽亞的精神面貌---被破碎、埋葬、然後復活的了? matzah 無酵餅, 一個無罪的象徵, 是象徵耶穌。之前, 我們稱這個為痛苦的麵包, 我們的先祖在埃及地吃的。這真是的。這

麵包也是象徵從天上降下的生命的糧,賜生命給大地。耶穌說:「我就是生命的糧。到我這裡來的,必定不餓;信我的,永遠不渴」(約翰福音 6:35) 讓所有飢餓的過來吃。

**CONGREGATION:** Then what is the meaning of the matzah tosh and why is the middle matzah broken, buried, and then brought back? Some teach that the three matzot represent the patriarchs of Israel; Abraham, Isaac and Jacob. But why is the middle matzah broken, buried, and then brought back? There is another explanation - an explanation suggested by the design of the matzah tosh itself.

會眾: matzot 是代表著什麼意義呢?為什麼 matzah 中間被破碎,掩埋,然後再拿出來?有人這樣教導,這三層的 matzot 是代表著以色列的先祖:亞伯拉罕,以撒,雅各。但是,為什麼 matzot 的中間的一層被破碎,掩埋,然後再拿出來?

**LEADER:** For the three parts of the matzah tosh form a unity – a trinity, a mysterious three-in-one. Could it be that the tri-unity of the matzah tosh bears witness to the tri-unity of one God revealed in three persons: God the Father, God the Son, and God the Holy Spirit? Why is the middle matzah broken, buried, and then brought back? We believe because Jesus, the second person of the Godhead, was broken, buried, and then brought back. It was at this time during the seder that Y’shua said, “This is my body which is given for you; do this in remembrance of me.” (Luke 22:19)

帶領: matzah tosh (一個裝有三層無酵餅的袋) 的三個部分成為一體:一個三位一體的、奧秘的三而一神。會不會這個三層的 matzah 是見證著神的三一性:神是父,神是子和神是聖靈?為什麼 matzah 中間被破碎,掩埋,然後再拿出來?我們相信因為耶穌,三一神的第二位,被破碎了,埋葬了,然後復活。當時,耶穌說:「這是我的身體,為你們捨的,你們也應當如此行,為的是記念我。」(路加福音22:18-19)

**LEADER:** The afikomen is eaten, the rabbis say, instead of the Sacrificial Passover lamb, which would have been the last food eaten at the Passover seder. It was the afikomen that our Messiah took, and after breaking it, he gave it to His disciples saying, “This is my body which is broken for you. Do this in remembrance of Me.” (1 Corinthians 11:24)

帶領: 吃了 afikomen (是最後享用的意思) 之後,拉比說,最後我們吃 afikomen 是因為當時,我們的彌賽亞接過了 afikomen 破碎了來吃,所以,我們最後不是吃逾越節獻祭的羔羊。耶穌破碎了 afikomen 之後,把它交給祂的門徒說:「這是我的身體,為你們捨的,你們應當如此行,為的是記念我。」(哥林多前書 11:24)

## **B'RUCHA: THE THIRD CUP- REDEMPTION 第三杯---救贖**

**LEADER:** It is now time for the third cup, the cup of redemption. The fruit of the vine at Passover is usually red to remind us of the precious blood of that ancient Passover lamb - the lamb that was sacrificed to redeem us from bondage to Pharaoh. In the same way, the blood of another Passover lamb, the Messiah Jesus, was sacrificed to redeem us from our bondage to sin and death. It was concerning this very cup, the cup of redemption, the cup taken after dinner that the Messiah Jesus said: "This cup is the New Testament in my blood, which is shed for you." (Luke 22:20; Jeremiah 31:31-34)

帶領: 現在是第喝三杯的時候了, 救贖的杯。在逾越節的葡萄汁通常是紅色的, 是為了提醒我們在當時逾越節羔羊的寶血 – 羔羊被犧牲, 使我們從法老的捆綁中被拯救出來。同樣,另一只逾越節的羔羊, 彌賽亞耶穌, 被犧牲使我們從罪和死亡的捆綁中拯救出來。這個杯, 救贖的杯, 飯後彌賽亞耶穌拿起杯來說:「這杯是用我血所立的新約, 是為你們流出來的。」(路加福音 22:20 ; 耶利米書 31:31-34)

**CONGREGATION:** The cup of redemption is taken along with the broken piece of afikomen so that we might remember the shed blood and bodies of those first Passover lambs. Let us remember that our Passover Lamb is Jesus.

會眾: 救贖的杯子是和破碎的 afikomen 一起,讓我們紀念第一個逾越節羔羊流出的血和它們的身體。讓我們記住,我們逾越節的羔羊就是耶穌。

**LEADER:**

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

*Baruch atah, Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.*

**CONGREGATION:** Blessed art Thou, O Lord our God, King of the Universe, who created the fruit of the vine. (*Please drink the third cup with a piece of matzah*)

會眾: 主啊我們的神, 宇宙的主宰, 是應當稱頌的, 祂創造了葡萄。(請喝第三杯和吃一塊 matzah 無酵餅)

## **ELIYAHU HA NAVI - ELIJAH THE PROPHET 先知以利亞**

**LEADER:** In Jewish tradition, the prophet Elijah is seen as a forerunner, one who will come and herald the coming of the Messiah. Our blessed hope is in Yeshua's second coming, and it is this that we look forward to as many will open the door for Elijah this season.

帶領: 在猶太人的傳統中, 先知以利亞被看作是一位先行者, 他將會來迎接彌賽亞的來臨。我們衷心的盼望耶穌的第二次降臨, 正因為這樣, 我們期待著很多其他人也會做開大門來迎接現今的以利亞。

**CONGREGATION:** "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers..." (Malachi 4:5-6a)

會眾: 「看哪, 耶和華大而可畏之日未到以前, 我必差遣先知以利亞到你們那裡去。他必使父親的心轉向兒女, 兒女的心轉向父親 .....」(瑪拉基書 4:5-6a)

**LEADER:** *Baruch ha-bah!*

**CONGREGATION:** Blessed is He who comes!

會眾: 願有福的主快來!

**HALLEL:** PSALMS OF PRAISE -PSALMS 113 -118 詩篇 113-118

**LEADER:** Praise the Lord!

帶領: 讚美主!

**CONGREGATION:** Praise, O servants of the Lord. Praise the name of the Lord.

會眾: 讚美, 上帝的僕人。讚美主的名。

**LEADER:** Blessed be the name of the Lord from this time forth and forever. When Israel went forth from Egypt, the house of Jacob from a people of strange language, Judah became His sanctuary, Israel, His dominion.

帶領: 願主的名從今時直到永遠被稱頌。當以色列人出埃及, 雅各家從一個操陌生的語言的國度出來, 猶大, 祂的聖所, 以色列, 祂的領土。

**CONGREGATION:** O Israel, trust in the Lord, He is their help and shield. O house of Aaron, trust in the Lord; He is their help and shield.

會眾: 以色列啊, 信靠主, 祂是他們的幫助和盾牌。亞倫家, 信靠主, 祂是他們的幫助和盾牌。

**LEADER:** You, who fear the Lord, trust in the Lord; He is their help and their shield. What shall I render to the Lord for all His benefits toward me?

帶領: 你們, 敬畏主的, 信靠主; 祂是他們的幫助和盾牌。我拿什麼報答耶和華向我所賜的一切厚恩?

**CONGREGATION:** I shall lift up the cup of salvation, and call upon the name of the Lord.

會眾: 我要舉起救恩的杯, 稱揚主的名。

**LEADER:** Give thanks to the Lord, for He is good;

帶領: 感謝主, 因祂本為善。

**CONGREGATION:** For His loving kindness is everlasting.

會眾: 祂的慈愛永遠長存。

**LEADER:** Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord.

帶領: 給我做開義門, 我要進入, 我要感謝主。

**CONGREGATION:** This is the gate of the Lord; the righteous will enter through it.

會眾: 這是主的門; 義人會從這裏進入。

**LEADER:** I shall give thanks to Thee, for Thou hast answered me; and Thou hast become my salvation.

帶領: 神, 我感謝祢, 因為祢已經回應我; 祢已成就了我的救恩。

**CONGREGATION:** The stone which the builders rejected has become the chief cornerstone. (Psalm 118:22; Matthew 21:42a)

會眾: 「匠人所棄的石頭已作了房角的頭塊石頭。」(詩篇 118:22 ; 馬太福音 21:42a)

**LEADER:** This is the Lord's doing; it is marvelous in our eyes. (Matthew 21:42b)

帶領: 「這是主所做的, 在我們眼中看為希奇。」(馬太福音 21:42b)

**CONGREGATION:** This is the day which the Lord has made. Let us rejoice and be glad in it!

會眾: 這是耶和華所定的日子, 我們在其中要高興歡喜!

**HALLEL: THE FOURTH CUP – PRAISE 第四杯—讚美**

**LEADER:**

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן:

*Baruch atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.*

**CONGREGATION:** Blessed art Thou, O Lord our God, King of the Universe, who created the fruit of the vine. *(All drink the fourth cup.)*

會眾：主啊我們的神，宇宙的主宰，是應當稱頌的，祂創造了葡萄。*(一起喝第四杯。)*

## **NIRTZACH: CONCLUDING THE PASSOVER SEDER** 逾越節晚餐的總結

**LEADER:** Now our seder is concluded, each custom and law is fulfilled. May our hearts be joined together in gratitude for the coming of Messiah, for His death and resurrection, and for the promise of His return.

帶領：現在，我們的家宴已經結束，每一個傳統和律法都得到滿足。願我們的心連結在一起來感謝彌賽亞的再來，祂的死與復活，並祂再來的應許。

**CONGREGATION:** “And I saw a new heaven and a new earth and I saw the holy city, new Jerusalem, coming down from God out of heaven. The former things are passed away...behold, I make all things new.” (Rev.21:1-5)

會眾：「我又看見一個新天新地，我又看見聖城新耶路撒冷由神那裡從天而降。以前的事都過去了.....看哪，我將一切都更新了。」(啟示錄 21:1-5)

**LEADER:** Amen! Come, Lord Jesus! *Le-sha-nah ha-ba-ah be-Ye-ru-sha-la-yim!* Next year in Jerusalem!

帶領：阿們！主耶穌阿，我願祢來！明年在耶路撒冷！

**CONGREGATION:** *Le-sha-nah ha-ba-ah be-Ye-ru-sha-la-yim!* Next year in Jerusalem! Jesus died! Jesus is risen! Jesus is coming again!

會眾：盼望我們明年可以在耶路撒冷一起過逾越節！耶穌昔日受死！耶穌今已復活！耶穌定必再來！

BENEDICTION: NUMBERS 6:24-26 祝福:民數記 6:24-26

LEADER:

יְבָרֶכֶךָ יְיָ וַיְשַׁמְרֶכָּ:  
יְיָ אֱלֹהֶיךָ וַיְחַנְּךָ:  
יְשׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

*Y'varech'cha Adonai v'yishm'recha; ya-air Adonai panav ailecha vchunekka  
yissa Adonai panav ailecha v'yasaim l'cha shalom. B'shem Yeshua ha  
Mashiach, Sar Shalom. Amen.*

May the Lord bless you and keep you, may the Lord cause His presence to shine upon you and be gracious unto you, the Lord turn His face towards you and give you peace. In the name of Jesus the Messiah, the Prince of Peace. Amen.

帶領: 願耶和華賜福給你，保護你。願耶和華使祂的臉光照你，賜恩給你。願耶和華向你仰臉，賜你平安。