

ONE OF MANY WAYS TO HOST A CHRISTIAN SEDER MEAL

Contents:

- A little Background Info
- A Basic Christian Hagaddah
- Prayers, Readings and Scripture List
- Table and Plate Settings
- Full Supply List

A LITTLE BACKGROUND INFO

After the death and resurrection of Jesus His followers, including converted Gentiles, continued a yearly observation of Passover. This practice continued as a critical part of church tradition through the third, and possibly even into the fourth, century. When I learned this I was blown away. I had always considered Passover to be a strictly Jewish practice that, while interesting from an educational stand point, had no real significance as a modern Christian practice. But, why then was it so important to the early church? What changed? And, most importantly, what Passover were they observing? Were they keeping the Law of Moses? This new reality brought up far more questions than it answered.

Unfortunately, this brief informational page is not the right place to dive into all the details and centuries of history and events that effected the history of Passover in the Christian church. But a few things should be stated to give what this pamphlet is all about some context. The first one has already been stated, but I'll restate it. After the death and resurrection of Jesus His followers, including converted Gentiles, continued a yearly observation of Passover. And second, the Passover that they observed was one that recognized Jesus as the Passover lamb. And, rather than a celebration of the release from slavery in Egypt, it recognized the role of the body of Christ as the agent of redemption and our release from the slavery of sin.

It is this new Passover that I attempt to recapture when I sit down to a Seder meal. So, while there is some Jewish ceremony included, my Seder meals are not merely educational events. They are in every real sense an observation of Passover as it was by the body of Christ for hundreds of years. There are no records of exactly what early Christians did on Passover. It's possible they retained many parts of the Jewish ceremony. It's also possible they sat down to an extremely simplified meal with nearly all ceremony stripped out. It's for this reason that I have titled this paper "One of Many Ways to Host a Christian Seder Meal". There is not right or wrong way to do this save that Jesus is the focus of the evening. Recline on pillows, or sit a regular table. Drink wine or Welches. Eat kosher food or pulled pork. It's completely up to preference.

I have my own reasons for the way I structure the Seder meals I host. The only word of advice that I give to someone looking to put together a Seder meal is this: this meal should be noticeably different from all other meals. When God first commanded Israel to observe Passover there were only a few elements that were given importance. Those elements were the lamb, the bitter herbs, the unleavened bread, and the teaching of younger generations. At a modern Christian Seder the first three elements can be represented in different ways, but a Passover that doesn't teach the children fails to serve its purpose. As an example from scripture one of the best ways to educate children is to answer their questions. A Seder meal that looks 'odd' to them will make them ask questions. This creates the opportunity to teach them what it is that is happening on this special night, and what Jesus has done for us. This opportunity is lost if the only difference in this meal and all others is the subject of the prayer that blesses the food. Make an effort to make this meal different.

A BASIC CHRISTIAN HAGADDAH

How to follow this Hagaddah

The word 'Hagaddah' means "telling". The object called the hagaddah is the book that is read by the host at a Jewish Seder meal. It contains all the prayers, scriptures, and stories that are recited over the course of the evening. In a traditional Jewish home this would be an evening that would stretch out many hours. Sometimes as long as 6 or 8 hours. This Christian hagaddah, if followed to the letter, should be expected to last 2.5 to 3 hours. That will include the 45 minutes to an hour for the meal itself as well as 15 to 20 minutes allotted for each of the 4 cups of wine.

This hagaddah is color coded for clarity. The colors apply as follows:

ANCIENT ELEMENTS (LIKELY) PRESENT DURING THE TIME OF JESUS

Green text are elements that are the oldest of Passover traditions. These elements could have possibly even been part of Seder meals that Jesus would have been part of.

MODERN JEWISH/MESSIANIC ELEMENTS

Elements in blue are those that have been added over the centuries by different Jewish influences. They are educational, but are the parts I often take the most liberty on. A lot of Christian hagaddahs that I have seen focus strongly on the Jewish elements. I keep some in, but I try not to let these elements distract from Jesus as the focus of the evening. They include the four questions of the children as well as several of the blessings.

SCRIPTURE

A complete list of all recommended scriptures and blessings can be found on the page following the hagaddah. I suggest printing that page out and cutting it up to distribute to different readers for the meal.

INSTRUCTIONS FOR ALL PARTICIPANTS

Text in red are instructions that the host will give the participants. These will tell you when, for example, to eat pieces of matzah or drink one of the cups.

Lastly, from here forward, black text is intended to be read aloud or paraphrased by the host, and text in parenthesis () is instruction directly to the host...

(SETTING THE SCENE)

Passover is the oldest human tradition still in existence. The first Passover meal was over 3000 years ago. The Passover meal is a sacred meal that Israel was commanded to eat to commemorate and pass along the knowledge of God's actions that lead to their exodus from slavery in Egypt. The observance of the meal places all participants in present participation of the events of the past. In the case of Israel, this meant that Moses was able to speak to the children of Israel preparing to enter the Promised Land as though they themselves had crossed the Red Sea.

On the night of Jesus' betrayal he celebrated a Passover tradition already almost 1500 years old. By his words at his last Passover supper Jesus redefined Passover to no longer be about our release from slavery in Egypt. From that point on it would be about our release from slavery in sin, made possible by the sacrifice of His body and the shedding of His blood. Just as the lamb's blood over the doorways signaled God to pass over the house and spare the inhabitants from death, so now the blood of Jesus would be a sign of God's grace and would spare all who know Him from eternal death.

Just as traditional Jewish Passovers are reenactments of the events of the night before Israel's release from Egypt, the Passover meal we eat tonight will be a reenactment of the events on the night before our release from sin. We sit in present participation at the table with Jesus and his apostles.

(read) [Ephesians 2:11-13](#)

(SOME EDUCATION FOR PARTICIPANTS)

You'll no doubt notice some things are different at this meal than at most others we attend. To start, the predominant color of the evening is white. You've all been asked to wear white tonight. The table cloths and plates are white. Even the candles are white. A level of purity is required of those who join at the table with God. It's Jesus that has made us pure and, as Ephesians says, has brought us near and made us welcome at the table. This purity is represented by the way we have decorated the table and our bodies in white.

There are also some interesting things on the plate in front of you. All of us have a piece of "matzah" bread. This is unleavened bread as would have been present at an ancient Passover meal. There is also a sprig of parsley or "karpas". You have some horse radish on your plate. The Hebrew word for this is "morar" and it is intentionally potent. You'll learn why later on. You should have a small amount of a sweet dish called "charoseth". This is a mixture of apples, cinnamon, honey, and nuts. Lastly, within easy reach of everyone, should be a small bowl of salt water. As the host for the evening I have a few extra items on my plate. They include three

extra pieces of matzah, an egg that has been charred by a candle, and a lamb bone also charred by fire. All of these elements will come in to play over the course of our evening.

The shape of the table that we're sitting around has its own significance. You'll recall the Bible story of the two men at a meal that were asked to switch places. The man who had seated himself in the seat of high honor was made to switch with the man who had placed himself in a seat of low honor. This table is the structure that the story refers to. As the host of the meal you see that I am seated in the second seat starting from the right. To my right is the seat of highest honor. To my left is the seat of second highest honor, and so on around the table.

One of the most interesting things about using this type of table at our meal is that we are able, by methods of deduction, to learn things about what was taking place at Jesus' last supper. Things that are not found in the Biblical accounts. In this case we are able to know where at least a few of the people present that night were seated. As the host, Jesus, would have been sitting here where I am now. It is said that "the disciple whom Jesus loved", who we believe was John, reclined on the chest of Jesus. In those days it was traditional to lay down at the table with your head propped up by your left hand and food taken by your right hand. In that position, it would have been the person directly to Jesus' right that would have been able to recline on his chest. So we can know that it was John in the seat of highest honor.

THE LIGHTING OF THE FESTIVAL LIGHTS

It is tradition that the ceremonies of the Seder meal be kicked off by the mother of the household. Since the light of the world came from woman, it is a woman who brings light to the meal.

(Read by the woman while lighting the candles)

"Blessed are you, o Lord, our God, king of the universe who has sanctified us in his commandments and who has instructed us to light the festival lights of Passover"

THE KADOSH (SANCTIFICATION)

The first cup that we drink tonight is the cup of sanctification. As we drink it we want to reflect on how Jesus has made us clean and worthy of being at this table.

This part of the meal reveals more to us about events at the last supper. The Bible account tells us that Jesus "took the bread and blessed it" and that he "took the cup and blessed it". But, what blessing did Jesus give? The Bible doesn't give account for the exact words of Jesus' blessing. Of course, Jews would not have needed to be told the words of the blessing. They would have known them by heart. They were the blessing always given for the bread and wine of Passover. These blessings have remained, at least for the most part, unchanged in Jewish tradition up to current day.

The First Cup

(prayer for the first cup)

"Blessed are you, or Lord, our God who brings forth the fruit of the vine."

Everyone drinks their first cup

(At this point, as well as each of the remaining three cups, I give the participants about 15-20 minutes to relax and enjoy their drinks with each other. The atmosphere is simply one of joyful community together. If time is a constraint you can move on immediately to the next part of the meal. However, in my experience, giving people breaks during all the ceremony makes it a much less tiring evening and allows them to reflect on the things they have heard so far)

The Washing of Hands

(Read) **Psalm 24:3-4**

At this point in the meal participants take part in a ceremonial washing of hands. There is a bowl of water here that is passed around and each of us will dip our hands in the water to wash them. It is likely at this point in the evening, and using this bowl of water, that Jesus would have taken to wash the apostle's feet. It's not surprising that this would have been met with some objection. After all, this bowl is for hands, not feet. But Jesus took the opportunity to use this element of the meal to teach them that it would be Him that made them clean.

(Start at the seat of highest honor, and pass the bowl around)

Everyone dips their hands in the water

The Afikomen is hidden

(after the bowl had it most of the way around)

If you remember, I have in front of me three extra pieces of matzah. At this point in the meal the host takes these three pieces of matzah, removes the middle one, breaks it, and wraps it in linen. This middle piece is then hidden somewhere in the house. (which you can do if you want, otherwise -) For our purposes tonight I'm going to simply tuck it away near my seat. This piece will return later in the evening.

THE MAGGID (TELLING THE STORY)

The Children Ask Their Questions

(read) **Ephesians 2:8-10**

Among the good works that God has prepared for us, and one that is fulfilled at Passover is the teaching of the next generation. There are 4 traditional questions that are asked by the youngest children present at the Seder meal. **"It is both a duty and an honor to answer the questions of Passover."**

First question read by a young person

"Why is this night different from all other nights? On all other nights we eat either bread or matzah, why tonight do we eat only matzah?"

(answer)

The matzah that we each have on our plates represents the bread that the Israelites made in haste when they were to leave Egypt in haste. Modern Jews have a blessing that is read before we take the bread. (lifting a single piece of matzah) "This is the bread of haste that our forefathers made when God commanded us to leave Egypt in haste. Before the bread could rise we were commanded to depart from the place of our bondage and go to a new place of life in his presence. This is the bread of affliction that our forefathers ate in the wilderness. Let all who are hungry come and eat. Let all who are in need come and celebrate this Passover with us. Now, we are scattered throughout the entire world, next year may we all eat this bread in Jerusalem"

(read) I Corinthians 5:7-8

Tonight we take part in the new bread that is Christ's body.

(prayer for the bread)

"Blessed are you, o Lord, our God, king of the universe who brings forth bread from the Earth."
Everyone eats a piece of their matzah

Second question read by a young person

"Why is this night different from all other nights? On all other nights we eat all kinds of herbs. Why tonight do we eat only bitter herbs?"

(answer)

"As sweet as our lives are in now in freedom, tonight we remember the bitterness of slavery." As I mentioned earlier, this is a night where the people at this table are in "present participation" at the event they commemorate. For Jews this means more than simply a retelling of history. It means that each member of the family is placing themselves literally at the original Passover table before having been released from slavery. That is why Moses was able to say to people preparing to enter the promised land, none of whom were members of the generation of people who had actually been slaves in Egypt, "You were slaves in Egypt". And, it is why Jews today can still say "God released us from slavery." It is because they have joined in as part of history through Passover.

In the same way, we tonight are taking part in the events of the last supper with Jesus and his followers. At a time before His death and resurrection. Because of this we can say, "I was there". At a time when we were still dead in sin without hope. But Jesus has released us from that death. So tonight the bitterness that we remember is not of physical slavery, but slavery of sin and the death that results from it.

(read) Ephesians 2:4-7

Everyone scoop some morar onto a piece of matzah

A tradition with the horse radish that we're going to eat is to hold it in your mouth until you tear up. This shouldn't take long. So when we are remembering the bitterness of sin we physically forced to cry.

(prayer over the bread and morar)

"Blessed are you, o Lord, our God, King of the universe, who sanctifies us in his word and who instructs us to eat these bitter herbs."

Everyone eats the matzah with morar

Third question read by a young person

"Why is this night different from all other nights? On all other nights we do not dip our vegetables even once; why tonight do we dip them twice?"

(answer)

Passover is a holiday of the springtime, so we eat parsley to remind us of the season. We dip it once for those who have not heard the truth of the Gospel. (a tradition of Messianic Jews) We dip it a second time for those who have heard but have chosen not to follow."

At one point at the last supper when Jesus reveals his betrayer he states that is "he that dips in the bowl with me." This may have been referring to the bowl of salt water that we will be dipping our parsley in. Only someone sitting close to Jesus would have shared a bowl with him. We know that it wasn't the person to Jesus' right. We established earlier that that was John. It must have been to his left. That means that Judas, the apostle who would betray Jesus, was seated in the second highest seat of honor.

(prayer over the parsley)

"Blessed are you, o Lord, our God, King of the universe, who brings forth food from the earth. Amen."

Everyone dips their parsley twice in the bowl of salt water nearest them and eats it.

Fourth question read by a young person

"Why is this night different from all other nights? On all other nights we sit at the table, why tonight do we recline?"

(answer)

"Since Israel celebrates their release from bondage, they do so on this night even with the excess of that freedom. In those days this meant sitting as the Romans sat at their feasts." Though the reclined posture was likely common at every meal in Jesus' day

The Telling of the Story

Everyone refills their cups, but do not drink yet

The second cup that we will drink tonight is called the cup of plagues. When Jews commemorate their release from slavery they remember the fact that their atonement comes at a price. In the case of their release from Egypt that price was paid by the people of Egypt in their suffering through the ten plagues. And, while a full cup represents fullness of joy, with the case of the cup of plagues, that joy is reduced by ten drops. One for each plague. So together we will recite the ten plagues, I will say them first and you will echo. For each plague we say dip your finger into your cup and let one drop fall onto your plate.

(Recite the ten plagues)

Participants repeat them back and drop one drop of wine on their plates for each of them

Blood, Frogs, Lice, Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, Death of the First Born

(holding up the charred lamb bone from your plate)

"The lamb is a reminder of the slaughtered lamb that provided the blood on the doorways of homes in Egypt." It also reminds us of the blood provided by the one perfect lamb for the atonement of all sin.

At this point of the evening in a traditional Jewish home the host would recite the story of the Exodus. Every member of a Jewish family would be deeply familiar with the Exodus story from having heard it year after year. Tonight as we celebrate a new Passover, one that recognizes Jesus as our Passover lamb the story that will be told will be a version of the passion story of Jesus' death on the cross.

During the time of Jesus it was customary for Jews to pilgrimage to Jerusalem for observance of the Passover. When they arrived it was often the case that they were in need of the supplies needed for the Passover meal. This would include a lamb to be slaughtered for the meal. To facilitate this need markets were set up in the courtyards of the temple where families could purchase lambs. The lambs that were sold at these markets came from one specific place, Bethlehem. In those days the small city of Bethlehem was built around one primary economic piece. That piece was the raising of lambs to be sold in Jerusalem at Passover.

Each year the lambs that were raised were brought from Bethlehem to Jerusalem and lead into the city through the sheep gate. Which is where the gate got its name. The lambs were taken to the temple markets and sold to pilgrims and families that did not have a lamb of their own for Passover. The tradition would be that the lambs would be purchased four days before Passover. The lambs would then live in the home with the family for four days. During this time the family would take time to be sure that the lamb was worthy of Passover. It had to be healthy, not sickly, and without blemish.

At the end of the fourth day the family would bring the lamb back to the temple to be brought before the high priests. The priests would then look over the lamb themselves and proclaim that the lamb was without blemish. The priests would then take the lamb from the family and kill it. The meat from the lamb would be butchered in the temple kitchens and the meat was taken home by the family to be prepared that evening.

Jesus was born, of course, in Bethlehem. Four days before Passover Jesus arrived in Jerusalem with the apostles. He entered the city on the back of a donkey, and he entered through the sheep gate. For four days Jesus lived among the people of Jerusalem, preaching and performing miracles. On the evening of the fourth day Jesus was brought before Pilate. Upon observing Jesus, Pilate proclaimed to the people that were there to see him killed "I find no fault in this man." Following his trial, on the evening where the lambs from Bethlehem were being slaughtered for Passover, Jesus himself was put to death on the cross.

From learning about Passover tradition we get a more complete understanding of why Jesus was called "our Passover lamb". Jesus' journey to the cross directly mirrored that taken by the other lambs.

The Charoseth

The last item on your plates that we have not addressed yet is the charoseth. That sweet mixture of apples and nuts. In a few moments we're going to eat some more horse radish. Only, this time, we will add a lump of charoseth to it. The sweetness of the charoseth will overcome the bitterness of the morar. This will represent how the resurrection of Jesus from the tomb overcomes the bitterness of death.

(prayer over the charoseth)

"Blessed are you, o Lord, our God, King of eternity, who sanctifies us in his word and who instructs us to eat bitter herbs with charoseth. Amen"

Everyone scoops some morar and some charoseth onto a piece of matzah and eats it.

The Egg

The egg on my plate is a relatively recent addition to the Seder meal, at least compared to the other symbols. It would not have been part of a Passover meal that Jesus knew. We include it tonight because it still has a good message to bring us. To Jews the egg can have a lot of different meanings, depending on which hagaddah is being read from. Some say it represents new life. Others say that the curved shape of the egg has no end and it represents eternity. The fact is that it's very likely that the egg was added in as part of the meal following Israel's time of exile in Babylon. Eggs were a large part of traditions held by the Babylonian people, and it's likely that the egg being introduced into the meal was an attempt to meld these traditions together. After all, multiple generations of people would have been born and grown up in Babylon and would have known those Babylonian traditions as part of their lives.

Something interesting about the way Jews view different points of view. It is often the case that if there are two rabbis that have differing opinions on a matter, the two will come to an agreement to recognize one or the other without necessarily changing their personal opinion. Sometimes they will even agree to observe both interpretations together. The unity of their faith is more important than being proven right. This can be seen playing out with addition of the egg, what could be said to be a pagan symbol, into the traditions of their most sacred meal.

What is the lesson that the egg can teach us? I suggest this. In a time of intellectual crisis, like what the church is current going through today, Christians are trying to figure out individually and corporately what they are going to hold fast to and what they will let go. Differing opinions are the status quo of the day. It will benefit the body of Christ if we can remember that it is the unity of the body that is most important. Our differences will play out over time, but for now, for tonight, we will come together and share in Passover regardless of our differences.

Dayenu

There is a hymn that is recited at the Seder meal called “Dayenu”, which means “It is sufficient”. In it the journey of the Israelites out of Egypt and their relationship with God is built up one step after another. After each step is recited those present respond saying “dayenu”. This is a proclamation that however much God chooses to (or not to) intervene in our lives “it is sufficient”. When we say “Dayenu” it reminds us that the full work of salvation is already accomplished. The battle has been won. The tomb is empty. And, while scripture tells the truth that we can expect blessings from God, even if never receive another thing, even if the rest of our lives is pain and misery we will not lose our faith. Because what God has done is sufficient.

(read Dayenu aloud and **the group responds after each phrase with “Dayenu”**)

Had He brought us out of Egypt and not divided the sea for us;

Dayenu

Had He divided the sea and not sustained us for forty years;

Dayenu

Had He sustained us for forty years and not ordained the Sabbath;

Dayenu

Had He ordained the Sabbath, but not given us the Law;

Dayenu

Had He given the Law but not led us into the promised land;

Dayenu

Had He led us into the promised land, but had not sent us the prophets;

Dayenu

Had He sent us the prophets, but no made us a holy people;

Dayenu

Had He made us a holy people but not sent us the Messiah;

Dayenu

But the holy one, He did all of this because He is Dayenu!

The Second Cup

(prayer over the second cup)

"Blessed are you, O Lord, our God who brings forth the fruit of the vine. Amen"

Everyone drinks their second cup

--- THE MAIN MEAL ---

(45 minutes to an hour for the meal)

THE AFIKOMEN (THAT WHICH IS SWEET HAS RETURNED)

(read) I Corinthians 11:23 & 24

(retrieve the Afikomen and unwrap it)

It's now the third part of our Seder meal and it is time for that piece of matzah that was hidden away earlier to return. When it returns it has a new name, the "Afikomen", which means "that which is sweet". Much like the egg there are different interpretations of the meaning behind the Afikomen. Some rabbis teach that the three extra pieces of matzah represent Abraham, Moses, and Elijah. Others say that they represent the priests, the levites, and the people of Israel. In the post temple era, the Afikomen served as the replacement for the lamb that was no longer part of most Passover meals. Without a temple, there is no place to correctly slaughter lambs. The common thread that runs through all interpretations is that the middle piece of matzah that was taken away, broken, wrapped in linen and then later returned to represent the agent of redemption for God's people. So, in the case of the first example, the middle piece represents Moses who was taken away from his people and exiled from Egypt until he came back as God's agent to set his people free.

Messianic Jews today say that the three pieces represent the Father, the Son, and The Holy Spirit. The Son was taken away and killed. He was wrapped in linen and laid in the tomb for three days. He now has returned as the agent of our redemption.

(holding the Afikomen, pray over it)

"Blessed are you, O Lord, our God, King of the universe, who brings forth bread from the earth. Amen."

Everyone shares in the Afikomen (Lord's supper style)

The Third Cup

(read) I Corinthians 11:25 & 26

The third cup we drink tonight is the cup of redemption, and it is the cup that Jesus used to further illustrate that it is his blood that redeems us.

(read) Jeremiah 31:31-34

(prayer over the third cup)

"Blessed are you, or Lord, our God who brings forth the fruit of the vine."

Everyone drinks their third cup

There is one final element that has not been mentioned yet this evening. That is the extra cup of wine that has been set out by itself. It was prophesied that before the Messiah would come Elijah would return. Jews place this extra cup out at their Seder meals in expectation that Elijah will return during the Passover. In fact, in some Jewish homes, at this point in the evening the children will actually go to the door and open it to see if Elijah has come.

(read) [Luke 1:11-17](#) & [Matthew 11:11-14](#)

Tonight we recognize that Elijah has, indeed, already come.

The Fourth Cup

The last cup of the evening is the cup of praise. It is traditional that a hymn of praise is read or sung.

(read) [Psalms 118](#)

(OR sing a praise song or two all together)

(prayer over the fourth cup)

"Blessed are you, or Lord, our God who brings forth the fruit of the vine."

Everyone drinks their fourth cup

(CLOSING)

It is at this point that Jesus left with his apostles and went to the garden, and we know how the story goes from there. As we leave tonight we do so not in fear of what will come tomorrow, but joyous in the fact the cross has already happened.

We close our time together this evening with this final blessing:

(read) [Numbers 6:24-26](#)

PRAYERS, READINGS AND SCRIPTURE LIST

Opening prayer to be read by a woman:

"Blessed are you, o Lord, our God, king of the universe who has sanctified us in his commandments and who has instructed us to light the festival lights of Passover"

The four questions asked by the children:

- 1) "Why is this night different from all other nights? On all other nights we eat either bread or matzah, why tonight do we eat only matzah?"
- 2) "Why is this night different from all other nights? On all other nights we eat all kinds of herbs. Why tonight do we eat only bitter herbs?"
- 3) "Why is this night different from all other nights? On all other nights we do not dip our vegetables even once; why tonight do we dip them twice?"
- 4) "Why is this night different from all other nights? On all other nights we sit at the table, why tonight do we recline?"

Scripture List:

Ephesians 2:11-13

Psalm 24:3-4

Ephesians 2:8-10

I Corinthians 5:7-8

Ephesians 2:4-7

I Corinthians 11:23 & 24

I Corinthians 11:25 & 26

Jeremiah 31:31-34

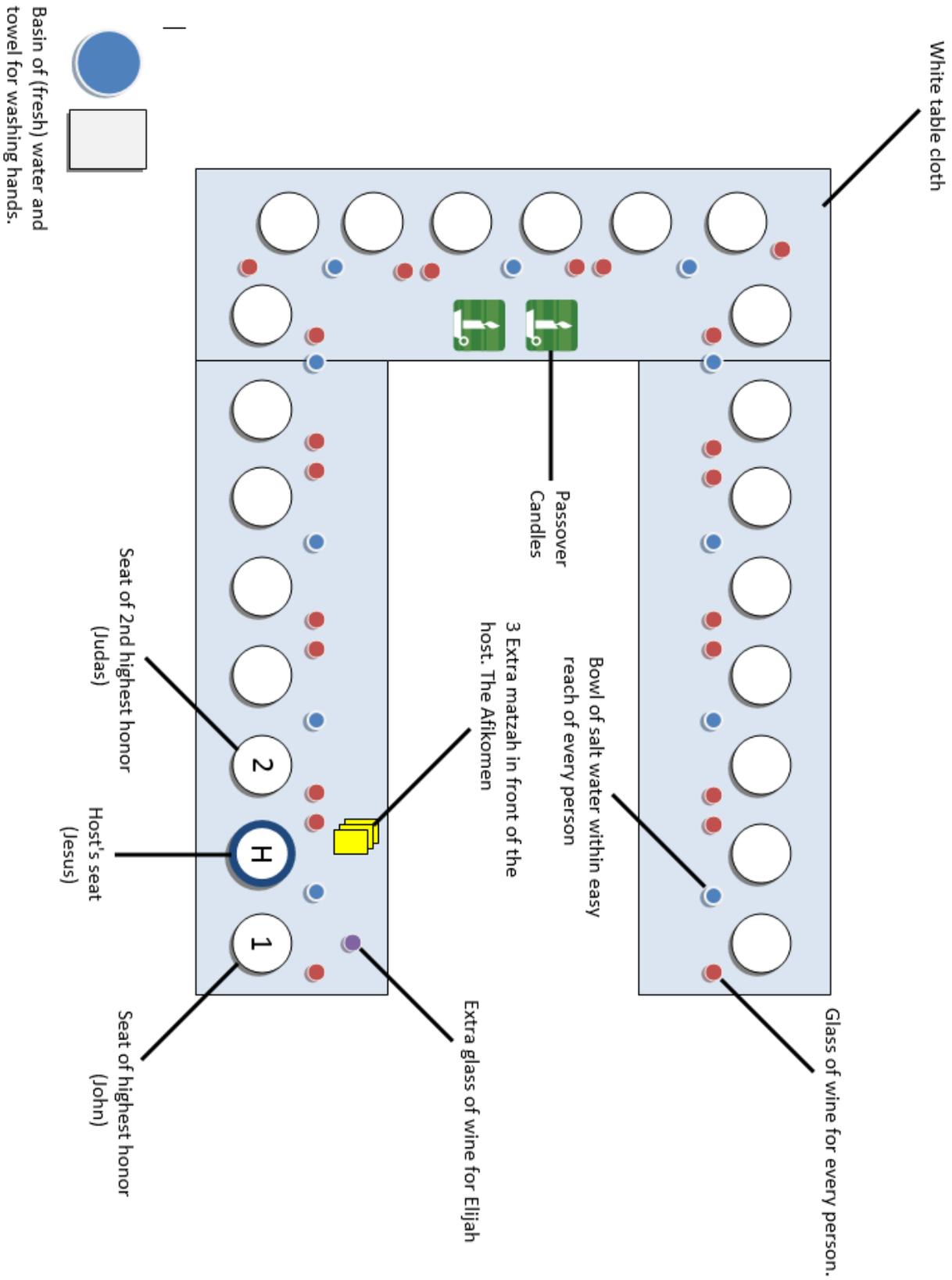
Luke 1:11-17

Matthew 11:11-14

Psalms 118

Numbers 6:24-26

TABLE AND PLATE SETTINGS



sprig of parsley (karpas)



one piece of matzah



A lamb shank bone.
charred black in a fire.
(host only)



SMALL dollop of horseradish
(morar)



one hard-boiled egg, held
over a candle to blacken it.
(host only)



charoset



FULL SUPPLY LIST

Tables Settings

- White table cloth(s)
- 2X white candles
- White plates (one per person)
- wine glasses (one per person)
- small bowls (one for every 2 people)
- 1 large bowl
- 1 white towel
- 1 extra wine glass
- 1 Linen napkin

Individual plates

- sprig of parsley
- 1 piece of matzah
- dollop of charoset
- (small) dollop of horseradish

(host only)

- 3x extra pieces of matzah
- 1 hard boiled egg stained dark over a candle
- 1 lamb shank bone charred in a fire

Other

- enough wine/juice for every person to have 4 glasses