

Individual Cup.

Report presented to the Gen. Assembly of the
Ch. of Scotland by the Individual
Commun. Cup Sub-Committee, on May 26th
1909 (quoted by Will Henry in the English
"Record" 29/8/13) 2nd Sect. headed
Bearing of the Jewish Passover Celebration
on the Question: -

At the Passover, according to the oldest
available testimony (Berakoth, v. 9
circa A.D. 150) it was the rule for each
celebrant to have a separate cup, & in
the course of the feast the cup of each
person appears to have been lifted
at least four times (Oesterley & Bon
Religion & Worship of the Synagogue pg
258 ff. Schaff, Judaism pg. 39. Hastings
5 of B. at Passover). It is agreed
that unless there be clear indication
to the contrary, we may assume as
probable that the general usage
would be followed by our Lord, & that
any departure therefrom is rendered
the more unlikely by the name given to
the sacramental institution in 1 Cor
x 15 viz. The "Cup of blessing" a name
applied to the third of the four cups in
the Passover festival. This, it is held

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by Individual Cups Subcommunion

appears to show that the Sacramental participation of wine was not an additional drinking, but an adaptation of one of the four Paschal drinkings to the new rite.

~~Again. St Griffith Thomas in reply to a question "Is the use of individual communion cups warranted by the New Testament" says (Recd 21/14/14) The Sacrament of the Lords Supper was instituted during the celebration of the Paschal feast, & if Jewish custom means anything at all, each guest had his own cup & the drinking of the wine was not from a common cup passed from one to another. My own idea is that what is known as the Common Cup has no more authority from the New Testament than individual cups; indeed I should be inclined to hazard the suggestion that the Common Cup was a later invention"~~

To Griffiths Thomas Record 24/4/14

A. B.: - "Is the use of individual Communion
Cups warranted by the New Testament

Reply: - I do not think it is quite fair to look
at the subject from this point of view,
because, while we are told of our Lord
taking the "Cup," it is also said that
they were to "divide it among themselves."
The Sacrament of the Lord's Supper was
instituted during the celebration of
the Paschal Feast, & of Jewish custom
means anything at all, each guest
had his own cup & the drinking of
the wine was not from a common
cup passed from one to another. My
own idea is that what is known as
the common cup has no more
authority from the New Testament
than individual cups; indeed, I
should be inclined to hazard the
suggestion that the common cup was a
later invention. Certainly the fact
that we often use two & sometimes four
chalices for an ordinary celebration
shows that we have departed from
any symbolism suggested by one cup,
& if two or four, why not individual
cups. The matter should be settled
entirely apart from the New Testament,
as indeed our use of two & four cups
suggest. It is a question of practical
convenience. I know of course that
many people object to the common
cup on sanitary grounds; on the

other hand, it is equally true that the
clergy of the Church are known in
connection with insurance companies
for the length & health of their lives. The
only trouble is as to whether individual
cups can be adapted to our
Anglican service. On this you would
find it well to write to Messrs Townsend
& Co Birmingham, who have recently
sent me material wh. seems to show
beyond all question the possibility &
suitability of individual cups. I
have attended Communion on two
occasions of non-Episcopal Churches
when individual cups were used, &
nothing could have been more seemly,
honest & beautiful. It is another
instance of "let every man be fully
persuaded in his own mind, & let
all things be done decently & in
order."

Individual Cups

We are often asked can we give any concrete example of infection thro using the Com. Cup. This is what the Rev^d J. Dowdney Croxfield of Longford, Middlesex, writing to the English Record Oct 10 1913 says "I was serving in an East-End London Church when I contracted malignant lingual cancer (as I firmly believe) through partaking from an infected Communion Cup. In consequence I had to undergo two operations, which required the sacrifice of one half of my tongue"

sufficient to give concrete instances because of the difficulty of tracing of c infectious dis. in gen.