

# Chalice and Loaf or Cups and Cubes

BY HOWARD G. HAGEMAN

## 大杯小杯、大块小块

中译：Virginia Yip

### 改革宗传统对举行主餐时“饼”和“杯”的讲究

在改革宗传统中，对于守主餐时的某些细节方面，大家并没有一定的共识。例如：主在设立主餐时用的是葡萄酒。那这“酒”本身有没有什么神圣之处呢？我们用葡萄汁来代替葡萄酒可以不可以接受呢？又，有没有什么规定是关乎圣餐用的饼的呢？圣餐饼必须得用无酵的饼吗？还是发酵的饼也可以？用从面包店买来的面包作圣餐饼又如何呢？还是必须得是信徒自己在家里烘焙的饼才行？一定要用天然全麦面粉做饼呢？还是经过加工漂泊白过的细面粉做的饼也行？至于主的杯，是大家排队上前去共饮于一个大杯更符合象征意义呢？还是把葡萄酒/汁事先分别倒在一个个小杯子里，一盘一盘地传递就可以了呢？在证道结束、进入圣礼部分时，把主的饼和杯捧到圣餐桌上的，应该是什么人？以及什么时候捧上前来才合适呢？圣餐结束后剩下的饼和葡萄酒/汁，该怎么处理才正确？而“怎么处理”这事本身，重要吗？

在以下这篇文章中，Howard Hegeman 则会针对上述问题一一做出探讨。

### 圣餐用的食材

我们在开始讨论前，必须先要确定一下，在改革宗传统中，圣餐包含了哪些元素。当然，人人都知道，按照新约中所提供的主餐例子，圣餐所包含的元素就是饼（bread）和杯（wine）。但是这个简单的答案仍然需要更进一步的定义才行。基督教各个派系的传统，在圣餐（Eucharist）或主餐（Lord's Supper）当如何才算是合宜地举行，各自都有其不同的看法。

### 圣餐饼

改革宗的传统向来反对使用无酵饼，无酵饼是西方教会（Western Church）大约在十世纪左右引入到圣餐中的，目前也是安立甘会/圣公会，罗马天主教，和路德宗/信义宗这些教会中所用的圣餐饼。但改教家觉得敬拜应当回到初期教会的传统中去，而初代教会在主餐时用的是普通的有酵面包，就如东方教会（Eastern Church）一直以来所使用的圣餐饼那样。

我们大部分教会一直以来的传统做法都是用普通的白面包，先把面包切成小块，放在承饼的盘子里，然后让人自取。但是近年来，这种做法招来一些批评，说这种做法注重的是个别领餐者，而非所有领餐者作为一个群体。

今天，越来越多改革宗和长老会的教会都会在传递圣餐饼的时候，在承饼盘里放上一整条未切开的面包，让领餐者自己掰一块下来吃——这么做更加贴切地表达了“肢体虽多，仍是一个身子”的象征意义，因为大家是同取于一个饼的。

不过，正如许多教会发现，在面包店买的面包往往不太适合用来传递和掰开，因为那些面包都太软了。因此，他们会选择让自己来烘焙出一种比较脆硬厚实的面包，让人好掰。要是这样的话，那么每次圣餐主日，请会友中不同的家庭轮流来烘焙圣餐饼，就更能体现圣徒相通的意义了。

## 圣餐杯

在美国的改革宗传统中，关于这“杯”的大小和里面装着的东西，乃受到两大商业发明的影响，一是瓶装葡萄汁的面世，二是小杯子的发明。今天，许多改革宗教会的圣餐桌上放着的，都是一盘一盘装满小被子的圣餐杯盘，杯子里装的是葡萄汁，而不是一个大圣杯，杯子里装着葡萄酒。

我们在此不讨论圣餐中应否使用酒精饮料的问题，因为关于这个问题，人们基本上已经有了自己的答案，再讨论也不会让人改变意的。不管你对这个问题持有什么立场，我们必须承认，以我们当今社会的普遍认知，葡萄树上的果子所产生出来的果汁（“fruit of the vine”）既可以是发酵的，也可以是没发过酵的（虽然主在世的那个时候，这葡萄汁更可能是前者。）

使用一个一个的小杯子又制造出了另一大堆问题。不少是跟我们上面讲过的一样，就是独立的小杯子更多象征的是独立的个体而非整个群体。不过，圣餐中使用独立的小杯子大概不会被取代——尤其是现在艾滋病等传染病已经成为了一个大家都惧怕的事。1918年的感冒病毒大流行是导致许多教会改用一个一个小杯子的主要原因，其后对艾滋病传染的恐惧，更加为小杯子的使用模式巩固了其地位。然而，圣餐桌上原有的大圣杯被这些小杯子取代，实属一项令人惋惜的事。施礼人在掰饼后举起一个会众肉眼可见的圣杯，乃是改革宗一项非常看重的传统，其中的含义，乃是举起一个小小的杯子（即或捧起整盘小杯子）所无法达到的。施礼人在复述设立圣餐的经文时，应该同时举起一个有一定大小并且形状美观的圣杯——并且，施礼人也没有理由不直接饮于那个圣杯。许多教会在圣餐桌上还会

放一个添酒的水瓶，施礼人会一边复述设立圣餐的经文，一边把葡萄汁/酒从水瓶里倒入圣杯里。这也确实是一个非常贴切的象征性动作。

在某些教会里，为保留共饮于同一杯的做法，他们会采用饼蘸酒（intinction）的方式，即领餐者在掰下一小块面包后，会直接在装着葡萄汁/酒的圣杯中蘸一下，然后一并吃下。饼蘸酒乃是沿用了东方教会的做法，对于那些习惯了这种施圣餐做法的教会来说，这个方法也是很有效的。

### 圣餐的饼和杯该如何及何时摆放到圣餐桌上？

有趣的是，当今大多数改革宗教会所熟悉的做法，即在崇拜聚会开始前就把圣餐桌摆好，并非当年加尔文所采用的方式。在加尔文时代的教会，牧者是在会众唱信条诗歌时才把饼和杯从圣坛旁边的一个小桌子那里端到主餐桌上的。这一动作很可能是保留了原先天主教奉献列队行的最后剩余的一丝传统做法吧。

在改革宗的传统中，这种列队呈献的传统，在今天的苏格兰教会中仍有保留下来。时至今日，苏格兰教会的长老们会分别拿着饼和杯，列队走到台前。与此同时，会众会唱诗篇第二十四篇：“Ye gates, lift up your heads on high.”〈大开城门歌〉。

近来，这个列队呈献的做法也渐渐在改革宗圈子内的其他教会中流行起来。捧着奉献袋的人会与端着圣餐用的饼和杯的人一同列队进到台前。一般而言，手捧圣餐元素的，都是教会被按立的长执。然而，如果教会某一个家庭那一天负责烘焙圣餐用的饼和预备圣餐用的葡萄酒/汁的话，那么这些圣餐元素由他们捧着随队呈现，也是非常合适的。

### 举行圣餐礼时的动作或行为

根据我们改革宗神学，我们向来坚持，耶稣基督是真实地临在于圣餐中的，但是祂的临在是指祂在举行这一圣礼的过程中的临在，而不是指祂的身体在圣餐的饼与杯中的临在。圣礼不是一样东西，而是一项活动。为了准确表达我们这一信念，我们在举行圣餐时就要强调强调掰饼和举杯这两样具有象征意义的动作了。但是，有的教会忘记了一点，除非这些动作是做到能让人看见的，否则就没有意义了。

如果教会选择使用小块面包，他们就必须确保在施礼人所站立的圣餐桌前有一块较大一点的饼，让他在掰饼时会众能看到他正在掰开的动作。而在传递饼时，领餐者各自掰一块下来，那么这“主的身体被掰开”的象征意义就更加明显了。

我们先前已经讲过，施礼人需要有一个大一点的圣杯，我再说，这也是从可被人清楚看见的角度来说的，而这是使用小杯子无法达到的目的。但是，我们还需要强调的是，这圣杯里应该装着真的葡萄酒/汁才对，圣餐杯不应该仅仅一样放在圣餐桌上的装饰品。

许多改革宗和长老会的教会为了加强圣礼中所包含的“相交”的象征意义，他们会尝试要求领餐者在领到饼或杯后，暂且不用，等到所有人都领到后一起享用。在我们现代这种更多强调圣餐中象征个人的地方过于强调群体地方的教会文化中，这样的要求似乎很好理解。然而，要求大家等候一同领受有时似乎有点过于强迫性了——尤其是当所有人一同举杯，同时饮杯时！

### **圣餐举行之后，有剩余的食物该怎么处理？**

圣餐用不完剩下饼和葡萄汁/酒，也仅仅是饼和葡萄汁/酒而已，这些元素先前只是分别出来，为一个神圣且奥秘性的庆祝仪式所用而已。一旦那个仪式结束了，这些元素的独特性也就终止了。我们的神学传统从来就不认为圣餐用过的饼和葡萄汁/酒本身有什么神圣之处。

然而，我们在处理剩余食物时，也应当带着恭敬、庄重的态度。那怎么处理才好呢？方法有很多。例如，把剩余的面包拿去与天空的飞鸟分享，或者把剩下的葡萄汁恭敬地洒在地上，或者与有需要食物的人士分享，都是可以接受的。用恭敬、庄重的方式处理圣餐剩余的食物需要大家运用一下自己的想象力，以及需要考虑到，怎样的做法对你们个别的教会才是最好、最合宜的。

### **主餐：一个简单的庆祝仪式**

举行圣餐仪式并不需要有一个非常冗长、详尽的礼仪，仪式中只要包含设立主餐经文的宣读、一个感恩的祷告、以及祈求圣灵的临在就足矣了。我们只需要按照主自己设立主餐的模式来施行：祝谢、掰饼、分饼、提及主在阁楼上设立主餐时说过的一席话，以确保主与我们一同吃喝用餐，就行了。

我们这个时代，不少改革宗教会都在努力重拾加尔文所倡导的更加频繁地施行主餐，正因如此，我们就应该考虑简化预备主餐的方式。其实，圣餐桌上只要有一块饼和一个装着葡萄汁/酒的杯子就可以了，不管我们选择怎么分饼、分杯。是这些元素以及主的话语把我们提升到天上与主相交的，而在那里，我们得以与主一同分享祂的生命与祂的得胜。

### **结语**

圣餐 EU•CHA•RIST（直译：祝谢餐）

历史历代的基督徒为这个由基督在被卖的那一夜所设立的圣礼起过各式各样的名称，最常见的有“主餐”（Lord's Supper），“圣餐”（Holy Communion），和“祝谢餐”（*Eucharist*）。

*Eucharist* 是一个希腊文的词，意思就是“感谢、感恩”。这个词被用来指这个圣礼，始于第二世纪。*Eucharist* 或 *eucharistia* 是指在希伯来人的祷告传统中，每逢用餐之前所献上的谢饭祷告。在这个祷告中，犹太人会称谢上帝，他们的称谢包括纪念、认信、宣告上帝为祂的百姓所做之事。当初期教会的基督徒聚集在一起守这个圣礼时，他们乃是在聚餐这个背景进行的，而既然是进餐，那就包括了对基督所做之工的饭前称谢感恩的祷告。久而久之，*eucharist*（祝谢）一词就用来不仅仅是指进餐前的那个谢恩祷告，而是指整个圣礼了。

*Eucharist* 一词所强调的是，我们来到主的餐桌前当带着的一种谢恩、感激的心态。为显示我们与历史历代、各地各方的基督教会同属一个整体，我们在领圣餐时，往往会复述一句从早期教会流传至今的祝谢餐祷告用语：“把你们的心提起来！”（Lift up your hearts）“我们提起心来仰望主！”（We lift them up to the Lord!）

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## ORIGINAL TEXT

*Serving the elements in the Reformed tradition*

*Our celebration of the Lord's Supper in the Reformed tradition is sometimes touched with uncertainty. Is there something sacred about wine, or is grape juice an acceptable option? Are there rules about whether the bread should be leavened or unleavened, store-bought or home-baked, white or wheat? Is a single chalice more meaningful than a tray full of small cups? Who should bring the elements to the table—and when? Does it make any difference what we do with leftover elements?*

On the following pages Howard Hageman addresses some of those questions.

## **What Do We Serve?**

We must begin by determining what the eucharistic elements are in Reformed practice. Of course, everyone realizes that by New Testament example they are bread and wine, but that simple statement requires a good deal of further definition. Christians from various traditions have developed different ideas about what is appropriate to the Eucharist, or Lord's Supper.

### *The Bread*

The Reformed tradition has always rejected the unleavened bread that was introduced in the Western church around the tenth century and is used to this day in Anglican, Roman Catholic, and Lutheran churches. In keeping with early church practice, the Reformers used ordinary leavened bread, as have the Eastern churches throughout their history.

Most of our churches have traditionally used ordinary, white bread, cut into cubes. But recently that choice has drawn some criticism as a custom that emphasizes the individual communicant rather than the community.

Today more and more Reformed and Presbyterian congregations are passing around a loaf or two from which each communicant can pull off a piece—a more fitting symbol of the fact that being many, we are still one body because we are all partakers of one bread.

As many congregations have discovered, however, the bread purchased in a supermarket is often not appropriate for passing and breaking. It is too soft. Instead, select a crusty loaf that's easy to break. If possible, make the communion together even more meaningful by asking families of the congregation to take turns baking the bread for the sacrament.

### *The Cup*

In the American Reformed tradition, customs involving the cup have been greatly influenced by two developments: the late-nineteenth-century discovery of a method of bottling grape juice and the invention of individual cups. Today many Reformed communion tables hold trays of individual cups filled with grape juice rather than a chalice filled with wine.

This is not the place to enter into a discussion about the use of alcohol in the Eucharist. People's minds have generally been made up on that question and are not likely to change. No matter which side of the argument we fall on, though, we must concede that in our society "the fruit of the vine" may be either fermented or unfermented (though in our Lord's time it was probably the former).

The use of individual cups creates another set of problems. Much as we may deplore it as a symbol of the individual rather than the community, the individual cup is likely here to stay—especially now that AIDS has become a common fear. The flu epidemic of 1918 introduced the individual cup in many congregations, and the AIDS scare has certainly tended to make it a permanent feature. But the fact that these tiny cups have driven the chalice from many of our tables is one to be deplored. The lifting of the cup following the breaking of the bread is an



important Reformed custom that lifting a little glass (or a whole tray of little glasses) hardly satisfies. The minister should lift a chalice of some size and beauty as he repeats the words of the institution—and there is no reason why he should not drink from it. Many congregations also possess a pitcher, from which the minister pours the wine into the chalice as he says the Lord's words. This certainly is a very fitting symbolic action.

In some congregations the practice of intinction has been introduced as a way of preserving the use of the common cup. After the communicant has torn off her piece of bread, she dips it into the cup before consuming it. Intinction, an adaptation of an Eastern Orthodox practice, can be effective in congregations who are (or become) accustomed to the practice.

### **When and How Do We Place the Elements on the Table?**

Interestingly, the custom most Reformed congregations are familiar with—placing the elements on the table before the service begins—is not one that Calvin followed. In Calvin's churches the congregation sang the creed as the minister brought the bread and wine from a small table at one side of the chancel and placed them on the communion table. This custom was probably a last remnant of the former offertory procession.

The one Reformed tradition in which the offertory procession has been preserved is the Scottish. To this day, elders in Scottish churches carry in the bread and wine in a procession while the congregation sings the metrical version of the twenty-fourth psalm: "Ye gates, lift up your heads on high."

Today the practice of the offertory procession seems to be growing in other churches of the Reformed tradition. Those who bring forward the monetary offerings of the congregation are accompanied by others who bring forward the gifts of bread and wine that will be used in the eucharist. Usually the church officers carry in the elements. However, if one family has baked the bread or made the wine for the sacrament, it is certainly fitting that they be the ones to bring these items to the table as part of the offertory procession.

### **What Actions Accompany the Sacrament?**

Our Reformed theology of the eucharist has always insisted that Jesus Christ is really present in the Holy Supper. But we believe he is present in the action of the sacrament rather than enclosed in the bread or wine. The sacrament is not a thing but an activity. To symbolize this conviction, we have emphasized the breaking of the bread and the lifting of the cup. But some of our congregations have forgotten that these actions must be visible in order to be meaningful.

If a congregation chooses to use small cubes for the sacrament, they should make sure that the minister has a larger piece of bread on the table—a loaf that he can break visibly before the congregation. The symbolism of breaking the bread becomes even more apparent when the congregation passes the loaf, each person breaking off a piece.

We have already spoken of the need for a chalice for the minister's use. Again, its importance stems from the standpoint of visibility, something that a small individual cup cannot provide. But

it must be stressed that the chalice should contain wine and not be on the table merely as an ornament.

Many Reformed and Presbyterian congregations have attempted to enhance the symbolism of communion in the sacrament by asking the congregation to retain the bread and wine until everyone has been served. One can easily appreciate the need for this symbol of community in a time when so much of our eucharistic symbolism has become individualized. However, the symbolism in this case can sometimes seem a little forced—especially when all the members of the congregation lift their little glasses and drink at the same time!

### **What Do We Do with the Leftover Elements?**

Any bread and wine that remains is simply bread or wine. These elements were set apart for a holy and mystical use during the celebration, but once that use has ended so does their distinctiveness. Our theological tradition knows nothing of treating the elements as sacred.

At the same time, we would do well to treat them reverently. The possibilities are numerous. Share the loaf with the birds, for example, and spill the wine reverently on the ground. Or share the loaf with those in need. Disposing of the elements reverently simply requires a little imagination and a little thought about what would be best for a particular congregation and celebration.

### **A Simple Celebration**

The sacrament of Holy Communion does not have to involve an elaborate liturgy; the words of institution, a prayer of thanksgiving, and the invocation of the Holy Spirit are all that are needed. We simply follow our Lord's pattern: we give thanks, break the bread and share it, using the words that he used in the upper room, certain that he will be there eating and drinking with us.

In a time when churches of the Reformed tradition are seeking to recover their Calvinistic heritage of more frequent celebrations of the Lord's Supper, we may have to consider simplifying our methods of preparation. A loaf of bread and a cup of wine are really all that is necessary, however we choose to share them. These elements and the Word of the Lord lift us up into the heavenly places where we share the life and victory of Christ.

### **In A Word**

#### **EU•CHA•RIST**

Christians have used many names to refer to the sacrament instituted by Christ the night before his crucifixion. Some of the more common include *Lord's Supper*, *Holy Communion*, *Holy Supper*, and the *Eucharist*.

*Eucharist*, a Greek word meaning "thanksgiving and gratitude," has been used as a name for the sacrament since the second century. The eucharist or eucharistia refers to the tradition of Hebrew prayer originally offered before meals, in which Jews blessed God, giving thanks in



remembering, confessing, and proclaiming what God has done for his people. When the early Christian church gathered for the sacrament, they did so in the context of a meal, which included a eucharistic prayer for the work of Christ. Eventually Christians used the term *eucharist* to describe not only the prayer but the entire sacrament as well.

The word *eucharist* emphasizes the spirit of thanksgiving and gratitude with which we come to the table of the Lord. We express our unity with the Christian churches of all times when we begin the sacrament with the ancient words of the eucharistic prayer: "Lift up your hearts" "We lift them up to the Lord."

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