

# The shared spoon in the Orthodox Communion

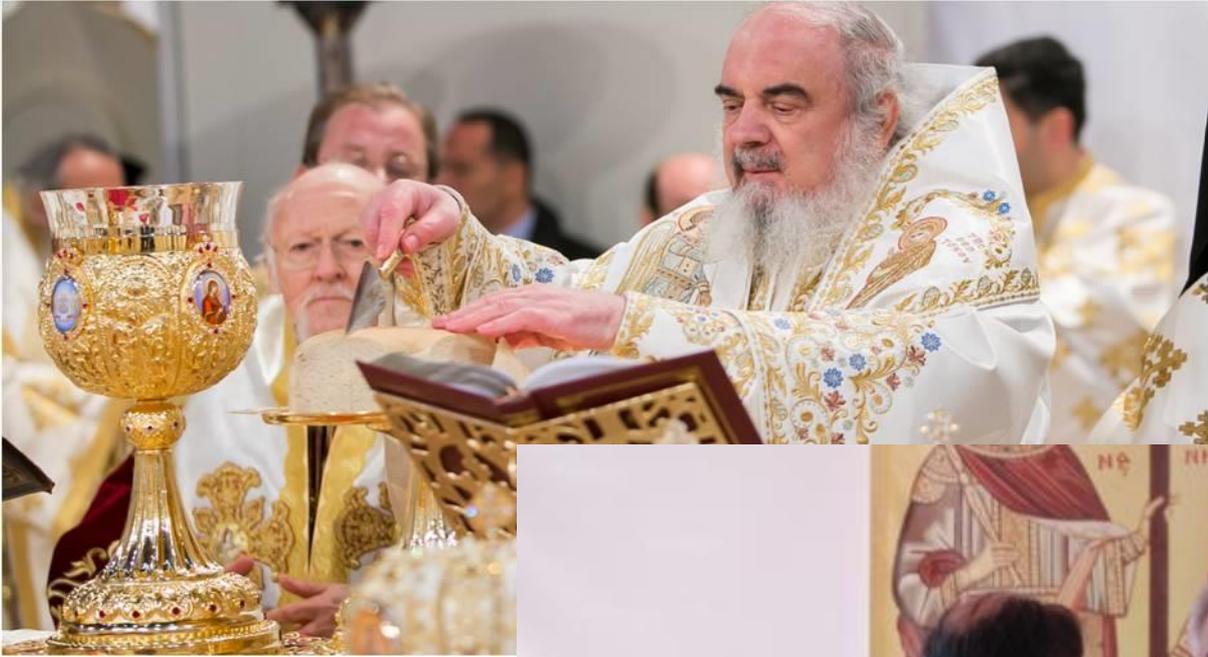


- Robert F. Taft sj, "Byzantine Communion Spoons: A Review of the Evidence", *Dumbarton Oaks Papers* vol. 50 (1996), 209-238.



The Lamb (άμνος) in the middle and particles placed on the diskos. The Lamb has had stamped in the top of its dough the seal of the Greek letters IC, XC, and NI KA, "Jesus Christ conquers", divided by a Greek cross. At the Liturgy only the Lamb is actually consecrated. The priest will break the Lamb into four portions for Communion.

The large triangle to the viewer's left of the Lamb is the particle for the Theotokos; to the right of the Lamb are the particles for the nine ranks (saints); below the Lamb are the particles commemorating the living and the departed.





# Canon 101 of the Trullan Council (690)

- The great and divine Apostle Paul with loud voice calls man created in the image of God, the body and temple of Christ. Excelling, therefore, every sensible creature, he who by the saving Passion has attained to the celestial dignity, eating and drinking Christ, is fitted in all respects for eternal life, sanctifying his soul and body by the participation of divine grace. Wherefore, if any one wishes to be a participator of the immaculate Body in the time of the Synaxis, and to offer himself for the communion, let him draw near, arranging his hands in the form of a cross, and so let him receive the communion of grace. But such as, instead of their hands, make vessels of gold or other materials for the reception of the divine gift, and by these receive the immaculate communion, we by no means allow to come, as preferring inanimate and inferior matter to the image of God. But if any one shall be found imparting the immaculate Communion to those who bring vessels of this kind, let him be cut off as well as the one who brings them.