

The Cross and the Eucharist in Early Christianity

The Cross was present at the Eucharist in early Christianity as an idea, a gesture, and an object. Over time, these different actualizations of the quintessential symbol of Christianity have generated important questions about their meaning and function, among them: Is the Eucharist a meal and/or a sacrifice? Can the sign of the cross illuminate the absence of a Roman epiclesis? Is it pertinent – historically and theologically – to use an altar Cross? In this study, Daniel Cardó explores the relation between the Cross and the Eucharist. Offering a thorough and fresh reading of patristic and Roman liturgical texts, he identifies their emphases and common themes on the Cross and the Eucharist, and demonstrates their significance for the liturgical debates of recent decades.

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Cambridge University Press
978-1-108-48323-0 — The Cross and the Eucharist in Early Christianity
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A Theological and Liturgical Investigation

DANIEL CARDÓ

St. John Vianney Theological Seminary



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CAMBRIDGE
 UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom
 One Liberty Plaza, 20th Floor, New York, 10006, USA
 477 Williamstown Road, Port Melbourne, VIC 3207, Australia
 314–321, 3rd Floor, Plot 3, Splendor Forum, Jasola District Centre,
 New Delhi – 110025, India
 79 Anson Road, #06–04/06, Singapore 079906

Cambridge University Press is part of the University of Cambridge.
 It furthers the University's mission by disseminating knowledge in the pursuit of
 education, learning, and research at the highest international levels of excellence.

www.cambridge.org
 Information on this title: www.cambridge.org/9781108483230
 DOI: 10.1017/9781108673501

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First published 2019

Printed and bound in Great Britain by Clays Ltd, Elcograf S.p.A.

A catalogue record for this publication is available from the British Library.

Library of Congress Cataloging-in-Publication Data

NAMES: Cardo, Daniel, author.

TITLE: The cross and the Eucharist in early Christianity : a theological and liturgical
 investigation / Daniel Cardo.

DESCRIPTION: Cambridge, UK ; New York, NY : Cambridge University Press, 2018. |
 Includes bibliographic references.

IDENTIFIERS: LCCN 2018035551 | ISBN 9781108483230

SUBJECTS: LCSH: Lord's Supper – History – Early church, ca. 30–600. | Holy Cross –
 History. | Crosses – History. | Church history – Primitive and early church, ca. 30–600. |

Liturgics – History.

CLASSIFICATION: LCC BV823.C37 2018 | 264/.3609015–dc23

LC record available at <https://lcn.loc.gov/2018035551>

ISBN 978-1-108-48323-0 Hardback

ISBN 978-1-108-71657-4 Paperback

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To my parents, with love and gratitude

Before your eyes Jesus Christ was publicly portrayed as crucified.

(Galatians 3:1)

Recognize in the bread what hung on the cross, and in the cup what flowed from his side.

(St. Augustine of Hippo)

Whenever the memorial of this sacrifice is celebrated the work of our redemption is accomplished.

(Gelasian sacramentary)

Contents

<i>Preface</i>	<i>page</i> ix
<i>List of Abbreviations</i>	xi
Introduction	I
I The Cross and the Eucharist in Patristic Sources	13
1 The Continuity from the Cross to the Eucharist	15
2 The Cross as the Origin of the Eucharist	24
3 The Identity of the Eucharistic Flesh and Blood of Christ with the Flesh and Blood on the Cross	34
4 The Sacrifice of the Cross	42
5 The Cross at the Eucharist: Gesture and Object	53
II The Cross and the Eucharist in Roman Liturgical Sources	67
1 The Early Roman Sacramentaries	68
2 The Roman Canon	105
3 The <i>Ordines Romani</i>	116
III Contributions to Contemporary Debates	133
1 The Unity of the Last Supper and the Cross and the Discussion of the Eucharist as Meal	134
2 The Sign of the Cross and the Problem of the Roman Epiclesis	142
3 The History and Importance of the Altar Cross	149
<i>Bibliography</i>	158
<i>Index</i>	185

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Daniel Cardó
Frontmatter
[More Information](#)

Preface

The same month I embarked on this research project I was entrusted with the care of my parish. While not being part of my plans originally, and proving at times challenging, I am grateful for the specific circumstances in which this book matured. For its main questions, ideas, and contributions did not develop only in libraries, but also in the simplicity of daily pastoral life, in the midst of countless conversations, projects, and decisions about the sacred liturgy. I am convinced that these pages would read very differently had I not been writing and shepherding at the same time. Much of what might be good in them comes from so many encounters with good people who hunger for the Bread of Life and silently carry the crosses of daily life.

I am also keenly aware that this book would not exist had I not benefitted from the generosity and guidance of several scholars, especially Rev. Uwe Michael Lang and Rev. Peter Stravinskas. I want to recognize as well all the other friends and colleagues who have shared with me their knowledge and insights, showing me the beauty of partaking in a common interest; particularly Petroc Willey, Sister Esther Mary Nickel, Rev. Richard Conrad, OP, Juliette Day, Martin Stone, Laurence Paul Hemming, Rev. Neil O'Donahue, Msgr. Stefan Heid, Andrew Cain, Mary Mills, Felicity Harley-McGowan, and Harry Schnitker.

I am also indebted to everyone at Maryvale Institute and at the Cardinal Stafford Library in Denver for their professional diligence. Very special thanks are given to those who in some capacity have reviewed my manuscript, to Kathleen Blum and especially to Geraldine Kelley, and to the editorial team at Cambridge University Press; it is comforting to find

a place where kindness and professionalism go together so well. There are many others who have helped me in numerous ways throughout these years of work and whose names are not mentioned here – please know of my deepest appreciation for you and your generosity.

Finally, I want to express my gratitude to my parents, who taught me to love God through their devotion to the Eucharist and adherence to the Cross; to my siblings; to my parishioners and staff at Holy Name Parish in Denver for their constant support; and to my community brothers, who reverently helped me find moments of quiet study in the midst of our many apostolic labors and were always open to listen with interest to my ideas and findings.

The sacred liturgy is, indeed, the source and summit of the life and mission of the Church. If this conviction initially moved me to investigate the connection between the Cross and the Eucharist, I can honestly say that after these years I am more certain than ever that there is, truly, nothing more important than the liturgy, and nothing more beautiful and central than the Eucharist. For there we encounter Jesus Christ, and Him crucified. And that is the better part, the one necessary thing.

Abbreviations

- ACCS Ancient Christian Commentary on Scripture (Downers Grove, Ill.)
CCSL Corpus Christianorum, Series Latina (Turnhout, 1953–)
CSEL Corpus Scriptorum Ecclesiasticorum Latinorum (Vienna, 1866–)
GCS Die Griechischen Christlichen Schriftsteller (Berlin)
MPG J. P. Migne, ed., Patrologia Graeca (Paris, 1857–1866)
MPL J. P. Migne, ed., Patrologia Latina (Paris, 1841–1855)
PLS A. Hamman, ed., Patrologiae Latinae Supplementum (Paris, 1958–)
OCT Oxford Classical Texts (Oxford)
SChr Sources Chrétiennes (Paris, 1942–)

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