

**A SELECT BIBLIOGRAPHY
OF MODERN STUDIES (1850-1977)
ON ESCHATOLOGY IN THE WESTERN CHURCH
OF THE FIRST FOUR CENTURIES**

INTRODUCTION

Throughout the history of the Church, the writings of the Fathers have always retained their own particular fascination. Not alone are they witness to the heritage of the beliefs, traditions and controversies of early Christianity, but continue to enrich the doctrinal, spiritual and liturgical life of the Church even in modern times.

Modern theology is taking an ever keener interest, and a more critical one, in these writings but it is obvious that far more attention is paid to some points than to others. Undoubtedly, Eschatology is a constantly recurring theme in the teaching of practically all of the Fathers and yet modern studies are relatively rare on this theme. The present bibliography might make a small contribution to the work of people interested.

I have restricted it to the period running from the Apostolic Fathers to St. Jerome and only include modern studies that deal directly with eschatological themes relative to that period. The fact, for example, that Pictorinus, Arnobius of Sica and Hilary of Poitiers are absent, in no way implies that they themselves have not written copiously on Eschatology — simply that I was unable to discover any modern studies referring to their contributions on that theme.

PRINCIPAL SOURCES

ACADEMIA SCIENTIARUM AUSTRIACA. *Corpus scriptorum Ecclesiasticorum Latinorum* (= CSEL). Vindobonae, Hoedler; Pichler; Tempsky. 1866 —

CORPUS = *Corpus christianorum. Series latina* (= CCSL). Turnholti, Brepols, 1953-

THEOLOGICAL REVIEWS

ANALECTA BOLLANDIANA

AUGUSTINIANUM

EPHEMERIDES THEOLOGICAE LOVANIENSIS

REVUE DES ÉTUDES AUGUSTINIENNES

REVUE D'HISTOIRE ECCLESIASTIQUE II - Bibliographie

REVUE DES SCIENCES PHILOSOPHIQUES ET THEOLOGIQUES

VETERA CHRISTIANORUM

BIBLIOGRAPHIA INTERNATIONALIS SPIRITUALITATIS (Teresianum, Rome)

BIBLIOGRAPHIA PATRISTICA (Internationale Patristische Bibliographie Gen. Editor W. Schneemelcher, 1959-1977, treating of the Patristic Bibliography from 1956 to 1970). Berlin, New York, W. De Gruyter.

ABBREVIATIONS OF REVIEW TITLES

AugR	Augustinianum, Roma
Bibl	Biblica, Roma
CathW	The Catholic World, U.S.A.
ChTh	Church History, Hartford, Chicago U.S.A.
DTC	Dictionnaire de Théologie Catholique, Paris
DZPh	Divus Thomas, Piacenza
EE	Estudios Ecclesiásticos (Salamanca)
ExpT	The Expository Times, Edinburgh, Scotland
Greg	Gregorianum, Roma
HardDS	Harvard Divinity School Bulletin, Cambridge, U.S.A.
HThR	Harvard Theological Review, » »
JAC	Jahrbuch für Antike und Christentum, Münster
JThS	Journal of Theological Studies, Oxford
LumV	Lumière et Vie, St. Alban-Leysee
RaScienFilos	Rassegna di Scienze Filosofiche, Bari
REA	Revue des Études Augustiniennes, Paris
RechSR	Recherches de science religieuse, Paris
REG	Revue des études grecques, Paris
RHLR	Revue d'histoire et de littérature religieuse
RHPhR	Revue d'histoire et de philosophie religieuses, Paris
RHR	Revue de l'histoire des religions, Paris
RSPhTh	Revue des sciences philosophiques et théologiques
RThAM	Recherches de théologie ancienne et médiéval, Louvain
RThom	Revue Thomiste, Paris
ScCat	La Scuola Cattolica, Milano
SVict	Scriptorium Victoriense (Vitoria, Spagna)
TTh	Tijdschrift voor Theologie, Brugge
ThSt	Theological Studies, U.S.A.
VetChr	Vetera Christianorum, Bari
VigChr	Vigiliae Christianae, Amsterdam
ViPens	Vita e Pensiero

THE 'DIDACHE' AND APOSTOLIC FATHERS

1. AGNOLETTO, A., *Motivi eticoescatologici nella 'Didaché'* in « Convivium Dominicum » (Studi sulla Eucarestia nei Padri della Chiesa antica e Miscellanea Patristica, Centro di Studi sull'antico Cristianesimo). Università di Catania, 1959. pp. 259-276.
2. ALFONSI, LUIGI, *Il finale escatologico della Didaché*. (Conference held at VI Incontro di Studiosi dell'Antichità Cristiana, Augustinianum, Roma, 1977¹).
3. ELJK van, T.H.C., *La resurrection des morts chez les Pères Apostoliques*. Paris, Bechauchesne, 1974.
4. GIORDANO, O., *L'Escatologia nella Didaché* in « Oikoumene » (Studi paleocristiani in onore del Concilio Ecumenico Vaticano II. Centro di studi sull'antico Cristianesimo). Università di Catania, 1964. pp. 121-139.
5. GOKEY, F.X., *The Terminology for the Devil and Evil Spirits in the Apostolic Fathers*. Washington, The Catholic Union of America Press, 1961 (= Patristic Studies 93).
6. GRECH, PROSPERO, *Correnti escatologiche del I secolo*. Conference, Augustinianum, Rome, 1977. (Cf. no. 2).
7. LADD, G.E., *The Eschatology of the Didaché*. Harvard University Press, 1949.
8. TREVIJANO, RAMON, *Discurso escatológico y relato apocalíptico en Dida-che 16* in « Burgense » 17 (1976) 365-394.

JUSTIN THE MARTYR (+ 167)

« Il nostro apologeta nei confronti dell'escatologia apostolica e sub-apostolica è più completo e più preciso... Giustino per primo fa una distinzione netta e formale delle due venute del Cristo, le due parousíai che poi, attraverso Ireneo, Ippolito, Tertulliano e tutta la letteratura patristica successiva, doveva rimanere acquisita nel linguaggio e nel pensiero della dottrina cattolica e inclusa negli articoli di fede... ». Cf. GIORDANO, ORONZO, S. *Giustino e il Millenarismo* in « Asprenas » 10 (1963) p. 163.

¹ This was one of the conferences given in May 1947 in the series: *Incontri di Studiosi dell'Antichità Cristiana*. (Atti dei Congressi annuali di studio sull'antichità cristiana organizzati presso l'Istituto Patristico, Augustinianum, Roma, e pubblicati nella rivista « Augustinianum »). The theme of this year's study was: *L'escatologia nei Padri* and the conferences will be published in « Augustinianum » 18 (1978). Further contributions from this series of studies used in the present Bibliography will be referred back to no. 2 and to this note.

9. BARNARD, L.W., *Justin Martyr's Eschatology* in VigChr 19 (1965) 86-98.
10. GIORDANO, ORONZO, S. *Giustino e il Millenarismo* in «Asprenas» 10 (1963) 155-171.
11. LAGRANGE, M.J., *Saint Justin*. Paris, 1914.
12. LECLERO, I., *L'idée de la royauté du Christ dans l'oeuvre de Saint Justin* in «Année Théologique» 7 (1946) 83-95.
13. OTRANTO, GIORGIO, *L'Eschatologia nel Dialogo con Trifone di Giustino*, Conference, Augustinianum, Rome, 1977. (Cf. no. 2).
14. TAYLOR, C., *The Didache and Justin Martyr* in ExpT 6 (1887) 359 ff.
15. WIELAND, A.O., *Die Eschatologie Justins des Philosophen und Märtyrers. Apologeten des 2. Jahrhunderts*. Innsbruck, 1969.

IRENAEUS (140c.-200c.)

« I grandi teologi che hanno seguito gli Apologisti come Ireneo, Tertulliano e Ippolito ci si sono preoccupati soprattutto di salvare lo schema eschatologico tradizionale contro lo gnosticismo... »².

16. ARRONIZ, JOSÉ, *La immortalidad como deificación en S. Ireneo* in SVict 8 (1961) 262-287.
17. ARRONIZ, JOSÉ, *La salvación de la carne en S. Ireneo* in SVict 12 (1965) 7-29.
18. ATZBERGER, L., *Geschichte der christlichen Eschatologie innerhalb der vornicänischen Zeit*. Fribourg-en-Brisgau, 1896.
19. BELLINI, ENZO, *Ireneo, Adv. Haereses V, 31-36. Fonti e significato della risurrezione della carne nella concezione di Ireneo*. Conference, Augustinianum, Rome, 1977. (Cf. no. 2).
20. BENTIVEGNA, G., *L'incontro fra Protologia ed Escatologia in S. Ireneo*. Conference, Augustinianum, Rome, 1977. (cf. no. 2).
21. CREMERS, V., *Het Millenarismus van Ireneus* in «Bijdrangen van de Philosophische en Theologische» 1 (1938) 28-80.
22. DIEPEN, H.M., *L'« assumptus homo » patristique*, I « L'Homme du Seigneur Jésus-Christ » (Saint Irénée); II « Dieu revetu d'un homme » (Saint Cyprien) in RThom 63 (1963) 225-245.

² Cf. KELLY, JOHN N.D., *Early Christian Doctrines*. London, A. & C. Black, 1968. (Citation from Italian translation by Maria Girardet, Bologna, Il Mulino, 1972. p. 566).

23. GERHARDT, M., *Die Bedeutung der Eschatologie bei Irenäus*, Berlin, 1922.
24. JOPPICH, G., *Salus carnis. Eine Untersuchung in der Theologie des hl. Irenäus von Lyon*. Münsterschwarzach, Vier-Türme-Verl., 1965.
25. JOSSA, GIORGIO, *Regno di Dio e Chiesa. Ricerche sulla concezione escatologica ed ecclesiologica dell' "Adversus Haereses" di Ireneo di Lione*. (Historia salutis. Serie storica v. 2) Napoli, M. d'Auria, 1970.
26. JOSSA, GIORGIO, *Storia della salvezza ed escatologia nell' "Adversus Haereses" di Ireneo di Lione*. Conference, Augustinianum, Rome, 1977. (cf. no. 2).
27. LANNE, D.E., *La vision de Dieu dans l'oeuvre de saint Irénée* in « Irénikon » 33 (1960) 311-320.
28. O'ROURKE BOYLE, M., *Irenaeus millennial hope. A polemical weapon* in RThAM 36 (1969) 5-16.
29. TIBILETTI, CARLO, *S. Ireneo e l'Escatologia nel 'De Testimonio Animae' di Tertulliano* in « Atti dell'Accademia delle Scienze di Torino » 94 (1959-1960) 290-330.
30. VERNET, F., *Irénée (Saint)* in *Dictionnaire de Théologie Catholique* vol. VII, Paris, Librairie Letouzey et Ane, 1922. c. 2394-2533.
31. WOOD, A.S., *The Eschatology of Irenaeus* in EvQ 41 (1969) 30-41.

TERTULLIAN († c. 220)

« Inter scriptores praecipuos Ecclesiae latinae primus occurrit Quintus Septimus Florens Tertullianus. Floruit Carthagine saeculo secundo in finem urgente ac subsequentis prioribus decenniis. Natus est annis circiter 150-160., obiit ante saeculum tertium medium » (Cf. CCSL vol. I, p.v.).

Tertullian personally provides us with abundant material on death, judgement, hell and the resurrection but it would appear that modern studies have only concentrated on his teaching on the resurrection³.

³ At this point I introduce a personal system of treating the studies referring to the Eschatology of the Fathers under the following headings (if and when they occur): — Death, Judgement, Heaven, Hell, Purgatory, Resurrection and General — this last referring to Eschatology but not necessarily to any of the above-mentioned specific themes.

Resurrection

32. CAZARA, J., *La doctrine de la Résurrection des morts chez Athénagoras d'Athènes et Tertullien* in « Mitropolin Moldovri si Sucevei » 44 (1968) 361-372.
33. DUVAL, YVES, *Tertullien contre Origène sur la résurrection de la chair dans le 'Contra Johannem Hierosolimitanum' 23-36 de Saint Jérôme* in REA 17 (1971) 227-278.
34. EVANS, E., *Notes on the text of Tertullian 'De Resurrectione Mortuorum'* in « Studia Patristica » I. Papers presented to the Second International Conference on Patristic Studies, Oxford, 1955.
35. SIDER, R., *Structure and design in the 'De resurrectione mortuorum' of Tertullian* in VigChr 23 (1969) 177-196.
36. SINISCALCO, P., *Il motivo razionale della resurrezione della carne in due passi di Tertulliano* in 'Atti delle Scienze di Torino' (1960-1961) 195-221.
37. SINISCALCO, P., *Ricerche sul 'De Resurrectione' di Tertulliano*. (Verba Seniorum, 6). Roma, Editrice Studium, 1966.
38. SOUTER, A., *Tertullian. Concerning the Resurrection of the Flesh*. London, 1922.

General Studies

39. — *Chronica Tertulliana 1975*. Presented by BRAUN, R.; FREDOUILLE, J.C.; PETITMENGIN, P., in REA 22 (1976) 298-314.
40. CLAESSON, G., *Index Tertullianeus*. Paris, Études Augustiniennes, 1974-1975. (3 vv.: A-E; F-P; Q-Z; alpha-omega. xx, 1766 pp.).
41. FINÉ, H., *Die Terminologie der Jenseitsvorstellungen bei Tertullian*. (« Theophaneia » 12) Bonn, Hanstein, 1958.
42. HOH, J., *Die Busse bei Tertullian* in « Theologie und Glaube » 23 (1931) 625-638.
43. PELIKAN, J., *The Eschatology of Tertullian* in ChTh 21 (1953) 108-122.
44. QUAQUARELLI, A., *Antropologia ed escatologia secondo Tertulliano* in RaScienFilos 2 (1949) 14-47.
45. RIVIÈRE, J., *Tertullien et les droits du démon* in ReSR 6 (1926) 199-216.
46. TIBILETTI, C., *Inizi del millenarismo di Tertulliano* in « Annali della Facoltà di lettere e filosofia dell'Università di Macerata » 1 (1968) 195-213.

47. TIBILETTI, C., *Matrimonio ed escatologia: Tertulliano, Clemente Alessandrino, Agostino* in AugR 17 (1977) 53-70.
48. TIBILETTI, C., *Tertulliani de Testimonio Animae*. Torino, 1959.
49. TIBILETTI, C., *Il senso escatologico di « pax » e « refrigerium » e un passo di Tertulliano* in « Maia » 10 (1958) 209-220.
50. WASZINK, *Tertullianus. De Anima*. Amsterdam, 1947.
51. WIRTH, K., *Der Begriff des « meritum » bei Tertullian*. Leipzig, 1892.

HIPPOLITUS OF ROME († 235)

Hippolitus wrote between 200-235 but only fragments of his works have been preserved. With reference to our argument of eschatology, of particular interest is the author's *De Christo et Antichristo ad Theophilum* (c. a. 200) complete in Greek, with 67 chapters on eschatology — PG 10, 726-788 (1857 edition).

52. LOI, VINCENZO, *Attesa escatologica in Ippolito di Roma*. Conference, Augustinianum, Rome, 1977. (cf. 2).
53. PUCHULU, R., *Sur le 'Contre Noet' D'Hippolyte. Les attaches littéraires et doctrinales de la doxologie finale*. Thèse de Doctorat présentée à la Faculté de Théologie de Lyon, 1960.
54. *Ricerche su Ippolito di Roma*. Contributi di V. LOI, M. GUARDUCCI, E. FOLLIERI, P. TESTINI, C. CURTI, P. MELONI, I. FRICKEL e M. SIMONETTI. Roma, Studia Ephemeridis Augustinianum 13, 1977.

ORIGEN (c. 185-254)

Although not strictly considered a Father of the Western Church (as in the case of Irenaeus of Lyon, all his works are in Greek), I have still included Origen in this bibliographical study due to the amount of material he has contributed to the field of Eschatology and to its importance in the development of theology.

« Origène a été l'un des plus féconds polygraphes de l'antiquité, et il a laissé après lui une oeuvre immense ». (Cf. DTC, v. XI-B, c. 1494).

Hell

55. HORN, H.J., *Die « Hölle » als Krankheit der Seele in einer Deutung des Origenes* in JAC 11-12 (1968-1969) 55-64.
56. HORN, H.J., *Ignis aeternus. Une interprétation morale du feu éternel chez Origène* in REG 82 (1969) 76-88.

57. JACQUEMONT, P., *La descente aux enfers dans la tradition orientale* in LumVi 17 (1968) 31-44.

Purgatory

58. ANRICH, GUSTAV, *Clemens und Origenes als Begründer der Lehre vom Fegfeuer* in *Theologische Abhandlungen für H.J. Holtzmann*. Tübingen-Leipzig, 1902. pp. 95-120.
59. SPACIL, P. TH., *La dottrina del Purgatorio in Clemente Alessandrino ed in Origene* in « Bessarione » 23 (1919) 131-145.

Resurrection

60. ARMANTAGE, J.W., *Will the Body be raised? Origen and the Origenist Controversies*. Ph. D. Dissertation, Yale University, 1970.
61. BERNARD, R., *Homélies pascales. Trois homélies dans la tradition d'Origène*. (Sources chrétiennes 36). Paris, 1953.
62. CHADWICK, H., *Origen, Celsus and the Resurrection of the Body* in HThR 41 (1948) 83-102.
63. CROUZEL, H., *La 'première' et la 'seconde' résurrection des hommes d'après Origène* in « Didascalica 3 (1973) 3-19.
64. ENGELHARDT, W., *Die Lehre des Origenes von der Auferstehung der Toten* in « Zeitschrift für die gesammte luterische Theologie und Kirche » (Leipzig 37 (1874) 608-624.
65. KNOX, W.L., *Origen's conception of the Resurrection Body* in JThS 39 (1938) 247-248.
66. RAMERS, C., *Des Origenes Lehre von der Auferstehung des Fleisches: Eine historisch-dogmatische Abhandlung*. Trier, Lintz, 1851.

Bibliographies

67. CROUZEL, H., *Bibliographie critique d'Origène*. Steenbrugis, Abbatia S. Petri, 1971. (= Instrumenta Patristica 8).
68. FARINA, R., *Bibliografia Origeniana 1960-1970*. Società editrice internazionale 1971. (Biblioteca del 'Salesianum' 77).

Studies

69. BAERT, E., *Het thema van de zalige godsaanschouwing in de griekse patristiek tot Origenes* in TTh 1 (1961) 289-308.

70. BARNARD, L.W., *Origen's Christology and Eschatology* in « Anglican Theological Review » 46 (1964) 314-319.
71. BIANCHI, UGO, *Presupposti platonici dell'escatologia di Origene*. Conference, Augustinianum, Rome, 1977. (Cf. no. 2).
72. BRANISTE, M.M., *Eshatologia in conceptia lui Origen* in « Studii Teologice » (Bucarest) 10 (1958) 440(453).
73. CHEEK, J.E., *Eschatology and Redemption in the theology of Origen: Israelite-Jewish and Greek-Hellenistic ideas of Origen's interpretation of Redemption*. Dissertation, Drew University, 1962.
74. CORNÉLIS, H., *Les fondaments cosmologiques de l'escatologie d'Origène*. Paris, Vrin, 1959.
75. HEWIT, A.F., *The Eschatology of Origen* in CathW 36 (1882-3) 577-588; 721-735; 37 (1883) 1-18.
76. HUBER, J.N., *Philosophie der Kirchenväter*. München, 1859.
77. MARTIN, CH., *Exposition du système dogmatique d'Origène*. Genève, 1866.
78. NORELLI, E., *Il duplice rinnovamento del mondo nell'escatologia di S. Ireneo*. Conference: Augustinianum, Rome, 1977. (Cf. not. 2).
79. RIUS-CAMPS, J., *La suerte final de la naturaleza corpórea según el « Peri Archon » de Orígenes* in VetChr 10 (1973) 291-318.
80. ROSSI, GUIDO, *Saggio sulla metafisica di Origene*. Milano, 1929.

CYPRIAN (c. 200-258)

As we are now treating of strictly 'Latin' Fathers, it will not be necessary to present any introduction to the bibliographical studies that I offer here.

Cyprian provides us with quite an amount of material on most themes of Eschatology — particularly on Death, Judgement and the Resurrection, but modern studies have been reserved, practically exclusively, to his teaching on Death.

Death

81. HANNAN, M.L., *Thasci Caecili Cypriani De Mortalitate. A commentary with an introduction and translation*. Doctoral Thesis. Washington, Catholic Univ. Press, 1933. (= Patristic Studies 36).
82. MARGERIE DE B., *L'intérêt théologique du De Mortalitate de St. Cyprien* in « Sciences ecclésiastiques » 15 (1963) 199-211.

83. PAUCHENNE, L., *Cyprianus epistola decima et De Mortalitate Liber*. Liège, 1937.
84. STRAMONDO, G., *L'interpretazione del titolo De Mortalitate di Cipriano* in « Orpheus » 5 (1958) 49-54.
85. STRAMONDO, G., *Echi e riflessi classici nel De Mortalitate di Cipriano* in « Orpheus » 10 (1963) 159-185.
86. STRAMONDO, G., *Studi sul De Mortalitate di Cipriano. Studi, testo e traduzione; index verborum omnium*. Catania, Centro di Studi sull'antico Cristianesimo, 1964.

General eschatology

87. DIEPEN, H.M., *L'« assumptus homo » patristique* I. « L'Homme du Seigneur Jésus Christ » (St. Irénée); II. « Dieu revetu d'un homme » (St. Cyprien) in RThom 63 (1963) 225-245. (Cf. n. 72).
88. JAY, P., *Saint Cyprien et la doctrine du purgatoire* in RThAM 27 (1960) 133-136.

LACTANTIUS (c. 250.)

Lactantius is certainly more universally appreciated for his linguistic style than for his theological output. Nevertheless, this latter was considerable and even in our field of Eschatology we find an abundance of material.

Again, however, modern studies on his work have been minimum.

General eschatology

89. LOI, VINCENZO, *Lattanzio nella storia del linguaggio e del pensiero teologico pre-niceno*. Estratto dalla dissertazione dottorale. Pont. Athenaeum Salesianum, Roma, 1970.
90. SCHNEWEIS, E., *Angels and Demons according to Lactantius*. Doctoral thesis in Catholic University of America, Washington, The Catholic University of America Press, 1944.

AMBROSE (c. 339-397)

Knowing that it is quite unnecessary to present St. Ambrose or to comment on his importance in the general development of Theology and

of Eschatological studies in the Western Church, I limit this introduction to very general terms.

It is noticeable, however, that in the eschatological field, practically all the modern studies are concentrated on his doctrine concerning death.

Death

91. FERRI, ANNALISI, *Genere letterario, struttura, lingua e stile nel 'De Bono Mortis' di S. Ambrogio*. Dissertatio. Roma, Maria Assunta, 1972.
92. KELLY, THOMAS A., *Sancti Ambrosii Liber 'De Consolatione Valentini'*. A Text with a translation introduction and commentary, Dissertation. Washington, Catholic University of America Press, 1940. (= Patristic Studies 58).
93. MANNIX, M.D., *Sancti Ambrosii Oratio de 'Obitu Theodosii'*. Text, translation, introduction and commentary. Dissertation. Washington, Catholic University of America Press, 1925. (= Patristic Studies 9).
94. PORTALUPI, F., *Il 'De Bono Mortis'*. Introduzione, traduzione e note. Torino, 1961.
95. SCAZZOSO, PIERO, *Osservazioni intorno al 'De Bono Mortis' di S. Ambrogio* in DZPh 71 (1968) 276-307.
96. URI, ANNETTA, *L'eloquenza funebre di Sant'Ambrogio*. Dissertatio. Roma, Maria Assunta, 1946.
97. WIESNER, W. TH., *S. Ambrosii 'De Bono Mortis'*. A revised text with an introduction, translation and commentary. (Dissertation — The Catholic University of America Patristic Studies, v. 100). Washington, C.U.A., 1970.

General studies

98. CAPELLE, B., *L'exultet pascal oeuvre de saint Ambroise*. Miscellanea Mercati (Studi e testi 121) vol. I: Bibbia — Letteratura antica cristiana, Biblioteca apostolica vaticana, 1946. pp. 219-246.
99. DERAMBURE, J., *Le millenarisme de S. Ambroise* in REA 17 (1910) 545-556.
100. DIEPEN, H.M., *L'« assumptus Homo » patristique*. III. 'Serviteur dans l'Homme' (Saint Ambroise) IV. 'Homme parfait assumé' (Saint Damase) in RThom 63 (1963) 363-388.
101. NIEDERHUBER, J., *Die Eschatologie des heiligen Ambrosius*. (Forschungen VI, 3). Paderborn, F. Schöningh, 1907.
102. PICCOLO, G., *Saggio di bibliografia Ambrosiana. Ambiente, fonti, esegesi e spiritualità (1930-1970)* in ScCat 98 (1970) 187-207.
103. ZINCONI, SERGIO, *Fine del mondo e liberazione nell'esegesi ambrosiana di Isaia 13,5*. Conference, Augustinianum, Rome, 1977. (Cf. no. 2).

XIII. JEROME (340-420 c.)

As in the case of St. Ambrose, it is certainly not necessary to make a particular introduction to the works of St. Jerome regarding our study of Eschatology, even though he has such a major contribution to offer to the subject in theology.

He has written copiously on the themes of Death, Judgement, Heaven, Hell, Purgatory and the Resurrection but none of these would seem to have been the subject of a specific study by modern authors⁴.

General studies

104. NAUTIN, P., *Études de chronologie hiéronymienne* (393-7) in REA 18 (1972) 202-218; 19 (1973) 213-239.
105. MONCEAUX, P., *Un guide des âmes dans l'autre monde. Légende de S. Jérôme* in *Bulletin du Comité français catholique pour la célébration du sixième centenaire de Dante*. 1 (1921) 24-44. (Cf. P. PEETERS in 'Analecta Bollandiana' 40 (1922) p. 421.
106. O'CONNELL, JOHN, *The Eschatology of Saint Jerôme*. Dissertatio in Fac. Theol. S. Mariae ad Lacum, Mundelein, Illinois, U.S.A. 1948.
107. VACCARI, A., *Bollettino Geronimiano* in *Bibl.* 1 (1920) 379-396; 533-562.

GENERAL STUDIES ON ESCHATOLOGY

(with reference to the 1st. four centuries)

This concluding section of my bibliography treats of general themes of eschatology in the first four centuries, without referring to precise Fathers of the Church. *I have sub-divided it, accordingly, with reference to the themes that I have been following during the course of the work, viz. death, judgement, heaven, hell, purgatory, resurrection and general eschatology.*

Death

108. FISCHER, J.A., *Studien zum Todesgedanken in der Alten Kirche*. Monaco, 1954.
109. PELLEGRINO, M., *Il Cristiano antico e la morte* in 'Studium' 53 (1957) 57-60.

⁴ John O'Connell in his publication: *The Eschatology of Saint Jerome* (Dissertatio in Fac. Theol. S. Mariae ad Lacum, Mundelein, Illinois, U.S.A., 1948), does treat of many of these points separately. (Cf. no. 106).

110. RIVIERE, J., *Mort et démon chez les Pères* in ReSR 10 (1930) 557-621.
 111. RUSH, ALFRED, *Death and Burial in Christian Antiquity*. Washington, 1941.

Judgement

112. MICHEL, A., *Feu de Jugement* in DTC V, 2239-2246.
 113. RIVIERE, JEAN, *Jugement* in DTC VIII/2 (1925) 1721-1828.
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Heaven

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