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A JOURNAL IS A COMMUNITY OF SCHOLARS

*With this second issue, the “new” Henoch is finally taking form. It features two new sections: Book Reviews, edited by Yaron Eliav and Corrado Martone, and News, edited by Kelley Coblenz Bautch.*

*This time the Monograph Panel Section hosts a discussion of four distinguished international specialists, Virginia Burrus, Richard Kalmin, Hayim Lapin, and Joel Marcus. They address Daniel Boyarin’s volume, *Border Lines*, a discussion initiated at the last SBL meeting in Philadelphia. In a long and detailed response, Boyarin offers some interesting remarks that add important nuances to his provocative book on the relationships between Judaism and Christianity in late antiquity.*

*The Monograph Panel Section contains contributions solicited by members of the Editorial and/or Advisory Boards, in this case Professor Yaron Eliav. Other Panels have been planned for the forthcoming issues and the Editorial Boards are open to suggestions from our distinguished readers.*

*The Essays Section includes a variety of articles focusing on Second Temple Judaism, Qumran, and Christian Origins, dealing with problems of philology and intellectual history. This section hosts articles that are submitted by specialists all around the world to either our American Board, led by Professor Matthias Henze, or our European Board, led by Professor Claudio Gianotto. We welcome the balance of contributions from both senior specialists and younger specialists, as well as the diversity of approaches that reflects the need for an interdisciplinary study of the period. Henoch wants to present the best research in our field, while leaving room for newly emerging voices and methodologies arising from the international scholarly community.*

*The Book Review Section aims to provide updated information about the most relevant publications in the field. It will accommodate longer and shorter reviews, but also panel discussions of relevant volumes, surveys of publications, and the like.*

*The News Section is yet another important addition aimed to consolidate the presence of our journal in the international context. We hope to be able to give reports of some of the most important events in our field, facilitating an exchange among interested colleagues. It is also the opportunity to honor the legacy of distinguished colleagues who recently*

*passed away, or to cherish the memory of those who from a more distant past have helped establish our field of studies.*

*As the Editor-in-Chief I am committed to provide a brief introduction to each of our issues. It is my way of having a more personal and direct conversation with our readers and breaking the seeming anonymity that often characterizes scholarly journals. I asked the new publisher, Morcelliana, to add some color to the old Enoch, which they have done with great generosity. But even more I would like to give to the Journal and its readers some of the spirit of joy and camaraderie that has characterized the experience of our Enoch Seminar; and bring to light that sense of friendship and enthusiasm that – even when it is not evident – is the soul of our serious and sometimes tedious work.*

*Enoch must have felt something similar when he was engaged in his meditations with the angels, and was also eager to go back to his children and family and friends with the task or the excuse (?) of reporting his revelation. A journal is not a container to fulfill our duty to publish papers and be productive, nor a collection of articles that only accidentally happen to be together with the purpose of making them easy to photocopy. A journal should be first of all a comfortable place to visit, a place where one happily goes to see old friends and meet new friends.*

*For too long the field of Judaism and Christianity from Second Temple to Late Antiquity has been internally divided by anachronistic and confessional boundaries (Old and New Testament, Apocrypha and Pseudepigrapha, Dead Sea Scrolls, Church Fathers, Rabbinic Literature, etc.). This artificial division has prevented specialists – working in the same area but focusing on different corpora – from forming a united scholarly community. Confessionally divided sources have created a confessionally divided scholarship. The journal Enoch aims to contribute actively to a much needed process of reunification, by providing a common house for all those who are engaged in recovering the roots of Judaism and Christianity in the broader context of the Graeco-Roman world.*

*I would like our readers to think of Enoch, not as an anonymous object, nor as an it but as a they, a group of scholars who work together toward a common goal, with enthusiasm and love for what they are doing. It is with this spirit that we invite our readers not simply to read us, but to view us as a welcoming community of learning. I wish you to find in our Journal that very same combination of Anglo-Saxon rigor and Latin hospitality and creativity that have made our Enoch Seminars such a successful and pleasant experience.*