
FROM THE DIRECTORS / DAI DIRETTORI

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NEW OLD HENOCH

The journal, *Henoch*, begins this year a new chapter in its history. The Publishing House, Morcelliana (Brescia, Italy), has agreed to acquire the journal and continue its illustrious tradition in the field of ancient Jewish and Christian Studies. The journal presents itself to its readers and subscribers in a new format and with a new Board of Directors, a new Editor-in-chief, a new Advisory Board, and two new Editorial Boards (one American, and one European), which will cooperate in the editing of the two yearly issues.

In 1979 it was the scholarly vision of Prof. Paolo Sacchi of the University of Turin, Italy, which gave birth to this unique experiment of calling together specialists from a variety of disciplines, breaking down the rigid, obsolete boundaries which had prevailed in and between Judaic and early Christian Studies, by including Christian origins as a constituent component of the field. The result has been 26 years of successful publication and cooperative scholarly work. The Publishing House, Marietti of Genoa (from 1979 to 1986), and then Zamorani of Turin (from 1987 to 2004) produced the journal. The Directors during that period were Paolo Sacchi, Bruno Chiesa, Claudio Gianotto, and Florentino García Martínez, with the creative assistance of Pier Giorgio Borbone and Corrado Martone.

Many things have changed in these last decades, yet *Henoch* can look retrospectively at itself with pride as one of the protagonists of the revolution. In a field once dominated by canonical boundaries and categories, Second Temple Judaism has emerged as a distinct field of studies, encompassing both Christian and Rabbinic Origins, and a new generation of scholars, trained in both Greek and Hebrew, has arisen to focus on the interaction between Jews and Christians in Late Antiquity within the Graeco-Roman world. New courses and PhD programs in the major Universities and Seminaries all around the world have been established or reshaped to reflect this new attitude of contemporary scholarship. It has become difficult even to think that there was a time, not long ago, in which the Jesus movement was alienated from the diverse world of Second Temple Judaism, and Judaism and Christianity in Late Antiquity could be studied one apart from the other.

Nevertheless, the issues we face today are no less challenging. These issues can be categorized in the following manner.

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(a) *From Canons to Intellectual Movements and Social Groups.* We all agree that the religious canons (Old and New Testament, Apocrypha and Pseudepigrapha, Rabbinics, Church Fathers, etc.) that for centuries have delimited the areas of specialization in our field, have become obsolete and should no longer be used as viable scholarly categories. We have not found, however, a shared set of categories to replace them. A consensus has grown around terms such as “Second Temple Judaism,” and “Judaism and Christianity of Late Antiquity,” but we are still struggling to define terms that we have inherited from a distant past (such as Essenes, Pharisees, Sadducees, Christians, Rabbis...) as well as newly introduced categories such as “Enochic Judaism,” “Apocalypticism,” “Hellenistic Judaism,” or “early Jewish mysticism”. The new understanding of the period has not translated itself yet into a new, shared language, which will allow us better to describe the ancient variety of intellectual movements and social groups. We need to discuss and debate the issue and patiently build an international consensus.

(b) *Unity and Diversity.* We all agree that diversity is one of the most distinctive elements that define Judaism and Christianity from Second Temple to Late Antiquity. We may or may not find it useful to use the plural “Judaisms” and “Christianities”; none of us speaks of Judaism and Christianity in monolithic terms. Since the beginning, we do not have two consistent and homogeneous systems of thought, but rather a constellation of many interacting systems. Some of these had a short history, some flourished and developed synchronically for centuries. The various groups that constituted Judaism and Christianity, however, never stood in isolation, as if detached from each other and from their social and intellectual environment. The unity of the period has to be emphasized no less than its diversity. An entire universe of mutual influences and interactions needs to be explored.

(c) *The Partings of the Ways.* We all agree that the Jesus movement was born as a Jewish movement and that Judaism and Christianity parted only gradually to become two separate religions. However, many aspects of the process need still to be defined. On one hand, intellectual historians point out that while separating from each other, neither Judaism nor Christianity ever parted from its Second Temple Jewish roots; the dialogue and confrontation between these two parallel outgrowths of ancient Jewish thought never ended. On the other hand, scholars of Judaism and Christianity of Late Antiquity remind us how difficult it is to define clearly the sociological and intellectual boundaries of each movement and even more, to trace a straight borderline between the two. In addition, by focusing almost exclusively on two protagonists, we may have forgotten the role played in the process by other neglected characters, like the groups we are used to labeling under the terms “Hellenistic Judaism” and “Gnosticism”.

Once again, the picture has become more complex and interactive than we previously thought.

(d) *Interdisciplinarity*. We all agree that there is not a single approach to the study of ancient Judaism and Christianity. Once the domain of the theologian and philologist, ancient Jewish and Christian studies have been exposed to the most diverse disciplines: historical inquiry, sociology, archaeology, philological and literary analysis, intellectual history, women's studies, anthropology, etc. Nevertheless, we have not yet learned how to harmonize such a variety of scholarly approaches into an inclusive and mutually enriching complementarity. We may resign to see our scholarly work resemble a Babel of languages, with groups and seminars built around an exclusive methodological approach or an exclusive focus of interest. Or we may actively engage in a continuous, creative search for common ground and constructive dialogue, far from any deluding sense of self-sufficiency. What are needed are more collaborative work and more mutual incursions in the other's domain-bridges of understanding instead of secluded islands.

In these last five years, a group of specialists from different nations and different disciplines have come together biennially, at the invitation of the University of Michigan, to form what has quickly become known as the "Enoch Seminar". The three Italian meetings of the Seminar (Sesto Fiorentino 2001; Venice 2003; Camaldoli 2005) has provided a unique experience of collaborative research in the field of Second Temple Judaism and Judaism and Christianity in Late Antiquity and raised the expectation of even more to come in the next years. While dealing with a very specialized topic (the Enoch literature), we soon realized that in the process we were accomplishing much more than expected. Enoch is in fact an inter-canonical, inter-disciplinary character *par excellence* and as such required an inter-canonical, inter-disciplinary approach by specialists of both Judaic and Christian Studies. We were forced to go out of the "canons" of our specializations and out of the boundaries of our methodologies and listen attentively to other specializations and other approaches. It is this "spirit" of sharing and dialogue that has made our meetings so intriguing.

The attention and enthusiasm raised internationally around the project of the Enoch seminar has made us aware of the potential of such an approach for the entire field of studies in Judaism and Christianity of Late Antiquity. Suddenly, the lack of an international journal that focuses on the interaction of both Judaism and Christianity in Late Antiquity seemed to be as unbearable as inexplicable. The journal *Enoch*, which had supported the very beginnings of the Enoch Seminar and published in 2002 the Proceedings of its first meeting, appeared as the natural candidate for a further expansion of the "spirit" of the Enoch Seminar far beyond the narrow boundaries of "Enochic Studies". However, *Enoch* itself, in spite

of its attention on Christian origin, was born and had grown essentially as a journal of Judaic Studies, from pre-exilic times to the present. We needed a “new” *Heno*ch. Once again, credit goes to Prof. Paolo Sacchi for making this project possible and allowing the “old” *Heno*ch to undergo yet another transformation to become the common house of meeting and dialogue for all specialists in ancient Judaism and Christianity who wish to submit the results derived from their specific focus of interest and from their specific methodology to the scrutiny of interdisciplinary research. In order to accomplish this goal, the “new” *Heno*ch had, on one hand, to contract its focus of interest from the broader field of Judaic Studies into more defined chronological boundaries (from the Babylonian exile to the late Byzantine period). On the other hand, the new journal had to expand the international and disciplinary boundaries of its collaborators to include both Judaic and Christian studies of the period. The new identity is reflected in the new title and subtitle, «*Heno*ch: Studies in Judaism and Christianity from Second Temple to Late Antiquity». Thanks to these adjustments, we are convinced that, while remaining faithful to its long-standing high-quality scholarly tradition, and to its unique identity, the new old *Heno*ch, like its homonymous hero, can now look confidently forward to yet another important stage of an ever-changing and ever-rejuvenating career.

Beneath the new format and the newly defined field of interest, the structure of the journal will not change significantly. *Heno*ch will continue to be the recipient of articles submitted by, and/or solicited from, distinguished specialists all around the world, in English but also in other major scholarly languages (German, French, Italian...). The presence of two Editorial Boards (one in America and one in Europe) will double the energies and the capabilities of the journal to commission and review articles as well as give its international attention to what happens on both sides of the Atlantic, and beyond. It is one of our main goals to welcome scholars from a larger variety of countries and from a larger range of disciplines, and to promote substantive scholarly exchange between the major centers of research in the field, in North America, Europe, and Israel, with growing attention to the new emerging realities of Africa, Asia, South America, and Oceania. Profs. Yaron Eliav (University of Michigan) and Corrado Martone (University of Turin) have agreed (starting from the first issue of the next year) to lead the Book Review Service of the journal so as to make it an indispensable tool for current research in the field. Special thanks go to each and all of the colleagues and friends who have graciously accepted to serve on the Editorial and Advisory Boards; their enthusiasm and commitment are inspiring and encouraging for the present and future life of the journal, and are the solid foundation upon which further collaboration can coalesce.

When in 1979 Paolo Sacchi dedicated the journal to the venerable, but then quite forgotten patriarch, nobody could have ever expected that Enoch would become in these last decades one of the shining stars of contem-

porary research, the one who more than anybody else would allow specialists in Judaism and Christianity, from different national, religious and cultural backgrounds, from different disciplines and different fields of research to overcome the rigid boundaries of their specializations and engage in a creative conversation. *Henoch* also had an obscure origin: at the very beginning it was a journal manually type-written in an office at the University of Turin. The Enoch Seminars were yet to come, and “Enochic Judaism” was still an unknown concept in Judaic and Christian Studies. At that time, nobody would ever have guessed that the heavenly Enoch would enjoy so much his dwelling place in Italy as to make it the base of an international enterprise.

ABSTRACT

The journal, Henoch, founded in 1979 by Paolo Sacchi, begins this year a new chapter in its history. The Publishing House, Morcelliana (Brescia, Italy), has agreed to acquire the journal and continue its illustrious tradition in the field of Judaic and early Christian studies.

The journal presents itself to its readers and subscribers in a new format and with a new Board of Directors, a new Editor-in-Chief, a new Advisory Board, and two new Editorial Boards (one American, and one European), which will cooperate together to the editing of the two yearly issues.

While remaining faithful to its long-standing high-quality scholarly tradition, and to its unique identity, the journal Henoch looks forward to expanding its international character and its interdisciplinary interests by focusing specifically on the history and interaction of Judaism and Christianity from Second Temple to Late Antiquity, or from the Babylonian exile to the Muslim period.

