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## FROM THE DIRECTORS / DAI DIRETTORI

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### BUILDING INTERNATIONAL SCHOLARSHIP, INTEGRATING NATIONAL SCHOOLS

*The study of “Judaism and Christianity from Second Temple to Late Antiquity,” which the Journal Henoch aims to promote, requires an effort toward unity, dialogue, and inclusiveness.*

- Unity between Christian and Judaic Studies. *The goal is not only to tear down the walls of separation set by religious corpora and study Christian origins within Second Temple Jewish diversity, but also to follow and enhance the interactions between formative Christianity and formative Judaism up to the Muslim period.*

- Dialogue among different disciplines (history, philology, archaeology...). *The goal is to engage actively in a continuous, creative search for common ground, collaborative work and mutual incursions in the other's domain, pursuing the ideal of an inclusive and mutually enriching complementarity.*

- Inclusiveness of international scholarships. *The goal is to provide more and more frequent opportunities for specialists and students working in the field from Europe, Israel, America and elsewhere, to meet and share the results of their own research, building constructive relations of friendship and collaboration.*

*The more we stress the value of unity, dialogue, and inclusiveness, however, the more we need to cherish diversity. Any process of globalization requires great attention to safeguard linguistic, cultural, and national diversity. Historically, our field has roots in multiple scholarships and experiences.*

*The first scholars who during the Renaissance “rediscovered” ancient Judaism in dialogue with ancient Christianity, wrote in Latin and were part of an international philosophical movement of self-defined “Christian Cabbalists” who, in conversation with their Jewish peers, looked at post-biblical Jewish literature as a living source of ancient wisdom. Among them were the Italian Giovanni Pico della Mirandola (1463-1494), the German Johann Reuchlin (1455-1522), and the Frenchman Guillaume Postel (1510-1581).*

*This new interest in post-biblical Jewish sources deeply influenced the beginnings of the Reformation. In 1523 Martin Luther (1483-1546) offered*

the first theological reflection on the Jewishness of Jesus (Dass Jesu Christus ein geborner Jude sei), while in 1548 Paul Eber (1511-1569), a close friend of Philipp Melancthon, wrote the first modern history of the Jews "a reditu ex Babylónico exilio usqu'ad ultimum excidium Hierosolymae."

The anti-Jewish invectives of the old Luther (Von den Juden und ihren Lügen, 1543) and Pope Paul IV's document Cum nimis absurdum (1555) interrupted this brief period of dialogue and made the dream of a philosophical synthesis between Judaism and Christianity collapse in the midst of repression and religious intolerance. The call for making the knowledge of ancient Judaism part of the intellectual discourse, together with the study of Latin and Greek cultures, did not vanish, however. A new generation of Christian Hebraists would carry the torch. Scholars, such as Bonaventura Corneille Bertram (1531-1594) and Johann Buxtorf (1564-1629) in Switzerland, John Selden (1584-1654) and Edward Pococke (1604-1691) in England, Giulio Bartolucci (1613-1687) in Italy, Johann Christoph Wagenseil (1633-1705), Campegius Vitringa (1659-1722) and Johann Christoph Wolf (1683-1739) in Germany, Gustav Peringer (1651-1710) in Sweden, and Adrian Reland (1676-1718) in Flanders, dedicated their lives to the study of ancient Jewish customs, religion and laws. At the beginning of the eighteenth century Johann Albert Fabricius (1668-1740) would collect the material from Second Temple Judaism in the first collection of Old Testament Pseudepigrapha (Codex pseudepigraphicus Veteris Testamenti, 1713-23).

Contemporaneously to the process of their "rediscovery," Jewish post-biblical sources began gradually to be used to gain a better understanding of the New Testament. Johann Clemens Drusius (1550-1616), Hugo Grotius (1583-1645), and Christopher Cartwright (1602-1658) were the avant-garde of a new exegetical trend that found its first landmark in 1658-74 with the publication of the *Horae Hebraicae et Talmudicae* by John Lightfoot (1602-1675)

The work of the international movement of Christian Hebraists was seminal to the emergence of the first "national" schools in the eighteenth century, when with the Enlightenment Latin began to be replaced by vernacular languages and national States took their shape in Europe.

First it was the French. By preparing his monumental work of ecclesiastical history, in *Les moeurs des Israélites* Claude Fleury (1640-1723) described, with dignity and respect, the rituals, habits, artifacts, and social structure of ancient Jews. In 1706 Jacques Basnage (1653-1723) composed the first history of modern Jews "depuis Jésus Christ jusqu'à present," and Augustin Calmet (1672-1757) applied the new appreciation of Jewish sources to the study of the Old and New Testament.

Then it was the English. In 1716-18, by "connecting the Old and New Testament in the history of the Jews," Humphrey Prideaux (1648-1724) created the field of "intertestamental Judaism" and provided the first

comprehensive introduction to the period “for it may serve as an epilogue to the Old Testament in the same manner as a prologue to the New.” In 1718 William Wotton (1666-1727) embarked upon the first attempt to describe “the traditions and usages of the Scribes and Pharisees,” that is, Judaism “in our Saviour Jesus Christ’s time.”

Next, German scholarship entered the frame. Johann Gottfried Eichhorn (1752-1827), August Friedrich Gfrörer (1803-1862), and Heinrich Ewald (1803-1875) are only the first in a long line of scholars who established what would become known in the nineteenth century not only as the most respected national school in Second Temple Judaism but the one that more systematically brought to completion the establishment of the field of Neutestamentliche Zeitgeschichte.

In the nineteenth century an American and an Italian school in Second Temple Judaism also joined the international arena. In America its origins can be traced back to the activity of newly established Theological Seminaries: Archibald Alexander (1772-1851) was the first principal of Princeton Theological Seminary, and Enoch Pond (1791-1882) professor at Bangor Theological Seminar. On the other hand, in Italy the interest in Second Temple Judaism first developed in secular settings through the works of Aurelio Bianchi-Giovini (1779-1862) and Raffaele Mariano (1840-1912) before influencing the birth of the modernist movement of Salvatore Minocchi (1869-1943).

Since the emancipation, Jewish scholars contributed to the formation of the many national schools - Isaaq Markus Jost (1793-1860), Albert Geiger (1810-1874) and Heinrich Hirsh Graetz (1817-1891) in Germany, Joseph Salvador (1796-1873) and Joseph Derenbourg (1811-1895) in France, Morris Jacob Raphall (1798-1868) and Isaac Mayer Wise (1819-1900) in the United States, Solomon Schechter (1847-1915) and Claude Montefiore (1858-1938) in England, Samuel David Luzzatto (1800-1865) and Elia Benamozegh (1823-1900) in Italy, and many others. The emergence of a Hebrew national school in the field came with the rise of Zionism and the pioneering work of Joseph Klausner (1874-1958) and David Flusser (1917-2000) on Jesus of Nazareth and Second Temple Judaism.

By the early twentieth century, in spite of the influence of rampant anti-Semitism, we can talk of an established multinational movement of scholars devoted to the study of post-biblical Judaism in connection with Christian origins: Marie-Joseph Lagrange (1855-1938) and Charles Guignebert (1867-1939) in France, Emil Schürer (1844-1910) and Wilhelm Bousset (1865-1920) in Germany, R.H. Charles (1855-1931) and R. Travers Herford (1860-1950) in England, George F. Moore (1851-1931) and Charles F. Kent (1867-1925) in the United States, Bacchisio Raimondo Motzo (1883-1970) and Giuseppe Ricciotti (1890-1964) in Italy, and many others. After World War II, the desire for a reappraisal between Judaism and Christianity after the tragedy of the Holocaust as well as the discoveries of the Nag-Hammadi library and the Dead Sea Scrolls

*prompted an unprecedented interest in the field, which has shaped our current generation of scholarship.*

*The picture would not be complete without mentioning the important contributions given by Dutch, Northern European, and Spanish scholars. In more recent years, after the end of the Cold War, new national schools have rapidly (re)joined the chorus from Central and Eastern Europe, while current interesting developments make South America, Oceania, Africa and Asia the next frontiers for Second Temple Jewish studies.*

*The most dramatic consequence of this explosion of nationalities and languages involved in the field, on one hand, and of the information revolution that has cut down the time of communication to instantaneous, on the other hand, is the current emergence of English as the “new Latin,” the new international language of scholarship. This phenomenon has accelerated the possibilities of exchange and interaction among scholars, but has also raised the challenge of how the past, present and future diversity of national schools can be preserved and integrated.*

*The journal Henoch aims to mirror in its own structure the variety and complexity of the field it covers as well as the dynamics of the world in which it operates. The acceptance of English as the major (even though not exclusive) language of the journal signals the enthusiastic embracement of the perspective of a new global society of learning. At the same time, the creation of four distinct linguistic Editorial Boards: American, French, German, Italian (and in the future British, Hebrew, Spanish...) is aimed to give recognition to the specific contribution given by each national school to the development of our field, preserving the autonomy and richness of their distinct identities in the new global setting. Kelley Bautch, Katell Berthelot, Matthias Henze and Corrado Martone are leading the Editorial Boards with the support of the many distinguished colleagues who have joined the new, larger international Advisory Board.*

*Distinction does not mean segregation. Editorial Boards are not separated but interrelated. They do not review articles written exclusively in their own national language or by specialists of their own national “school.” On the contrary, each Board is asked to act globally, soliciting contributions and reviewing submitted articles written in different languages and by scholars from other “schools,” so that process of dialogue and interaction may start already from the editorial phase.*

*Moreover, the presence of a member responsible for Reviews and News in each Board creates two additional multilingual Committees, led by Yaron Eliav and Eric Mason respectively, which are aimed to identify through a team work those publications and events that would emerge as the most relevant from a multinational perspective.*

*The responsibility for the approval and composition of each issue of the journal lies ultimately with the Editor-in-Chief, who entrusts the completion of the editorial process to the expert hands of Claudio Gianotto and the Publishing Commission. The function of general supervision by the Editor-*

*in-Chief and the Board of Directors guarantees the harmony and balance among the different components of Henoch, as well as the faithfulness to the commitment the journal made at its foundation to rely on the philological and historical-critical approach as the central method for understanding and reconstructing ancient sources in their original context.*

*The goal is not assimilation to a unified model that annuls diversity, but rather integration, dialogue and mutual respect. The biggest challenge is, on one hand, to preserve the distinctive traits and identity of our national schools even when expressing ourselves in international English, and on the other hand, to submit our diversity to the scrutiny of a multinational scholarly audience.*

*In our field, as well as in our work at Henoch (and in our world at large), diversity and unity are equally important. Diversity is what prevents our unity from turning into a conformist homologation; and unity is what prevents our diversity from remaining segregated in self-sufficient isolation. We need diversity to enrich our unity, and unity to share our diversity.*

J. HAROLD ELLENS\*

## PEACE THROUGH SCHOLARLY COLLABORATION

*We live and work today in a world of remarkably high levels of threat and violence. Even the historic serenity in the ivory towers of the Academy is shaken by turbulence and politicized controversy. Moreover, the particularly dangerous thing about the violence of our moment in history is the disturbing tendency to root it in religious sources and dynamics. Metaphors of cosmic conflicts between good and evil, and apocalyptic models of heroism, teleology and eschatology, shared by the three Abrahamic religions (Judaism, Christianity and Islam), are evoked and misused to justify violence and intolerance.*

*Intentionally secular as well as consciously religious cultures everywhere in our world are feeling the impact. Such affairs, after all, cannot be confined to the religious sphere; they are not only a matter of the abuse of religious ideologies, but have an equally dangerous potential to degenerate into a clash of cultures and political interests. On the other*

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hand, inherent in all three of these faith traditions there is an unquenchable fire, an inextinguishable longing for peace, mutual love and reconciliation, fostered by powerful, positive metaphors that can be teased out to the surface of the international spiritual quest and play a positive role in building peaceful and positive relations among fellow human beings.

Scholars who work in the deep history, culture, and ideologies of the “Quelle” of these religious traditions have a responsibility for our world. It is not easy, however, to find the appropriate methods and channels with which to have a useful influence upon these international affairs in ways that may foster constructive relationships instead of destructive enmity. I personally believe it is precisely at this point that international scholarly collaboration becomes profoundly important as an instrument for creating earnest dialogue and a serious sense of community between people: of different countries, different faiths, different scholarly persuasions; who with uncompromised integrity to their scientific goals pursue the same quest of knowledge. International collaboration creates a broad common ground of interest and personal investment in mutual understanding, mutual esteem, team work, and interpersonal inspiration and encouragement. Surely that kind of mutuality leads inevitably to peace and reconciliation, as so many outstanding examples from the past demonstrate.

Ever since the Renaissance philosopher Giovanni Pico della Mirandola was renamed by his followers “Prince of Harmony” (a pun on Prince of Concordia, one his family’s holdings) in recognition for his attempt toward a reconciliation of Judaism, Christianity and Islam based on the study of ancient Jewish mystical traditions, specialists in Second Temple Judaism and Christian Origins have played a significant role in promoting tolerance and moderation. When in 1510 John Reuchlin was summoned in the name of the Emperor Maximilian to give his opinion on the suppression of the Jewish books, he not only claimed that they should not be burned because post-biblical Jewish literature had an everlasting theological and spiritual value, but also recommended that Hebrew positions should be established in all major German Universities. During the following three centuries, Christian Hebraists, from John Reuchlin to Franz Delitzsch, although not immune to widespread prejudices and missionary attitudes, would be among the most vocal defenders of the right of Jews to exist and often fostered strong personal relations with learned rabbis. Their work laid the foundation for a generation of philosophers and politicians, who in the eighteenth and nineteenth centuries led the struggle for the civil emancipation of the Jews. John Toland, Christian Wilhelm von Dohm, Henri Grégoire, Thomas Babington Macaulay, and Massimo D’Azeglio stand as remarkable examples of early non-Jewish advocates of civil rights for European Jews.

At the dawn of modern Jewish-Christian dialogue in late nineteenth-early twentieth century, we find renowned scholars such as Claude Montefiore, Robert T. Herford, Francis C. Burkitt, George F. Moore, Louis

*Finkelstein, Herbert Danby, and W.O.E. Oesterley. In 1922 Joseph Klausner's Jesus of Nazareth broke the ancient taboo that prevented Jewish scholars from writing on the prophet of Nazareth, and opened the path to a larger movement of reappraisal of Jesus within Jewish culture, literature, and religion. Two years later, Judaism and the Beginning of Christianity (London 1924) was the first scholarly volume in the field coauthored by a group of Jewish and Christian specialists including Abraham Cohen, Francis C. Burkitt, Elkan N. Adler, R. Travers Herfort, and Henry St.J. Thakeray. These scholarly efforts significantly contributed to the founding in 1927 of the London Society of Christians and Jews, the first interfaith organization of its kind in the world, born with the explicit aims "to increase religious understanding and to promote goodwill and cooperation between Jews and Christians, with mutual respect for differences of faith and practice; and to combat religious intolerance." National Councils of Christians and Jews were soon formed in Britain, the United States, and as far as South Africa, under the leadership of religious authorities, theologians, and scholars. At the initiative of NCCJ chairmen, Presbyterian Rev. Everett R. Clinchy and Rabbi Morris S. Lazaron, "Tolerance Trios" of Jewish, Catholic and Protestant clergymen toured the United States, Canada, Ireland and Great Britain in the 1930s, and during the war served as military chaplains in the Allied Forces in Europe. This new experience left a profound impression as it challenged and changed established patterns of religious life and personal relations, and would be recorded in an episode of the movie Paisan (Paisà, 1946) by Roberto Rossellini.*

*In 1938 Louis Finkelstein established, at the Jewish Theological Seminary in New York, the Institute for Religious and Social Studies (now the Finkelstein Institute), which brought together Protestant, Roman Catholic and Jewish Scholars for theological discussions. During the darkest hours of the Holocaust, the Jewish-French historian Jules Isaac spent all his energies in his hiding place in Southern France in the writing of a scholarly text on the historical Jesus, dedicated to his wife and daughter who perished at Auschwitz. His volume, Jésus et Israël (Paris 1948) would become the manifesto of Jewish-Christian dialogue in continental Europe after the war, promoted by the newly formed International Council of Christians and Jews. In the 1930s and 1940s the Rev Dr James W. Parkes, had been among those few Christian theologians (Paul Tillich, Reinhold Niebuhr, Bernhard Lichtenberg, Jacques Maritain, Dietrich Bonhoeffer, and others) who loudly raised their voices against the Nazi treatment of the Jews, and among those few clergy people (Metr. Andrey Sheptytschy, Arch. Damaskinos Papandreou, Nuncio Angelo Roncalli, Rev. John Hayes Holme, Pastor André Trocmé, Msgr. Hugh O'Flaherty, Sister Sára Salkaházi, and others) who had a leading role in helping refugees and in rescue operations during the Holocaust. After the war Parkes became a pioneer of the new scholarly approach that sees Second Temple Judaism as "the common foundation" of both Rabbinism*

and Christianity. The Jewish Isaac and the Anglican Parkes were conscious supporters of that movement of reform and reconciliation, emboldened by the election of Angelo Roncalli as Pope John XXIII, which advocated a new theological understanding of the Christian relations toward Judaism and led to the approval of the declaration *Nostra Aetate* at the Second Vatican Council of the Roman Catholic Church in 1965.

In those years, Martin Buber, Hans Joachim Schoeps, Samuel Sandmel, and David Flusser continued the tradition of Jews engaged in the study of Judaism and Christian origins, finding their Christian counterparts in figures such as Card. Augustin Bea, William David Davies, A. Roy Eckardt, and Krister Stendahl. By the 1980s, collaborative work among scholars of diverse religious backgrounds had become the norm in all major academic projects in our field, from the translation of the *Pseudepigrapha* in English to the publication of the *Dead Sea Scrolls*. More recently, in the aftermath of the historic visit of Pope John Paul II to the synagogue of Rome (Apr 13, 1986), Alan Segal's *Rebecca's Children* (Cambridge, Mass. 1986), James Charlesworth's *Jesus within Judaism* (New York 1988), and James Dunn's *The Parting of the Ways* (London 1991) offer examples of scholarly works in our field that have had an impact also on the Jewish-Christian dialogue. That Judaism and Christianity are sister religions, non-identical twins born as Rebecca's children from the same womb, can no longer be said to be a wishful thought; it is now a compelling conclusion to which our scholarly work itself leads us.

Moreover, a matter of great curiosity and of considerable interest for me, in this regard, is the possibility that Islamic scholars also might see the relevance of our field to their work. Such interest seems like such an obvious possibility to me, since the roots of Islam and the sources of much of the *Qur'an*, are to a large extent to be found in the Jewish and Christian traditions of Late Antiquity. A greater sense of mutuality would generate not only a better understanding of the historical, literary, and intellectual connections among Judaism, Christianity and Islam but would also have a positive influence of respect and tolerance upon the cultures shaped by the three Abrahamic religions.

The more we collaborate in our quest for the meanings in this arena of thought, the more our sense of mutual understanding and appreciation, indeed, of our psycho-spiritual mutuality will grow. The broader that blessed "infection" spreads the more our international cultures will be shaped by it. In this context, I see *Henoch* as yet another significant opportunity to keep the infusion flowing into our personal, communal, and cultural veins. It is a journal of both Jewish and Christian studies - a journal that consciously attempts to unite the field of Judaism and Christianity, from Second Temple to Late Antiquity. Any step that facilitates the culture-shaping influence of collaborative work is in itself a step toward peace and reconciliation.