

Sommario

Ekkehard Stegemann, <i>Did Something Go Wrong in the Beginning?</i>	7-19
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Did something go wrong in the beginning – and, we must add, since when, and just why? It is obviously an apocalyptic myth or a messianic dream that inspired Paul and Jesus, as it did other witnesses after Paul. Krister Stendahl’s honorable search, however, for an alternative to or a disarmament of the shameful anti-Jewish self-definitions of Christianity will in the end – I believe – not really reach its goal if restricts itself only to a better and more insightful interpretation of Paul and the New Testament. Paul’s apocalyptic framework is not repeatable. What went wrong, I think, is that the necessary shift from an apocalyptic self-definition through dramatizing the present as the end of time to a post-eschatological self-definition, which acknowledges the ongoing process of the old theatre of the world, armed itself with the weapon of superiority-claims and blamed the Jews. Although we must protect Paul from interpretations which legitimate racism and supremacy, we have to admit that we are responsible for our mental and political attitude, and therefore cannot hide or creep away from the teaching of contempt only by appealing to a better understanding of Paul. But, of course, a better understanding helps.

Jason David BeDuhn, <i>The Myth of Marcion as Redactor: The Evidence of “Marcion’s” Gospel Against an Assumed Marcionite Redaction</i>	21-48
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Marcion’s appeal to text, and the canonization process he advanced as part of his bid to define the Christian movement, must be accounted one of the key turning points of Christian history. In many corners of the tradition, it took quite a while for this development to catch on. When it did, the terms had been largely set already by Marcion. Even the Christian adoption of a fairly non-standard medium for text – the codex – appears around the time of Marcion’s canonization project, and therefore it is worth pondering the role Marcion played in this development, since Marcion’s canonical revolution depended upon binding together Paul’s letters in a single, ordered volume, the Apostolikon. But most of all, Marcion’s textual and canonical turn enabled a disembedding of Christian religious authority from an environment of traditional paradosis in which the assumptions of Jewish religious culture quite naturally prevailed.

Eliana Stori, <i>Edessa la città benedetta: alcune note sui primi gruppi cristiani in Siria</i>	49-61
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In the first two centuries of the common era several Christian groups were active in the area of Edessa, some of them was of Syriac origin, others were born elsewhere, but in this area they

found fertile ground and existed for a long time. The main character of the Christian faith in Syria is a strong ascetic tendency, well shown by the so called «Encratite» and «Thomasine» Christianity. The picture that emerges is that of a variegated faith. There are in fact competing and seemingly conflicting images of early Syriac Christianity: Tatian the Encratite, Bardaisan the court philosopher, the Marcionites, the Thomasine Christianity, Valentinians and Ebionites. Most of these various groups originated perhaps independently of one another, before a more unified picture of Syriac Christianity emerged.

Daniele Tripaldi, *Alessandria d'Egitto e i gruppi "gnostici":
annotazioni preliminari a margine di tre volumi recenti* 63-71

By reviewing three recent books dealing with Alexandrian Christianity and 'Gnostic' groups, the article tries to sketch a new agenda for the study of the latter as integral part of the multifaceted early Christian movement in the Egyptian metropolis. Three points are underscored as pivotal to the project: the creation of a dossier of Jewish and early Christian texts actually circulating in the city; the inclusion of all the available sources in the process of historical reconstruction; the downplaying of the classical 'history of ideas' approach in favor of a more critical and deep-ranging sociological perspective, focused as it is on the interlace of ideology and social practices, conflict and identity formation.

Marco Zambon, *Chiesa, comunità filosofica
e comunità ascetica nella scuola di Didimo il Cieco* 73-109

The present article investigates Didymus the Blind's understanding of the function of school in the life of the Church. Not differently from Clement, Origen and other Christian Alexandrian scholars before him, Didymus (313-398) had a wide philosophical culture and used working methods similar to those of the philosophical schools of his age. Nevertheless, he considered his own function to be in the service of the Church's tradition of faith. Despite the rise of the Episcopate and monasticism, Didymus continued crediting the Christian masters with a prophetic and apostolic charismatic function of mediating the Revelation by means of the interpretation of the Holy Scriptures and the struggle against heresy.

Mario Girardi, *Dinamiche multiethniche e interreligiose
sul limes danubiano nel IV secolo: il martirio di Saba il goto*. 111-130

The *passio s. Sabaë Gothi* (BHG 1607) documents the Gospel's spread to the North of the Lower Danube (Gothia), where Christianity found and developed loyal relationships of solidarity and mutual respect among multiethnic and multireligious villages and clans, and defended it to the bitter end even in the face of anti-Christian Athanaric's persecution (369-372). The *passio* insists on the irenic character of Saba and his story in order to convey, inside and outside the Empire, a message of peace and integration with the Barbaricum under the religious protection of the salvific universalism of Christianity. It is a creed of peace and love (represented by Bretonian and Basil, respectively bishops of Tomis and Caesarea of Cappadocia), under the policy of Rome, represented by Soranus, the Roman-Christian governor of the Scythia minor. Soranus acted in close contact with both bishops and was the first Roman authority to help with a *translatio* - which signified the political and ecclesiastical control - of the remains of a "barbarian" martyr to Caesarea, inside the imperial România.

Giovanni Antonio Nigro, *Niceta, Inna, e altri martiri goti* 131-147

The paper analyzes some hagiographical sources concerning little-known Gothic saints, such as the *Passio Nicetae*, the *Passio sancti Innae, Rimae et Pinnae* and the Gothic calendar, together with the data offered by the Church historians Socrates and Sozomen. The aim is establishing both historic reliability of these hagiographic texts in order to reconstruct the widespreading of Christianity on the territories beyond the Danube river, and looking at the importance of the

Passiones in the identity building of some Eastern churches. Finally we can see to such a degree real or fictitious tellings become functional to the creation of a Christian network in and out the borders of the Roman Empire and to increase the prestige of some dioceses.

Cristiana Facchini, *Culture cattoliche ed ebrei dopo la Shoah. Riflessioni a margine di due recenti pubblicazioni* 149-173

The article analyses and thoroughly comments upon two recent Italian publications devoted to the relationship between the Catholic Church, Jews and Judaism in Italy after the Holocaust. It describes the achievements reached by the reseachers, who shed light onto a topic that had been quite unexplored. The evidence is remarkably interesting, because it shows how the Catholic Church had to adjust to the dramatic changes that the war had produced, first of all the destruction of European Jewry, and its newly reconfiguration with the establishment of the state of Israel.

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Recensioni 211-235

Jean-Daniel Dubois, *Jésus apocryphe* (J.B.G. Bazan); Frances Flannery - Colleen Shantz - Rodney Alan Werline (eds.), *Experientia*, Volume 1. *Inquiry into Religious Experience in Early Judaism and Early Christianity* (D. Tripaldi); Romano Penna, *Le prime comunità cristiane. Persone, tempi, luoghi, forme, credenze* (M. Grosso); Anthony Le Donne, *Historical Jesus: What Can We Know and How Can We Know It?* (M. Grosso); Colleen Shantz, *Paul in Ecstasy. The Neurobiology of the Apostle's Life and Thought* (M. Tubiana); Alison Cornish, *Vernacular Translation in Dante's Italy. Illiterate literature* (D. Ruini); Adriano Rocucci, *Stalin e il patriarca. La chiesa ortodossa e il potere sovietico 1917-1958* (M. Cognolato); Isabella Adinolfi, *Etty Hillesum. La fortezza inespugnabile. Un percorso etico-religioso nel dramma della Shoah* (M. Forunato).

Libri ricevuti 237-238

