

Chapter 1 : Former Clergy | Congregation Beth Shalom of the Blue Hills

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Milton and the rabbis: Includes bibliographical references and index. Jewish learning and scholarship in literature. The Poetics of Accommodation: In his personal example, Rav Yehuda Amital offered me a glimpse of the very best synthesis of Torah and derekh erez, intellectual rigor and social commitment. My interest in the relationship between Milton and rabbinic literature began while I was an undergraduate at Princeton University, where I studied Milton with Victoria Kahn and wrote an undergraduate thesis under the guidance of John Fleming. Without their early encouragement—along with support from other members of the faculty there—I have a strong suspicion that I might have opted for law school. A wonderful year at Jesus College, Cambridge, gave me the privilege of studying with Lisa Jardine, the late Jeremy Maule, and early modern bibliographer par excellence Elizabeth Leedham-Green. It was at Cambridge that I also met Bill Sherman, whose intelligence and drive have had a lasting impact on me. None of my work at Yale would have been as meaningful to me were it not for the lasting friendships I developed with Ian Baucom, Kevis Goodman, Lee Oser, Nikhil Singh, and Cliff Spargo, each of whom has contributed to this project in visible and invisible ways. The rabbinic term for friend, chaver, also means teacher or scholar, and I consider the following people to be chaverim in the fullest sense of the word. Members of the UM Humanities Colloquium were instrumental in fostering a fertile intellectual atmosphere. Joseph Wittreich read the entire manuscript and was especially helpful in the development of the epilogue. Susan Pensak helped polish the project not only through her skills as a copyeditor but also with her knowledge of the rabbinic tradition. Among all my intellectual debts, I must single out those to Jason Rosenblatt. In all the years that I have known him, he has been gracious and eager Acknowledgments xi to help me. It has been a delight to engage in work that I can share with such a wise and caring mentor. I remain forever grateful for the unstinting love and support of my parents, Robyn and Bruce Shoulson. Sophia Elizabeth and Oliver Hart continue to remind me of what really matters. This book is dedicated to my partner, my lover, my companion, my friend, Margery Sokoloff. Her mark appears indelibly on every page of my life, which would otherwise have lots of empty spaces. A Fulbright Scholarship for study in Cambridge gave me an opportunity to explore some aspects of early modern English Hebraism. A Mellon Fellowship for graduate study in the humanities helped to fund my time at Yale, where I completed a dissertation that formed the basis for this book. Two Max Orovitz Summer Research Grants and a General Research Grant, all administered by the University of Miami, allowed me to devote my summers to further research, writing, and revision. I would like to thank the University of Pittsburgh Press and the Johns Hopkins University Press respectively for permission to reprint the material here. While quotations in English occasionally draw upon the modern translations listed in the selected bibliography, I have made considerable changes based upon my own readings of the original; often, I have retranslated the passage entirely. Because the rabbinic approach depends so heavily on the manipulation of the language of Scripture—puns, anagrams, homophones, etc. Portions of Genesis Rabbah are cited by chapter and section in the body of the text. Passages from the Babylonian Talmud are designated as BT followed by the tractate and the page. Passages from the Palestinian Talmud are cited as PT followed by the tractate, chapter, and section. All other rabbinic texts are designated by name, edition when appropriate, chapter, and section. Except where an alternative translation is crucial to the argument, passages from the Bible appear in the King James Authorized Version. Unless otherwise noted, translations from the Latin are by the author. Complete Poems and Major Prose, ed. The Reformation has often been called a Hebraising revival, a return to the ardour and sincerity of primitive Christianity. No one, however, can study the development of Protestant Churches without feeling that into the Reformation too, a Hebraising child of the Renaissance and offspring of its fervour, rather than its intelligence, as it undoubtedly was, the subtle Hellenic leaven of the Renaissance found its way, and that the exact respective parts, in the Reformation, of Hebraism and of Hellenism, are not easy to separate. It also

serves as the starting point for this book. Eliezer by the Dutch Christian Hebraist Guglielmus Vorstius Willem Voorst is the likeliest candidate, both because it offers a sequential narrative account of the creation of the universe and because its Latin translator shared the same Arminian viewpoint held by Milton. The rabbis and Milton both shaped their identities in relation to the religious and political forces to which they had evidently lost out. The Hebraic elements of the epic function to preserve a crucial dialogic textuality. The midrashim to which I compare *Paradise Lost* in the latter portion of this study emerged during a period of crisis precipitated by the destruction of the Temple in Jerusalem and the ascendancy of Christianity in the Roman Empire. The parallels between Milton and the rabbis were already anticipated within the context of a dramatic rise in English discussions of Hebrew, Judaism, and Jews during the seventeenth century. So far as I know, there has been little effort to combine these three lines of inquiry. Throughout his career, Milton situated his writings at the center of many key religious and political debates; yet he increasingly marginalized himself even as he participated in these controversies. Unlike the divorce tracts, when the antiprelatical tracts cite Jewish precedent they nearly always do so in what looks to be a derogatory fashion. I am concerned here with the philosophical and theological questions of epistemology. By discerning various forms of knowledgeâ€”their contours and limitationsâ€”the rabbis and Milton confront crucial theological questions. But the historical circumstances of both the rabbis and Milton, each experiencing catastrophic political and ideological defeat, were just as instrumental in provoking prolonged meditation on the possibility of knowing and understanding the world where nothing seemed to be going as expected. This ambivalence can be seen especially in the way that both Milton and the rabbis negotiate the presence of Hellenic or classical literary models in their respective writings. Crucial to this parallel between the rabbis and Milton is their shared ontological monism, which gives rise to distinctive psychologies and anthropologies. The monism of Milton and the rabbis served not only to recuperate a potentially more positive view of the body and sexuality, it yielded implications for the ethical nature of human imagination and desire as well. After the destruction of the Temple, midrash stands in for prophecy as the proper mode of consolation and access to divine truths. The events of the past, both distant and more recent, that make themselves felt in the writings of the rabbis and Milton pose a special challenge. With few exceptions, these events mark painful losses. I examine references to the history of loss in midrash and *Paradise Lost*, arguing that these moments of mourning constitute distinctive phenomenologies of history, implying, in turn, a rabbinic and Miltonic politics. Rabbinic literature and *Paradise Lost* lament the death and loss they uncover in commemorating the past; yet they seek consolation in a sublation of that past, producing a kind of synthetic history with direct implications for the renewal of political agency. Drawing on my readings of interactions and parallels between Miltonic and rabbinic epistemologies, ontologies, phenomenologies, I shall suggest an alternative approach to this age-old question. The Samson of both Milton and the rabbis embodies a range of contradictory impulses, from faithfulness to heretical obstinance, from productive to destructive sexuality, from violence to passivity. Though its individual comments and observations can, and usually do, range widely within the biblical canon, its sequence of homilies, narratives, or legal pronouncements inevitably follows the main biblical text to which it has been appended. This is not to say that the aggadah has no worldly or contemporary application. But such application takes a form other than, say, a halakhic pronouncement on dietary laws. We might recall as a starting point the observation of the early twentieth-century Hebrew poet and philologist Hayim Nahman Bialik on the distinction between these two rabbinic modes: Not so for midrash aggadah, where the multiplication of interpretations and exemplary illustrationsâ€”even those that seem to contradict each otherâ€”is welcomed as a means of revealing ever more facets of Scripture. The rabbis were always illustrating their halakhic arguments with narrative asides and drawing halakhic implications from their literary embellishments of biblical narratives. Despite numerous attempts to develop an all-encompassing theoretical description of rabbinic hermeneutics in general and midrash aggadah in particular, there has yet to appear a satisfying formulation. Even if we could forget that the texts that constitute the vast corpus of classical rabbinical writings were accumulated over the course of at least six centuries, even if we did not have to consider that there were at least two major centers of Jewish learning during this period, Palestine and Babylonia, each of which produced its own set of rabbinic texts, even if we were able to set aside any ideas about the ever changing sociopolitical climates in each location,

even if it were possible to isolate one text out of the hundreds in existence as the paradigm for all analyses of rabbinic hermeneutics, even if all this and more were possible, we would still be left with the remarkable lack of systematizing by the rabbinic writers themselves. The rabbis were wary—almost obsessively so—of any attempt to establish a universal set of guidelines for interpreting the Bible and making its rules of behavior applicable to their own times. Given the choice between abstraction and particularization, the rabbis favored the latter, subjecting generalities to careful scrutiny of detail and variation. There are, to be sure, several exceptions: First, they apply to halakhic discourse much more so than to aggadic readings; second, the rules are often more descriptive than prescriptive, with their applications to individual textual cruxes appearing strangely arbitrary at best. First and foremost, though, rabbinic interpretive techniques are occasional rather than universal or systematic. The given interpretive dilemma, occasioned by the close reading of Scripture, gives rise to the method used for its resolution, and thus even rules of logic are not particularly useful to describe the midrashic hermeneutic. The aggadoth that have been preserved take one of three broad forms. They are either narrative, descriptive, or reported speech. A description may be geographical, ethnological, medical, or even astronomical. Speeches often offer explicit ethical guidance. But the organizing principle was always the Bible itself and the pursuit of interpretation according to the sequence of words and verses; continuity was considered to be the property of Scripture, and the rabbis never felt any need to reproduce it in their own discursive practices. I say the property because scriptural continuity was a matter of historical relevance as much as it was one of narrative coherence. The rabbis completely depended on the assumption of contemporary application, and it was the nature of this application that usually provided the occasion for an aggadic assertion: Within this framework everything in Scripture has meaning, and everything that is not in Scripture also has meaning. By assuming a divine author, they had little trouble identifying the same heteroglossia, the same plurivocality, the same richness literary critics discern in any novel or poem. Recently there has been a great deal of speculation about how we might use the traces of earlier perhaps premonotheistic texts in a literary analysis of the Hebrew Bible in its present form. Often this restoration transpired under the aegis of literal interpretation. Many of these investigations begin with a midrashic proem, or *petihtah*. The homilist begins a *petihtah* with a verse from somewhere else in the Bible that seems to have little to do with the base verse that has occasioned the homily. Most of these proems draw their initial verses from the Writings; some are taken from the Prophets; a few come from another part of the Pentateuch. The formal structure of this midrashic technique, its rhetoricity, thus shifts into the foreground. In his crucial study Isaac Heinemann describes midrash aggadah in terms of the twin tasks of creative philology and creative historiography. Most aggadoth originated with Palestinian Jewry; even those rabbinic texts edited in Babylonia that contain aggadic material probably drew on earlier Palestinian texts in their composition. The Palestinian origins of midrash aggadah are a result of the constant external pressures from other cultures and religions—especially the early Christians—the Jews in Palestine had to face to a much greater degree than did the Jews in Babylonia, who lived in relative peace and isolation. If Jews living under pagan Rome were able from time to time to reach a peaceful understanding with the authorities,¹⁵ as Rome became increasingly Christianized, the possibility for Jewish accommodation quickly disappeared. The political sea change had obviated the need for a literal millenarian reign, since Christ already ruled through the Roman Empire and the Bishop of Rome. While Christianity was changing from a faith of the have-nots to a faith of the haves, Judaism was coming to develop a systematic set of responses to its political and religious losses. The importance of this period for the development of Diaspora rabbinic Judaism would not be lost on these reformers, either. The redactors inherited a tradition that had taken to acknowledging Others and Difference in ways no longer fully adequate to the complex sameness and difference manifest in a Christianized Rome. All the materials that I examine in this study reveal in one way or another a dynamic interaction with the surrounding culture, Hellenistic, Christian, or otherwise. Reading the creation account in the context of an increasingly loud Christian insistence on the plurality of the Godhead in the form of the Trinity, the rabbis were especially sensitive to any plural terms in the Torah that might suggest more than one divine agent. Simlai points out that the actual act of creation occurs in the third person singular: In fact, one might just as well characterize it as a struggle with the text.

Chapter 2 : Milton Steinberg - Wikipedia

Taking as its starting point the long-standing characterization of Milton as a "Hebraic" writer, Milton and the Rabbis probes the limits of the relationship between the seventeenth-century English poet and polemicist and his Jewish antecedents.

Like many southern rabbis, Milton Grafman found himself caught between the realities of southern Jewish life and civil rights activists. While he and other clergy worked for the integration of public parks, thus angering many white southerners, he also believed that civil rights activists, especially Jewish ones, wanted to change things too quickly and did not understand the realities of southern life or the position of southern Jews. Faced with an injunction to stop the protest, Martin Luther King announced he would march on City Hall. Many feared widespread violence. Despite the letter, the protests continued. On April 16, , Dr. Martin Luther King Jr. The bombing occurred on Sunday, September 16, and the funeral for the children was held on Tuesday. Rosh Hashana began that same Tuesday evening. In his sermon on Rosh Hashana morning, Rabbi Grafman expressed his horror at the violence and loss and asserted that white citizens in Birmingham " Jews and Christians together " needed to help make things right. In his sermon on Rosh Hashana morning, Rabbi Grafman expressed his horror at the violence and asserted that white citizens in Birmingham needed to help make things right. Who gave this sermon? How do you think the way it was communicated might have influenced the message? Who was the intended audience? How do you think that might have influenced the message? Rabbi Grafman repeats several times that he is sick at heart. What do you think he means by this exactly? What seems to have caused him to feel this way? In what ways has he not? What does he suggest he has always been mindful of in making his decisions about whether or not to act? What is Rabbi Grafman calling on his congregants to do? Why does he think they need to do this? How does Rabbi Grafman think change will come about in Birmingham? How do you think this differs from how civil rights activists want to bring about change? What evidence do you have for this? Do you agree or disagree with this view of the role of a rabbi? What kind of role would you want to see them take?

Chapter 3 : Best Wedding Rabbis in Milton, MA

Milton had shared in the heady hopes of the Puritan Revolution and Interregnum of the 17th century, including a confidence that Protestant England had a chosen role in God's providential plans for the world.

Jump to navigation Jump to search Milton H. Polin, an Orthodox rabbi who served in Brooklyn , New York, attained a number of distinctions in his life. Rabbi Polin spent his retirement in Israel with the rest of his family. He passed away on July 2, 2018. Ordained in the 1950s, his teachers characterized him as "a gifted young scholar who will inspire a profound reverence for Torah Judaism. House of Representatives for being "a man highly esteemed and respected by Jews and Christians whose lives have been touched by numerous good works and kind deeds of this outstanding spiritual and civic leader. He personally teaches a variety of classes for men and women of all ages and backgrounds at his synagogue. After his presidency, he continued to maintain regular contact with the chief rabbis and government leaders in Israel. He was active in the larger community in many capacities, Rabbi Polin was invited to join the Orthodox Caucus , an Orthodox think tank in North America, and the board of directors of the Beth Din of America. In the several communities he served, Rabbi Polin built a mikvah "ritual bath" , an eruv an area designated for carrying outdoors on the Jewish Sabbath , and two synagogues. His interest in kashruth "dietary laws supervision" and responsibility for communal supervision long predated his chairmanship of the Rabbinic Kashruth Commission, the halakhic authority for the Union of Orthodox Jewish Congregations of America Kashruth Division. Rabbi Polin served two terms as president of the member Vaad Harabbanim of Flatbush and chaired its Jubilee Anniversary celebration. He participated actively on the Board of Education of the Yeshiva of Flatbush for many years. With his wife, Shainee, he was sent to the former Soviet Union more than two decades ago when Jews were not allowed to leave. They shared their experiences, insights, and concerns for Soviet Jews in several forums. Yeshiva University President Dr. Norman Lamm characterized his sermons as enlightening and creative. He also had 18 grandchildren. Three of their children live in Israel, and 13 of their grandchildren are sabras born in Israel. He never fails to leave me inspired by his words and honored by his presence. After 43 years of outstanding congregational and communal leadership throughout the country, he retires from his dedicated and faithful service. Rabbi Polin leaves behind a legacy that has touched us all in so many ways and at so many levels. Thank you, Rabbi, for being such an inspiration.

Chapter 4 : Milton and the Rabbis - PDF Free Download

New York: Columbia University Press, xii + pp. \$ ISBN: It is tempting, though not quite accurate, to say that Milton and the Rabbis is Jeffrey Shoulson's experiment in writing midrash on Milton. It is inaccurate because, to the extent midrash is concerned not just with.

Milton residents recalled his humility, humor, great knowledge and wisdom. She went on to Catholic University. Rabbi Korff, who died Monday at 91, served the Jewish communities in Milton and Boston for nearly 60 years. The local synagogue on Blue Hills Parkway closed in , after the Orthodox congregation declined and the building fell into disrepair. Rabbi Korff and his wife moved to Newton, but his presence still was felt in Milton. Everyone could feel his sense of humble righteousness. He engendered and gave a lot of respect. He always had something inspiring to say. He was a man with a great mind. The learning in the whole family was incredible. Rabbi Korff came from a long line of Orthodox rabbis. The Korff brothers were hidden for the next six years until they could be smuggled out of Russia to rejoin their father in Boston. Rabbi Korff grew up watching his father bring Jewish refugees home from the docks in Boston. As a young boy, he was soon sent away for religious schooling in New York, where he lived with his uncles, and then was sent to Palestine, where he studied and received his second ordination. He was a founder and leader of Jewish Memorial Hospital. He also leaves his children, Grand Rabbi Y. Jeffrey Korff and Dr. Janice Korff, 11 grandchildren and his siblings. He was buried in Everett. Digital access or digital and print delivery.

Chapter 5 : Rabbinical Council of America (RCA)

Milton and the Rabbis Book Description: Taking as its starting point the long-standing characterization of Milton as a "Hebraic" writer, Milton and the Rabbis probes the limits of the relationship between the seventeenth-century English poet and polemicist and his Jewish antecedents.

At his ordination 60 years ago, his teachers characterized him as "a gifted young scholar who will inspire a profound reverence for Torah Judaism. During a quarter century in Brooklyn, his rabbinic leadership transformed his congregation into a pulsating center of Torah learning and communal activity for hundreds of young, highly educated, religiously observant families. He taught a variety of classes for men and women of all ages and backgrounds in his synagogue. Upon his retirement the congregation published a Festschrift in his honor that included scholarly articles from some of the leading rabbis and Jewish scholars. As president of the Rabbinical Council of America, the largest and most influential Orthodox rabbinical body in the world, he participated actively in the Conference of Presidents of Major American Jewish Organizations and continues to maintain regular contact with the Chief Rabbis and government leaders in Israel. Active in the larger community in many capacities, several years ago Rabbi Polin was invited to join the Orthodox Caucus, the foremost Orthodox think tank in North America, and on the Board of Directors of the Beth Din of America. He continues to serve as a Trustee of the International Memorial Foundation for Jewish Culture and attends its biennial meetings. In the several communities in which he has served in the course of his rabbinic career, Rabbi Polin has built a Mikveh, an Eruv, and two synagogues. His interest in Kashruth and responsibility for communal supervision long predated his chairmanship of the Rabbinic Kashruth Commission, the halakhic authority for the Union of Orthodox Jewish Congregations of America Kashruth Division. He participated actively on the Board of Education of the Yeshivah of Flatbush for many years. With his wife Shainee, he was sent to the Soviet Union almost four decades ago when Jews were not allowed to leave. They have shared their experiences, insights, and concerns for Soviet Jews in several forums. Rabbi Polin requested retirement from his congregation on January 1, Before coming to Brooklyn, Rabbi Polin held pulpits in St. In each community he played a vital leadership role and has received many honors and awards. An eloquent speaker and acclaimed scholar, Rabbi Polin has been frequently invited as a guest speaker and scholar-in-residence. Yeshiva University then-President Dr. Norman Lamm characterized his sermons as "enlightening" and "creative". At his ordination he was awarded a prize for his Hebrew essay, "Rabbi Joseph Albo and the Debate at Tortosa, ". He is married to the former Shainee Sachs. They have five children, all married, twenty-two grandchildren and four great-grandchildren. Their oldest daughter passed away, but three of their surviving children live in Israel and one in Chicago. Most of their grandchildren are Sabras. He is married to Shainee, nee Sachs. They have five children, all married, and twenty grandchildren. Three of their children live in Israel, and eleven of their grandchildren are sabras.

Chapter 6 : Rabbi Milton Grafman Sermon | Jewish Women's Archive

The rabbis and Milton both shaped their identities in relation to the religious and political forces to which they had evidently lost out. Elements of Milton's poem.

Chapter 7 : Milton leader Rabbi Nathan Korff dies at 91 - News - Wicked Local - Boston, MA

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Chapter 8 : Milton and the Rabbis

Rabbi Nathan Korff, the longtime leader of Congregation B'nai Jacob in Milton, left a legacy of spiritual guidance and

friendships when he died Monday.

Chapter 9 : Milton Polin - Wikipedia

Milton H. Polin, an Orthodox rabbi who served in Brooklyn, New York, attained a number of distinctions in his life. Born in Chicago, Illinois, he is the son of Dorothy and Abraham Polin, and the grandson of Sholom Polin and Sara (Shashaka) Rivka (Chernick).