

“Our Rabbis taught that *gemilut chasadim* (acts of loving kindness) is greater than *tzedakah* (charity) in three ways (Telushkin, 1994, p. 24):

1. Charity is done with one’s money, while loving-kindness may be done with one’s money or with one’s person [e.g., spending time with a sick person].
2. Charity is given only to the poor, while loving-kindness may be given both to the poor and the rich [e.g., consoling one who is in mourning or depressed].
3. Charity is given only to the living, while loving-kindness may be shown to both the living and the dead [e.g., by arranging a proper burial for a person who died indigent].

The major difference as Jews view the difference between charity and acts of loving-kindness rests on the concept of repayment. When considering the burial of the dead *gemilut chasadim* (loving-kindness) it is viewed as “par excellence because it necessarily is done without any hope that the ‘recipient’ will repay the good deed” (Telushkin, 1994, p. 25). Furthermore, Telushkin (1994) indicates that a rabbi, Haffetz Hayyim, considered *gemilut chasadim* as “any good deed that one does for another without getting something in return (*Ahavat Chesed*)” (Telushkin, 1994, p. 25).

While reading *The Diary of Anne Frank*, Telushkin (2009) realized another distinction between charity and kindness. Charity may be done whenever “an opportunity presents itself, while kindness can be done at any time” (p. 138), when in 1944 Anne Frank writes in her diary,

How lovely to think that no one need wait a moment before making the world better. We can start now slowly changing the world! . . . You can always, always, always give something, even if it is only kindness. Give, give again, don’t lose courage. Keep it up and go on giving. No one has ever become poor from giving.

Do you know who Anne Frank was? She was a little Jewish girl, who lived in the Netherlands near Amsterdam, who was a victim of the Holocaust. Anne hid with her family from the Nazi occupiers in a secret room eventually being betrayed and transported to a German concentration

Commented [DC6]: You have gone above and beyond what a simple 1 credit assignment would be. So you have excellent teacher notes and useful for the teacher of these principles. I just felt you needed more activities listed (although that may be coming...)

The Third Leg: Walk Humbly

Humility and Integrity

Doing what is right or what the Bible defines as righteousness demonstrates integrity of character, which I believe is also described and inferred in Micah 6:8 by “walking humbly.” The way we “walk” or live our lives reveals our character. Integrity is best seen by truthfulness in our dealings. When leaders accept bribes, do what is best for them or lie to or mislead others, we see a lack of integrity. I believe that people universally desire to see right actions in corrupt times. It is critical to note that integrity plays a role in encouraging leaders “to be true to themselves” and their values, while humility causes leaders to consider their limitations that “might keep them from taking action” (Johnson, 2012, p. 246). Both of these character traits play a vital part in shaping and defining our personal ethics.

Academic researchers such as Morris, Brotheridge and Urbanski “argue that true humility strikes a balance between having an overly low and having an overly high opinion of the self;” moreover, this type of understanding does not mean that we have “low self-esteem, as many people think, or of underestimating our abilities” (Johnson, 2012, p. 88). Furthermore, we see in Johnson (2012) that humility is made up of three basic elements (p. 88):

1. Self-awareness – “a humble leader can objectively assess her or his strengths and limitations”
2. Openness – is a result of “knowing one’s weaknesses” and having humility “means being open to new ideas and knowledge”
3. Transcendence (exceeding in excellence) – transcendent leaders realize “that there is a power greater than the self,” which keeps them from “developing an inflated view of their importance” and enables them to appreciate “the worth and contributions of others”

Commented [DC7]: This might be where the story of the race between the rabbit and the turtle can help as the turtle kept walking while the rabbit bolted but never made.

88). We have also seen the scriptural admonition: *“Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment”* (Romans 12:3) (NIV, 1984).

Interestingly we see that Telushkin (2006) points to moderation “in pursuing a path between arrogance and humility,” citing the great Jewish religious teacher Maimonides, who said in *Laws and Character Development*: “one should move away from the one extreme [i.e. of arrogance] and adopt the other [extreme of humility]” (p. 211). As we learned in our last session, we see this understanding reflected in the research of Morris, Brotheridge and Urbanski, who argued “that true humility strikes a balance between having an overly low and having an overly high opinion of the self.”

The Three Sources of Humility

Finally, Telushkin (2006, p. 213) identifies three sources of humility, which amazingly relate to what academic researchers and ethical theorists have proposed, which are:

1. “An ongoing awareness of God: *‘I am always mindful of the Lord’s presence’* (Psalms 16:8)”
2. “The awareness that every human being with whom we interact is created in God’s image (Genesis 1:27), and therefore is as valuable as we ourselves”
3. “. . . Suffering, which can make even self-confident people aware that they are not the masters of their fate”

We can connect the “ongoing awareness of God” to an idea we covered in our last session. We need to realize “that there is a power greater than the self” – greater than us, which will keep us from “developing an inflated view . . . [of our own] importance;” it will enable us to appreciate “the worth and contributions of others” (Johnson, 2012, p. 88) because we understand that

Commented [DC8]: You have a loooooootttt of good ideas and stuff here. Once again, good teaching notes. Need a lot more creative activities, more about the material needed for those activities and how to deliver it to different age groups.