**Why Give? Approaches to Charity as found in Rabbinic Literature**

Dr. Judah Galinsky

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| מס' השיעור | נושא השיעור | קריאה נדרשת | הערות |
| 1 | How did the word “Tseddaka” come to mean Charity? | Gregg E Gardner *The Origins of Organized Charity in Rabbinic* *Judaism,* Cambridge 2015, 26-32  See also Gardner:  <http://thegemara.com/how-tzedakah-became-charity/> |  |
| 2 | The Biblical Revolution about Charity | Beni Porat*, "*Charity and Distributive Justice," in *Two windows onto Jewish legal culture*, Hanina Ben Menahem et al. eds., 2011, 45-53.  ‬ | M. Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East* (Minneapolis and  Jerusalem: 1995). |
| 3 | Between the Rabbis and the Romans on Charity | Yael Wilfand, *Poverty, Charity and the Image of the Poor in Rabbinic Texts from the Land of Israel,* Sheffield Phoenix 2014 chapter 9. Gregg E Gardner *The Origins of Organized Charity in Rabbinic* *Judaism, 10-21* |  |
| 4 | Charity as a relative obligation dependent on the poor person previous standard of living | Moshe Halbertal, “Addressing the needs of others:   what is the stance of justice?”   In: *Radical Responsibility*, (2012), 95-109 |  |
| 5 | The radical development of the “charity obligation” in Maimonides in contrast to other medieval scholars | Alyssa Gray, *Dei Mahsoro* as the Key to Jewish Almsgiving: A Maimonidean  Interpretive Innovation and Its Legal Afterlife to the 15th Century,” to be  included in *Accounting for the Commandments in Medieval Judaism* (ed.  Jeremy Brown; Leiden: Brill), forthcoming |  |
| 6 | What is the unique about Maimonides famous “ladder of charity” | Julie Salamon, *Rambam's Ladder: A Meditation on Generosity and Why It Is Necessary to Give*, 2003 |  |
| 7 | Between Maimonides and Aquinas | Seth Chalmer,. "Ma'alot tsedaqah" and "ordine caritatis": orders of charitable priority in Maimonides and Aquinas*”, Journal of Ecumenical Studies,* 47,2 (2012) 167-184 |  |
| 8 | Motivation for Giving in the Talmud: This world | R.Ulmer, and M.Ulmer, , *Righteous Giving to the Poor: Tzedakah ('Charity') in Classical Rabbinic Judaism*, Piscataway, NJ: Gorgias. 2014, 75-83 |  |
| 9 | Motivation for Giving in the Talmud: Next world | R.Ulmer, and M.Ulmer, *Righteous Giving to the Poor,* 83-87 |  |
| 10 | Two Motivational Approaches from medieval times: Maimonides and R. Jacob b. Asher | *Mishneh Torah* and *Turim* on why to give |  |
| 11-12 | Rabbi Soloveitchick’s perception of Charity | J.B. Soloveitchik, “Tzedakah: Brotherhood and Fellowship” in *Halakhic Morality: Esaays on Ethics and Masorah*, Jerusalem 2017, 123-180. |  |
| 13 | Rabbi Sacks approach to Charity | J. Sacks, “The Idea of Tzedakah” in *The Dignity of Difference: How to Avoid the Clash of Civilization, London 2002,*105-124. |  |

**ו. ביבליוגרפיה:**

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Elisheva Baumgarten, *Practicing Piety in Medieval Ashkenaz: Men, Women, and Everyday Religious Observance*, Philadelphia, 2014

Adam J. Davis, “The Social and Religious Meaning of Charity in Medieval Europe,” History Compass 12.12 (December 2014): 935-950

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**ז.** **שם הקורס באנגלית**:

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שם הקורס בעברית:

למה לתת?: גישות שונות לצדקה בספרות הרבנית על דורותיה