

# Judaism

Religion



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References 5 I. “ Exile After Exile” Exile has been a key part of Jewish heritage as well as religion, understood to have several facets, and understood as shaping how the Jews viewed themselves and their place in history. One sense of exile is historical, that of the mass deportation of the Jews from Jerusalem in 597 BC, by the Chaldeans, which precipitated an intense period of psychological and spiritual reorientation and soul-searching on the part of the Jews. They both despaired and changed the way they saw themselves at the same time. They saw the exile, in a second sense, as a kind of reminder of their impure ways, going contrary to what the true original religion required of them when they forged that covenant with God. The Holocaust can be construed as generating the same kind of spiritual and psychological upheaval that it did during the time of the 597 BC exile, generating the same intense scrutiny of the Jewish faith and Jewish purity in relation to that covenant (Hooker, 2013).

## II. “ Happy Hanukkah!”

‘ What you believe follows only after what you do’ is a moral prescription, and a guide for judging what is right and wrong. This is another way of saying that actions are the true things, and that it is our actions that determine whether we are moral or not. It is another way of saying that we ought to do what is right, and that belief is only secondary to how we act. This places emphasis on right action as a key feature of Judaism. There is the sense that while Judaic beliefs and customs may seem complicated, in fact the crucible of moral judgment focuses on actions and in a way the effects of those actions on people. Jewish customs being the subject of rediscovery means those same customs being found to have relevance in the lives of

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modern-day Jews (Tippett, 2013).

#### References

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