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**AMERICAN JEWISH ARCHIVES**

**MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.**

Series E: Sermons, Speeches, and Writings, 1933-1959.

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Friday night sermons. 1948-1953.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

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Friday Eve  
8 Oct 1948

11 Sept 53

Sabbath of Repentance

"Guilt & Sin"

showing how ancient religion offered  
the same techniques as modern  
psychiatry in helping men overcome  
"guilt complexes" - and make  
repentance.

Horney

"Guilt is constituted  
by the violation of moral  
demands or prohibitions  
in the given culture,  
which the individual himself  
recognizes as a violation."

~~(Some violations take place -  
i.e. adultery, which the individual  
might not feel guilty about.  
His moral standards might  
be different.)~~

Hart

When a guilt feeling sets in, and remains unresolved, a state of conflict takes place in the individual.

For example, a man falls in love with a woman who is already someone else's wife. The man is then torn by two incompatible emotions. On the one hand, he wants the woman; on the other, his moral training tells him he cannot have her.

"This state of conflict is characterised by a condition of



unpleasant emotional tension:  
The individual feels himself  
torn between two lines of  
conduct, neither of which is  
possible because of the resistance  
offered by the other.

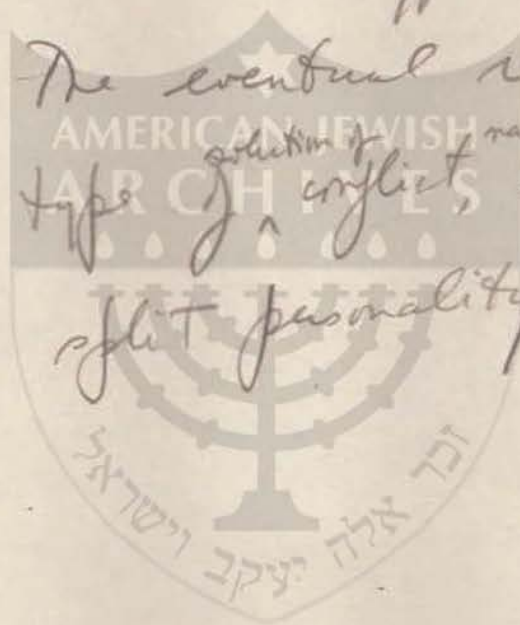
Conflict, with its emotional  
tension and accompanying indecision  
and paralysis of action, cannot  
persist indefinitely; it is a  
biological necessity that some  
solution, some way out of the  
impasse be found."

There are only two ways:  
either face the problem directly  
and make an intellectual decision  
(i.e. take the woman + commit sin, or  
overcome the desire + leave her alone);  
or avoid the problem, by creating  
2 different compartments in the  
mind.

Thus, for example, we  
all know people who lead  
impeccable moral lives in private;  
whereas in business, a different  
moral code prevails. Here the  
person has "dissociated" his mind

into two air-tight compartments,  
and one does not affect the  
other.

The eventual result  
of this type of conflict, is a  
schizoid split personality.  
*namely, by avoiding it,*



Horney

"An important criterion  
as to the genuineness of  
guilt feelings is whether they  
are accompanied by a serious  
wish to make amends or to do  
better."

Therefore, analysis probes  
the cause for the guilt feeling  
(i.e. gets the person to confess  
it,) and then suggests a cure  
for it by improving the conduct.



Religion does exactly the  
same thing.

Sin is committed -

one of three types -  
either

1.  $\text{K} \text{G} \text{H}$  - "missing the  
mark" - which means any  
wayward action due to carelessness,  
ignorance, or error.

2.  $\text{H} \text{H} \text{H}$  - "crookedness" - a  
departure from proper conduct by  
conscious transgression

3. 802 - "rebellion" -  
deliberate persistence in such  
departure.

After sin has been  
committed, religion uses the  
same method as psychiatry  
to help relieve people of the  
guilt feeling.

1. Confession
2. Remorse
3. Amendment

Crown of Repentance  
is Divine Pardon - & Sin

"The gates of Repentance  
are ever open. Moreover,  
The repentant sinner attains  
to a higher spiritual level  
than even he who has  
never succumbed to sin.  
Better is one hour of  
repentance and good deeds in  
this world, than the whole  
life of the world to come."



400 for this  
Friday night

1953

~~P. 84~~

P. 137

SPECIAL PRAYER FOR SABBATH OF REPENTANCE

A STANDARD FOR SELF-JUDGMENT

Based on Chapter 31 of the Book of Job

Grant, O God, that we learn to scrutinize our ways and to judge our conduct by the rule to which Thy servant Job held himself bound. May we search our hearts for answers to the questions he put to himself.

Has my heart ever followed my eyes in evil desire? Have I dealt falsely with any man or sought to deceive him?

Have I ever ignored the rightful claim of any one who served me? Have I ever forgotten that my Maker made him too, that the same God formed both of us?

Have I ever begrudged a poor man anything? Have I ever let a widow pine in want? Have I ever eaten my food alone, not sharing it with the fatherless?

Have I ever seen any perishing for lack of clothing, naked in their need without providing them with raiment, till they blessed me for covering them?

Have I ever sued unoffending men, knowing the verdict would be mine?

Have I ever, in my pride, renounced the need of God, reveling in my wealth and boasting that my hands had gathered riches? Have I been false to God, regaling my senses with His bounties, while ignoring His will?

Have I ever rejoiced at my foe's ruin, or exulted when evil befell him, or indulged in the sin of cursing him, and praying for his death?

Was a stranger ever stinted in his meal at my home? Have I ever let a wayfarer sleep in the streets, not opening my door to him?

Have I ever covered up my misdeeds or denied my faults?

Have I ever failed to speak up in defense of the right, afraid of what the crowd would say, dreading public opinion?

May this searching of our hearts help us to know Thy will, O God, and to be steadfast in fulfilling it.

from the Reconstructionist  
Prayer Book



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