

FACULTY TRAINING MANUAL

TILLICH: YOU ARE ACCEPTED

ACADEMY  
April 1983

RATIONAL OBJECTIVE

To teach significance of sin and grace in our lives.

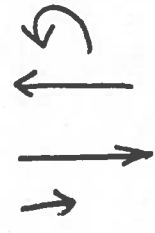
EXISTENTIAL AIM

To experience the horror of sin and wonder of grace.

PREVAILING MOOD

Humble gratitude.

OVER-ALL DRAMA



PARTICIPANT SCREEN

Pious Psychological

INTRODUCTION

ENTRANCE

Sitting

SYMBOLS

Broken glass

OPENING WORDS

RITUAL

Prayer

GAMES

Tillich game

TIME

SYMPHONY

PRELUDE	I	II	III	POSTLUDE
	CLARIFICATION OF TERMS # 1-5	SEPARATION IS OUR EXISTENCE # 6-11	THE EVENT # 12	# 13-15
TILLICH GAME	ALL DETERMINING FACTS # 1, 2	OTHERS + SELF 	GRACE HAPPENING 	Read # 15
CHART	SIN / GRACE NOT IS # 3-5	HUMAN CONDITION 	# 12	
15	15	30	45	5

CONCLUSION

TEACHING IMAGE



PERSONAL WITNESS

TWO ALL DETERMINING FACTS

BODY POSTURE

HUMBLE

RITUAL

The word be with you

EXIT

Leave

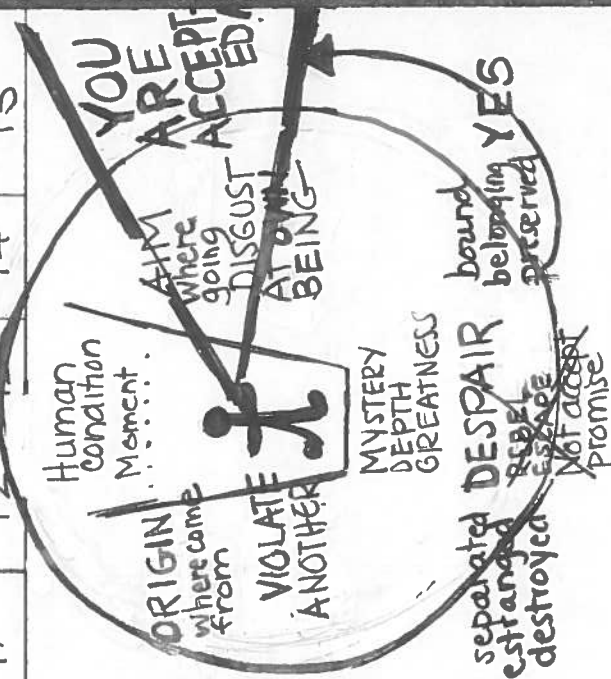
SIN AND GRACE RESPONSES IN OUR LIVES

SIN and GRACE		DEFINE SIN and GRACE				EXPERIENCE OF SEPARATION AND REUNION				MAY GRACE ABOUND		
1	2	SIN		5	6	SEPARATION		REUNION		12	13	
		NOT ACTS PLURAL DIVIDE	IS STATE OF SEPARATION			OTHERS	GROUND OF BEING	GRACE HAPPENING WITH G.O.B	OTHER SELF			
				GRACE TRANS FORMS	LOOK DOWN (METHOD)	LIFE/LIFE	WHOLE LIFE	DESPAIR				

ALL DETERMINING FACT

SIN	GRACE
immoral act plural divide	forgiveness w/o (im ok, you're magical power benevolence gifts from nature sudden belief moral progress grace despair
separation other self G.O.B fate guilt state	occurs event reunion reconciliation meaningful destiny confidence courage





FATE	Lonely in social event	Friends mistake	Nation	Not capable of divine love of self
GUILT	Draws back into self	self-elevation	Nation	Abuse others to abuse self
(BOARD IMAGE)	(hidden center)	(8)	Live life as ignored	Life Death ABUSE OTHER ABUSE SELF


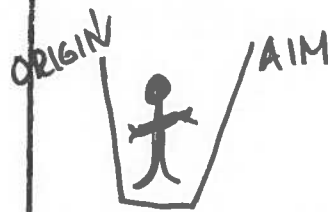



WHOLE THING GRACE EXPERIENCE: 1. DESPAIR 2. INTRUSION 3. YES

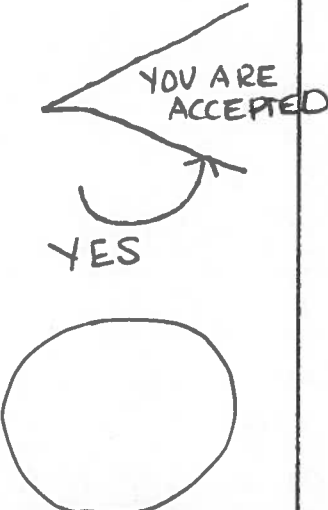


Move-ment	Key Point/Image	Script	Time
	<p>Sin and grace words that can't be replcd</p> <p>Look in own life for meaning.</p> <p><u>Sin</u> not immoral act plural division</p> <p><u>Sin</u> is separation from self others G.O.B.</p> <p>is fate and guilt</p> <p>is state</p> <p><u>Grace</u> is not Forgiveness w/o consequences magical power benevolence gifts</p> <p><u>Grace</u> is occurs, event reunion reconciliation meaningful destiny confidence &amp; courage</p>	<p>P2 Short course. Tillich says there are few words more strange to us than SIN and GRACE. Strange, because they are so well-known, have become distorted. They cannot be replaced. Substitutions not work. There is a way to rediscover their meaning, look into deeper levels of our life, to see if discover reality.</p> <p>P#3 Tillich is famous for starting with what is not. *What does he say sin is not? (immoral act What mean? *What else it not? When hear peole talking about sins, what talking about? *What else? (Division) Why not helpful. Which side do you come out on? *Which one of these categories is most familiar</p> <p>P4. Tillich suggests another word to us, separation. *Why not write paper about separation? *Why not just substitute word separation? *What are the three kinds of separation Tillich mentions? (self, others, GOB) *This threefold separation has 2 aspects. What are they? *What is the difference between fate and guilt? (fate--given, and guilt, actively participate in) * How long does this state of separation last? *Read last sent. What does state mean? What state is a fish in? (Water, that which surrounds me)</p> <p>P.5 Tillich gives first clues on grace. Starts with not. Fill in chart? Are there any left out? *Which of these seem most familiar to you? May need a grounding example or two. Short course, that all of these experiences are fine, but they are not grace. *What does he say grace is? Get out list. Check with chart on Pg.2 of lesson plan.</p>	

Move-ment	Key Point/Image	Script	Time
MOVE MENT II	<p>Tillich's method</p> <p>Separation Lonely in a crowd</p>  <p>Not hidden center</p>  <p>Friends' mistake.</p>  <p>Social separation</p>  <p>15/85</p>	<ol style="list-style-type: none"> <li>1. <u>P.6.</u> Tillich reminds us of his method. Look deep down into ourselves to discover response of deepest levels of our being to regain meaning of sin and grace, separation and reunion.</li> <li>2. There are 3 questions that Tillich asks in <u>P.7.</u> <ul style="list-style-type: none"> <li>*What is the question in the opening sent.</li> <li>*When last happen to you? Last 48 hours?</li> <li>*Experience of everyone? (Begin to fill in chart, fate first....)</li> <li>*How participate in that? (Fill in under guilt..draw back into self.</li> </ul> </li> <li>3. Read the 2nd question. Tillich is talking about the hidden center of another. He says can not even penetrate, what's another word?           <ul style="list-style-type: none"> <li>*Someone give an exmple. This not only true for others , but self.</li> <li>*Where get in difficulty trying to get to self?</li> <li>*How do we participate in that?</li> </ul> </li> <li>4.*Read Immanuel Kant's quote and the question following.           <ul style="list-style-type: none"> <li>*Who can give an example?</li> <li>*Where experience in self? (Ex. great big tray, slip, coffee pots, laugh, humor)</li> <li>*How do you participate in that? What doing to self?</li> </ul> <p>(Throughout this paragraph and following two, be sure to push the fatedness and guilt)</p> </li> <li>5. <u>P.8</u> What dimension of separation of life from life does Tillich pick up in this P?           <ul style="list-style-type: none"> <li>*He gave examples from his time, in our time, what would they be?</li> <li>*Within your school or city live in, what are some groups separated.</li> <li>*This can provide too easy excuse, not look at own reaction. Last time you read a newspaper, what fatedness hit you? (ex. he uses starving children in Europe)</li> <li>*When you run into something like this, how do we actively participate in it? What do we do? (ignore)</li> <li>*What are ways people try to ignore social separation?</li> <li>*What mean to sit down to breakfast and stand present to separation?</li> </ul> </li> </ol>	

Move-ment	Key Point/Image	Script	Time
<p>MOVE MENT II cont.</p>	<p>Social separatr</p> <p>Separation from ourselves</p>  <p>Separation from origin and aim</p>  <p>Separation from mystery, depth, greatness</p> <p>M, D, G</p> <p>Different ways of escaping urgency.</p> <p><del>REBEL</del> <del>ESCAPE</del> <del>NOT ACCEPT</del> <del>PROMISE</del></p> <p>DESPAIR</p>	<p>P.8(cont) Tillich gives 4 exmaples of separation. How would you illustrate separation of self and others today?</p> <p>6. P.9 Besides being separated from others, what is another separation that Tillich talks about?</p> <ul style="list-style-type: none"> <li>*What are some ways he talks about it? (Title of book, split, self-destruction in midst of self- preservation)</li> <li>*Is the destruction/preservation true?</li> <li>*He talks about the obvious split of consc/unconscious. Read quote from Paul. As if possessed by alien power, When was last time possessed by alien power: what you intended was totally contradicted by what your action was?</li> <li>*This is fate to be separated--What about our guilt? (abuse others)</li> <li>*How would you illustrate this separation from others?</li> </ul> <p>7. P.10+111 Read sent. 17&amp; 2 (separate from origin and aim)</p> <ul style="list-style-type: none"> <li>*Where come from?</li> <li>*What are origins? First memory? Does that do it? (Separate from origins try to deal with it with family trees, and other ways, but what finally run into? (mystery)</li> <li>*Where life heade? Ever sit down and try to figure out what you would be doing until the year 2020?</li> </ul> <p>sent. 3. What else does he say we are separate from? (MDG)</p> <ul style="list-style-type: none"> <li>*If try to put in own words--how talk about</li> <li>*What is real mystery? Don't know answers, talk about points in life as big question mark. How Bultmann describe this condition?</li> <li>*How do we deal with the voice of that depth? (rebel, escape urgency, not accept promise)</li> <li>*What would you say was theurgency of human existence, as you look around today, April 23,?</li> <li>*We hear the voice of urgency, but ears closed. Feel need for something radical, total, unconditional but escape. Is this true, in your experience?</li> <li>*Overagainst this urgency, what is promise for planet earth?</li> <li>*How not accept, What do we do?</li> </ul>	

Move-ment	Key Point/Image	Script	Time
<p>MOVE MENT II CONT.</p>	<p>No escape, Despair</p> <p>— yet — — yet — — yet —</p>	<p>*P11. But when attempt to escape, what do we discover? (No escape)</p> <p>*What is some other poetry he uses for this state? (Get on board..separated yet bound estranged yet belonging destroyed yet preserved)</p> <p>*What does he call this no escapeness? (despair)</p> <p>*What does he say despair is like?</p> <p>*How visible to our generation?(meaningless=ness, emptiness, doubt, cynicism)</p> <p>**Think back to time of despair. Write down moment. What givennesss of life refusing to come to terms with. Would anyone share?</p>	
<p>MOVE MENT III</p>	<p>Paul's experience</p> <p>Grace is not</p> <p><u>belief,</u> <u>moral</u> <u>progress</u></p> <p>add to chart</p> <p>It is event</p>	<p>1. P. 12 Sent 1-6 talks about Paul's experience *Who can tell story? (On road to Damascus, radical, knocked off horse, out to get Ananius, Paul blind, until Ananius )</p> <p>sent. 7 asks if we know what it means to be struck by grace? In sent. 8 &amp; 9 Tillich tells us what it is not? (sudden belief---add to chart) *What else is it not? (sent 10) (moral progress) add to chart. In fact, it can prevent us from receiving grace and lead to arrogance and despair (P 13)</p> <p>2. Can we get grace to strike? (P. 17, etc)</p>	
	<p>When grace strikes</p> <p>Pain Restlessness</p> <p>I violate other      I disgust self</p> <p>DARK VALLEY Life doesn't change</p>	<p>3. P. 19-23 Have participants one sentence each, continue to work on the board image adding words as they appear.</p> <p>(19-pain + restlessness 20-dark valley 21-violated another life 22-disgust at self 23. life does not change )</p> <p>*How is despair at my violation of the other like a dark valley? *What about disgust with self: Pick one person, What most tempts you to be disgusted with yourself? Why is it not adequate to just say I'll</p>	

Move-ment	Key Point/Image	Script	Time
<p>MOVE MENT III cont.</p>	<p>Rest of model You are accepted</p>  <p>Whole thing grace experience 1. despair 2. intrusion 3. yes</p>	<p>try harder? (ref. to self-actualization, moral progress)</p> <p>Get rest of model out in P. 24-29 Read slowly, each participant on line. light, you are accepted accept</p> <p>*Other word for you are accepted.</p> <p>*Ask one of these three alternative and then ground.</p> <p>A. When just disgusted with self and someone gets it clear to you that the think you can't say yes to is exactly what is needed?</p> <p>B. When have you been consumed with guilt over your relationships and someone got clear to you that you could move into future in spite of what you knew about self.</p> <p>c. When have you been paralyzed at the fact that life won't come on your terms and someone got clear to you that it could be lived just as it is?</p> <p>Grounding: *What like to say yes to that? *What difference? Read rest of P.12</p>	
<p>POST LUDE</p>	<p>Witness: all-determining facts</p>	<p>1. Read P. 15. Witness to all-determining facts. These events are keys to our life!</p>	