

*Matthias Scharer,  
Innsbruck*

Faith Formation in  
the Presence of the  
Other (At the  
“Border”)



“learning in the presence  
of the Other”

the  
test case  
of  
Faith  
Formation

# 1. Meaningful Acts within a specific Language Play (L. Wittgenstein)

# Messi or Mercy?

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Hindus, Muslims, Christians together in an Indian TCI-group

sisters and  
brothers in  
Faith in  
personal  
relationship

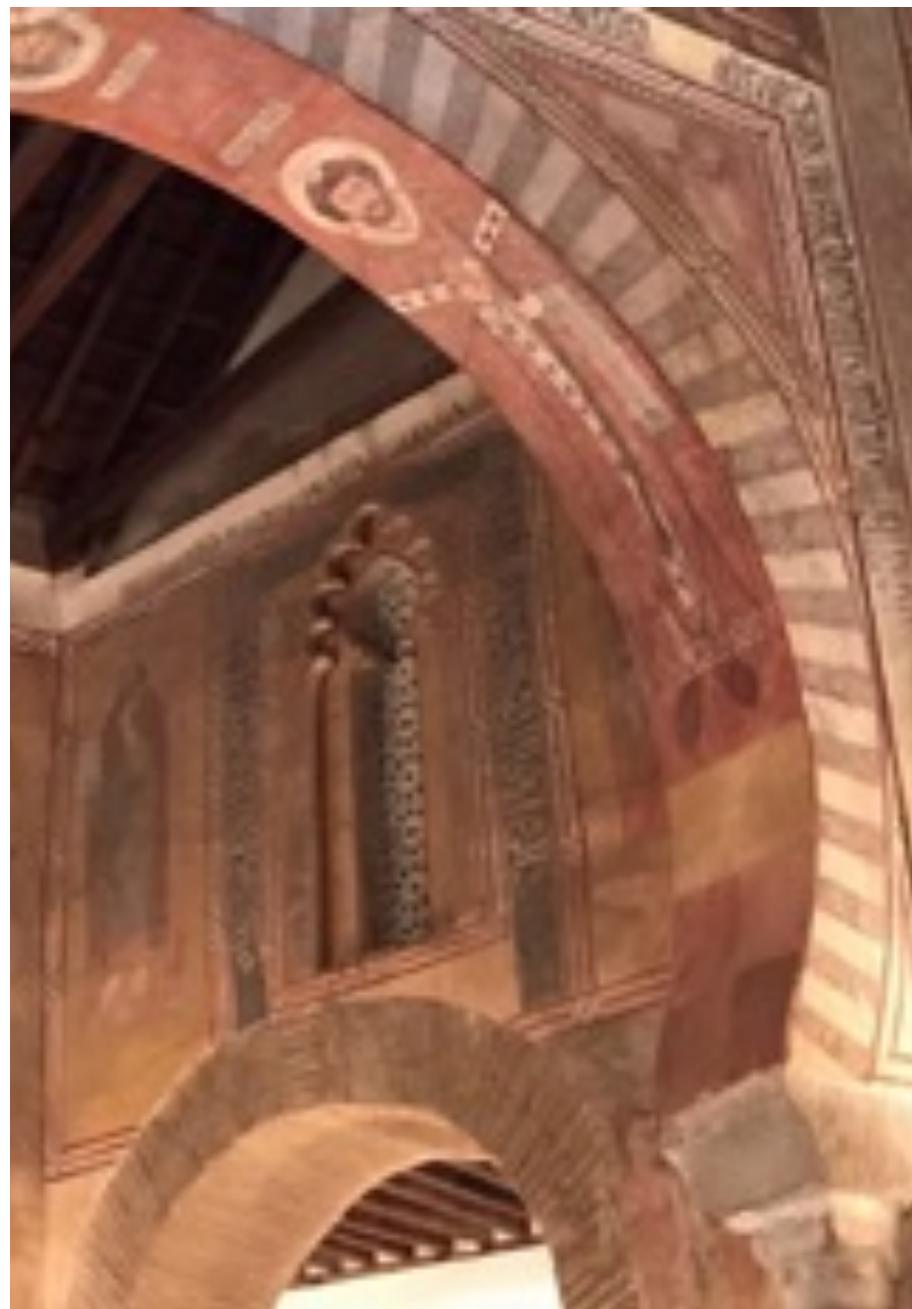




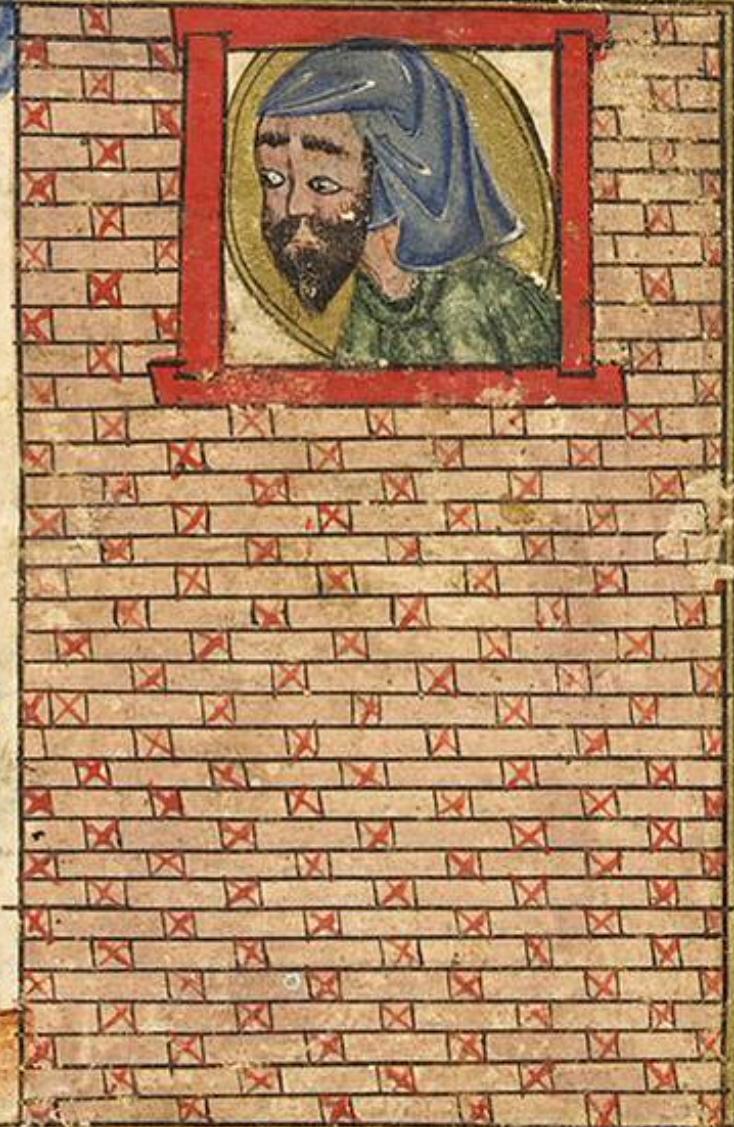
Illusionary and blind?







صورة المسيح وصورة محمد



## 2. Faith formation in the presence of the Other in confrontation with an excluding (neo-fascistic) language play and life style

Imagining the Other  
Theo-Political Challenges in an Age of Migration





PEGIDA –  
Orban –  
Salvini –  
Le Pen –  
FPÖ -  
Trump







„There wasn't only one Islamist attack in Europe – and we must not open the floodgates to that. If people hold on to a kind of faith which contradicts the fundamentals of our republic, then that's a problem. Because our laws are not given by God, but decided on in the parliament. Also the devaluation of women in the Islamic world is not acceptable for us. And then there's how dogs are treated, they are hit on the streets or thrown from balconies. All the way pets are treated. You know, that the dog is a problem in the Islamic world.“

(Vilimsky, May 2019)

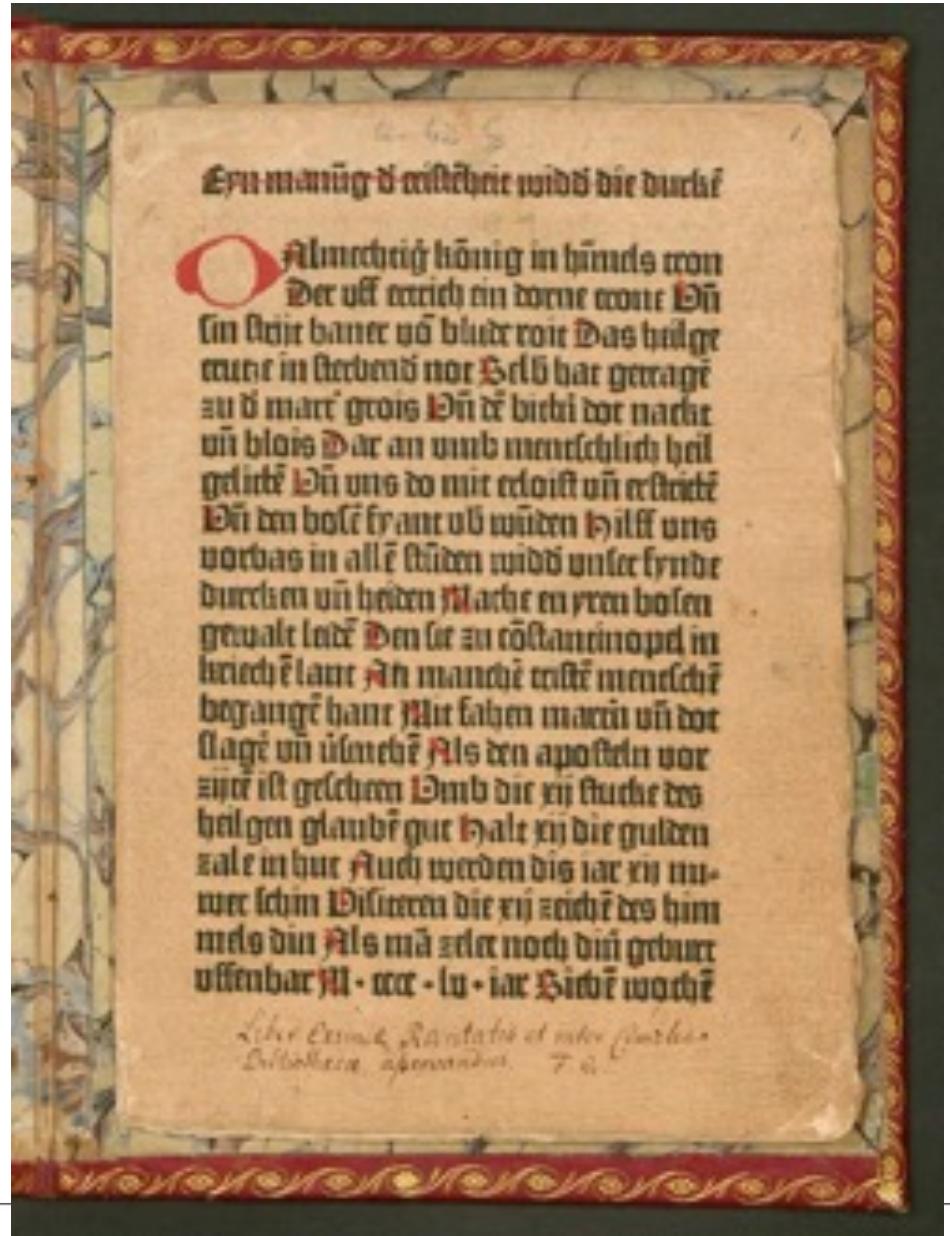
## President of the Austrian Parliament

- **W. Sobotka:** “The kippa is like the cross, but the head scarf is something different.
- Unfortunately it is a symbol of separation and oppression. We need a clear commitment to the secular state.”
- **B. Tóth:** “A secular state where the kippa and the cross are allowed, but the head scarf isn’t?”
- **W. Sobotka:** “Yes, because it is a symbol of oppression.”



# Eyn manung der cristenheit widder die durken (1454) by Pius II)

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# John Tolan, Saracens, p. 275

“The old stereotypes of barbaric invaders, now couched in the vocabulary of humanism, flowed easily from their pens: gone was any sense that Islam could be a serious intellectual or theological adversary.”



# Farid Hafez



**“Islamophobia  
is a historical,  
Christian-  
European  
project of  
exclusion”**

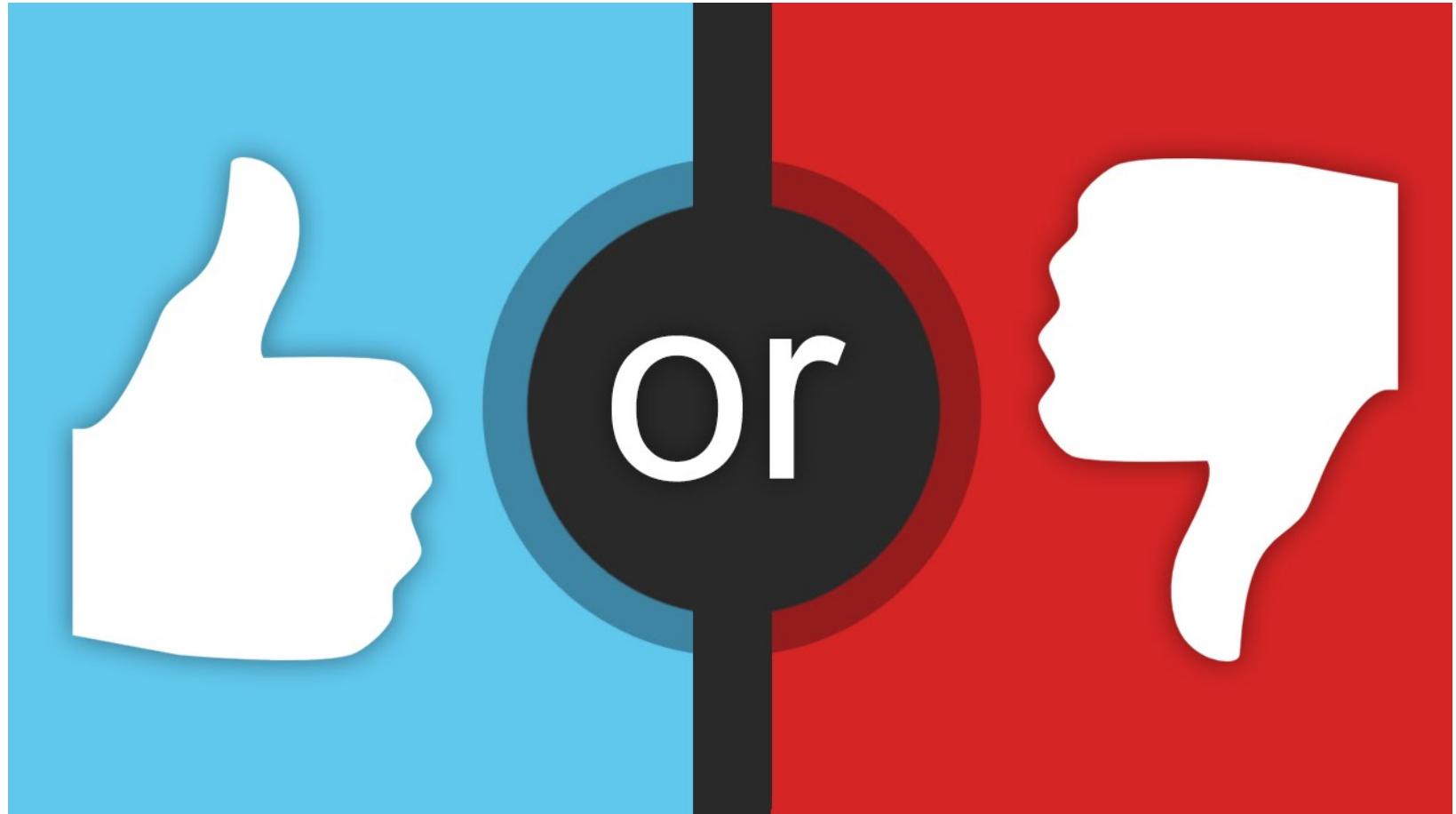
# Turkeys before Vienna in 1638





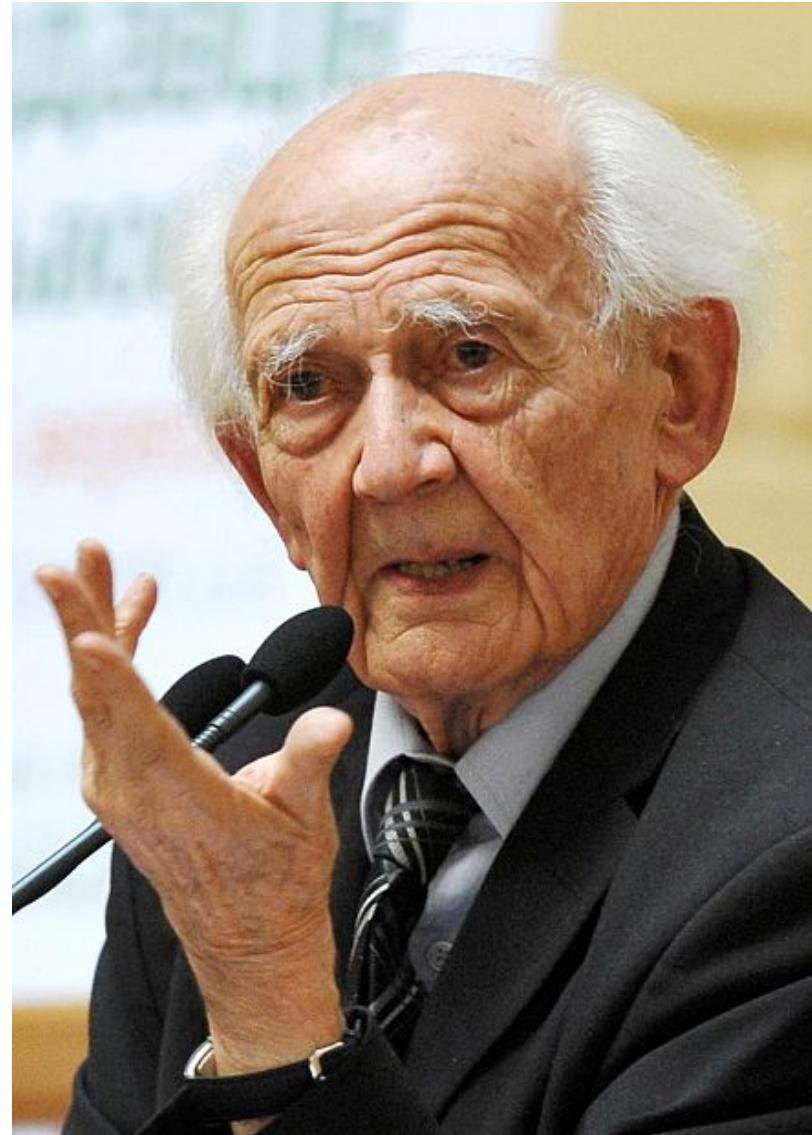
Talat Asad

**“Can it be that they are now able to displace their previous animus against Jews towards a religious minority that is politically even less powerful – that Muslims in Europe? [...] It seems that European intellectuals are afraid to criticize Jews in public, so they redouble their attacks on Muslims.”**



Zygmunt Bauman

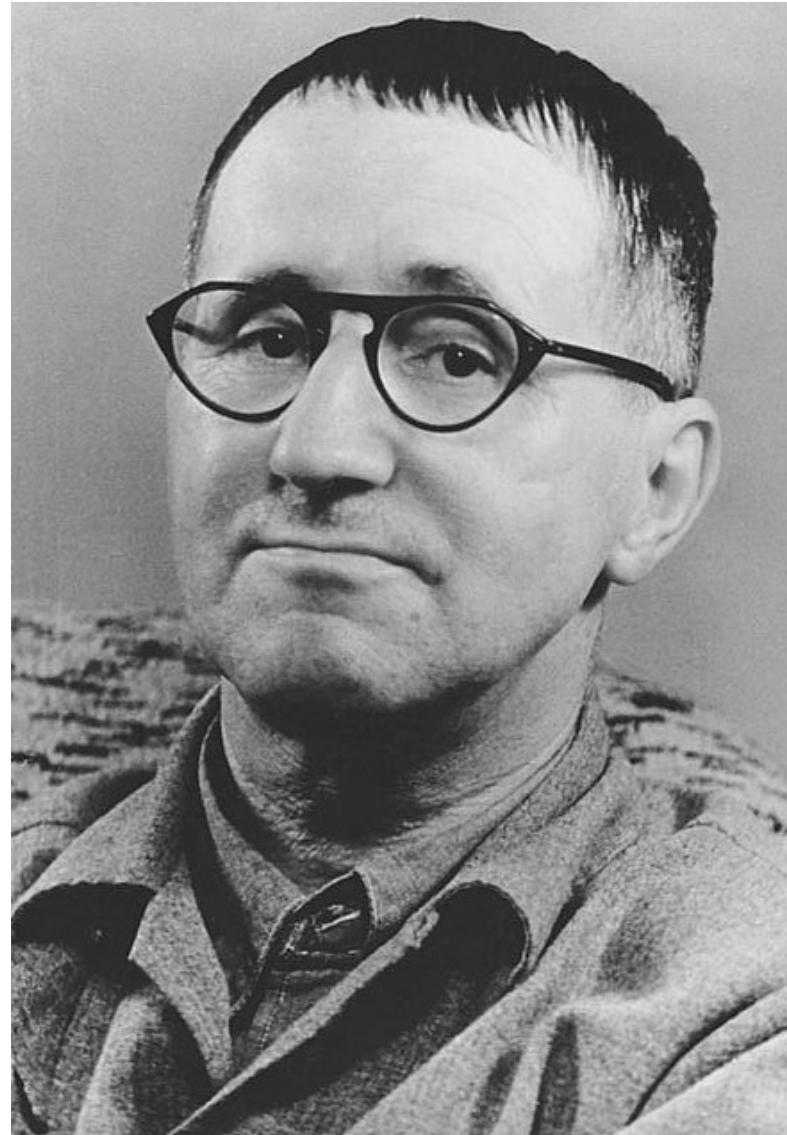
Liquid  
Modernity is  
focused on the  
ambivalences  
and ambiguities  
which are  
excluded in the  
classic  
Modernity



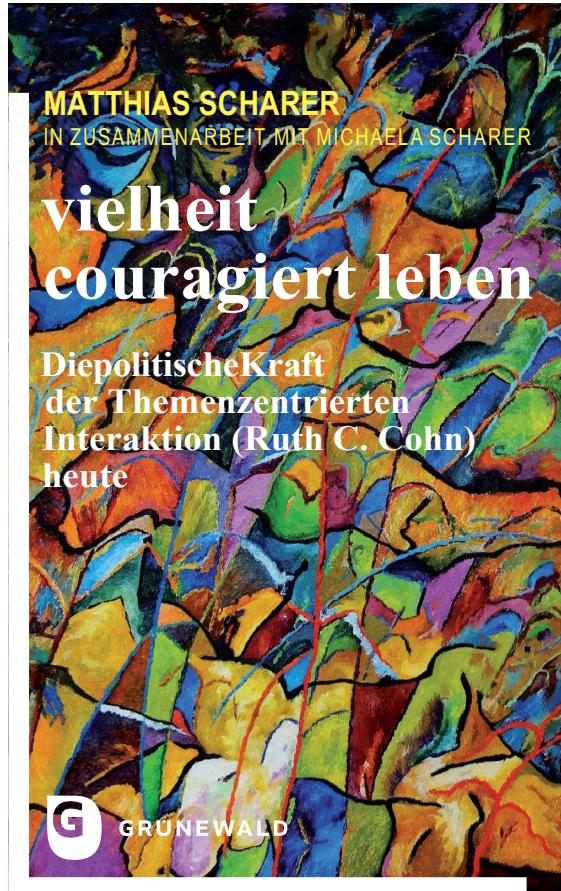
Bert Brecht

**“Refugees and  
Migrants are  
the heralds of  
indefinite  
periods.”  
(Brecht)**

They remember us that  
the luxury lifestyle is not  
secured; quiet and peace  
are threatened.



# To life ambiguity courageous Courageous within anxiety



# 3. “Ongoing Hitlerization” as a contemporary phenomenon



## Ruth C. Cohn

Three: ladies, and gentlemen, is the world we are living in. The general mental attitude producing him, permitting him, keeping him in power, has penetrated the feelings, thoughts, and actions of billions of people, including the thinking ones. It's a Hitler-time without Hitler. He is not needed any longer. It works by its own gravity in free and incessant fall”

(Ruth C. Cohn, o. J.).

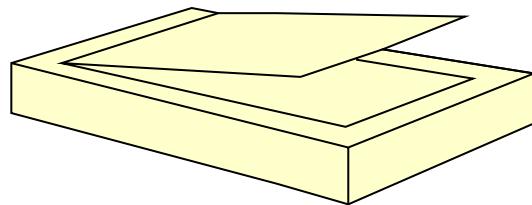


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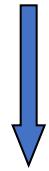


symbiosis

# Hermeneutic of Application (traditional deduction)



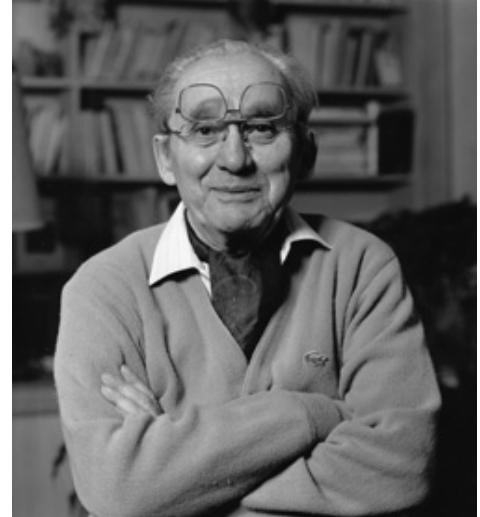
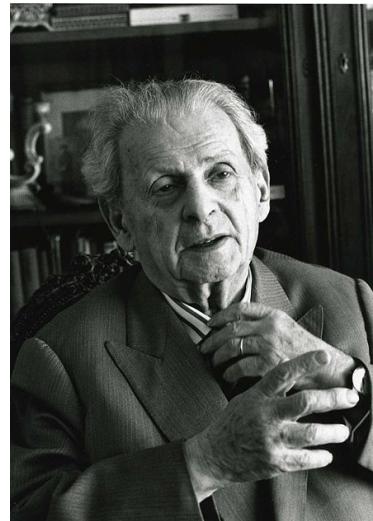
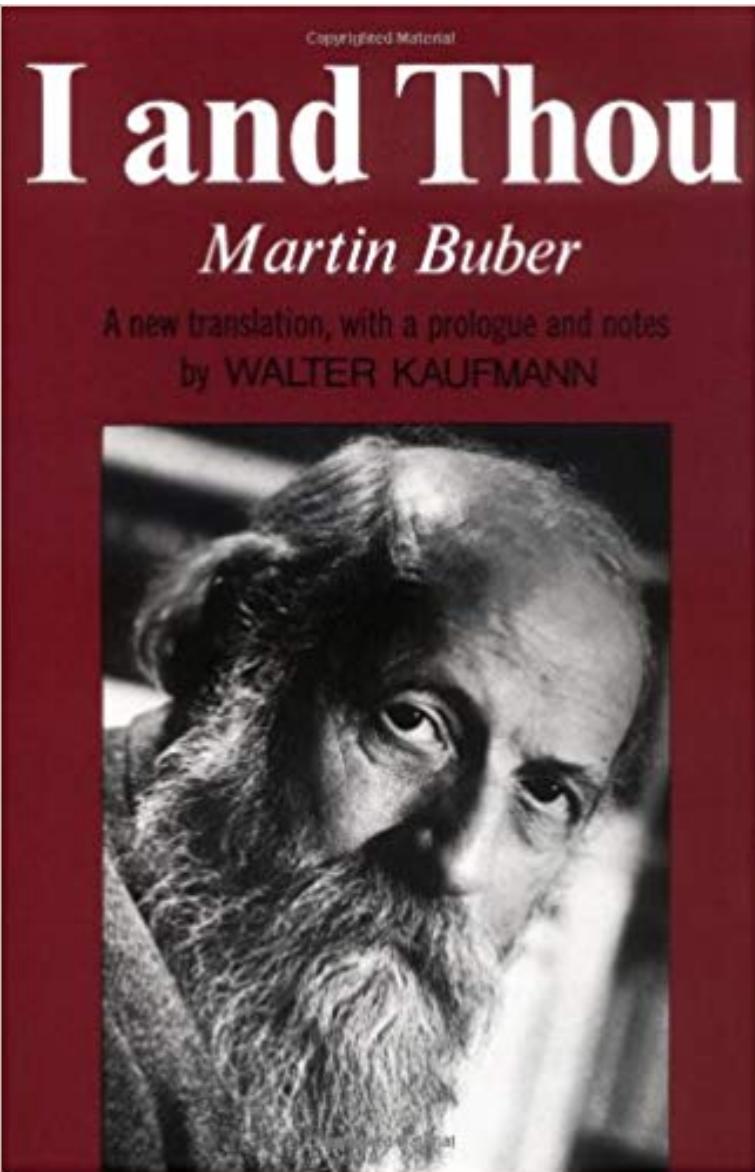
The content of  
faith is an  
unhistorical and  
unchangeable  
package of truth



Media  
Methods

People

# 4. The Other in liquid Modernity and Digital Age



## Joachim Bauer

Bauer suggests that the growing Self in us is from the beginning a "Two-Perspective-Self". Kinds of disturbances within the Self like Narcism, Dependency or Depression are caused by the lack of resonance from the Other.



# The „two-perspective“ Self (philosophy+neurology)



# Anthropological Axiom of TCI

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- "Human beings [...] are equally autonomous and interdependent".
- "The Autonomy of individuals is all the much larger, the greater they are aware of their interdependence with all and everything".
- "I am all the more autonomous, the more I consciously enter in the world" (Farau & Cohn, 2008, 356f).



# The loss of compassion

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# 5. Ambiguity and ambivalence as characteristic impacts of faith formation in the presence of the Other

# Anxiety and Hope

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# Christian Liturgy





# Easter Celebration

# Thomas Bauer

"However much the cleverest theologians and religious scholars try to conceptualize the transcendent, there is always a rest of vagueness, uncertainty, ambiguity, and ambivalence. It is clear that in societies with low ambiguity tolerance, the soil for religion is poorly ordered unless it appears in a fundamentalistic form that bluffs its unambiguity."  
(Translation M. Neulinger)



# 6. Faith motivated Courage as an aim of Faith Formation in Liquid Modernity



COURAGE IS  
THE WILLINGNESS TO  
ACT IN SPITE OF  
FEAR.

— MICHAEL HYATT —



MICHAELHYATT.COM