



No. 31

October 2007

**CATASTROPHE AND CONVERSION
POLITICAL THINKING FOR THE NEW MILLENNIUM**



**COV&R-Conference June 18-22, 2008,
University of California, Riverside**

Call for Papers

**Deadline for submission of paper proposals:
January 18, 2008**

This conference will address many issues of current concern in the humanities, arts, and social sciences. The idea that we live in a world ever more susceptible to the ravages of man-made catastrophes is linked with the religious notion of conversion as a metaphor for the changes in attitude and outlook that will be required in order to survive in increasingly uncertain times. In a post-9/11 world, the static logic of mutually assured destruction has been replaced by a dynamic, asymmetrical threat emerging from the shadows. At any moment a catastrophe could occur, without warning and without redress. Our ability to prepare for and cope with this new threat is one of the great political and social challenges of the twenty-first century. This conference will thus deal with ways of understanding the root causes of violence,
continued on p. 3

COV&R Object: "To explore, criticize, and develop the mimetic model of the relationship between violence and religion in the genesis and maintenance of culture. The Colloquium will be concerned with questions of both research and application. Scholars from various fields and diverse theoretical orientations will be encouraged to participate both in the conferences and the publications sponsored by the Colloquium, but the focus of activity will be the relevance of the mimetic model for the study of religion."

The *Bulletin* is also available online:
<http://theol.uibk.ac.at/cover/bulletin/x1.html>

Contents

Catastrophe and Conversion: Call for Papers for the COV&R Conference 2008 in Riverside, CA	1
COV&R at the AAR/SBL 2007	2
COV&R Awards and Grants	3
Letter from the President	3
Note from the Executive Secretary	4
Reports:	
2007 Conference near Amsterdam	
General Report	6
First time impressions	7
Sunday Homily	8
Business Meeting	9
TARP Conference at Stanford	10
Book Reviews:	
Alberg, Jeremiah: <i>A Reinterpretation of Rousseau</i>	11
Albright, Madeleine: <i>The Mighty and the Almighty</i>	13
Astell, Ann: <i>Eating Beauty</i>	14
Marr, Andrew: <i>Tools for Peace</i>	16
Schwager, Raymund: <i>Banished from Eden</i>	18
Bibliography	20
Important Addresses	23
Editor's Thanks	24
Membership Form	24

COV&R AT THE AAR/SBL IN SAN DIEGO, CALIFORNIA

Saturday, November 17, 2007, 9:00-11:30 a.m.

Grand Hyatt Hotel – Connaught Room

9:00 a.m.: “‘Sacrifice’ in *Harry Potter* from a Girardian perspective”, Paper by Nikolaus WANDINGER, Institut für Systematische Theologie, University of Innsbruck

Responding: Matthew G. CONDON, Indiana University Purdue University Indianapolis

Paper synopsis:

René GIRARD and his mimetic theory have undergone an interesting development with respect to the category of *sacrifice*. While the early GIRARD saw *sacrifice* as a development within the scapegoat-mechanism, he later came to distinguish two types of *sacrifice*: one being part of scapegoating and belonging to pre-Biblical religion; the other being the sacrifice of self-offering and conforming to the act of Jesus of Nazareth. That way GIRARD could uphold his earlier analyses about pre-Christian sacrifice and still accept the Christian teaching that Jesus’ death was indeed a sacrifice, yet of a different kind. As it happens, the popular *Harry Potter* series of novels, which was concluded this past July with the publication of the seventh and final volume, is suffused with the language of *sacrifice*: beginning with Harry’s mother giving her life for her son and ending with Harry “self-sacrificing” himself in order to destroy the evil Lord Voldemort. The question is: what type of *sacrifice* do the popular novels espouse? Are they pre-Christian, Christian, or a syncretism of any kind? In my paper I will argue that J. K. ROWLING’S novels do propagate a Christian conception of *sacrifice*, while depicting perversions of it as well. I will look at the novels from a theological perspective, presupposing and relying on GIRARD’S developed idea of sacrifice. By illustrating conceptions of sacrifice with pivotal scenes from the novels I will argue that these novels indeed espouse a late-Girardian – or, if you will, Christian – view of sacrifice. In my presentation I will draw on material by Paul NUECHTERLEIN and engage with some of his ideas.

10:10 a.m.: Break

10:20 a.m.: **Book discussion: *Stricken By God: Non-Violent Identification and the Victory of Christ*. Brad Jersak and Michael Hardin, Eds. Eerdmans Press, 2007.**

Panelists: John PHELAN, North Park Seminary, Tony BARTLETT, Bexsley Hall Episcopal Divinity School, S. Mark HEIM, Andover Newton Theological Seminary, Marit TRELSTAD, Pacific Lutheran University.

Panel synopsis: Our session will focus on the new book *Stricken by God? Nonviolent Identification and the Victory of Christ* and the growing and creative use made of the mimetic theory in discussions about the atoning work of Jesus Christ. Sacrificial theories of the atonement have long held sway, particularly in America. New non-sacrificial models of atonement grounded in insights from the mimetic theory open up the anthropological matrix of violence in relation to the life and death of Jesus and the revelation of the non-retributive God.

The Colloquium on Violence and Religion at the AAR is coordinated by Martha Reineke, University of Northern Iowa. Questions: contact martha.reineke@uni.edu

Please make an effort to share news of the COV&R program at the AAR with your colleagues. Experient Inc., which created the print program for the AAR meeting, did not include our meeting in the print program (an error on their part). As a consequence, we will need to make an extra effort to inform our colleagues of the meeting.

Martha Reineke

COV&R AWARDS AND GRANTS

Raymund Schwager Memorial Award

To honor the memory of Raymund SCHWAGER, SJ († 2004), the Colloquium on Violence and Religion is offering an **award of \$ 1,000** shared by up to three persons for the three best papers given by graduate students at the COV&R 2008 meeting in Riverside, CA.

Students presenting papers at the conference are invited to apply for the **Raymund Schwager Memorial Award** by sending a letter to that effect and the full text of their paper (in English, maximum length: 10 pages) in an e-mail attachment to Robert Doran, organizer of COV&R 2008 and chair of the three-person COV&R Awards Committee (covr08@ucr.edu).

Due date for submission: April 18, 2008. Winners will be announced in the conference program. Prize-winning essays will be considered for publication in *Contagion*.

COV&R Travel Grants

Travel grants to attend COV&R 08 are available for **graduate students** or **independent scholars** who are **first-time attendees** of the COV&R conference. Write a **letter of application** accompanied by a **letter of recommendation by a COV&R member** to that effect to the **Executive Secretary**, Ann Astell (aastell@nd.edu). The board will sponsor the attendance of up to three persons with normally an amount of \$ 200, maximum \$ 300 each. The officers of COV&R will base their decision above all on the need of the suggested persons.

with particular emphasis on the anthropological and sociological dimensions of conflict, and on the theories of René GIRARD.

Topics for papers and/or panels may include (but are not limited to):

- Media and Catastrophe
- Terrorism and Sacrifice
- The Ethics of Peace
- Political Anthropology
- Film and Disaster
- The Politics of Catastrophe
- Islam and the West
- Religious and Political Conversion
- Democracy and Genocide
- Technology and Catastrophe
- Trauma and Catastrophe
- Catastrophe in Literature and Art
- Christianity and the Apocalypse
- Science Fiction and the Future of Catastrophe
- Catastrophe and the End of History
- The Clash of Civilizations
- World Religion and Catastrophe
- Conversion Narratives and Catastrophe
- The Anthropology of Violence

Please submit paper abstract (150-200 words) with short bio to: covr08@ucr.edu

Robert Doran

LETTER FROM THE PRESIDENT

This letter begins with some words of thanks. First of all I express my thanks to the organizers of this year's conference in the Netherlands. Thérèse ONDERDENWIJNGAARD, André LAS-CARIS, Simon SIMONSE, Michael ELIAS, Wim HAAN, Laura STOORVOGEL and some more colleagues and helpers did a marvellous job leading to a well-organized, stimulating and good conference. A second word of thanks goes to Sandor GOODHART, our former president who led us for the past four years and helped us to make COV&R a more solid scholarly group. Among his many achievements I like to mention especially all his efforts for COV&R being granted not-for-profit status in the U.S. This allows us to undertake new tasks and developments. Sandy will continue his work in this regard as our newly appointed fundraising coordinator. He also contributed as a scholar in many fruitful ways to the flourishing of our group. His focus on Judaism and Jewish philosophy regarding mimetic theory has broadened our view and I am sure he will continue to support us in this regard. I fully agree with his appeal in the previous issue of the Bulletin that COV&R needs to continue an understanding of mimetic theory that remains open to different religions and world views.

This year's conference was somewhat unique because for the first time René and Martha

GIRARD were not able to participate. Fortunately René has prepared us very well to continue our work regarding mimetic theory without his own presence. He never directed or managed the work of COV&R. This modesty enabled us from the very beginning to stand on our own feet and to continue his approach in a fruitful manner. Nevertheless, we are all looking forward to meet him again at our forthcoming conference in Riverside (California) next June.

This year's conference mirrored to a certain degree the political tensions governing our contemporary world. Recent acts of violence – like the murder of Theo VAN GOGH – have made some of our current global problems especially visible in the Netherlands. During the conference many discussions during breaks and after the official program showed me that we need to work on some of the current issues more closely. I particularly think that scholars trained in mimetic theory should begin to reflect on Islam. It is important to get a profound knowledge of this religion to which more than a billion believers belong. Unfortunately recent terrorist acts by Muslim extremists increased islamophobia in the West, often identifying this religion with nothing but a warmongering ideology. Drawing this conclusion, however, easily results in an attitude that may force more and more Muslims towards extremism. Negative reciprocity – the result of a destructive type of a self-fulfilling prophecy – may lead to a very dangerous clash of civilizations. I think such a development has to be prevented. An unbiased view of Islam and an open Western society that allows Muslims to live a public religious life inside the framework of democracy and the protection of human rights will hopefully strengthen steps towards a more peaceful world.

Also our focus on the Israel-Palestine-conflict that was initiated by Raymund SCHWAGER in 2003 provided new insights during this year's annual meeting. This time four experts from the area contributed to the debate: David BUKAY (University of Haifa), Walid SALEM (Panorama Centre for Human Rights and Community Development in Jerusalem), Izhak SCHNELL (University of Tel Aviv) and Ramzi SULEIMAN (University of Haifa). Their statements showed us how severe the conflict still is and how difficult it will be to create peace in this troubled area of our world. The most remarkable statement was ex-

pressed by Walid SALEM, who claimed that all the involved parties more or less are in agreement with each other that a two-state solution will be an important part of a peaceful settlement of the conflict. The problem, however, is that there is not yet any agreement on the way to achieve this goal. A deep lack of trust between the involved parties currently prevents steps towards such a solution. Our forthcoming conference at Riverside will give us the opportunity to focus on this conflict from the perspective of mimetic theory. Several members of our group are going to reflect on the contributions that were made by experts from the area during our last four conferences. Hopefully our approach from mimetic theory allows us to make a modest contribution toward strengthening peace.

We are happy to announce that for the year 2009 Michael KIRWAN from London will be the host of the annual meeting. Concerning our meetings in the following years we have not yet made any decisions. I would therefore like to encourage you to make proposals to the Board of COV&R. Please write to Ann ASTELL – our newly elected executive secretary – or to me if you are considering to invite COV&R to your place.

Wolfgang Palaver, President of COV&R

A NOTE FROM THE EXECUTIVE SECRETARY

Like all of us, I imagine, I left the convention center (“Kontakt der Kontinenten”) in Soesterberg, The Netherlands, after the COV&R meeting this year in a thoughtful mood, savoring the many impressions and rich experiences we had shared together. It was the first annual meeting of the Colloquium at which René and Martha GIRARD could not be present. As the proverb goes, “the great absent one is the one most present,” for we spoke often of them and missed them. Perhaps (as Thomas RYBA suggested to Sandor GOODHART and me) the shared feeling of being a little “orphaned” (despite the warm and caring efforts of our wonderful hosts, the beauty of the encounter place, and the cherished friendliness of our group as a whole) added sensibly to our sustained reflections on “vulnerability and tolerance.”

As has been the case in the other COV&R meetings I have attended—those held in Antwerp (2001), West Lafayette (2002), Innsbruck (2003),

Ghost Ranch (2004), Koblenz-Schönstatt (2005), and Ottawa (2006)—the chosen theme of the 2007 meeting was an apt expression of the specific place, the environment, in which we gathered. As we came to understand, through presentation after presentation (beginning with the plenary session address by Ian BURUMA, author of *Murder in Amsterdam*), The Netherlands is a country whose social and political identity, especially since the ravages of World War II, have been shaped both by the quest for an enlightened tolerance of religious, ethnic, and cultural differences and by the painful reality of personal and collective vulnerability to intolerance. The relevance and applicability of mimetic theory not only to the current situation in The Netherlands, but also to the ongoing Israeli-Palestinian struggle (discussed in two different sessions), were made acutely clear.

Rather than writing more about the proceedings of the conference itself (since Niki WANDINGER has surely enlisted others to do that), I choose to relate a personal anecdote that offers an uncanny comment on the conference theme. As many of you know, I gave a paper on the Jewish-Catholic saint, Edith STEIN (1891-1942), at the COV&R conference. Since Edith had lived in a Carmelite convent in Echt, Holland, where she and her sister Rosa were arrested by the Gestapo, I decided (with some kind help from Thérèse ONDERDENWIJNGAARD, Wiel EGGEN, and Fr. André LASCARIS, O.P.) to travel to Echt, to visit the Carmel.

The journey to the south took me by “slow-train” through a verdant countryside, beautiful with its woodlands, bike-trails, and pastures. Echt itself is a peaceful, little town—not the sort of place that one can easily imagine to have been vulnerable to attack. When STEIN first arrived there, in 1940, it had indeed been a place of refuge and shelter for her in her flight from the Nazi danger in Cologne, but that condition of safety had changed all too quickly. I walked down the narrow street where the Gestapo vehicle had driven. I entered the doorway through which the Nazi officers had passed. I spoke and prayed with the nuns who continue living even today, as Edith STEIN (Sister Teresa Benedicta a Cruce) had lived. It was (not unlike the earlier visit to the Anne Frank House in Amsterdam) a deeply moving experience.

While in Echt, I stayed overnight at the only hotel in town, a Bavarian Inn right across from the train station. I was, it seems, the only guest that night. The next day I was able to have a long, thoughtful conversation over breakfast with the young woman who, together with her husband, owned the hotel. She told me that her family had recently moved back to Echt from a city, an hour’s drive away, where they had been living. “It was hard to say good-bye to friends,” she confessed, “but we are glad we decided to come here, especially for the sake of our children.”

She explained that the schoolchildren in Echt were well-behaved, respectful of one another and of their teachers, whereas in the previous school, there had been an atmosphere of violence—verbal and physical—among the children. She reported that her little daughter had been told by another child in the kindergarten, “‘Allah says that all the [non-Muslim] women will be killed.’” My host went on to say (without any prompting from me, yet in words startlingly familiar to a student of mimetic theory), “*Everyone watches what their neighbor does. Everyone does what they see the others doing, buys what the neighbor buys. No one acts out of his or her own desire, own values, anymore.*”

The words of this young Dutch wife and mother have haunted me ever since in their moving witness to the rootlessness, the decenteredness, that has made people today of all races and creeds increasingly vulnerable to a violent, demonic mimesis. Poignant, too, was her reminder of the violence children face in schools, not only in The Netherlands but everywhere. (Here in the United States, we think immediately of the killing and suicides at Columbine High School and at Virginia Tech)

I wonder: what would it take to act truly out of one’s own desire?

I wonder about the special applicability of mimetic theory to children and teens. The so-called “peer-pressure” has always been a factor in their mimesis of others, but what about the increasingly strong turn among children to violence in the schools?

I wonder about the resources within Islam, Judaism, and Christianity to stem the tide of violence.

This is not the place to attempt to answer these and the other questions with which the meeting in The Netherlands has left us and me personally. I

only wish to express my gratitude to the Colloquium for being a circle in which serious questions can be raised and discussed in an atmosphere of unparalleled openness, earnestness, intellectual depth, and security.

Ann Astell

REPORTS ON CONFERENCES AND EVENTS

A Reflection on the COV&R Conference, Amsterdam 2007

The theme of the highly successful Amsterdam conference was "Vulnerability and Tolerance," but tended to be just as much about whether there is a clash of civilisations. The overall great success was that one managed to convey the local tragedies in Holland (the killings of Theo VAN GOGH and Pim FORTUYN) into a general and universal drama of scapegoating and violence of our time.

Before the specific lectures COV&R president, Sandor GOODHART gave a splendid introduction to mimetic theory. This summary laid a foundation for the rest of the conference. The presentation this year was anthropological; on how mimetic theory deals with difference, calling violence "difference gone wrong." Mr. GOODHART's yearly introduction really shows how versatile mimetic theory can be presented. (Perhaps the most important lecture of the entire conference?)

The introductory lecture at the VU University of Amsterdam was given by Ian BURUMA. BURUMA's lecture on Enlightenment was questioned some of the ideals of the enlightenment, seeing them as having developed into new kinds of dogmas such as Marxism, Maoism, Third World Liberationism, multiculturalism, etcetera. BURUMA's eloquent talk concluded with the possibility and challenge (in the West) to adhere to secular western law, making it possible for different cultures to live side by side in tolerance. The panel discussion afterwards developed into a highly rivalistic discussion about which culture, the Islamic or the Christian, is the least violent, a tendency which BURUMA, in his previous talk, had branded as rather useless. The excitement and (in my case) desire to convey my own religion as superior, did not, I think, evoke my most noble desires. This kind of polarization is, perhaps, not the model for COV&R's future inter-religious dialogue. Also the Israel-Palestine session be-

came highly polarized: each party accused the other of causing the maladies. As one participant said to me afterwards, this was really a live version of mimetic rivalry. Bob DALY's wise suggestion during the Business meeting was that one should invite the Israeli and Palestine delegates some days in advance and let them get to know each other (as was done at the Koblenz conference) "*and they will fall in love with each other.*"

The Amsterdam murders (VAN GOGH, FORTUYN) were also the starting point for Henri BEUNDERS' lecture (*Fortuyn, Van Gogh, Hirsi Ali. Driving out the Unholy Trinity from The Netherlands*). The rather crude use of mimetic theory, as in the case of Professor BEUNDERS, was a reminder that such an approach can, in certain cases, be more illuminating than dogmatic uses of the theory. Like BURUMA, BEUNDERS saw the mess in The Netherlands as partly caused by leftist-elites proclaiming a coffee-table culture based on fun, creating loneliness and estrangement for those excluded. The elite bourgeois bohemians, being cosmopolitan, tolerant, and adventurous, have, at the same time, created a world view based on individualism and material success. BEUNDERS, however, criticized BURUMA for blaming FORTUYN and VAN GOGH for provoking their own killings. The problem really lies with the killers, he emphasized. BEUNDERS' conclusion about the necessity of continual revolt, however, reminded me too much of HEGEL's violent world spirit. Instead of revolts Girardians tend to prefer non-violent conversions.

During the conference one was continually reminded that everything important is vulnerable. The vulnerability theme was highlighted in Joachim DUYNDAAM's lecture on GIRARD and LEVINAS. LEVINAS' inner starting point on man was initially contrasted to man's external vulnerability in mimetic theory. A couple of excellent interpretations of central biblical stories were presented (with the aid of Sandor GOODHART). However, I was greatly puzzled by claims that mimetic theory neither is a religious nor an ethical theory. Even LEVINAS' work was not regarded as an ethical theory, as it does not give instructions on how to live. Really, is not this reductionism *in extremis*? In my view, GIRARD's theory is religious (not in a narrow sense) from A to Z, and his later works indicate non-violence and undifferentiated love on practically every other page. If the work of GIRARD and LEVINAS is

not ethical and religious in nature, this goes beyond my not too subtle understanding. And as DUYNDAM concluded, the common motif that GIRARD and LEVINAS share and the point where their views complement each other, is the internal ethical perspective of unique responsibility preceding and supplementing the comparative perspective of mimetic human nature.

A very interesting interview with GIRARD was read out by Robert DORAN and Sandy GOODHART. The interview called *Apocalypse after 9/11* indicated that GIRARD tends to see the recent events as some kinds of clash of civilisations, although he now seems more reluctant to the idea of mimetic envy as a cause to terrorism.



S. Goodhart and R. Doran enacting the interview

There were three prize winners of the *Raymund Schwager Award*. The talented young scholars are: John ROEDEL, USA (1st prize), Anita GRACE, Canada (2nd prize) and Daniel COJOCARU, Switzerland (2nd prize). COJOCARU's lecture on ELLIS' *American Psycho* gave a fine insight into how desires among young New York yuppies can make a serial-killer. COJOCARU highlighted the scene where the young and successful New York businessmen begin rivalling about which of their business card is the most slick & subtle. The protagonist, Patrick Bateman, gets sick with envy and reacts by committing his first murder. This is actually one of the best examples on *desire according to the other's desire*, as there is absolutely nothing real at stake, only desire.

A lot of fine parallel sessions were performed during the conference. It was a bit disappointing for us who gave lectures on literary topics that so few attended. I want to remind COV&R that mimetic theory was initially worked out by literary analysis; it is the foundation for mimetic theory. Perhaps there were too many parallel sessions at once?

The spirit of the Amsterdam conference was, on the whole, fantastic. I am sure that many made new friends. Also, there are not many academic conferences where the level of information on what is going on in the academic world is so acute. This is due to the enthusiasm of the participants, and also to the inter-disciplinary and generative nature of mimetic theory.



John Roedel receiving his award

I would like to thank the organizers for doing such a marvellous job. The lectures, the conference rooms, the bedrooms, the food, everything was of a very high quality. The organizers really contributed to giving us a spiritual and intellectual boost. Thanks especially to Thérèse ONDERDENWINJGAARD whom I daily pestered with practical questions, and who even managed to locate my lost mobile phone by ringing my number and thereby helped me to discover it under a pair of clean underpants laid out so neatly for the next day.

*Per Bjørnar Grande
Bergen University College, Norway*

COV&R 2007 in Amsterdam – my first-time impressions

Though there would be one thousand things to say about COV&R, I'll stick to three major points that seem relevant to me in order to give you a glimpse of my first-time impressions.

I. Theoretical expectations: In order to understand my point of view of the 2007 COV&R, I should introduce myself a little bit. I am a PhD student in philosophy who has a personal and professional interest in the mimetic theory. Long before I began my PhD, I created a website around GIRARD's work, on which I intended to test and try to develop the mimetic theory beyond the core writings of GIRARD. As a philosopher, GIRARD's anthropology was my main concern, and I was (and still am) trying to bring it into philosophy itself, since this connection has not yet been (as far as I know) fully accomplished. In that sense, my approach of the mimetic theory

had evolved from a curiosity about its “applicability” to more conceptual research.

When I came to COV&R I was expecting to find some attempts going in that sense: to develop the theory beyond its initial scale, and to explicitly develop its conceptual toolbox. From my perspective, this was not the goal pursued at the COV&R conference this year. Speakers were more applying the theory than trying to develop it from the conceptual point of view. My “philosophical appetite” was then a little bit frustrated during the first two days.

That said, I must point out the high quality of the papers presented at COV&R. Even if they were more applying the theory than developing it, they were doing so rigorously and in fields where it was relevant and surprising. The diversity of disciplines among the speakers really was giving a broad picture of the potentiality of GIRARD’S theory. And in that sense, I could learn a lot of things.

II. Organisation: Another point I must talk about is the excellent organisation of the colloquium. Beside material aspects, I would like to point out how good the parallel sessions systems is. Small sessions were often more intense than plenary sessions to me, and dialogue way easier with the speaker. If I had one comment to do about the whole organisation it would be: keep things that way.

III. People: But from my perspective the most impressive and enriching element of COV&R was the other participants. I was really astonished by the possibilities to talk with everyone, meet people from all around the world, all kind and ready to listen to each other. The mood at the conference was really friendly and warm. I really had a great time talking with everyone and exchanging ideas, and sometimes making contacts for future projects. I felt a real mutual respect shared by everyone for everyone, and this fact is rare and precious enough to give me the desire to come back to the 2008 COV&R.

Quentin Delval

“I See Satan Fall Like Lightning”

Homily at the Sunday Service at the End of the Amsterdam Conference

“Jesus said: ‘I have seen Satan fall like lightning from the sky.’” (Luke 10:18)

Serendipitously, in the Gospel of today’s Mass, in Luke, chapter 10, verse 18, we hear the

source of the title of one of René’s most recent books. ... What do we make of that?

I can’t claim to read René’s mind. I can only try to say—and that by way of what I hope will be a homily and not just a lecture—what these striking words of Jesus suggest to me.

The context in the Gospel of Luke: The seventy-two disciples have just returned from their first missionary journey, and, in the flushed excitement of first success, report to Jesus, exultingly, triumphantly: “Lord, even the demons are subject to us because of your names.” To Which Jesus replies: “I have seen Satan fall like lightning from the sky.”

What does this mean?

Stepping back, and looking at it from the perspective of my life-long study of the meaning of Christian Sacrifice, it reminds me of a statement made by my own great theological mentor, Edward KILMARTIN, and made in practically the same words by René GIRARD. (Now, I admit that I can’t tell you precisely where René says this, so, quite possibly, it’s more something that I hear him saying.) The statement goes: “the Christ-event has done away with sacrifice in the history-of-religions sense of the word.”

In other words, with the coming of Christ, specifically when the kingdom of God is effectively preached the way Christ meant it to be preached, something radically new takes place. Sacrifice, in its old, traditional sense, just doesn’t work any more. Or, in Girardian language, the scapegoat mechanism gets unveiled and loses its effectiveness. That points to what the Christ-event changes us *from*, What does it change us *to*?

Of the many meanings that sacrifice has—and almost any use of the word involves several of these meanings, all overlapping and intermingling with each other, there is one special, specifically and uniquely Christian meaning. Skipping over lots of exposition, this special Christian meaning of sacrifice, unveiled to us in the Christ-event, can be summarized as follows:

Authentic Christian sacrifice begins with the self-gift/self-offering of the Father in the sending of the Son. It continues in what we can metaphorically call a second “moment” in the totally free, totally loving, self-offering “response” of the Son, in his humanity, and in the Holy Spirit, to the Father and for us. This now *begins* to be Christian sacrifice when we, in a kind of third “moment,” in the power of the very same Spirit that was in Jesus, begin to enter into that profoundly interpersonal relationship of Father, Son, and Spirit that is

the very life of God. In other words, authentic Christian sacrifice is the ultimate, joyously fulfilling perfection of loving interpersonal being.

Put that way, it sounds forbiddingly abstruse. Forgive me! I'm a theologian. I can't help myself.

But actually, it's something very practical, very down-to-earth, and something that you all already know, and know by personal experience. If that were not so, you wouldn't even be here. One little story will show what I mean.

It's the story of a man. But it could be the story of a woman; change the sex and some insignificant details and the point is the same. This man is young, strong, and bright. He's in confident control of his own life and of the things and of the people in his life. Everything and everyone around him is to be used, as he wills and for his own pleasure. But then one day, he notices that this woman, whom he is stringing along in a self-serving relationship, is really in love with him. She is offering herself to him totally, holding nothing back. Because he's smart, he knows he is now faced with a decision. He can continue to string her along, maybe letting all the world think that they are in a nice, mutually self-giving relationship, enjoying it for what is there, but ready to break it off whenever it suits him. Or, he can begin to return that love, begin to give himself in return. If he does, he knows that he is making himself vulnerable, just as she is. If he does, he knows he is saying goodbye to his former gods of power, control, and me-first self-indulgence. He is putting himself in position to become a victim.

But if he does choose to begin to return love, he senses that he is entering into something that is also gloriously fulfilling. It is the something that lies behind all the love stories one encounters in novels, film and TV, even the mindless situation comedies. It is the kind of happiness and personal fulfillment that, up to now, he thought existed only in the minds of foolish, unrealistic dreamers. But precisely that is what is now, actually, being offered to him.

People across all nations, cultures, and religions are constantly being faced with this kind of choice. When they say yes to genuine, self-giving love, the Christian theologian will say that they are accepting the invitation to begin to share in the perfection of the interpersonal love of Father, Son and Spirit. The Girardian will say that they are beginning to dismantle the scapegoat mecha-

nism. But however it is described, whenever people really say yes to love, then, indeed, *Satan is falling like lightning from the sky.*

Robert Daly S.J.

Notes on the COV&R Business Meeting 2007

This year's Business Meeting had to fill some **positions** on the COV&R Board. Wolfgang PALAVER was unanimously—with one abstention—elected President of COV&R, Ann ASTELL succeeds him as Executive Secretary, also elected unanimously. Two vacant seats on the Board—that of Ann ASTELL and Per Bjørnar GRANDE, whose 2nd term was completed,—were unanimously filled by Thérèse ONDERDENWIJNGAARD and Bruce WARD.

The COV&R **travel grants** for the 2007 conference were not claimed. Please do better next time (see COV&R grants on p. 3).



Donor
Keith Ross

COV&R Publications: William JOHNSEN reports that *Contagion* is now part of several indexing services, which increases its visibility. Starting in 2008 it will also be part of Project Muse (<http://muse.jhu.edu>), which will make it available online at many libraries. A first book, *Politics and Apocalypse*, in a new series by *Contagion* will appear in November, and will—thanks to the generosity of the editor—be mailed free of charge to COV&R members.

The *Bulletin* editor, Niki WANDINGER thanks all for the contributions to the Bulletin and asks for further ideas and engagement.

Contributions: So far Max STERLING, Keith and Susan ROSS, and Peter THIEL sponsored COV&R activities. Thanks to them, and plea to members: get out and find donors. A new committee is installed for that purpose, supervised by former President Sandor GOODHART.

It was announced that a whole issue of *Religion* was dedicated to the mimetic theory. It is also available online in certain libraries.

Special **Thanks** were given to the organizers of the 2007 conference and to former President GOODHART.

Nikolaus Wandinger

Imitation, Mimetic Theory, and Religious & Cultural Evolution

Templeton Advanced Research Program Meeting
at Stanford University

The Templeton Advanced Research Program entitled "Imitation, Mimetic Theory, and Religious & Cultural Evolution" had its first meeting at Stanford University on April 28-29, 2007. Attending the meeting were COV&R members René GIRARD, Jean-Pierre DUPUY, Paul DUMOUCHEL, Mark ANSPACH, Robert HAMERTON-KELLY, and Jean-Michel OUGHOURLIAN, Scott GARRELS, and Trevor MERRILL. Representing the empirical sciences were Andrew MELTZOFF, the internationally recognized expert on infant and adult imitation from the University of Washington, and Vittorio GALLESE, one of the pioneering discoverers of mirror neurons from the University of Parma, Italy. In addition, several prominent interdisciplinary scholars also participated in the weekend's events, including physician and ethicist William HURLBUT of Stanford University, anthropologist and biologist Melvin KONNER from Emory University, and neuroscientist Warren BROWN from Fuller Graduate School of Psychology.

This meeting was truly a historic moment for the deepening of dialogue and integration between the sciences and the humanities, and more specifically between mimetic theory and empirical research on imitation. This conference allowed, for the very first time, a meeting between scholars and researchers from mimetic theory, imitation research, and research on mirror neurons. These three ground breaking and revolutionary bodies of research were represented at this conference by their pioneering researchers René GIRARD, Andrew MELTZOFF, and Vittorio GALLESE respectively.

Much of the important progress made during this first meeting involved the development of relationships between participants and familiarization of one another's research and ideas, which was made possible by scheduled sessions that facilitated presentations and discussions over the course of two days. This time together allowed the COV&R members and others to be intro-

duced in person to the empirical grounding of human imitation from the infant and adult research by Andrew MELTZOFF as well as the mirror neuron research of Vittorio GALLESE. Similarly, this first meeting allowed the above empiricists to have a personal dialogue with René GIRARD and the other COV&R members present concerning mimetic theory and the various religious and cultural implication of human imitation.



Conference Participants

By the end of the weekend all participants echoed Andrew MELTZOFF's sentiment who remarked that this group has a unique opportunity to make an invaluable contribution to interdisciplinary research. Everyone agreed that finding a way to successfully collaborate with one another can not only serve as a model for other such efforts but perhaps more importantly, make a major contribution toward a clearer understanding of the important dynamics of human life and relationships embodied by this grant project.

As Principal Investigator, I was very pleased with the contributions that all participants made at the meeting and even more impressed with the collective sense of good will, thoughtfulness, and commitment that came out of such a diverse group of scholars and researchers. I truly believe that we have begun a work that will not only bring together disparate disciplines concerning the important role of imitation in human life and culture, but will also help strengthen existing disciplines that previously had little relationship or synthesis with one another.

For more information about this grant project, its objects, and participants, please visit www.mimetictheory.org

Scott Garrels

BOOK REVIEWS

Alberg, Jeremiah: *A Reinterpretation of Rousseau: A Religious System*. New York: Palgrave Macmillan, 2007 (xviii, 252 pp.) ISBN-10: 0230600557; ISBN-13: 978-0230600553 \$ 75)

Jeremiah ALBERG's book on ROUSSEAU shows us how this rogue redeemer takes us to the core of the interpersonal pathologies, the underground psychology, that René GIRARD has analyzed magisterially in DOSTOEVSKY, NIETZSCHE and other great writers, and that continue to afflict the modern psyche. His analyses garner well-earned praise from GIRARD in a foreword to "this beautiful book," which luminously reorganizes ROUSSEAU'S entire work around the notion of scandal as it involves a complex of interpersonal relations that extends to all levels of social organization. The notion of scandal as a system is ROUSSEAU'S own in portraying his tribulations, and ALBERG shows us that it is religious to the core.

As a term of biblical provenance, the word "scandal" has a powerful resonance for researchers in mimetic theory, not as a moral category, but as designating a structure that is fundamental to human interaction. From the Greek word meaning "stumbling block," scandal names the offense that our conduct gives to others and that insidiously trips them up, for it models their conduct towards us, whether it is by reproving or replicating, that is, unwittingly miming our own. It's a trap when we scandalize children by giving bad example for them to follow, or when our misbehavior offends others, who only respond in kind, or arraign our misconduct so as to ignore their own, consolidating an unearned righteousness that stands over against us rather than on its own moral foundation.

In sum, scandal names a complex of social and moral relations of overt and covert rivalries, a tangle of antagonisms that is peculiarly endemic to our modern age, the age that ROUSSEAU heralded so perspicuously amid late 18th-century Europe's decaying hierarchies. Their purpose was to hold values in place, with a king at the head and stable moral and social orders beneath. With the head of the king lopped off, everyone's place changes; everyone constantly changes place indefinitely. We enter today's world of internal mediation, where each individual is the potential rival and model of every other, and where

everyone alternates as the potential persecutor or victim of his fellow humans. We do not see this, it is not transparent to us, the mimetics of scandal blinding us to these symmetries, oscillations, and replications.

This is why ROUSSEAU is so important as a pivotal figure for modern self-understanding. His exploration of the victim role, which he both covets and abhors with all the ambivalence that he experiences towards his fellow humans, is the engine of his system. There is a double scandal here, a scandal of doubles. The evil that others falsely project onto him becomes, by a kind of *vis a tergo*, evidence of his natural goodness, of his being, as he states, "the declared enemy of the violence of the wicked." Thus, as ALBERG shows, ROUSSEAU cultivates a position that is the symmetrical reversal of that of Christ: victim of the crowd, he is "not persecuted because he is innocent but innocent because he is persecuted." Jean-Jacques is not forgiven by others for injustices they have committed against him, and "refusal of forgiveness and Jean-Jacques' rejection of needing it are mirror images of each other." Scandal is defined here as "the denial of forgiveness," with the result that for Rousseau, who is both innocent and unforgiven, "being refused forgiveness becomes a necessary condition for innocence or natural goodness," which became the cornerstone of his anthropology.

But ALBERG is not interested in merely confounding ROUSSEAU with his opponents in elucidating these mirror relations. A far greater cognitive payoff emerges when he examines forgiveness as the logical alternative to scandal. Here he is drawing fruitfully from James ALISON'S theological expansion of mimetic theory in *The Joy of Being Wrong* (New York: Crossroads, 1998) and other writings. For there is an oft disguised but clearly detectable debate between ROUSSEAU and Christian revelation that ALBERG brings to the fore, especially in his analysis of ROUSSEAU'S "Profession of Faith of the Savoyard Vicar." We need to examine further ROUSSEAU'S experience of scandal in its implicit contention with the "fundamental anthropology" that GIRARD has brought to the surface in his readings of Gospel narratives.

Scandal names an at once affective and epistemological flaw, a failure to perceive, a refusal to accept evidence that confounds our desire, as when Saint Paul describes the ignominy of the

cross as a scandal for its wreckage of militant or triumphalist expectations of leadership, not to say of divinity. The Incarnation is an impenetrable mystery, the workings of divinity into human lives being, like miracle, irrational by definition. You can believe it or not, but you cannot argue with prerogatives that are defined as wholly other, or Holy Other. But the crucifixion is not a mystery, it follows a pattern of events that is all too human, and that we can easily recognize in our own behavior: there is trouble in town that we need to end, discord we need to curtail, disaster looming that we need to avert; if we cannot get all to agree *with* one another, which is statistically improbable, we can try to get all to agree over *against* one, and order is restored, at least for a while.

The sacrificial or scapegoat principle is an eminently reasonable solution to the threat of uncontrollable violence; its arithmetic is flawless, unimpeachable: all against one is better than all against all. Appending Caiphas, ALBERG asserts, "Without Christianity, it is better that one man die for the people than that the whole nation perish." The crucifixion is witness against this elemental logic because it proclaims the innocence of the victim, whom some few loved and believed in too intensely and irrevocably to accept the rationale that lead to his death. Especially since he proposed another rationale: it is better, for all concerned, that people be reconciled among themselves, as the Sermon on the Mount notoriously urges by counseling forgiveness in preference to the habitual contagions of reprisal. Forgiving our enemies, as constantly urged in the Gospels, and as uttered from the cross itself, scandalizes reason, surely—what are they for, anyway? this ruins every and any sense of order we've ever known!—unless and until we understand our vaunted rationality as heir to sacrificial violence, as complicit with scapegoating practices.

We humanists, heirs to enlightenment as especially imparted by VOLTAIRE and ROUSSEAU, see reason as an antidote to violence, its calm, pacific corrective, and therefore we are accustomed to see religious faith fall under its censure as an offense to reason, a stumbling block to "intellectual cleanliness" that NIETZSCHE saw his culture pursuing "at any price," and chiefly at the cost of its belief in God. "Belief in God has become unbelievable," he boasted confidently, not long before

his collapse into madness. But that is just why Paul calls upon his readers to become "fools for Christ" and his willing imitators, *mimetes christou*. "Gospel testimony" writes ALBERG, "concerns the irrational truth of violence that makes our present form of reason possible. Then reason will never be able to reason to the expulsion upon which it is based but is condemned instead to endless repetition of this act of expulsion."

There is nothing absurd or blindly fideist in repudiating a rationality born in sacrificial violence; no "sacrificium intellectus," no "credo quia absurdum" is required to agree on this. As ALBERG rightly insists, "the usual rules of rational discourse apply." He describes his own book as "a philosophical study, a close reading of the texts." It is in fact a lavishly researched and tautly reasoned achievement, won in fertile and respectful conversation, as his ample footnotes exhibit, with the enormous host of ROUSSEAU scholars. More precisely, it completes the work of Jean STAROBINSKI, in whose groundbreaking *Jean-Jacques Rousseau: La Transparence et l'obstacle* (Paris: Gallimard, 1957) the word "scandal" appears on the third page as a synonym for ROUSSEAU'S quarrel with society and culture as a whole. ALBERG uncovers every facet, every bounce and rebound of this obstacle in ROUSSEAU'S work. What no longer applies, by the light of ALBERG'S reading, is the faith vs reason conundrum. As revealed by the Passion narratives, faith in Jesus is knowledge, as it reasons persuasively against a logic of reprisal, as it reasons beyond it to the logic of forgiveness, the logic that ALISON, in his first book, pointedly labeled "the intelligence of the victim" (*Knowing Jesus* [London: SPCK, 1993]). "The light of the cross makes some realities accessible that otherwise remain in darkness; Rousseau rejected that light." A profession of faith, which ALBERG voices tersely, is on solid anthropological ground when it is understood as disowning a reason that is accomplice to violent expulsion. As scandal is redefined as denial of forgiveness, faith emerges as the denial of scandal. This, I think, is what ALBERG means when he states, perhaps too laconically, "The Christian Scriptures suspend scandal by means of faith." The suspension does not issue from a hieratic beyond but from within a keener understanding of human interaction.

"If Rousseau took scandal at the salvation offered in Christ, then Christ stands in the center of

Rousseau's thought—as rejected.” ALBERG illustrates how that rejection spans ROUSSEAU'S entire oeuvre, fueling its rhetorical energies and dictating its formal innovations, its peculiar architectonics and structural convolutions: the *Dialogues* engage a lone Frenchman with “Rousseau” against the accusations that myriad Gentlemen hurl at Jean-Jacques, making a population of four to which the reader makes a fifth; his Discourses come to us with prefaces, exordia, and lengthy notes; the *Nouvelle Héloïse*, which ALBERG does not examine in this study, regales us with multiple and contradictory prefaces concerning the necessity and jeopardy of fictional representation. And thanks to Jacques DERRIDA (*Of Grammatology*), we know how prolifically ROUSSEAU disapproved of writing.

Academic departments integrate ROUSSEAU into humanities curricula; ALBERG shows him to be writing out of a felt need to supplant Scriptural authority, to expel its testimony. ROUSSEAU is at times very explicit about that and ALBERG is right to take him seriously as propounding, epistemically and pragmatically, a “new creation” in *Emile*. This aim is transparent, too, in the beginning of the *Confessions*, where he brandishes his book of self-revelations to the Almighty, defying his Judgment. It is manifest in the Second Discourse on inequality, where he urges us to “set aside the facts,” meaning the Genesis account of humanity's fall. This text means to be nothing less, ALBERG rightly notes, than “a call into being.” The system that is driving ROUSSEAU'S pen is at base religious, it is Christian, but in reverse, in its rejection of the biggest scandal of all time, of all history, of all reason.

We have yet to take the full cognitive measure of the Passion narratives and of the prophetic tradition that they confirm in the fecundation of Western rationality. Revelation is officially, canonically, closed, but what it reveals is ever open to deeper, richer, wider understanding. It is in that sense that Paul's “whatsoever things are true” still obtains as an epigraph to modern scientific endeavor. Those academics for whom KIERKEGAARD'S leap of faith is uncongenial, a scandal to intellectual procedure, will be more at home with ALBERG'S reading of scandal for honoring the canons of rational inquiry. He walks his readers methodically, step by step, page by page, through ROUSSEAU'S calamitous embrace of scandal, with all its systemic detours and obstruc-

tions, so that we can more clearly trace the logic of what Christ's early followers called “the way,” hodos.

Andrew McKenna

Albright, Madeleine: *The Mighty and the Almighty: Reflections on America, God, and World Affairs*. Paperback, New York: Harper Perennial, 2007, 368 pp, ISBN-10: 0060892587, \$ 14.95.

One of the most important phenomena in our contemporary world is the quite global return of religion into politics. A simple form of the secularization theory claiming that modernization will result in the privatization of religion has proved wrong. More and more do we realize that religion is part of human life and always will shape the way of our social and political worlds. This seems obvious on the one hand but was for a very long time overlooked or neglected, especially in the realms of politics and diplomacy. Fortunately this is now changing. A milestone in this regard is *The Mighty and the Almighty* written by Madeleine ALBRIGHT, U.S. Secretary of State from 1997 to 2001, who also served in the National Security Council and as the U.S. ambassador to the United Nations.

ALBRIGHT tells us how she herself thought that religion is something that should not be addressed in public. It fits in some way that, having been raised as a Roman Catholic, she discovered quite late in her life that she belonged to a Jewish family of whom several members were killed in the Holocaust. Her book shows how Madeleine ALBRIGHT more and more understood that religion has to be taken into account and studied very carefully. Her general view of religion is not the typical rejection that we often find among intellectuals but a very balanced, even somewhat optimistic one. According to ALBRIGHT “religion is perhaps the single largest influence in shaping human conscience, and yet it is also a source of conflict and hate” (64). Because religion is an important factor in political life—especially in international relations—diplomats should get a proper training in this field: “In the future, no American ambassador should be assigned to a country where religious feelings are strong unless he or she has a deep understanding of the faiths commonly practiced there” (75).

What I liked most in this book is the chapter on “Faith and Diplomacy” (65-78). In it she

claims how faith-based forms of diplomacy can help to bring peace. As examples she points to Douglas JOHNSTON of the International Center for Religion and Diplomacy, to the Community of Sant' Egidio, a lay movement that began in Rome in the 1960s, and to Jimmy CARTER's faith-based peacemaking between Egypt and Israel at Camp David in 1978. Without replacing traditional diplomacy ALBRIGHT thinks that faith-based diplomacy can be a "useful tool of foreign policy" (78): "The resurgence of religious feeling will continue to influence world events. American policy-makers cannot afford to ignore this; on balance they should welcome it. Religion at its best can reinforce the core values necessary for people from different cultures to live in some degree of harmony; we should make the most of that possibility" (78). In these words one realizes the main goal of her book: It tries to show how political realism and religious morality may join forces without naively getting mixed up. ALBRIGHT is trying to find convergences between practical policy making—"doing what works best" (14)—and a religiously based morality—"doing what is right" (14). This attempt will not solve all our problems immediately but is a modest and yet important contribution that will bring forth its fruits, too.

Many different conflicts and political events related to religion are treated in this book. Among them are, of course, 9/11 and religiously motivated terrorism, the fight over the "holy land" in Israel-Palestine and also George W. BUSH's war against Iraq. I am currently mainly interested in Islam and Western views on it. ALBRIGHT shares this interest. She notes how important it has become today to learn more about this religion. As she tells us, she herself wrote again and again on her notepad "Learn more about Islam" (110). In her book one can find a fair account of Islam emphasizing its closeness to Judaism and Christianity, all three of them "children of Abraham" (110). Justly she rejects typical misunderstandings and false generalizations of this religion: "Just as there is nothing Christian about the violent bigotry of the Ku Klux Klan, there is nothing Islamic about terrorism" (120). In general, ALBRIGHT supports a deepening dialogue between the different religions. She wants to "identify ways to bring people together in support of policies that reflect the unifying rather than the divisive aspects of religion" (287).

In this book that comprises many examples from her experience in practical politics Madeleine ALBRIGHT also refers indirectly to insights coming close to mimetic theory. A first and banal one is, of course, her remark how often foreign policy follows the rule that "the enemy of my enemy is my friend" (41) alluding in this case to the U.S. support of Muslim fighters against the Soviet Union in Afghanistan. More interesting is another example that she learned from Jimmy CARTER's work in his Center at Atlanta. He told her how the affinity and closeness between different ways of faith or religion may easily cause conflicts. Not Samuel HUNTINGTON's essentialist "clash of civilizations" is the main problem but mimetic rivalries between closely related groups: "He [Carter] said it is often simpler to deal with people of completely different faiths than with those who share a religion but disagree about how it should be interpreted. As a moderate Baptist, Carter said he found it less complicated to have a conversation with a Catholic than with a Baptist fundamentalist; with the Catholic it was easier simply to accept the differences and not feel obliged to argue about them" (77-8). This insight does not need any further explanation. Readers of the Bulletin are surely aware of its mimetic roots.

Wolfgang Palaver

Astell, Ann: *Eating Beauty: The Eucharist and the Spiritual Arts of the Middle Ages*.

Ithaca, NY: Cornell University Press, 2006, pp. 312, ISBN: 978-0-8014-4466-1, \$ 39.95

I begin with the ending of Ann Astell's book: "Every genuine spirituality ... is oriented toward a restoration (or better, 'restauration', to play upon the beauteous 'aura' in the 'restaurant' of the eucharistic food) of the paradise originally created by God through the Word" (257).

It is no small task to review a book as thoughtful, erudite and richly imagined as Ann W. ASTELL's new work on the beauty of the Eucharist, *Eating Beauty: The Eucharist and the Spiritual Arts of the Middle Ages*. ASTELL's book is a thoroughly engaging scholarly journey through the spiritual teachings of four of the principle schools of sanctity in the Middle Ages as they each speak differently and wondrously to the plurality and diversity of the beauty of the Eucharist.

The discussion begins, naturally, with the primordial foods: apples, that first Edenic symbol of

beauty lost, and bread, the sweet Messianic promise of its return. Thus, it is the human experience of losing beauty and the search for its recovery which propels ASTELL'S inquiry. Within the Judeo-Christian tradition, she notes, the question of what went wrong, of where beauty was lost, "is answered with a narrative: the biblical story of the Fall of Adam and Eve in Genesis" (27). If eating the fruit marks the loss of the beauty of paradise, then the eating of the Eucharist reveals its possible return. To consider how that attempt at recovery has been imagined ASTELL presents the teachings and lives of four spiritual orders—Cistercian, Franciscan, Dominican and Ignatian. Beginning by explaining how each group interprets the sin of the Fall, she then considers what virtues are deemed central to counter that sin. The collective result is a resonant meditation on the beauty of spiritual practice, in all its diversity, as a means of engaging that first sin, that moment of loss. Using a theological aesthetics, ASTELL presents the art of life in these four "schools of sanctity" (14) and therein presents us with the idea that "Eating the Eucharist was, in short, productive of an entire 'way' of life, a virtuous life-form, an artwork, with Christ Himself as the principal artist" (14).

ASTELL describes her book as something of a delayed response to Carolyn Walker BYNUM'S acclaimed *Holy Feast and Holy Fast* (1988), suggesting that what she wants to account for in medieval Eucharistic piety is the role of the virtues and how they ordered the very distinct spiritual lives of each of the four traditions. I appreciated very much ASTELL'S engagement with feminist scholarship on the question of food, eating, beauty and spiritual discipline, as well as her use of inclusive language and attention to gender in her analysis of the different spiritual orders. In this attention, she adds complexity to the scholarly conversation on religious life in the middle ages, a complexity that acknowledges that much of what we know and much of what we read has reflected primarily the lives and thoughts of men.

The book is divided into seven chapters with a brief conclusion. The first chapter, "'Taste and See': The Eating of Beauty" raises the question of the ambiguity of the title of the book itself (the source for which is Simone WEIL) and it offers a meditation on the ways in which beauty, eating and the Eucharist are connected. For this discussion she refers to NICOLAS OF CUSA, Umberto

ECO, Simone WEIL, von BALTHASAR, HEGEL and Walter BENJAMIN, among others. In her second chapter, "The Apple and the Eucharist" ASTELL develops a more detailed conversation, again through an examination of thinkers and artists, about the different interpretations of the apple and the bread of the Eucharist in Patristic thinkers, AUGUSTINE and AQUINAS. Both of these chapters set up the four major chapters that follow (3-6), each of which outlining the different spiritual orders, their approach to sin, and their attempt to restore beauty through the practices of life within their communities. ASTELL chooses particular examples and historical figures which are central to each tradition to demonstrate her analysis. I will outline briefly the interpretation of sin and the central virtues espoused by each group as I found this to be a remarkably important study in medieval spiritual aesthetics and ultimately revealing of ASTELL'S presentation of the intersection of spiritual arts and life forms. For me the beauty of this approach is its emphasis on an *embodied* expression of the spiritual life.

Chapter three begins with the Cistercians, and BERNARD OF CLAIRVAUX and GERTRUDE OF HELFTA in particular. To focus on specific individuals within each spiritual order provides the reader with a real sense of what it meant to live within the teachings of each spiritual community. For this community, the first sin is interpreted as *pride*, and in response, the virtue needed to counteract the sin and reestablish beauty in life was *humility* and *self-knowledge*. In Chapter four we encounter the Franciscans, and St. BONAVENTURE'S *Legenda Maior* (Life of St. Francis). The Franciscans read the sin of the Fall as *avarice* or greed, and so their response to the loss of original beauty is grounded in *poverty*.

As she moves through these reflections on various spiritual practices and orientations, ASTELL reminds the reader: "Depending on which virtue is brought to the fore, a different Christian form of life appears, and the beauty of the church as a whole is thus variegated and enhanced" (136). Her idea takes form in Chapter five, as she describes the Dominicans through a study of the three Catherines: ST. CATHERINE OF SIENA, ST. CATHERINE OF GENOA and ROSE OF LIMA (who fashioned her life after Catherine of Siena, thus customarily qualifying her as a 'Catherine'). According to ASTELL, the Dominicans

read the Fall in terms of *gluttony* (although this reading of the Fall is not exclusive of other sins, including pride) and so *preaching* and *abstinence* were their virtues of a recovering beauty.

Finally the fourth spiritual community in this study focuses on St. IGNATIUS OF LOYOLA and also MICHELANGELO. Here ASTELL argues for “their spiritual brotherhood,” which derives “from their common practice of an art of obedience strongly centered on the sacrament of the altar” (191). As *disobedience* marks the fallen life, a life of *obedience* is the way of virtue for Ignatians.

The last chapter returns to some of the theoretical issues raised in chapter one, with a return to Simone WEIL and HEGEL on the question of aesthetics and the Eucharist. This chapter is demanding of the reader’s full attention and intellect, but it rewards with an intriguing finale to the conversation about art and the Eucharist. Ann ASTELL’s final word comes in the form of an (inconclusive) conclusion, where she offers a brief meditation on Edith STEIN, (whose art of prayer was not included in the book because of ASTELL’s desire to focus on the spiritual arts of the Middle Ages). Her closing words lyrically present the movement and desire for beauty throughout this study and so I will quote them in full as my own conclusion to this thoughtful and evocative book:

“The Carmelite art of prayer answers to the first sin of idolatry, even as the Cistercian art of humility responds to a first sin of prideful *curiositas*, the Franciscan art of poverty to an avaricious concupiscence, the Dominican art of preaching to a gluttonous misuse of the mouth, and the Ignatian art of obedience to a primal disobedience. The Carmelite adores the Host exposed in the monstrance, unlike Adam and Eve, who ate the forbidden fruit in an act of self-worship. The Carmelite learns from eucharistic adoration the art of blind contemplation that recognizes every image as always already a veil, a covering, and therefore a revelation of the God who remains hidden behind all things and at the center of one’s soul” (257).

Susan Srigley

Nipissing University, North Bay, Ontario, Canada

Marr, Andrew: *Tools for Peace: The Spiritual Craft of St. Benedict and Rene Girard*.

**New York: iUniverse, Inc., 2007, pp. 256
ISBN: 0595412459, \$ 19.95**

BENEDICT, sixth century abbot, author of one of the most important rules of religious life in common, and René GIRARD, twentieth century cul-

tural and literary critic—what can a comparative study of these two men tell us about how human beings live together? Andrew MARR, a monk of St. Gregory’s Abbey in Three Rivers, Michigan, has written a brilliant analysis of the peace and pitfalls of monastic life as designed by BENEDICT, the saint who was as aware of mimetic desire as any Girardian scholar. BENEDICT understood much about the long road to holiness, but unlike other spiritual writers, he concentrated not on the individual imitation of Christ or the personal pursuit of sanctity, but on the sometimes grim interaction of human beings in groups. We are not sanctified apart from the community with whom we live and work—our family, our social milieu, our neighbors, those we serve, those who serve us. Reading the Rule of St. BENEDICT in the light of Rene GIRARD’s theory of mimetic desire, MARR discloses the hidden—one is tempted to say—the microscopic components of charity—or what is more common—our failures in charity.

It isn’t just monks, after all, who could be tempted to best others in an argument or to find a personal power base in artistic achievement, a scholarly triumph, or even a well-mopped floor. It isn’t just monks whose need for hierarchical distinction can veil the sense of personal inadequacy. The monastic life turns a powerful light on all our mimetic rivalries. The Rule of St. BENEDICT is designed for real human beings, not saints, and read in the light of mimetic theory, the Rule discloses how without guidance—and without grace—we deceive ourselves, blind to why and how we act with one another.

The opening chapters of *Tools for Peace* give us an overview of the Rule in the context of BENEDICT’s spirituality, and disclose the link between the ascetical practice of *attention*—to work, prayer, and study—and the practice of charity. Citations from Simone WEIL in this context illustrate the author’s wide ranging comparative references to art, music, and literature, adding depth and specificity throughout the book to what might otherwise be considered too esoteric for non-monastics.

Life in community requires communal discernment lest authority become overbearing or—on the other hand—monks become *gyrovagues*, a delicious word that describes a scattered personality with no center and no leader, subject to the instabilities of mimetic desire. (Discovering this word was worth reading the book.)

BENEDICT was well aware that a superior (chairman, dean, employer, boss, abbot) can hold authority in a rivalrous way or excite followers into a fatal double bind. He knew the possible entanglements of group decision making, the predispositions that can be swayed by factors other than the merits of the case.

Particularly compelling is the author's discussion of monastic silence, a discipline that demands far more than cessation of speech. The communal value of silence when many people live in close proximity is inarguable. More important to the spiritual life and its ethical expression, however, is the kind of silence that quiets interior noise—those conversations we hold with absent others in which we are always triumphant and always best in an argument, or during which we rehearse our grievances, or enumerate to ourselves the egregious faults of those we live and work with. "Our inner voices stir up rivalry between ourselves and others," writes MARR and "for some reason, in these fantasies we always win, and everybody else always loses." There is what passes as silence—and there is creative silence, the kind that opens us to love's possibilities. It is not only the monk who must learn the distinction.

MARR's extensive understanding of classical spiritual texts and his ability to examine these texts in the light of contemporary theory is especially useful both to those who are unfamiliar with spiritual writing and those who are new to analyses of contemporary cultural theorists. Members of religious orders may be cheered by the realization that their venerable traditions are, in fact, not just relevant but positively trendy. Linking such presumably disparate disciplines may look like a strained balancing act, but it is much more a *pas de deux*, a harmonious rediscovery of the relevance of the Gospel and the significance of human commonalities revealed in ancient, as well as post-modern texts.

A discussion of the steps of humility, for example, is not calculated to excite the contemporary reader, but examined in the context of the meaning of self and the search for the "true self," humility begins to make sense because as BENEDICT knew and as René GIRARD has explained, the "true self" is a set of relationships. Humility leads to perfect love which drives out fear, the fear of losing the self, the "self" we never had in the first place.

Dealing with brokenness in community is painful in reality and painful to examine theoretically, but reconciliation and even punishment may be necessary to heal a group that has been wounded by violence, however manifested. Punishment is not, must not be scapegoating, and theories of atonement do not include the possibility of a punishing God. BENEDICT proposes a scenario of exile and return, one, perhaps that would be difficult to employ in a contemporary setting (unless we think of certain parental efforts to isolate the misbehaving child), but which illustrates his repudiation of a harsh penal approach to offensive behavior. His theology tells us much about our own efforts to quell violence in the civic community and the ineffectiveness of capital punishment.

Well aware of the power of acquisitive mimesis, BENEDICT urged monastics not to *consider* anything their own. That fine distinction between owning and considering may be helpful to those who are not disposed to make a vow of poverty. We can own and yet be dispossessed by what we own. Nor is a monastic necessarily freed from the urge to acquire—especially in a commodity-driven culture. Providing for others allows us to regard what we have in material goods, talents, skill—all as gift, gift for those we serve, and gift from those who provide for our own needs. Gift giving—and gift receiving—are functions of charity and enable us to resist the acquisitive mimesis that is driven by desire.

The few principles that guide Benedictine spirituality can be reduced to two: prayer and work, work seen as service to others—in short, work as *gift*. Andrew MARR describes these principles as "tools for peace," and links them to GIRARD's vision of standing with—or occupying the *place* of—the victim. A vision of life as service to others predisposes us to resist the oppression and persecution of others, diminishing in some small measure the weapons of violence. This small measure is humble, but the weakness of love is always stronger than the power of violence. Understanding how love works is at the core of BENEDICT's Rule. Understanding how violence works is at the core of GIRARD's theory. Andrew MARR has offered us constructive insights into both of these writers and in doing so enables us to understand their immense contributions to human thought and human striving. He has done so, moreover, with wit and grace. For

monastics, for believers of every stripe, this monograph is a tool for reflection and quite possibly in its own right a tool also for peace.

Diana Culbertson

Schwager, Raymund: *Banished from Eden: Original Sin and Evolutionary Theory in the Drama of Salvation*. Translated by James Williams. Inigo Text Series 9. Leominster, UK: Gracewing, 2006. (viii + 191 pp.) ISBN 0-85244-606-3, \$ 27.95

James WILLIAMS' elegant translation of *Erbsünde und Heilsdrama: Im Kontext von Evolution, Gentechnik und Apokalyptik* (1997) brings this groundbreaking study by the late Father Raymund SCHWAGER, S. J. (+2004), to an English-speaking audience. It undertakes a work that is unprecedented: namely, to harmonize the traditional Christian doctrine of Original Sin with evolutionary theory. Although "as yet there is no sufficient preparatory work available for a deeper reconciliation" of the "traditions of [Christian-theological and scientific-evolutionary] thought," SCHWAGER nonetheless attempts his "fragmentary" rapprochement of them (p. 99). "There are no clear precedents" for such a study, SCHWAGER writes, "either from Scripture or from the tradition or contemporary theology," so he "can here venture only a hypothesis" to be tested by "future discussion" (p. 49).

With characteristic humility and boldness, SCHWAGER unfolds his "central hypothesis" that "sin penetrated human evolution" (p. 65) and thus permanently affected the human condition, with the result that sin has been naturalized in humanity over the course of time. Understood as a component in the evolutionary process, "original sin" is what SCHWAGER (quoting Wolfhart PANNENBERG) calls "'a basic state of the natural constitution of the perverted life'" (p. 65).

SCHWAGER advances this hypothesis at a postmodern time when, as he notes, the modern binaries neatly separating "nature and freedom," biology and ethics, "nature and human history," and nature and culture, no longer stand up to scrutiny (pp. 5-7). Drawing heavily upon the work of René GIRARD, SCHWAGER calls attention to how ingrained in human nature the propensity toward imitation is. Replication, SCHWAGER notes, is a basic structural feature of DNA and of molecular activity (p. 38). The life of the human embryo and of the developing fetus within the

mother's womb is already conditioned by "inter-human influences" (p. 31), as medical scholars, such as A. TOMATIS, have shown. A "communicative process" is at work in human sexuality and reproduction, SCHWAGER argues, that is more than purely biological (p. 36). "Extremely decentered," human beings "are completely in the image of others" and "instinctively directed toward others—toward God and fellow human beings" from the first moment of their existence," SCHWAGER writes (p. 42).

On the basis of this insight, SCHWAGER ponders the official, doctrinal formulation by the Council of Trent, which declared that "original sin is passed on through reproduction [*propagatione*] and not through imitation [*imitatione*]" (p. 39). "This antithesis is rather problematic," SCHWAGER insists, because natural reproduction is always already imitative; it involves "a kind of quasi-osmotic contact" that "plays a decisive role in the development of the ego," prior to the ego's moral and ethical exercise of a "free choice between true mimesis and covetous imitation" (p. 39). The Council's antithesis depends upon a very narrow definition of imitation (proper to its historical understanding), whereas a "comprehensively understood 'hereditary transmission' no longer stands in opposition to imitation" (p. 39).

What SCHWAGER proposes is a theory of the first sin that is at once Biblically informed and in keeping with the latest research in genetics. If the first sin can be correctly diagnosed, its proper naming (SCHWAGER suggests) entails a new understanding of salvation—of anthropology, of Christology, and soteriology. "A doctrine of original sin can be finally clarified only on the basis of an understanding of redemption," SCHWAGER writes (p. 49). Although SCHWAGER's book is far too brief to offer a satisfying account of the latter concerns, it certainly gestures in the direction of an entire systematic theology. For that reason alone (and there are other reasons), this slim volume is an important, "big think" book.

Drawing primarily upon the narrative of temptation in Genesis 3, Christian theologians in the long history of the Church have associated the first sin variously with pride, disobedience, gluttony, avarice, disbelief, and lechery (among others), with corresponding differences in their views of salvation. (On this topic, see my *Eating*

Beauty: The Eucharist and the Spiritual Arts of the Middle Ages.) SCHWAGER does not refer to these traditional (Patristic and medieval) accounts, but his three “thought experiments,” which attempt to reconstruct the “primordial scene” (pp. 95, 97), are similar to them in that they posit a “concrete event” that happened “long ago” and that “continues to have such an effect that within limits it is determinative of everything to come” (p. 38).

SCHWAGER argues that the account of the Fall must be understood to extend beyond Genesis 3 (the story of Adam and Eve eating the forbidden fruit), to include Genesis 4 (the fratricide of Abel by Cain and the murder of Lamech), Genesis 5 (the listings of the “generations” of Adam), Genesis 6 (the flood-like overwhelming of the human race by wickedness), and Genesis 11 (the building of the tower of Babel). Taken as a whole, SCHWAGER suggests, this Biblical narrative of a contagious spread of evil allows for different possible “moments” of intense experience—sexual union, common feeding, hunting and killing—during which the first humans, confronted with “the new illumination of consciousness that came with hominization” (p. 96) may have shrunk back from that illumination, reverting willfully to (that is, freely choosing) a lesser, animalistic state from which they were actually being called forth by God—a reversion with lasting consequences for human development over time.

SCHWAGER courageously tackles what appears to be an insurmountable opposition between the Biblical account and that of evolutionary theory. Whereas evolution teaches that the human species has developed from more primitive to more intelligent forms, Genesis describes a progressive movement away from an initial perfection through a contagious spread of sin. SCHWAGER concludes that sin itself—expressed, for example, in the “inclination or disposition to kill” (p. 55), the systematic sacrifice of the weaker members of the community for the sake of the survival of the fittest, and “a long history of death anxiety” (p. 55)—has played an instrumental role in the increase in human brain size, as well as in the ways that humans tend to think and react. “If sin ... itself played an active role in the further course of hominization,” SCHWAGER notes, “then it becomes easier to understand why sin is ensconced in human nature itself” (p. 55).

“Memory,” for SCHWAGER, “does not belong just to intellectual activity; we ourselves as organisms are living memories,” affected and imprinted by events that occurred long before our existence (p. 69). Through this subconscious “memory,” SCHWAGER suggests, the first sin functions as original sin, affecting generation after generation.

Turning from the past to the future, SCHWAGER’s genetic analysis takes on apocalyptic overtones. If humans have played “an active though unconscious” role in human evolution over time, then it is not surprising, SCHWAGER insists, that present-day humans dare “a conscious human intervention” through genetic engineering (p. 72). An “immanent possibility of total self-determination emerges”—one with “immense dangers,” but also “new possibilities and tasks ... commensurate with the Christian understanding of freedom as total and finalizing self-mastery” (p. 123).

Having devoted Chapters 1 and 2 to considerations of original sin from the perspectives of human and natural history, SCHWAGER turns in Chapters 3-5 to specifically theological concerns: “the dialogue with God” and “supernatural history” (p. 80). In these chapters SCHWAGER endeavors to reconcile the traditional understanding of human freedom and responsibility with an understanding of original sin as an inherited “deficient freedom” (pp. 105-107). A “self-reflective” recognition of universal human guilt and responsibility, SCHWAGER maintains, is salvific, to the extent that it “preserves the community of believers from pride and enables them to know existentially that they are dependent on God’s guidance in all things” (pp. 136, 138). To gain victory over the Satan who would deny one’s own guilt and “scapegoat” another, SCHWAGER concludes, “means to create unity both by owning up to our failings, especially those of which we are not aware (original sin), and by practicing forgiveness ever anew” (p. 163).

As postmodern as SCHWAGER’s book is—both in its overcoming of modernist binaries and in its apocalyptic overtones—it conjures up, in the end, an almost Patristic image of a Church of repentant sinners, all donned in sackcloth and engaged together in a communal, dramatic struggle against Satan, the “father of lies,” who would deny their intrinsic guiltiness, their need to repent, to seek pardon, and to forgive. Only such a

strongly united, redemptive community of humble individuals, SCHWAGER suggests, can answer to the “collective dimension of evil,” the “tendency of a humanity which locks itself up and projects the hidden evil onto others” (p. 151). The doctrine of original sin, as SCHWAGER understands it, stands in contradiction to all such projection. Affirming that doctrine, then, as SCHWAGER does in this book, is an act of profound hope.

SCHWAGER’s *Banished from Eden* is provocative, revisionist, and clearly important. It is not, as SCHWAGER himself realizes, a last word on the subject, nor does he intend it to be. Its Christology and soteriology must be supplemented by

reading SCHWAGER’s other books, especially his *Jesus in the Drama of Salvation*. Its intermittent conversation with Pierre TEILHARD DE CHARDIN calls out for a systematic comparison. Its sketch of a remedial, Christian spirituality commensurate with a Girardian anthropology is tantalizingly incomplete. Its use of scientific sources has the appearance of eclecticism. For these “fragments” (as SCHWAGER calls them), however, we must be truly grateful. Taken together, they offer an original, theological extension of GIRARD’S thought that pioneers a daring path for others to follow.

Ann Astell

BIBLIOGRAPHY OF LITERATURE ON THE MIMETIC THEORY VOL. XXV

1) Books concerning the entire work of René Girard

Ramthun, Nils: *Der Urmord bei Sigmund Freud und Rene Girard*. München: GRIN Verlag, 2007.

Vinolo, Stéphane: *René Girard: épistémologie du sacré: En vérité, je vous le dis*. Ouverture Philosophique. Paris: L’Harmattan, 2007.

2) Articles concerning the entire work of René Girard

Buchholz, Michael B.: “Theorie und Mimesis.” In *Psycho-Newsletter* no. 42 (2006): <http://www.dgpt.de/dokumente/PNL-42%20-%20Girard.pdf>

Fox, Christopher A.: “Sacrificial Pasts and Messianic Futures.” *Philosophy & Social Criticism* 33/5 (2007): 563-595.

Gans, Eric: “Tragedy and Christianity: Minimal and Maximal Faith.” In *Chronicles of Love and Resentment* No. 345, May 12, 2007: <http://www.anthropoetics.ucla.edu/views/vw345.htm>

Manghi, Sergio: “Traps for Sacrifice: Bateson’s Schizophrenic and Girard’s Scapegoat.” In *World Futures: The Journal of General Evolution* 62/8 (2006): 561-575.

O’Carroll, John and Fleming, Chris: Towards a New Cultural Studies. In *Anthropoetics* 13/1 (Spring/Summer 2007): <http://www.anthropoetics.ucla.edu/ap1301/1301fleming.htm>

Scruton, Roger: “The Sacred and the Human.” In *Prospect* no. 137 (August 2007): http://www.prospect-magazine.co.uk/article_details.php?id=9708

Segal, Robert A.: “The Frazerian Roots of Contemporary Theories of Religion and Violence.” In *Religion* 37/1 (2007): 4-25.

Van Oort, Richard: Imitation and Human Ontogeny: Michael Tomasello and the Scene of Joint Attention. In *Anthropoetics* 13/1 (Spring/Summer 2007): <http://www.anthropoetics.ucla.edu/ap1301/1301vano.htm>

Wharff, Jonah: “Bernard of Clairvaux and René Girard on Desire and Envy.” In *Cistercian Studies Quarterly* 42/2 (2007): 183-207.

3) Reviews about single works of René Girard

Oberhofer, Peter: “Review of ‘Die verkannte Stimme des Realen’ by René Girard.” In *Journal Phänomenologie* 25 (2006): 91-94.

4) Interviews with René Girard

Cayley, David: “On Violence and Religion: Reports and Interviews from the COV&R Conference 2007 in Ottawa.” In *CBC radio*, October 2, 2006 (part one) and October 9, 2006 (part two).

Girard, René and Palaver, Wolfgang: “Gespräch mit René Girard.” In *Sinn und Form* 59/4 (2007): 454-461.

5) Books with references to René Girard

Barron, Robert: *The Priority of Christ: Toward a Postliberal Catholicism*. Foreword by Francis Cardinal George. Grand Rapids, MI/USA: Brazos Press, 2007.

Barton, Carline: “Herkules in a Skirt, or the Feminization of Victory during the Roman Civil Wars and early Empire.” In *Religion, Gender, and Culture in the Pre-Modern World*, ed. Cuffel, Alexandra and Britt, Brian, 63-76. Religion / Culture / Critique. New York: Palgrave Macmillan, 2007.

- Blum, Edward J.: *W.E.B. Du Bois: American Prophet*. Politics and Culture in Modern America. Philadelphia: University of Pennsylvania Press, June 2007.
- Castle, Gregory: *Literary Theory*. Blackwell Guides to Literature. Malden/USA and Oxford/UK: Blackwell Publishing Limited, 2007.
- Chartier, Gary: *The Analogy of Love: Divine and Human Love at the Center of Christian Theology*. Devon/UK: Imprint Academic, 2007.
- Clark-Decès, Isabelle: *The Encounter Never Ends: A Return to the Field of Tamil Rituals*. S U N Y Series in Hindu Studies. Albany, NY/USA: State University of New York Press, 2007.
- Erickson, Gregory: *The Absence of God in Modernist Literature*. New York: Palgrave Macmillan, 2007.
- Garelick, Rhonda K.: *'Electric Salome': Loie Fuller's Performance of Modernism*. Princeton: Princeton University Press, 2007.
- Godden, Richard: *William Faulkner: An Economy of Complex Words*. Princeton: Princeton University Press, 2007.
- Goudzwaard, Bob, Vander Vennen, Mark and Van Heemst, David: *Hope in Troubled Times: A New Vision for Confronting Global Crises*. Foreword by Desmond Tutu. Grand Rapids, MI/USA: Baker Academic, 2007.
- Holmes, Stephen: *The Matador's Cape: America's Reckless Response to Terror*. New York: Cambridge University Press, 2007.
- Johnson, Eric L.: *Foundations for Soul Care: A Christian Psychology Proposal*. Madison, WI/USA: IVP Academic, 2007.
- Leithart, Peter J.: *The Baptized Body*. Moscow, ID./USA: Canon Press, 2007.
- Lichtenfeld, Eric: *Action Speaks Louder: Violence, Spectacle, and the American Action Movie*. Wesleyan Film. Middletown, CT/USA: Wesleyan University Press, rev. & exp. ed. 2007.
- Livingston, Paisley: *Art and Intention: A Philosophical Study*. New York: Oxford University Press, 2007.
- Long, D. Stephen and Fox, Nancy Ruth: *Calculated Futures: Theology, Ethics and Economics*. Waco, TX/USA: Baylor University Press, 2007.
- Luke, Brian: *Brutal: Manhood and the Exploitation of Animals*. Urbana and Chicago: University of Illinois Press, 2007.
- Lundquist, Suzanne Evertsen: *Native American Literatures: An Introduction*. Continuum Studies in Literary Genre. New York: Continuum, 2004.
- Morrison, James: *Roman Polanski*. Contemporary Film Directors. Urbana and Chicago: University of Illinois Press, 2007.
- Moses, Dirk A.: *German Intellectuals and the Nazi Past*. by. New York: Cambridge University Press, 2007.
- Payne, Mark: *Theocritus and the Invention of Fiction*. New York: Cambridge University Press, 2007.
- Ramthun, Nils: *Pharmakos Empedokles: Strukturen und Prozesse der Gewalt in Hölderlins Tod des Empedokles*. München: GRIN Verlag, 2007.
- Reid-Pharr, Robert: *Once You Go Black: Choice, Desire, and the Black American Intellectual*. Sexual Cultures. New York and London: New York University Press, 2007.
- Robbins, Bruce: *Upward Mobility and the Common Good: Toward a Literary History of the Welfare State*. Princeton: Princeton University Press, 2007.
- Seasoltz, Kevin R.: *God's Gift Giving: In Christ and Through the Spirit*. New York and London: Continuum, 2007.
- Smith, Leonard V.: *The Embattled Self: French Soldiers' Testimony of the Great War*. Ithaca, NY/USA: Cornell University Press, July 2007.
- Suarez, Juan A.: *Pop Modernism: Noise and the Reinvention of the Everyday*. Cultural Studies / Film. Urbana and Chicago: University of Illinois Press, 2007.
- Watts, James W.: *Ritual and Rhetoric in Leviticus: From Sacrifice to Scripture*. New York: Cambridge University Press, 2007.
- Wigley, Stephen D.: *Karl Barth and Hans Urs Von Balthasar: A Critical Engagement*. London and New York: T. & T. Clark Publishers, 2007.

6) Articles with references to René Girard

- Assmann, Jan and Di Blasi, Luca: "Ägyptische Weisheit gegen Mosaisches Dynamit: Im Gespräch mit Luca Di Blasi." In *Neue Rundschau* 118/1 (2007): 192-204.
- Bartlett, Andrew: "Frankenstein and the Problem of Modern Science (Part 2 of 3)." In *Anthropoetics* 13/1 (Spring/Summer 2007): <http://www.anthropoetics.ucla.edu/ap1301/1301frank2.htm>
- Campbell, Charles: "The Folly of the Sermon on the Mount." In *Preaching the Sermon on the Mount: The World It Imagines*, ed. Fleer, David and Bland, Dave, 59-68. St. Louis: Chalice Press, 2007.
- Coetzee, J. M.: "Diary of a Bad Year." In *New York Review* LIV, no. 12 (2007): 20-23.

- Cordova, Sarah Davis: "Romantic Ballet in France: 1830–1850." In *The Cambridge Companion to Ballet*, ed. Kant, Marion, 113-125. Cambridge Companions to Music. New York: Cambridge University Press, 2007.
- Diken, Bülent and Laustsen, Carsten Bagge: "From War to War: Lord of the Flies as the Sociology of Spite." In *Alternatives: Global, Local, Political* 31/4 (2006): 431-452.
- Gans, Eric: "New Thoughts on Originary Narrative." In *Chronicles of Love and Resentment* no. 346, May 26, 2007: <http://www.anthropoetics.ucla.edu/views/vw346.htm>
- Gans, Eric: "The Four Freedoms." In *Chronicles of Love and Resentment* no. 348, September 1, 2007: <http://www.anthropoetics.ucla.edu/views/vw348.htm>
- Graf, Fritz: "Religion and Drama." In *The Cambridge Companion to Greek and Roman Theatre*, ed. McDonald, Marianne and Walton, Michael. 55-71. Cambridge Companions to Literature. New York: Cambridge University Press, 2007.
- Gumbrecht, Hans-Ulrich: "Wenn zwei sich nähern, freut sich die Katastrophe. Paradoxe Konvergenz: Klärungen in Stanford zu einem Begriff und seinen zeitdiagnostischen Potentialen." In *Frankfurter Allgemeine Zeitung*, April 18, 2007, p. N3.
- Harms, Ingeborg: "Hässlich, wir sind so hässlich, wir sind der Hass. Die Rückkehr der Religion und ihre Folgen: Debatten über Sündenböcke und Säulenheilige wie Walter Benjamin." In *Frankfurter Allgemeine Zeitung*, August 18, 2007, p. 34.
- Khan, Amir: A Call to Passion. In *Anthropoetics* 13/1 (Spring/Summer 2007): <http://www.anthropoetics.ucla.edu/ap1301/1301khan.htm>
- May Ching, Yuet: "'A Heap of Nameless Fragments': Sacrifice, Cannibalism, and Fragmentation in 'The Secret Agent'." In *The Secret Agent*, ed. Simmons, Allan H. and Stape, J.H., 36-48. Conrad Studies. Amsterdam and New York: Editions Rodopi, 2007.
- Palaver, Wolfgang and Tamás, Roland: "Interview." In *Vigilia* 72/6 (2007): 463-466.
- Palaver, Wolfgang a.o.: "Nachlese zu 'In den Flüssen nördlich der Zukunft' by Ivan Illich and David Caley. AutorInnen aus der Forschungsplattform WRG." In *IDWRG: Innsbrucker Diskussionspapiere zu Weltordnung, Religion und Gewalt* no. 18 (2007): http://www.uibk.ac.at/plattform-wrg/idwrg/idwrg_18.pdf
- Patterson, Paige: "The Work of Christ." In *A Theology for the Church*, ed. Akin, Daniel L., 545-603. Nashville: B&H Publishing Group, 2007.
- Pope, Randolph D.: "Between Rock and the Rocking Chair: The Epilogue's Resistance in *Historias del Kronen*." In *Generation X Rocks: Contemporary Peninsular Fiction, Film, and Rock Culture*, ed. Henseler, Christine and Pope, Randolph D., 115-125. Nashville: Vanderbilt University Press, 2007.
- Sandige, Marylin: "Fourty Years of Plague: Attitudes toward Old Age in the Tales of Boccaccio and Chaucer." In *Old Age in the Middle Ages and the Renaissance Interdisciplinary Approaches to a Neglected Topic*, ed. Clasen, Albrecht, 357-374. Fundamentals of Medieval and Early Modern Culture 2. Berlin: de Gruyter, 2007.
- Sherry, Patrick: "The Arts of Redemption." In *Faithful Performances*, ed. Hart, Trevor A. and Guthrie, Steven R., 189-198. Ashgate Studies in Theology, Imagination and the Arts. Aldershot, Hampshire/UK: Ashgate, 2007.
- Van der Woude, Joanne: "Rewriting the Myth of Black Morality: W.E.B. Du Bois and Charles W. Chestnut." In *Representations of Death in Nineteenth-Century US Writing and Culture*, ed. Frank, Lucy E., 89-105. Warwick Studies in the Humanities. Aldershot, Hampshire/UK: Ashgate, 2007.
- Van Oort, Richard: "In Memoriam: Wolfgang Iser (1926-2007)." In *Anthropoetics* 13/1 (Spring/Summer 2007): <http://www.anthropoetics.ucla.edu/ap1301/1301iser.htm>

7) Books applying the mimetic theory

- Alberg, Jeremiah: *A Reinterpretation of Rousseau: A Religious System*. Foreword by Rene Girard. New York: Palgrave Macmillan, 2007.
- Girard, René: *De la violence à la divinité*. Reliure inconnue. Paris: Grasset & Fasquelle, 2007.
- Grande, Per Bjørnar: *Mimesis and Desire. An Analysis of the Religious Nature of Mimesis and Desire in the Work of René Girard*. Bergen: BORA (Bergen Open Research Archive, E-book), 2007: <https://bora.hib.no/bitstream/10049/146/1/grande.pdf>
- Hughes, Derek: *Culture and Sacrifice: Ritual Death in Literature and Opera*. New York: Cambridge University Press, 2007.
- Mikolajewska, Barbara: *Mahabharata: Ksiega I - Adi Parva & Ksiega II - Sabha Parva*. New Haven, CT/USA: Lintons Video Press, 2007.
- Mikolajewska, Barbara: *Mahabharata: Ksiega III - Vana Parva*. New Haven, CT/USA: Lintons Video Press, 2007.
- Politics and Apocalypse*, ed. Hamerton-Kelly, Robert. Studies in Violence, Mimesis, and Culture Series 1. East Lansing, MI/USA: Michigan State University Press, 2007.

Prenzel, Haiko: *Rene Girards Sündenbocktheorie in Anwendung auf den Antijudaismus des Mittelalters: Das Frankfurter Passionsspiel von 1493*. München: GRIN Verlag, 2007.

Romejko, Adam: *Transformationskraft des Opfers: Ein Beitrag zum Opferdiskurs im Umkreis der mimetischen Theorie*. Gdańsk: University of Gdańsk, 2007.

8) Articles applying the mimetic theory

Anspach, Mark R.: "Editor's Introduction: Imitating Oedipus." In *Girard, René: Oedipus Unbound: Selected Writings on Rivalry and Desire*, edited and with an Introduction by Mark R. Anspach, vi-liv. Stanford: Stanford University Press, 2004.

Antos, Gerd: "Die Erzeugung von Kollektiven in Kulturen: Zur wirklichkeitskonstituierenden Funktion von kommunikativen Inszenierungen nach René Girards 'mimetischer Theorie'." In *Masse Mensch: Das 'Wir' – sprachlich behauptet, ästhetisch inszeniert*, ed. Jäger, Andrea, Antos, Gerd and Dunn, Malcolm H., 251-268. Halle an der Saale: mdv Mitteldeutscher Verlag GmbH, 2006.

Godfrey, David: "René Girard – Scapegoating, Mythology and the Bible." In *Search: A Church of Ireland Journal* 30/1 (Spring 2007): 15-25.

Graham, Tyler E.: "The Danger of Durkheim: Ambiguity in the Theory of Social Effervescence." In *Religion* 37/1 (2007): 26-38.

Grande, Per Bjørnar: Destruksjon og demoni – en drøfting tysk og fransk metafysikkforståelse. In *din: Tidsskrift for religion og kultur* no. 1+2 (2000).

Jensen, Hans J. L.: "An 'Oedipus pattern' in the Old Testament?" In *Religion* 37/1 (2007): 39-52.

Kamanzi, Speratus: "Twin Phobia among the Haya of Northwestern Tanzania: Interpreting it within the Mimetic Theory." In *Religion* 37, no. 1 (2007): 53-63.

Niewiadomski, Józef: "Vallás és erőszak." In *Vigilia* 72/6 (2007): 423-431.

Redekop, Vern Neufeld: "Reconciling Nuers with Dinkas: A Girardian approach to conflict resolution." In *Religion* 37/1 (2007): 64-84.

Redekop, Vern Neufeld: "Teachings of Blessing as Elements of Reconciliation: Intra and Inter-Religious Hermeneutical Challenges and Opportunities in the Face of Violent Deep-Rooted Conflict." In *The Next Step in Studying Religion: A Graduate's Guide*, ed. Courville, Mathieu E., 129-146. New York and London: Continuum, 2007.

Skerrett, K. Roberts: "Desire and Anathema: Mimetic Rivalry in Defense of Plenitude." In *Journal of the American Academy of Religion* 71/4 (2003): 793-809.

Hüttenberger, Till: "Das Opfer als Lebenstechnologie: Überlegungen zu einer Anthropologie des Abendmahls im Anschluss an René Girard." In *Lebenstechnologie und Selbstverständnis: Hintergründe einer aktuellen Debatte*. Festschrift Richard Schröder, ed. Hübner, Ingolf, Laudien, Karsten and Zachhuber, Johannes, 209-228. Religion- Staat- Kultur 3, Münster: LIT-Verlag, 2004.

Hüttenberger, Till: "Religion und Gewalt: Innenansichten eines zweideutigen Erbes aus der Perspektive der Religionstheorie René Girards." In *Verantwortung: Zeitschrift des Dietrich-Bonhoeffer-Vereins* 17/31 (2003): 31-37.

The *Bibliography of Literature on the Mimetic Theory* (Vol. I-XXII) is Online available at: http://www.uibk.ac.at/theol/cover/mimetic_theory_biblio.html

Dietmar Regensburger, University of Innsbruck

We invite you to send us copies of your articles (digital or print format), as well as references to any kind of literature dealing with the Mimetic Theory by E-mail: Dietmar.Regensburger@uibk.ac.at or Fax: (43 512) 507-2761 or by mail: Girard-Dokumentation, c/o Dr. Dietmar Regensburger, University of Innsbruck, Karl-Rahner-Platz 1, A-6020 Innsbruck / Austria.

COV&R-President: Wolfgang Palaver, Institut fuer Systematische Theologie, Karl-Rahner-Platz 1, A-6020 Innsbruck, Austria, E-Mail: wolfgang.palaver@uibk.ac.at

COV&R-Executive Secretary: Ann Astell, Dept. of Theology, University of Notre Dame, 130 Malloy Hall, Notre Dame, IN 46556, USA, E-Mail: aastell@nd.edu

COV&R Bulletin Editor: Nikolaus Wandinger, Institut fuer Systematische Theologie, Karl-Rahner-Platz 1, A-6020 Innsbruck, Austria, E-Mail: nikolaus.wandinger@uibk.ac.at

EDITOR'S THANKS



Thanks to all who have contributed to this Bulletin their impressions, their ideas, their power of analysis, their time. I hope that you, the readers, will appreciate it.

A special thanks to these two gentlemen at the Amsterdam conference who returned my camera to me after I had left it in one of the lecture halls. Without their honesty this Bulletin would be poorer for pictures, and I would be poorer too. A toast to the honest finders, who left their images but not their names!

Nikolaus Wanderinger

We invite you to become a member of COV&R. Annual dues are \$ 45 U.S. resp. 40 € per household, or \$ 22.50 U.S. / € 20 for matriculated students. Those in soft currency areas who find it difficult to pay this amount in the currencies mentioned are invited to apply to the executive secretary for a special rate. Membership includes voting rights, research collaboration and discussion, and opportunity to support the aims of the Colloquium, and also subscription to this *Bulletin*, and to *Contagion: Journal of Violence, Mimesis, and Culture*. Please do not delay to join COV&R if you are committed to our raison d'être. You may subscribe to the *Bulletin* without joining COV&R, at the annual rate of \$/€ 15.

COLLOQUIUM ON VIOLENCE AND RELIGION MEMBERSHIP

- ☐ Please enroll me as a member of the Colloquium on Violence and Religion. My membership fee is enclosed (\$ 45 U.S. / € 40, \$ 22.50 U.S. / € 20 for matriculated students).
- ☐ Please enroll me as a subscriber to the *Bulletin* only (subscription fee: \$/€ 15).

Name: _____

Address: _____

Telephone: _____ Fax: _____

E-Mail: _____

My special interests are in the following fields:

- | | |
|--|--|
| <input type="checkbox"/> Literary Criticism, Aesthetics | <input type="checkbox"/> Psychology and Psychiatry |
| <input type="checkbox"/> Political Science, Economics, Social Ethics | <input type="checkbox"/> Education, Practice |
| <input type="checkbox"/> Biblical Theology | <input type="checkbox"/> Anthropology, Religious Studies |
| <input type="checkbox"/> Systematic Theology, Philosophy | <input type="checkbox"/> Other: _____ |
| <input type="checkbox"/> Gender Concerns | |

Send money check, order, or transfer to:

COV&R
13729 Research Blvd. #610-149
Austin, TX 78750-1883
USA
[1] 512-219-1009 fax

COV&R c/o Institut für Systematische Theologie
Karl-Rahner-Platz 1
A-6020 Innsbruck, Austria
Fax: +43/512/507-2761
Money transfer:
Within Austria: P.S.K. BLZ 60000, account no.: 93012689
Euro-zone:
BIC/SWIFT: OPSKATWW;
IBAN: AT106000000093012689
dietmar.regensburger@uibk.ac.at

jshinnic@io.com