was an immense contrast to my usual kind of conversation and to the grade of interest for different themes in school and I was happy to get the chance to discuss topics in such a wonderful way. I am still in contact with some people I met at the conference.

The daily schedule and especially the parallel sessions were also something new for me. I went from one presentation to the next and had so much more interesting input than in school — in quantity and also quality. Between the presentations I talked with a lot of nice and also interesting people while we drank coffee or spent lunch breaks together.

In the end I would like to thank for the opportunity to take part at the COV&R conference and for the experiences I made at it. I hope that this article made it possible for you to take a student’s perspective on the conference and I hope that you enjoyed reading it.

Kyra Gerber

At the moment I am for one year as an exchange student in Illinois, USA, and when I look back on the conference in Freising, I remember: A lot of really nice people, interesting lectures, exciting talks, the probably profoundest coffee breaks in a beautiful and impressive environment and much more.

From the first time I heard about COV&R and the conference in Freising I was fascinated by it and I really looked forward to participating. My knowledge about philosophy was small. I’d had the opportunity to attend some philosophy lectures but mimetic theory and the work of GIRARD were completely new to me. Neither had I ever participated in an international meeting and was highly impressed when I saw the list of participants from all over the world. So I started my journey to Freising with many questions, great anticipation and excitement.

The welcome was really friendly and I started directly to talk with people from all over the world. Discussing topics became my favorite activity during the next days. I really liked the lectures, which gave me a lot of information and were a great inspiration. But for me the highlights of the conference were the conversations in small groups. Now we get to the coffee breaks already mentioned at the beginning. These breaks between lectures were always a great opportunity to exchange ideas and learn more in private talks. Everybody I talked to was completely open and friendly. I am still thinking about some of the conversations we had. Every day I got more into the ideas of GIRARD and the mimetic theory and my fascination for philosophy grew strongly. My main reason for attending the conference was my interest in the history topics, and in Battling to the End. The historical lecture of Herfried MÜNKLER was surely one of my highlights, but now I am so fascinated by the philosophy aspects that I seriously think about studying it for a few semesters.

The chamber music concert and the last small group session on Thursday perfectly completed a really good, educational and inspirational time for me, and I was sad that it was already over. I really want to thank COV&R, all participants of the conference, and especially “Politische und Christliche Jugendbildung e. V.” for this great time, and I hope that I will have the opportunity to participate again at a COV&R meeting.

Lorenzo Wienecke

Mimetic Theory and Media Ecology
A Panel in Toronto

In my research and other activities over the years, I have attempted to bridge mimetic theory and the emerging field known as media ecology—the latter frequently defined as the study of the interactions between communications media, technologies, techniques, and processes, and human thought, feeling, value, and behaviour. Among the better-known media ecologists are Jacques Ellul, Lewis Mumford, Neil Postman, Marshall McLuhan, and Walter Ong. In my ongoing effort to introduce the work of René Girard to the media ecology community — which has been a simultaneous effort to introduce the media ecology tradition to those of COV&R for whom it is unfamiliar—I have made the case that though not a student of technology per se, Girard’s work has much to teach us regarding various modes of mediation. As current Vice-President of the international Media Ecology Association (MEA), I hosted our annual convention this past June at Ryerson University in Toronto, Canada, where I am happy to report that Girard was this year’s recipient of our Walter J. Ong Award for Career Achievement in Scholarship. As COV&R pres-
ident Anne Astell recently pointed out to me, the MEA’s award conjoins the names of Ong and Girard, which were previously linked some years back when the Conference on Christianity and Literature (CCL) gave its Lifetime Achievement Award to Walter Ong, S.J. in 1996 and then to René Girard in 1997. Our Toronto convention devoted a plenary panel to the topic of “Technics and the Sacred”, which considered Girard’s ideas alongside those of Jacques Ellul, Neil Postman, Ernest Becker, Kenneth Burke, and the Canadian philosopher George Grant. The panel featured five scholars: Corey Anton (Grand Valley State University), Arthur Hunt III (University of Tennessee at Martin), William Vanderburg (University of Toronto), Larry Schmidt (University of Toronto) and Nadia Delicata—now at the University of Malta, and the first person I met when I joined COV&R for the very first time in Koblenz back in 2005. It was wonderful to meet so many of my COV&R colleagues again in Germany this year, and I hope to join you again next summer as well. In the meantime, if anyone is interested in further information about media ecology, please don’t hesitate to be in touch (dr.philrose@gmail.com), or join us at next year’s convention in Denver, Colorado (www.media-ecology.org).

Phil Rose

BOOK REVIEWS


The title *A God Torn to Pieces* takes up a late note by NIETZSCHE (cf. p. 109f). It refers to the Greek god Dionysus, but at the same time to NIETZSCHE himself in his self-divinization and identification with Dionysus—and with Christ. The book of a mere 120 pages is a fruit of the cooperation with René GIRARD but partly makes different emphases than GIRARD. FORNARI wants to understand NIETZSCHE’s life, philosophy and illness in an inner unity, he wants to grasp the tension in which the philoso-