

GEORGE HEFFERNAN: CURRICULUM VITAE

PROFESSIONAL INFORMATION:

Name: Dr. George Heffernan
Position: Professor of Philosophy
Institution: Merrimack College
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Spouse: Dr. Kim Young-Hee, Amb. ret. (Republic of Korea)

UNIVERSITY EDUCATION:

Degrees: Ph.D., University of Cologne, 1981
M.A., Catholic University of America, 1976
B.A. (Honors Program), Catholic University of America, 1975

Thesis: "The Mystical Dimension in Ludwig Wittgenstein's *Tractatus logico-philosophicus*"

Dissertation: "Die Frage nach dem Verhältnis zwischen der Bedeutungstheorie und der Evidenztheorie in Edmund Husserls *Logischen Untersuchungen* und *Formaler und transzendentaler Logik*"

ACADEMIC POSITIONS:

Professor, Philosophy Department, Merrimack College, 1995–present
Associate Professor, Philosophy Department, Merrimack College, 1990–95 (Tenured in 1994)
Visiting Scholar, Institute for Greek and Latin Philology, Free University of Berlin, 2010/2011
Visiting Scholar, Philosophy Department, Boston College, 1991–2011
Visiting Scholar, Philosophy Department, Free University of Berlin, Summer Semesters 2001–05
Visiting Scholar, Philosophy Department, Seoul National University, Seoul, Summer Semester 2000
Visiting Scholar, Institute for Philosophical Studies, Sogang University, Seoul, Summer Semester 1999
Visiting Scholar, Philosophy Department, University of Bonn, Summer Semesters 1987–98
Visiting Scholar, Husserl Archives, University of Cologne, Summer/Fall Semester 1996
Assistant Professor, Philosophy Department, University of Notre Dame, 1986–90
Visiting Teacher (Gastdozent), Philosophy Department, University of Bonn, Summer Semester 1988
Instructor (Wissenschaftlicher Mitarbeiter), Philosophy Department, University of Bonn, 1983–86
Teacher of English as a Foreign Language, Cologne Community College (Volkshochschule Köln), 1983
Teacher of English, German, and Latin, Berlitz School of Languages, Cologne, 1982–83
Teaching Assistant, Faculty of Philosophy, University of Cologne, 1981–83
Teaching Assistant, School of Philosophy, Catholic University of America, 1976–77

ADDITIONAL QUALIFICATIONS:

Academic: The Great German Language Diploma (Das Große Deutsche Sprachdiplom), Goethe Institute and University of Munich, 1984

Professional: State-Certified Interpreter and Translator for the German Language (Staatlich anerkannter Dolmetscher und Übersetzer für die deutsche Sprache), Bonn Chamber of Industry and Commerce, 1983

PHILOSOPHICAL HERITAGE:

American side: A student of Robert Sokolowski, a student of H. L. Van Breda, a student of Edmund Husserl

German side: A student of Paul Janssen, a student of Ludwig Landgrebe, a student of Edmund Husserl

CURRENT AREAS OF SPECIALIZATION:

Phenomenology, Hermeneutics, and Existentialism
Theories of Evidence, Knowledge, and Truth
Academic (Hellenistic) Skepticism: Cicero's Reception and Augustine's Response

CURRENT AREAS OF COMPETENCE:

History of Philosophy and Philosophy of History
Late Ancient, Early Medieval, and Early Modern Philosophy
Approaches to Ethics and Contemporary Moral Problems

PRINCIPAL PUBLICATIONS (peer-reviewed unless otherwise indicated):

Books: *Isagoge in die phänomenologische Apophantik: Eine Einführung in die phänomenologische Urteilslogik durch die Auslegung des Textes der "Formalen und transzendentalen Logik" von Edmund Husserl.* Dordrecht/Boston/London: Kluwer Academic Publishers, 1989, in: *Phaenomenologica*, ed. Samuel IJsseling et al., vol. 107, XIV + 282 pp.

Am Anfang war die Logik: Hermeneutische Abhandlungen zum Ansatz der "Formalen und transzendentalen Logik" von Edmund Husserl—Mit einer Bibliographie für philosophische Logiker zu den "Logischen Untersuchungen" und der "Formalen und transzendentalen Logik". Amsterdam: Verlag B. R. Gruener, 1988, in: *Bochumer Studien zur Philosophie*, ed. Kurt Flasch et al., vol. 11, 255 pp. (the real core of this book is the first essay, namely, "Am Anfang war der 'logos'", pp. 5–96).

Bedeutung und Evidenz bei Edmund Husserl: Das Verhältnis zwischen der Bedeutungs- und der Evidenztheorie in den "Logischen Untersuchungen" und der "Formalen und transzendentalen Logik"—Ein Vergleich anhand der Identitätsproblematik. Bonn: Bouvier Verlag, 1983, in: *Conscientia: Studien zur Bewußtseinsphilosophie*, ed. Gerhard Funke et al., vol. 11, 218 pp.

Editions: *René Descartes: Regulae ad directionem ingenii/Rules for the Direction of the Natural Intelligence—A Bilingual Edition of the Cartesian Treatise on Method.* Ed. and tr. George Heffernan. Amsterdam: Editions Rodopi, 1998, in: *Studies in the History of Ideas in the Low Countries*, ed. Theo Verbeek et al., vol. 7, 278 pp.

René Descartes: Discours de la méthode pour bien conduire sa raison et chercher la vérité dans les sciences/Discourse on the Method of Conducting One's Reason Well and of Seeking the Truth in the Sciences—A Bilingual Edition. Ed. and tr. George Heffernan. Notre Dame/London: University of Notre Dame Press, 1994, 259 pp.

René Descartes: Meditations on First Philosophy—A Monolingual Edition. Ed. and tr. George Heffernan. Notre Dame/London: University of Notre Dame Press, 1992, 88 pp.

René Descartes: Meditationes de prima philosophia/Meditations on First Philosophy—A Bilingual Edition. Ed. and tr. George Heffernan. Notre Dame/London: University of Notre Dame Press, 1990/2004 (Second Edition), 251 pp.

Co-editions: *René Descartes: Discours de la méthode pour bien conduire sa raison, et chercher la vérité dans les sciences/Von der Methode des richtigen Vernunftgebrauchs und der wissenschaftlichen Forschung—Französisch-deutsch. Übersetzt und herausgegeben von Lüder Gäbe. Neu durchgesehen und*

mit neuem Register und neuer Bibliographie versehen von George Heffernan (Philosophische Bibliothek, vol. 261). Hamburg: Felix Meiner Verlag, 1997, 165 pp.

René Descartes: *Meditationes de prima philosophia/Meditationen über die Grundlagen der Philosophie—Lateinisch-deutsch. Auf Grund der Ausgaben von Artur Buchenau neu herausgegeben von Lüder Gäbe. Durchgesehen von Hans Günter Zekl. Mit neuem Register und neuer Auswahlbibliographie versehen von George Heffernan* (Philosophische Bibliothek, vol. 250 a). Hamburg: Felix Meiner Verlag, 1992, 188 pp.

Festschrift: *Bewußtsein und Zeitlichkeit: Ein Problemschnitt durch die Philosophie der Neuzeit—Für Gerhart Schmidt zur Emeritierung.* Ed. Hubertus Busche, George Heffernan, and Dieter Lohmar. Würzburg: Verlag Königshausen und Neumann, 1990, 379 pp.

Translation: *Josef Simon: Philosophy of the Sign* (English translation of *Philosophie des Zeichens* [Walter de Gruyter: Berlin 1989]). Tr. with an Introduction by George Heffernan. Albany, New York: State University of New York Press, 1995, in: *Contemporary Continental Philosophy*, ed. Dennis Schmidt, 290 pp.

Articles: “‘J’ai compris que j’étais coupable’ (‘I understood that I was guilty’): A Hermeneutical Approach to Sexism, Racism, and Colonialism in Albert Camus’ *L’Étranger/The Stranger*”, forthcoming in the *Journal of Camus Studies* (2012).

“‘Erit ergo spiritui subdita caro spiritualis’ (‘The spiritual flesh will therefore be subject to the spirit’): The Heavenly Pleasures of the Disembodied and Reembodied—An Essay on Augustine and the Problem of Embodiment”, forthcoming in *Analecta Husserliana* (2012).

“A Life according to Nature: From Ancient Theoretical Ideal to Future Sustainable Practice”, forthcoming in a special volume of *The Environmentalist* to be published by Springer Verlag (2012) and published on-line, August 25, 2011 (ISSN 0251–1088 / DOI 10.1007/s10669–011–9346–5), 11 pp.

“‘Mais personne ne paraissait comprendre’ (‘But no one seemed to understand’): Atheism, Nihilism, and Hermeneutics in Albert Camus’ *L’Étranger/The Stranger*” (thoroughly revised version of the eighth item on this list), *Analecta Husserliana*, vol. 109 (2011), pp. 133–152.

“Augustine and Colonialism”, in: Karla Pollmann, Willemien Otten, Peter Liebrechts et al., eds., *The Oxford Guide to the Historical Reception of Augustine* (Oxford: Oxford University Press, 2011 [posted, together with the next item, in 2010 on the website of *The After Augustine Project* at the University of St. Andrews]), 5,000 word lemma, accepted and forthcoming in print.

“Augustine and Postcolonialism”, in: Pollmann, Otten, Liebrechts et al., eds., *The Oxford Guide to the Historical Reception of Augustine*, 5,000 word lemma, posted (2010) and forthcoming in print (2011).

“The *phronimos*, the *phainomena*, and the *pragmata*: Are We Responsible for the Things that Appear to Us to be Good for Us? An Axiological Exercise in Aristotelian Phenomenology”, *The New Yearbook for Phenomenology and Phenomenological Philosophy*, vol. 10 (2010), pp. 171–200.

“From Violence to Evidence? Husserl and Sen on Human Identity and Diversity: Toward a Postcolonial Phenomenology of Humanity”, in: Lester Embree, Thomas Nenon, and Michael Barber, eds., *Phenomenology 2010: Nature, Culture, and Existence* (Bucharest: Zeta Books, 2010), pp. 95–121.

“‘Mais personne ne paraissait comprendre’: Atheism, Nihilism, and Hermeneutics in Camus’ *The Stranger*”, in: Darren Garvey et al., eds., *Proceedings of the 8th Annual Hawaii International Conference on Arts and Humanities* (Proceedings Publication CD-ROM ISSN #1541–5899: Honolulu, 2010), 9,249 words.

“‘An forte nescio quemadmodum dicam quod scio? Ei mihi, qui nescio saltem quid nesciam!’ (conf. 11.25.32): Augustinian Skepticism in Augustine’s *Confessions*”, in: Peter Kemp, Seon-Wook Kim, Myung-Hyun Lee, eds., *Rethinking Philosophy Today: Proceedings of the XXIIInd World Congress of Philosophy 2008* (Seoul: Seoul National University Press, 2010).

“‘Verwandelt ist Zarathustra’: On the Hermeneutical Significance of the Protagonist’s Existential Transformations (*Verwandlungen*) in Nietzsche’s *Thus Spoke Zarathustra*”, *International Journal of the Humanities*, vol. 6 (2009), pp. 61–78.

"On Husserl's Remark that '[s]elbst eine sich als apodiktisch ausgebende Evidenz kann sich als Täuschung enthüllen ...' (Hua. XVII 164: 32–33): Does the Phenomenological Method Yield Any Epistemic Infallibility?", *Husserl Studies*, vol. 25 (2009), pp. 15–43.

"An Addendum to the Exchange with Walter Hopp on Phenomenology and Fallibility", *Husserl Studies*, vol. 25 (2009), pp. 51–55.

[The previous two items are parts of "Phenomenology and Fallibility: An Exchange", by Walter Hopp and George Heffernan, *Husserl Studies*, vol. 25 (2009), pp. 1–55.]

"'Sie verstehen mich nicht': On the Hermeneutical Upshot of the Rhetorical Breakdown in Zarathustra's Prologue and Nietzsche's Protreptic", *International Journal of the Humanities*, vol. 5 (2008), pp. 175–185.

"Augustine of Africa: Contemporary Lessons from His Postcolonial Struggle Against Roman Imperialism and Donatist Fundamentalism", *International Journal of the Humanities*, vol. 4 (2007), pp. 73–88.

"Die phänomenologische Protreptik: Husserls Aufruf zur transzendentalen Philosophie, erläutert am rhetorischen Leitfaden der 'Krisis'-Idee", *Existenz: Studia Philosophorum*, vol. 16 (2006), pp. 47–80.

"'Eo ipso tempore dubitationis meae' (conf. 5.14.25): Doubt and Quest in Augustine's Conversion Narrative—From Academic Skepticism to Augustinian Skepticism", electronic publication @ <http://augustine.georgetown.edu/> or <http://www.georgetown.edu/faculty/jod/research.html> or <http://www.georgetown.edu/faculty/jod/texts/ausgskept.doc>, February 2006, 38,600 words (reviewed and posted by James J. O'Donnell, Professor of Classics and Provost, Georgetown University, and creator and maintainer of the Augustine Research Website).

"The *Selbstaufhebung* of Philosophy in Augustine's Theological Protreptic: Rationality, Revelation, and Fulfillment in *On the Happy Life*", *International Journal of the Humanities*, vol. 3 (2006), pp. 83–102.

"Question for and Response from Jacques Derrida about Axiological Heterophobia and September 11, 2001", in: John Caputo and Michael Scanlon, eds., *Augustine and Postmodernism: Confessions and Circumfession* (Bloomington: Indiana University Press, 2005), pp. 42–43.

"The Paradox and the Protreptic of Plato's *Apology*: How Socrates Justifies the Examined Life and How Philosophers Can Benefit from His Learned Ignorance", *International Journal of the Humanities*, vol. 2 (2005), pp. 919–929.

"Doing Philosophy Not For School But For Life: Exploring the Pedagogical Potential of the Philosophical Protreptic", *International Journal of the Humanities*, vol. 1 (2004), pp. 175–189.

"Language, Logic, and Logocentrism in Transcendental Phenomenology: Critical Reflections on the 'Sprachvergessenheit' of the Later Husserl", *The New Yearbook for Phenomenology and Phenomenological Philosophy*, vol. 2 (2002), pp. 205–247.

"A Study in the Sedimented Sources of Evidence: Husserl and His Contemporaries Engaged in a Collective Essay in the Phenomenology and Psychology of Epistemic Justification", *Husserl Studies*, vol. 16 (2000), pp. 83–181.

"Miscellaneous Lucubrations on Husserl's Answer to the Question 'was die Evidenz sei': A Contribution to the Phenomenology of Evidence on the Occasion of the Publication of *Husserliana XXX*", *Husserl Studies*, vol. 15 (1998), pp. 1–75.

"An Essay in Epistemic Kuklophobia: Husserl's Critique of Descartes' Conception of Evidence", *Husserl Studies*, vol. 13 (1997), pp. 89–140.

"Das Bewußtsein vom Anderen: Zum Problem der Fragestellung in der V. Cartesianischen Meditation Husserls", in: Hubertus Busche et al., eds., *Bewußtsein und Zeitlichkeit: Ein Problemschnitt durch die Philosophie der Neuzeit* (Würzburg: Verlag Königshausen und Neumann, 1990), pp. 213–247.

"In the Beginning was the *Logos*: Hermeneutical Remarks on the Starting Point of Edmund Husserl's *Formal and Transcendental Logic*", *Man and World*, vol. 22 (1989), pp. 185–213.

"Old Wine in New Skins: Hermeneutical Remarks toward a Solution to the Problem of the Three-fold Structural Stratification of Formal Logic as Apophantical Analytics in the *Formal and Transcendental Logic* of Edmund Husserl", in: George Heffernan, *Am Anfang war die Logik* (Amsterdam: Verlag B. R. Gruener, 1988), pp. 97–130 (the editors of the series requested that this independent monograph be included in the volume).

“Alter Wein in neuen Schläuchen: Hermeneutische Bemerkungen über eine Lösung zu dem Problem der strukturellen Dreischichtung der formalen Logik als apophantischer Analytik in der *Formalen und transzendentalen Logik* von Edmund Husserl”, in: George Heffernan, *Am Anfang war die Logik* (Amsterdam: Verlag B. R. Gruener, 1988), pp. 131–166 (the editors of the series requested that this independent monograph be included in the volume).

“From ‘Pure Democracy’ to ‘Pure Republic’: Publius on the Unique Character of the American Polity”, *Philosophy Research Archives*, vol. 13 (1987–88), pp. 1–62.

Books and editions in progress: *Augustine: Against the Academicians—A Translation of “Contra Academicos”* (c. 300 pp.; under contract to appear in *The Complete Works of Saint Augustine: A New Translation for the Twenty-first Century*, gen. ed. Boniface Ramsey [Hyde Park, New York: New City Press, on-going]; scheduled for publication in 2012—the translation is finished and the commentary is nearing completion).

Augustine: On Order—A Translation of “De ordine” (c. 225 pp.; under agreement to appear in *The Complete Works of Saint Augustine*).

Augustine, Descartes, and Husserl on Epistemic Justification: From a Theology of Illumination to the Phenomenology of Evidence (planned monograph).

Articles in progress: “‘Academicorum more ... dubitans de omnibus’ (*conf.* 5.14.25): Was Augustine Ever an Academic Skeptic? On the Philosophical Significance of Augustinian Skepticism” (to be submitted to peer-review at *Antike und Christentum* [20,003 words]).

“Augustine on Memory and Lethargy”, 25 ms. pp. (accepted for the *Augustinian Heritage Journal*).

“The Role of Rhetoric in the Clash of Values: A Philosophical Perspective”, 45 ms. pp. (accepted for the *Augustinian Heritage Journal*).

“Review Essay: Paul Macdonald, *Descartes and Husserl: The Philosophical Project of Radical Beginnings* (Albany, New York: State University of New York Press, 1999)” (commissioned for *Husserl Studies*).

“On the Definition of a ‘Sense-Constituting Process’ of Consciousness according to Husserl” (25-pp. to be submitted to *Tijdschrift voor Filosofie*).

“Publius’ Two Dogmas of Republicanism” (25-pp. to be submitted to *Eighteenth Century Studies*).

PRINCIPAL PAPER PRESENTATIONS (peer-reviewed unless otherwise indicated):

“Phenomenology Is A Humanism: Husserl’s Hermeneutical-Historical Struggle to Determine the Genuine Meaning of Human Existence in the *Crisis of the European Sciences and Transcendental Phenomenology*”, 4th World Conference of the Organization of Phenomenological Organizations, Instituto de Empresa Universidad, Campus de Santa Cruz la Real, Segovia, Spain, September 20, 2011.

“‘J’ai compris que j’étais coupable’ (‘I understood that I was guilty’): A Hermeneutical Approach to Sexism, Racism, and Colonialism in Albert Camus’ *L’Étranger/The Stranger*”, 9th International Conference on New Directions in the Humanities, Universidad de Granada, Granada, Spain, June 9, 2011.

“‘Cum ista vendebam’ (*c. Acad.* 3.15.34): Did Augustine Peddle the Basic Concepts of Academic Skepticism? A Hermeneutical Case Study of the Mutual Support between a Faulty Translation and a Misleading Interpretation”, 1st Bilingual Symposium on Hermeneutics and Translation Studies, Cologne University of Applied Sciences, Cologne, Germany, May 26, 2011.

“‘Erit spiritui subdita caro spiritalis’ (*civ. Dei* 22.21): The Heavenly Pleasures of the Disembodied and Reembodied—An Essay on Augustine and the Problem of Embodiment”, 35th Annual Conference of the International Society of Phenomenology and Literature, Radcliffe Institute for Advanced Study / Harvard University, Cambridge, Massachusetts, May 17, 2011.

“‘Comprenait-il, comprenait-il donc?’ (‘Did he not understand, did he not therefore understand?’): Phenomenology, Hermeneutics, and Existentialism in Albert Camus’ *L’Étranger/The Stranger*”, 3rd Annual Conference of the Interdisciplinary Coalition of North American Phenomenologists, Shirlington Library, Arlington, Virginia, May 6, 2011.

"From the Essence of Evidence to the Evidence of Essence: A Critical Analysis of the Methodical Reduction of Evidence to Adequate Self-givenness in Husserl's *Die Idee der Phänomenologie*", 42nd Annual Meeting of the International Husserl Circle, Gonzaga University in Florence, Florence, Italy, April 29, 2011.

"Wieso 'Contra Academicos'? Was eigentlich hat Augustinus 'gegen' die Akademiker? Philosophisch-philologische Beobachtungen zu Augustins Entwicklung von der akademischen Skepsis zur augustinischen Skepsis", Colloquium Latinistik, Institute for Greek and Latin Philology, Free University of Berlin, Berlin, Germany, November 30, 2010 (peer-invited).

"A Life according to Nature: From Ancient Theoretical Ideal to Future Sustainable Practice", Transatlantic Sustainability Conference, German Academic Exchange Service, Alexander von Humboldt Foundation, and German Center for Research and Innovation, German Consulate, New York, New York, October 30, 2010.

"Saving the Phenomena from the Phenomenologist? The 'Pure Basic Question' ('die reine Grundfrage') in Husserl's *Die Idee der Phänomenologie*" (Comments on Shigeru Taguchi, "Reduction to Evidence and Its Liberating Function: Husserl's Discovery of Reduction Reconsidered"), 41st Annual Meeting of the International Husserl Circle, The New School for Social Research, New York, New York, June 23, 2010.

"'Mais personne ne paraissait comprendre' ('But no one seemed to understand'): Atheism, Nihilism, and Hermeneutics in Albert Camus' *L'Étranger/The Stranger*" (thoroughly revised version of the next item), 34th Annual Conference of the International Society of Phenomenology and Literature, Radcliffe Institute for Advanced Study / Harvard University, Cambridge, Massachusetts, May 12, 2010.

"'Mais personne ne paraissait comprendre' ('But no one seemed to understand'): Atheism, Nihilism, and Hermeneutics in Camus' *The Stranger*", 8th Annual Hawaii International Conference on Arts and Humanities (sponsored by the Center for Sustainable Urban Neighborhoods, University of Louisville, Kentucky), Honolulu, Hawaii, January 14, 2010.

"The *phronimos*, the *phainomena*, and the *pragmata*: Are We Responsible for the Things that Appear to Us to be Good for Us? An Axiological Exercise in Aristotelian Phenomenology", 39th Annual Meeting of the International Husserl Circle, Institut d'Histoire et de Philosophie des Sciences et des Techniques / Centre National de la Recherche Scientifique / University of Paris Panthéon-Sorbonne / École Normale Supérieure / Polish Academy of the Sciences, Paris, France, June 23, 2009.

"From Violence to Evidence? Husserl and Sen on Human Identity and Diversity: Toward a Postcolonial Phenomenology of Humanity", 3rd World Conference of the Organization of Phenomenological Organizations, Chinese University of Hong Kong, Hong Kong, China, December 16, 2008.

"'Academicorum more ... dubitans de omnibus' (*conf.* 5.14.25): Remarks on Augustine's Relationship to Academic Skepticism and on a Definition of Augustinian Skepticism", Liberal Arts Faculty Fellowship Presentation, Merrimack College, October 16, 2008.

"'Veritatem habere suspectam et ei nolle adquiescere' (*conf.* 5.6.10): On the Limits of Human Understanding in Augustine's *Confessions* and On the Philosophical Significance of Augustinian Skepticism", XXIIInd World Congress of Philosophy, Seoul National University, Seoul, Korea, August 5, 2008.

"'Verwandelt ist Zarathustra': On the Hermeneutical Significance of the Protagonist's Existential Transformations (*Verwandlungen*) in Nietzsche's *Thus Spoke Zarathustra*", 6th International Conference on New Directions in the Humanities, Fatih University, Istanbul, Turkey, July 15, 2008.

"On Husserl's Remark that '[s]elbst eine sich als apodiktisch ausgebende Evidenz kann sich als Täuschung enthüllen ...' (*FTL* 164:32–33): Is there any such thing as an 'Apodictic Evidence'?" (Comments on Walter Hopp, "Phenomenology and Fallibility"), 38th Annual Meeting of the International Husserl Circle, Marquette University, Milwaukee, Wisconsin, June 27, 2008.

"'Remain Faithful to the Earth' (Nietzsche, *Thus Spoke Zarathustra*, Preface, § 3): Post-supernatural Retractions of Augustinian Anticipations of Ecology" (Comments on Arthur Ledoux, "A Green Augustine: On Learning to Love Nature Well"), 9th Annual Thagaste Symposium, Center for Augustinian Study, Merrimack College, October 3, 2007.

“‘Sie verstehen mich nicht’: On the Philosophical Upshot of the Rhetorical Breakdown in Zarathustra’s Prologue and Nietzsche’s Protreptic”, 5th International Conference on New Directions in the Humanities, American University of Paris, Paris, France, July 18, 2007.

“From Violence to Evidence: Husserl and Sen on Human Identity and Diversity”, 37th Annual Meeting of the International Husserl Circle, Charles University / Czech Academy of Sciences, Prague, Czech Republic, April 24, 2007.

“Augustine on the Etiology of Imperialism: *Peccatum originale, libido dominandi*, and *Imperium Romanum*”, 4th International Conference on New Directions in the Humanities, University of Carthage, Tunis, Tunisia, July 4, 2006.

“The *Selbstaufhebung* of Philosophy in Augustine’s Theological Protreptic: Rationality, Revelation, and Fulfillment in *On the Happy Life*”, 3rd International Conference on New Directions in the Humanities, Cambridge University, Cambridge, United Kingdom, August 3, 2005.

“The Phenomenological Protreptic: Husserl’s Exhortation to Transcendental Philosophy, Elucidated by means of the Rhetorical Topos ‘Crisis’”, 35th Annual Meeting of the International Husserl Circle, University College Dublin, Dublin, Republic of Ireland, June 12, 2005.

“Die phänomenologische Protreptik: Husserls Aufruf zur Transzendentalphilosophie, erläutert am rhetorischen Leitfaden der ‘Krisis’-Idee”, 3rd Biannual Husserl-Arbeitstage, Husserl Archives / University of Cologne, Cologne, Germany, November 6, 2004.

“Augustine of Africa: Contemporary Lessons from His Postcolonial Struggle with Roman Imperialism and Donatist Fundamentalism”, 6th Annual Thagaste Symposium, Center for Augustinian Study, Merrimack College, September 29, 2004.

“The Paradox and the Protreptic of Plato’s *Apology*: How Socrates Justifies the Examined Life and How Philosophers Can Benefit from His Learned Ignorance”, 2nd International Conference on New Directions in the Humanities, Monash University Center, Prato, Italy, July 22, 2004.

“Doing Philosophy Not For School But For Life: Exploring the Pedagogical Potential of the Philosophical Protreptic”, 1st International Conference on New Directions in the Humanities, University of the Aegean, Rhodes, Greece, July 5, 2003.

“‘Eo ipso tempore dubitationis meae’ (conf. 5.14.25): The Role of Skepticism in Augustine’s Conversion”, 31st Annual Meeting of the Scholars of Christian Antiquity, Institutum Patristicum Augustinianum / Pontifical Lateran University, Rome, Italy, May 2, 2002.

“Hume on Human Understanding and the Project of Modernity”, Thomas J. Higgins, S.J., Endowed Chair of Philosophy Candidacy Lecture (Finalist), Philosophy Department, Loyola College in Maryland, Baltimore, Maryland, March 1, 2002.

“Language, Logic, and Logocentrism in Transcendental Phenomenology: Critical Reflections on the ‘Sprachvergeessenheit’ of the Later Husserl”, 31st Annual Meeting of the Husserl Circle, Indiana University, Bloomington, Indiana, February 23, 2001.

“The Role of Rhetoric in the Clash of Values: A Philosophical Perspective”, 2nd Annual Thagaste Symposium, Center for Augustinian Study, Merrimack College, October 3, 2000.

“Husserls Argumente gegen die Auffassung, dass die Evidenz ein Gefühl sei”, 1st Biannual Husserl-Arbeitstage, Husserl Archives / University of Cologne, Cologne, Germany, October 30, 1999.

“Augustine on Memory and Lethargy”, 1st Annual Thagaste Symposium, Center for Augustinian Study, Merrimack College, October 6, 1999.

“A Protreptic: Ten Good Reasons Why You Do Philosophy”, Institute for Philosophical Studies / Sogang University, Seoul, Korea, June 9, 1999.

“Phenomenology and Psychology of Evidence: Husserl and His Contemporaries on Epistemic Justification”, 30th Annual Meeting of the Husserl Circle, University of Memphis, February 20, 1999.

“Husserl’s Phenomenology of Evidence in the Light of Husserliana XXX”, 36th Annual Meeting of the Society for Phenomenology and Existential Philosophy, University of Kentucky, Lexington, Kentucky, October 17, 1997.

“Husserl’s Critique of Descartes’ Concept of Evidence”, Hungarian Philosophical Association, Eötvös-Loránd University of Budapest, Hungary, October 18, 1996 (peer-invited).

“Descartes’ Concept of Evidence”, Colloquium Commemorating the Descartes Anniversary 1596–1996, Philosophy Department, Eötvös-Loránd University of Budapest, Hungary, October 17, 1996.

“On Descartes’ Claim that ‘... nihil est veritate antiquius ...’”, 1st Annual Meeting of the New England Division of the Society of Christian Philosophers, Merrimack College, April 16, 1993.

"Evidence, Knowledge, and Truth in Plato, Descartes, and Chisholm", Merrimack College Faculty Colloquium, Merrimack College, September 20, 1991.

"Speech and Reason in Phenomenological Logic", American Philosophical Association, Eastern Division Meeting, Washington, D.C., December 29, 1988.

"Husserl on the Definition of a 'Sense-Constituting Process' of Consciousness", Philosophy Department Faculty Colloquium, University of Notre Dame, Notre Dame, Indiana, November 4, 1988.

"Madison's Two Dogmas of Republicanism: Representation and Extension", 10th Annual Meeting of the Midwestern American Society for Eighteenth Century Studies, University of Notre Dame, October 8, 1988.

"In the Beginning was a Logic: Philosophical Reflections on the Starting Point of Husserl's *Formal and Transcendental Logic*", 26th Annual Meeting of the Society for Phenomenology and Existential Philosophy, University of Notre Dame, October 16, 1987.

"In the Beginning was the Logos: Hermeneutical Remarks on the Starting Point of Husserl's *Formal and Transcendental Logic*", Philosophy Department Faculty Colloquium, University of Notre Dame, September 4, 1987.

"Old Wine in New Skins: Hermeneutical Remarks toward a Solution to the Problem of the Three-fold Structural Stratification of Formal Logic as Apophantical Analytics in the *Formal and Transcendental Logic* of Edmund Husserl", 19th Annual Meeting of the Husserl Circle, Washington University in St. Louis, St. Louis, Missouri, June 5, 1987.

"Publius on 'Democracy' and 'Republic': An Alternative Reading", Department of Government and International Studies Faculty Colloquium, University of Notre Dame, March 27, 1987.

"The Unique Character of the American Polity according to *The Federalist*", Philosophy Department Faculty Colloquium, University of Notre Dame, December 5, 1986.

"Alter Wein in neuen Schläuchen: Hermeneutische Bemerkungen über eine Lösung zu dem Problem der strukturellen Dreischichtung der formalen Logik als apophantischer Analytik in der *Formalen und transzendentalen Logik* von Edmund Husserl", Philosophy Department Seminar, University of Bonn, Bonn, Germany, June 20, 1986.

"Critical Reflections on the Three-fold Stratification of Formal Logic as Apophantical Analytics in Husserl's *Formal and Transcendental Logic*", Philosophy Department, University of Notre Dame, February 18, 1986.

ANNUAL CASSICIACUM DIALOGUES (AUGUSTINIAN CENTER, MERRIMACK COLLEGE):

"Reflections on the Present Revolutions in North Africa and the Middle East: A Discussion with Dr. Malika Zeghal, Prince Alwaleed Bin Talal Professor in Contemporary Islamic Thought and Life, Harvard University", 10th Annual Cassiciacum Dialogue, February 23, 2011 (promoter, organizer, and moderator).

"'To Bring Forth Our Common Humanity Amidst Our Differences': A Discussion of John Kiser, *The Monks of Tibhirine: Faith, Love, and Terror in Algeria* (New York: St. Martin's Griffin, 2002)", 9th Annual Cassiciacum Dialogue, February 23, 2010 (promoter, organizer, and moderator).

"On Augustine's Question (*conf.* 4.16.30): 'Et quid mihi proderat, quod omnes libros artium, quas liberales vocant ... legi et intellexi, quoscumque legere potui?' ('And what did it profit me, that I had read and understood all the books of the arts—the arts that they call "liberal"—that I was able to read?') Philosophical Reflections on the Future of a Classical Education", 8th Annual Cassiciacum Dialogue, February 18, 2009 (promoter, organizer, and moderator).

"'Unde est malum?' (*conf.* 5.7.5): Augustinian Reflections on Why Ordinary People Do Extraordinary Evil (Commemorating the Fortieth Anniversary of the My Lai Massacre)", 7th Annual Cassiciacum Dialogue, February 27, 2008 (promoter, organizer, and moderator).

"Faith Seeking Understanding or Enthusiasm Lacking Evidence? Augustine and Dawkins on the Reasonableness and Unreasonableness of Religious Belief", 6th Annual Cassiciacum Dialogue, February 21, 2007 (promoter, organizer, and moderator/presenter).

"Noble Lies, Damned Lies, and *Excrementum Bovinum*: Plato, Augustine, and Frankfurt on the Importance of Telling the Truth", 5th Annual Cassiciacum Dialogue, February 22, 2006 (promoter, organizer, and moderator).

"From the Tempestuous Sea of Misery to the Tranquil Harbor of Happiness—An Analysis of Augustine's Answer to the Question: 'If All Human Beings Really Want To Be Happy, Then Why Are Few Actually Happy?'"', 4th Annual Cassiciacum Dialogue, February 23, 2005 (promoter, organizer, and presenter).

"Timely Reflections on Social Justice and Peace: From 'Res Publica Romana' to 'American Democracy'? Augustine's Critique of Roman Internal Affairs and Its Importance for American Domestic Policy", 3rd Annual Cassiciacum Dialogue, February 25, 2004 (promoter, organizer, and presenter).

"Timely Reflections on Just and Unjust Regimes: From 'Pax Romana' to 'Bellum Americanum'? Augustine's Critique of the Earthly City and Its *libido dominandi*", 2nd Annual Cassiciacum Dialogue, April 23, 2003 (promoter, organizer, and presenter).

"'Sed audi partem alteram': Augustine, Controversy, and Heterophobia", 1st Annual Cassiciacum Dialogue, February 1, 2002 (promoter, organizer, and presenter).

PARTICIPATION IN SELECTED CONFERENCES, SEMINARS, SYMPOSIA, WORKSHOPS:

"New Frontiers: Shifting Trends in the Global Research Landscape and Their Impact on Researchers' Career Patterns", a joint conference sponsored by the Alexander von Humboldt Foundation and the German Academic Exchange Service, German Consulate, New York, New York, October 20–22, 2011.

"Faculty Seminar given by Stephen Prothero on the topic of his book *God Is Not One: The Eight Rival Religions that Run the World—and Why Their Differences Matter*", Merrimack College, March 9, 2011.

"4th Annual German Conference at Harvard University", Harvard University, Cambridge, Massachusetts, February 18–19, 2011 (invited by the German Academic Exchange Service).

"Facing the Four Elements: Developing a Transatlantic Approach to Sustainability", sponsored by the German Academic Exchange Service, the Alexander von Humboldt Foundation, and the German Center for Research and Innovation, German Consulate, New York, New York, October 28–30, 2010 (moderator of Panel IV: Wind—Ideas and Information).

"The Autobiographies of Perpetua and Augustine in their Roman African Context", sponsored by the National Endowment for the Humanities (U.S.A.) and the Center for Maghrib Studies (Tunisia), Tunis/Carthage, Tunisia, July 1–August 6, 2010.

"Annual Colloquy on Faith and the Intellectual Life", sponsored by Collegium (College of the Holy Cross), University of Portland, Portland, Oregon, June 4–11, 2010.

"Interview: Questions for and Answers from John Kiser, Author of *The Monks of Tibhirine: Faith, Love, and Terror in Algeria* (New York: St. Martin's Griffin, 2002)" (40:25 minutes), viewable on YouTube at <http://www.youtube.com/wwwmerrimackedu#p/a/u/2/YcoFFpPXwaQ> (Sony Pictures Classics / Sony Pictures Entertainment has included this interview as an Extra on the DVD of Xavier Beauvois' internationally acclaimed film *Des hommes et des dieux / Of Gods and Men* [release date: July 5, 2011]).

"International Education Week / International Careers Symposium", sponsored by the Department of International Programs, Merrimack College, November 17, 2009.

"The Algerian-Augustinian Experience and Beyond: A Conference Day on Christian-Muslim Understanding, Reverence and Shared Works of Justice and Peace", sponsored by the Center for the Study of Jewish-Christian-Muslim Relations at Merrimack College, October 28, 2009.

"Research Ambassadors Workshop", sponsored by the German Academic Exchange Service, German Consulate New York, United Nations Plaza, New York, New York, August 20–22, 2009.

"A Seminar on the Life and Thought of Augustine" / "Peregrinatio Augustiniana", sponsored by the Order of Saint Augustine through the Augustinian Center at Merrimack College: Milan—Como—Cassiciacum—Pavia—Florence—San Gimignano—Rome—Vatican City—Ostia Antica (March 2000).

"A United Germany in a United Europe—Changes and Challenges", sponsored by the German Academic Exchange Service and the Center for European Studies / Harvard University, Cambridge, Massachusetts, October 27–29, 1995.

"The Berlin Seminar", sponsored by the Berlin Senate, the German Academic Exchange Service, and the Academic Foreign Office of the University of Cologne: G.F.R.—Reichstag—Brandenburg Gate—Berlin Wall—Plötzensee—Wannsee—Bendlerblock—East Berlin—G.D.R. (February 1979).

COURSES TAUGHT (COMPLETE LISTING BY SEMESTER):**Merrimack College:**

- Fall 2011: Majors and minors: Existentialism
General undergraduates: Contemporary Moral Problems
- Spring 2011: Majors: Contemporary Continental Philosophy (From Husserl to Habermas)
General undergraduates: Introduction to Philosophy (Honors Section)
General undergraduates: Introduction to Philosophy
- Fall 2010: Sabbatical
- Spring 2010: Majors: Modern Philosophy (From the Renaissance to the Enlightenment)
General undergraduates: Introduction to Philosophy (2 Secs.)
- Fall 2009: General undergraduates: Introduction to Philosophy (3 Secs.)
- Spring 2009: Majors and minors: Philosophical Hermeneutics (Writing Intensive Course)
General undergraduates: Introduction to Philosophy (2 Secs.)
- Fall 2008: Majors and minors: Philosophy of Augustine (Writing Intensive Course)
Majors and minors: Philosophical Hermeneutics (Writing Intensive Course)
General undergraduates: Introduction to Philosophy
- Spring 2008: Majors and minors: Philosophy of Augustine
General undergraduates: Contemporary Moral Problems
General undergraduates: Introduction to Philosophy
- Fall 2007: Majors and minors: Philosophy of Augustine
General undergraduates: Contemporary Moral Problems
General undergraduates: Introduction to Philosophy
- Spring 2007: Majors and minors: Philosophy of Augustine
General undergraduates: Contemporary Moral Problems (2 Secs.)
- Fall 2006: Majors: Modern Philosophy (From the Renaissance to the Enlightenment)
Majors and minors: Philosophy of Augustine
General undergraduates: Introduction to Philosophy (2 Secs.)
- Spring 2006: Majors: Contemporary Continental Philosophy (From Husserl to Habermas)
Majors and minors: Philosophy of Augustine
General undergraduates: Introduction to Philosophy (2 Secs.)
- Fall 2005: Majors: Theory of Knowledge (From Plato via Pyrrho to Chisholm etc.)
Majors and minors: Philosophy of Augustine
General undergraduates: Introduction to Philosophy (2 Secs.)
- Spring 2005: Majors and minors: Philosophy of Augustine
Majors and minors: Philosophical Hermeneutics
General undergraduates: Introduction to Philosophy (2 Secs.)
- Fall 2004: Senior Seminar: Philosophy of History
Majors and minors: Philosophy of Augustine
General undergraduates: Introduction to Philosophy (2 Secs.)
- Spring 2004: Majors: Theory of Knowledge (From Plato via Pyrrho to Chisholm etc.)
General undergraduates: Introduction to Philosophy (2 Secs.)
First Year Seminar: *Augustine's City of God*
- Fall 2003: Sabbatical
- Spring 2003: Majors: Contemporary Continental Philosophy (From Husserl to Habermas)
General undergraduates: Introduction to Philosophy (2 Secs.)
First Year Seminar: *Augustine's City of God*
- Fall 2002: Majors and minors: Philosophical Hermeneutics
General undergraduates: Contemporary Moral Problems (2 Secs.)
First Year Seminar: *Augustine's City of God*
- Spring 2002: Majors: Modern Philosophy (From the Renaissance to the Enlightenment)
General undergraduates: Contemporary Moral Problems (2 Secs.)
First Year Seminar: *Augustine's City of God*

- Fall 2001: General undergraduates: Contemporary Moral Problems
General undergraduates: Introduction to Philosophy (2 Secs.)
First Year Seminar: Augustine's *Confessions* (2 Secs.)
- Spring 2001: General undergraduates: Approaches to Ethics (From Plato to Rawls) (2 Secs.)
First Year Seminar: Augustine's *Confessions* (2 Secs.)
- Fall 2000: Majors: Theory of Knowledge (From Plato via Pyrrho to Chisholm etc.)
General undergraduates: Approaches to Ethics (From Plato to Rawls)
First Year Seminar: Augustine's *Confessions* (2 Secs.)
- Spring 2000: Majors: Contemporary Philosophy (Analytic and Continental)
General undergraduates: Approaches to Ethics (From Plato to Rawls)
First Year Seminar: Augustine's *Confessions* (2 Secs.)
- Fall 1999: Majors: Modern Philosophy (From the Renaissance to the Enlightenment)
General undergraduates: Approaches to Ethics (From Plato to Rawls)
First Year Seminar: Augustine's *Confessions* (2 Secs.)
- Spring 1999: Majors and minors: Philosophical Hermeneutics
General undergraduates: Approaches to Ethics (From Plato to Rawls)
First Year Seminar: Augustine's *Confessions* (2 Secs.)
- Fall 1998: General undergraduates: Approaches to Ethics (From Plato to Rawls) (2 Secs.)
General undergraduates: Introduction to Philosophy
First Year Seminar: Augustine's *Confessions*
- Spring 1998: Majors: Contemporary Philosophy (Analytic and Continental)
Majors and minors: Philosophical Hermeneutics
General undergraduates: Introduction to Philosophy (2 Secs.)
First Year Seminar: Montaigne and the Art of the Essay
- Fall 1997: Majors: Philosophy of Language (From Plato to Wittgenstein)
General undergraduates: Introduction to Philosophy
First Year Seminar: Montaigne and the Art of the Essay (2 Secs.)
- Spring 1997: Majors: Nineteenth Century Philosophy (From Hegel to Peirce)
General undergraduates: Introduction to Philosophy (3 Secs.)
- Fall 1996: Sabbatical
- Spring 1996: Majors: Modern Philosophy (From the Renaissance to the Enlightenment)
Majors: Theory of Knowledge (From Plato via Pyrrho to Chisholm etc.)
General undergraduates: Introduction to Philosophy (2 Secs.)
- Fall 1995: Majors: Contemporary Continental Philosophy (From Husserl to Habermas)
General undergraduates: Approaches to Ethics (From Plato to Rawls)
General undergraduates: Introduction to Philosophy (2 Secs.)
- Spring 1995: Senior Seminar: The Battle between the Moderns and the Postmoderns
Majors: Philosophy of Language (From Plato to Wittgenstein)
General undergraduates: Approaches to Ethics (From Plato to Rawls)
First Year Seminar: On the Use and Abuse of Philosophy for Life
- Fall 1994: Majors: Nineteenth Century Philosophy (From Hegel to Peirce)
General undergraduates: Introduction to Philosophy (2 Secs.)
First Year Seminar: On the Use and Abuse of Philosophy for Life
- Spring 1994: Majors: Theory of Knowledge (From Plato via Pyrrho to Chisholm etc.)
General undergraduates: Introduction to Philosophy (3 Secs.)
- Fall 1993: Senior Seminar: Philosophy of Nietzsche
Majors: Modern Philosophy (From the Renaissance to the Enlightenment)
General undergraduates: Introduction to Philosophy
First Year Seminar: The Use and Abuse of Philosophy for Life (2 Secs.)
- Spring 1993: Senior Seminar: Ancient Political Theory (Plato, Aristotle, Cicero)
General undergraduates: Approaches to Ethics (From Plato to Rawls)
General undergraduates: Introduction to Philosophy (3 Secs.)
- Fall 1992: Majors: Contemporary Continental Philosophy (From Husserl to Habermas)
General undergraduates: Introduction to Philosophy (3 Secs.)

- Spring 1992: Senior Seminar: Philosophy of Nietzsche
 Majors: Philosophy of Language (From Plato to Wittgenstein)
 General undergraduates: Introduction to Philosophy (3 Secs.)
- Fall 1991: Senior Seminar: Philosophy of Nietzsche
 Majors: Theory of Knowledge (From Plato via Pyrrho to Chisholm etc.)
 General undergraduates: Introduction to Philosophy (3 Secs.)
- Spring 1991: Majors: Modern Philosophy (From the Renaissance to the Enlightenment)
 General undergraduates: Introduction to Philosophy (3 Secs.)
- Fall 1990: General undergraduates: Contemporary Moral Problems (2 Secs.)
 General undergraduates: Introduction to Philosophy (2 Secs.)

University of Notre Dame:

- Spring 1990: Graduates: Heidegger, *Being and Time*
 General undergraduates: Beginning to Philosophize (Protreptic)
- Fall 1989: Majors: Descartes, *Rules, Discourse, Meditations, and Principles*
 General undergraduates: Introduction to Philosophy
- Spring 1989: General undergraduates: Introduction to Philosophy (2 Secs.)
- Fall 1988: Majors: Phenomenology and Hermeneutics (Husserl, Heidegger, Gadamer)
 General undergraduates: Basic Concepts of Ethics

University of Bonn (in German):

- Summer 1988: Graduates: Husserl, *Ideas on a Pure Phenomenology I ...*

University of Notre Dame:

- Spring 1988: Graduates: Husserl, *Logical Investigations, Ideas I, Formal and Transcendental Logic*
 General undergraduates: Basic Concepts of Ethics
- Fall 1987: General undergraduates: Basic Concepts of Ethics
 General undergraduates: Introduction to Philosophy
- Spring 1987: Majors: Political Philosophy of the American Constitution, 1787–1788
 General undergraduates: Basic Concepts of Political Philosophy
- Fall 1986: General undergraduates: Basic Concepts of Political Philosophy (2 Secs.)

University of Bonn (in German):

- Summer 1986: Graduates: Husserl, *Formal and Transcendental Logic*
 Majors: Hume, *Enquiry concerning the Principles of Morals*
 General undergraduates: Locke, *Second Treatise of Government*
- Winter 1985–86: Graduates: Hamilton, Madison, and Jay, *The Federalist*
 Majors: Hume, *Enquiry concerning Human Understanding*
 General undergraduates: Boethius, *Consolation of Philosophy*
- Summer 1985: Graduates: Locke, *Essay concerning Human Understanding*
 Majors: Augustine, *Confessions*
 General undergraduates: Rousseau, *Social Contract*
- Winter 1984–85: Graduates: Kant, *Critique of Practical Reason*
 Majors: Plato, *Republic*
 General undergraduates: Aristotle, *Categories*
- Summer 1984: Graduates: Descartes' *Meditations* and Husserl's *Meditations*
 General undergraduates: Aristotle, *Nicomachean Ethics*
- Winter 1983–84: Graduates: Hobbes, *Leviathan*
 General undergraduates: Aristotle, *Politics*

ADMINISTRATIVE AND SCHOLARLY SERVICE (SELECTION):

Referee for *Husserl Studies*, *Augustinian Studies*, *International Journal of the Humanities*
Referee for Appointment Cases, Philosophy Departments, Western European Universities (2010–11)
Referee for Tenure Cases, Philosophy Departments, North American Universities (2010–11)
Referee for Book Manuscripts, Cambridge University Press (2009–10)
Member, Philosophy Department Hiring Committee for Tenure-Track Position (2008–09, 2009–10)
Associate Editor, *International Journal of the Humanities* (2003–09)
Representative of the Husserl Circle, Organization of Phenomenological Organizations III (2008)
Author of the “Augustinian Exhortation to Excellence” for the Merrimack College Catalog 2008–12
Member, Faculty Appeals Committee (2007–08, 2011–12)
Member, Modern Languages Department Chair Search Committee (2006–07)
Faculty Reading Group Co-Coordinator: Reza Aslan, *No God But God* (2006–07)
Member, Appointments, Rank, and Tenure Committee (2004–06, 2001–02, 1998–2000)
Convocation Day Program Faculty Coordinating Committee (2006)
Acting Co-Chair, Philosophy Department (Fall Semester 2005)
Faculty Reading Group Coordinator: James O’Donnell, *Augustine: A New Biography* (2005–06)
Cassiciacum Dialogues I–X at Merrimack College: Organizer, Promoter, Moderator, Presenter (2002–11)
Faculty Reading Group Coordinator: Hardt and Negri, *Empire*; Khalidi, *Resurrecting Empire* (2004–05)
Faculty Reading Group Co-Coordinator: Augustine’s *City of God* and Hobbes’ *Leviathan* (2002–03)
Augustinian Values Committee (2002–03) (co-author of “Augustinian Values For Merrimack College”)
Dean of Liberal Arts Search Committees (2000–02)
Faculty Reading Group Coordinator: Augustine’s *City of God* (2000–02)
Faculty Reading Group Coordinator: Augustine’s *Confessions* (1999–2000)
Strategic Planning Committee (1999–2000)
Executive Board of the Center for Augustinian Study and Legacy (1998 ...)
Academic Planning Committee (1999–2000, 1995–96)
Library Task Force (1995–96)
Faculty Liaison to Student Government Association (1994–95)
Dean’s Hour Participant (1990–95)
Merrimack College Faculty Colloquium (1990–95)
Curriculum and Educational Policy Committee (1992–94)
Advocate (Mentor) for Various Junior Faculty Members (1994 ...)
Member of Various Rank and Tenure Area Committees (1994 ...)
Honorary Degrees Committee (1991–93)
Intercultural Club, Faculty Moderator (1991–93)
Task Force for a College Council (1991–93)
College Judiciary Board (1991–92)
Departmental Committee on Teacher Course Evaluations (1990–92)
College Committee on a Foreign Language Requirement (1990–91)
Merrimack College Faculty Senate (1990 ...)

AWARDS, GRANTS, SCHOLARSHIPS (SELECTION):

Research Grant, German Academic Exchange Service (D.A.A.D.), 2010 (Free University of Berlin)
Summer Seminar Award, National Endowment for the Humanities (N.E.H.), 2010 (Maghrib Center Tunis)
Research Ambassador for North America, German Academic Exchange Service, 2009–12
Twenty-one Annual Faculty Development Research Grants, Merrimack College, 1991–2011
Tunisia Travel Grant, Order of Saint Augustine, 2010
Liberal Arts Faculty Fellowship (“Ciejek Grant”), Merrimack College, 2006–07
Three Thagaste Symposium Awards, Center for Augustinian Study, Merrimack College, 2000, 2004, 2007
Research Grant, German Academic Exchange Service, 1998 (University of Cologne/University of Leuven)
Stipend for First Year Seminar Program, Merrimack College, 1994
Faculty Travel Grants, Merrimack College, 1990–2011
Faculty Research and Travel Grants, University of Notre Dame, 1986–90

Faculty Research and Publication Grant, University of Notre Dame, 1988
 Liberal Arts Summer Research Stipend, University of Notre Dame, 1987
 Three Full Scholarships, German Academic Exchange Service, 1978–79, 1979–80, 1980–81
 Grant for German Language Study, German Academic Exchange Service, 1978
 Board of Trustees Graduate Fellowship, Catholic University of America, 1977–1978
 Theodore Basselin Scholarship, Catholic University of America, 1973–1976

LANGUAGE EXAMINATIONS:

French: Intensive Course for the Intermediate and the Advanced, French Institute, Bonn, 1985
 French: Intensive Course for Beginners, French Institute, Bonn, 1985
 Koiné Greek: Greek for Theologians, Faculty of Catholic Theology, University of Bonn, 1984
 Attic Greek: *Das Graecum*, Three Kings' Gymnasium for Classical Languages, Cologne, 1982
 Medieval Latin: Latin for Historians, History Department, University of Cologne, 1980
 Classical Latin: *Das Große Latinum*, H. v. Gagern Gymnasium for Classical Languages, Frank. a. M., 1979
 German: Intermediate Level II, Goethe Institute, Freiburg im Breisgau, 1978
 French: French for Philosophers, Philosophy Department, Catholic University of America, 1977
 German: German for Philosophers, Philosophy Department, Catholic University of America, 1975

“BILDUNGSREISEN” (SELECTION):

“Ancient Cities in Tunisia (N.E.H. Seminar Site Visits): Carthage—Bulla Regia—Dougga—El Djem—Kélibia—Kerkouane—Sufetula—Thuburbo Maius—Thuburbo Minus—Uthina—Utica—Zaghuan (2010)
 “Balkan Roman Culture” (“Itinerarium Romanum Serbiae”): Diana et Pontes—Felix Romuliana—Iustiniana Prima—Naissus—Mediana—Singidunum—Sirmium—Split—Tabula Traiana—Viminacium (2008)
 “The Culture of the Cyclades” (T.U.I.): Athens / Piraeus—Aegina—Serifos—Sifnos—Melos—Folegandros—Thira (Santorini)—Ios—Paros—Siros—Delos—Mykonos—Tinos—Kia—Cape Sounion (2007)
 “Ionian Odyssey” (T.U.I.): Kefalonia (Lassi—Argostoli—Fiskardo—Sami—Poros—Skala—Lixouri)—Ithaka (Stavros—Frikes—Kioni—Dexia—Bathy)—Meganissi—Skorprios—Lefkas—Zakynthos (2006)
 “Andalusia: Crucible of Cultures” (T.U.I.): Málaga—Ronda—Jerez de la Frontera—Cádiz—Seville—Carmona—Écija—Córdoba—Baeza—Úbeda—Jaén—Granada—Nerja—Gibraltar (2005)
 “Macedonia and Chalkidiki: Alexander and Aristotle” (Hellas): Thessalonica—Pella—Vergina—Mt. Olympus—Dion—Cassandra—Olynthos—Potidia—Poligiros—Stagira—Sithonia—Mt. Athos (2004)
 “Crete: Crossroads of Cultures” (T.U.I.): Herakleion—Knossos—Lassithi—Agios Nikolaos—Sitia—Vai—Kato Zakros—Ierapetra—Gortyn—Phaistos—Chania—Samaria—Rethymno—Arkadi (2003)
 “Wanderungen durch Fontanes Berlin und Brandenburg”: Potsdam Plaza—Tiergarten—Unter den Linden—Friedrichstrasse—Neuruppin—Fontane’s Grave—Elisabeth v. Ardenne’s Grave (2002)
 “Hellenistic Turkey: In the Footsteps of Alexander the Great” (Öger): Istanbul—Bosporus—Bursa—Dardanelles—Troy—Ayvalik—Pergamon—Izmir—Ephesus—Aphrodisias—Antalya (2002)
 “Ancient Carthage: Punic and Roman Africa” (T.U.I.): Bursa Hill—Baths of Antoninus Pius—Magon—Photon—Tophet—Tunis—Bardo Museum—Cap Bon—Kerkouane—Sidi Bou Said (2001)
 “Legacy of Prussia 1701–2001” (“Preußenprogramm: Facetten einer Epoche”): Potsdam—Sanssouci—Neues Palais—Charlottenburg—Museumsinsel—Gendarmenmarkt—Rheinsberg (2001)
 “History and Culture of China” (Beijing, Xian, and environs): Temple of Heaven—Great Wall—Forbidden City—Tiananmen Square—Mao Mausoleum—Confucius Temple—Terra Cotta Warriors (2000)
 “Heritage of Korea: A Cultural Tour of the Sacred Sites of Buddhism”: Sangbongsa—Hwaomsa—Haeinsa (Tripitaka Koreana)—Tongdosa—Pulguksa—Sokkuram—Kyongju (1999)
 “Classical Italy” (Studiosus, German Academic Travel Agency): Milan—Verona—Vicenza—Venice—Bologna—Pisa—Florence—Siena—Rome—Naples—Pompey—Herculaneum—Capri (1998)
 “Classical Greece” (Studiosus): Athens—Piraeus—Salamis—Corinth—Mycenae—Epidaurus—Návlion—Sparta—Olympia—Delphi—Meteora—Thermopylae—Marathon—Cape Sounion (1997)

PREFERRED DIVERSIONARY ACTIVITIES:

Chess: Life Member, United States Chess Federation; former member, Deutscher Schachbund
Sports: Jogging (30th Annual Berlin Marathon, September 28, 2003, time: 4:27:53; 29th Annual Berlin Half-Marathon, August 21, 2005, time: 1:49:46; 22nd Annual Andover Feaster Five Mile Race, November 26, 2009, time: 41:05; 37th Annual Berlin Marathon, September 26, 2010, time: 4:18:13), sauna, spin, yoga

FAVORITE LITERARY AUTHOR AND WORKS:

Theodor Fontane (1819–1898): *L'Adultera—Schach von Wuthenow—Cécile—Irrungen, Wirungen—Stine—Unwiederbringlich—Frau Jenny Treibel—Meine Kinderjahre—Effi Briest—Der Stechlin*

MEMBERSHIPS IN PROFESSIONAL ORGANIZATIONS (SELECTION, PAST AND PRESENT):

Allgemeine Gesellschaft für Philosophie in Deutschland
American Association of University Professors
American Philosophical Association
Boston Museum of Fine Arts
Albert Camus Society
Deutsche Gesellschaft für Phänomenologische Forschung
German Academic Exchange Service (DAAD) Alumni Association
International Humanities Conference
International Husserl Circle
Interdisciplinary Coalition of North American Phenomenologists
Society for Hermeneutics and Translation Studies
Society for Phenomenology, Hermeneutics, and Existentialism (Founder)
Society for Phenomenology and Existential Philosophy
World Wildlife Fund

REFERENCES (PAST, PRESENT, FUTURE):

Available upon request.