

GEORGE HEFFERNAN: CURRICULUM VITAE 2016–17

CONTACT INFORMATION

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 Merrimack College Unit 501
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Spouse Dr. Kim Young-Hee, Amb. ret. (Republic of Korea)

UNIVERSITY EDUCATION

Degrees Ph.D., Philosophy, University of Cologne, 1981
 Dissertation: “Bedeutung und Evidenz bei Husserl”

 M.A., Philosophy, Basselin Honors Program, The Catholic University of America, 1976
 Thesis: “The Mystical Dimension in Wittgenstein’s *Tractatus logico-philosophicus*”

 B.A., Philosophy, Basselin Honors Program, The Catholic University of America, 1975

ADDITIONAL QUALIFICATIONS

Academic The Great German Language Diploma (Das Große Deutsche Sprachdiplom: Gesamtnote 1),
 Goethe Institute / 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
 / Industrie- und Handelskammer Bonn/Rhein-Sieg, 1983

ACADEMIC POSITIONS

Professor, Philosophy Department, Merrimack College, 1995–present
Associate Professor, Philosophy Department, Merrimack College, 1990–95 (Tenured in 1994)
Assistant Professor, Philosophy Department, University of Notre Dame, 1986–90
Visiting Teacher (Gastdozent), Philosophy Department, University of Bonn, Summer Semester 1988
Research Associate (Wissenschaftlicher Mitarbeiter), Philosophy Department, University of Bonn, 1983–87
Research Assistant (Wissenschaftliche Hilfskraft), Philosophy Faculty, University of Cologne, 1981–83
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, School of Philosophy, The Catholic University of America, 1976–77

ACADEMIC RELATIONSHIPS

Visiting Scholar, Philosophy Department, Boston College, 1991–present (on and off)
Visiting Scholar, Institute for Greek and Latin Philology, Free University of Berlin, Fall 2010/Summers 2011–13
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

AWARDS, GRANTS, SCHOLARSHIPS, AND DISTINCTIONS

Research Ambassador for North America, German Academic Exchange Service (D.A.A.D.), 2009–
Research Grant, German Academic Exchange Service, 2010 (Free University of Berlin)
Summer Seminar Award, National Endowment for the Humanities, 2010 (Maghrib Center of Tunis)
Twenty-six Faculty Development Grants, Merrimack College, 1991–2017
Teaching and Travel Awards, Merrimack College Summer Session, San Gimignano, Italy, 2012
Workshop and Travel Grant, Cologne University of Applied Sciences, 2012
Tunisia Research Grant, Order of Saint Augustine, 2010
Faculty Fellowship, School of Liberal Arts, Merrimack College, 2006–07
Research Grant, German Academic Exchange Service, 1998 (University of Cologne / University of Leuven)
Faculty Research and Publication Grant, University of Notre Dame, 1988
Faculty Research Grant, Institute for Scholarship in the Liberal Arts, University of Notre Dame, 1987
Three Full-Year Scholarships, German Academic Exchange Service, 1978–79, 1979–80, 1980–81
Grant for German Language Study at Goethe Institute, German Academic Exchange Service, 1978
Board of Trustees Graduate Fellowship, The Catholic University of America, 1977–1978
Theodore Basselin Fellowship, The Catholic University of America, 1973–1976

PHILOSOPHICAL HERITAGE

American Student of Robert Sokolowski, student of H. L. Van Breda, conservator of Edmund Husserl’s legacy

German Student of Paul Janssen, student of Ludwig Landgrebe, last *Assistent* of Edmund Husserl

AREAS OF SPECIALIZATION

Phenomenology, hermeneutics, and existentialism
Theories of evidence, knowledge, and truth
Academic (Hellenistic) skepticism: Cicero’s reception and Augustine’s response

AREAS OF COMPETENCE

History of philosophy and philosophy of history
Late ancient, early medieval, and early modern philosophy
Approaches to ethics, current ethical issues, and metaethics

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, 251 pp.

Co-editions

Dialogue and Universalism: Journal of the International Society for Universal Dialogue, vol. XXV: *A Topography of Heresies or the Road to Renewal? The Many Faces of Contemporary Phenomenology.* Ed. George Heffernan, Jean Leclercq, Witold Plotka, Andrzej Przylebski, and Nicolas de Warren. Warsaw: Institute of Philosophy and Sociology of the Polish Academy of Sciences, Philosophy for Dialogue Foundation, and Polish Société Européenne de Culture, 2015, 206 pp.

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.

Bewußtsein und Zeitlichkeit: Ein Problemschnitt durch die Philosophie der Neuzeit—Festschrift 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 ("forthcoming" indicates formally accepted and at some stage of proofing or printing)

"Evidence and Truth", in: Daniele De Santis and Claudio Majolino, eds., *The Acumen Handbook of Phenomenology* (London: Routledge/Acumen, 2018), forthcoming

"The Concept of *Krisis* in Husserl's *The Crisis of the European Sciences and Transcendental Phenomenology*", *Husserl Studies* 33 (2017), forthcoming

“Beyond Victims and Executioners: Camus and Daoud on Progressive Violence and Genuine Humanism (Or What Harun Learned from Meursault)”, accepted for a special issue of the *Journal of Camus Studies* on Camus and Daoud (2017), ed. Eric Berg, forthcoming

“A Tale of Two Schisms: Heidegger’s Critique of Husserl’s Move into Transcendental Idealism” (a revised and reformatted version of the paper from *The European Legacy* listed below), in: Ronny Miron, ed., *Husserl and Other Phenomenologists* (London: Routledge/Taylor and Francis, 2017), forthcoming

“The Meaningless Life Is Not Worth Living: Critical Reflections on Marcel’s Critique of Camus”, *Marcel Studies* 3 (2017), forthcoming

“Husserl’s Phenomenology of Existence and the Problem of Meaning in Human Life”, in: Lubica Ucnik and Anita Williams, eds., *Phenomenology and the Problem of Meaning in Human Life and History: Selected Essays from the 5th World Conference of the Organization of Phenomenological Organizations 2014* (Bucharest: Zeta Books, 2017), forthcoming

“Husserl’s Aesthetic of Essences: Critical Remarks on Phenomenology as an Eidetic and ‘Exact’ Science”, *The New Yearbook for Phenomenology and Phenomenological Philosophy* 15 (2017), ed. Daniele De Santis and Emiliano Trizio, forthcoming

“Understanding Husserl’s Language of Essences: Hermeneutical Observations on Translation in Phenomenology”, in: Larisa Cercel, John Stanley, and Radegundis Stolze, eds., *Translational Hermeneutics: Selected Papers from the Second Symposium* (Bucharest: Zeta Books, 2017), forthcoming

“Augustine on Memory and Lethargy: A New Approach to Book X of the *Confessions*”, in: Konstantinos Boudouris et al., eds., *Philosophy as Inquiry and Way of Life: The Proceedings of the XXIIIrd World Congress of Philosophy* (Charlottesville: Philosophy Documentation Center, 2017), forthcoming (according to an official email of July 30, 2015, from the Secretariat of the Hellenic Organizing Committee)

“Heidegger’s Critique of Husserl in His *Black Notebooks*”, in: Peter Andras Varga and Witold Plotka, eds., *Horizons Beyond Borders: Traditions and Perspectives of the Phenomenological Movement in Central and Eastern Europe: Selected Papers from the International Phenomenology Conference Budapest 2015*, a special issue of *Horizon: Studies in Phenomenology* 5 (2016), 16–53

“Phenomenological Hermeneutics: Husserl’s Philosophical Investigation of What Then Happens When Understanding Takes Place (An Exploration of the First Logical Investigation)” (a Portuguese language version; English original available upon request), tr. Allan Josué Vieira, *Pensando: Revista de Filosofia* 7 (2016), 5–22

“A Tale of Two Schisms: Heidegger’s Critique of Husserl’s Move into Transcendental Idealism”, *The European Legacy: Toward New Paradigms* 21 (2016), ed. Ronny Miron, 556–575

“El ‘gran cisma fenomenológico’ y el ‘cisma fenomenológico-existencial’: Sobre la continuidad en la crítica contemporánea respecto del tránsito de Husserl hacia el idealismo trascendental” (a conference version, in Spanish translation, of the previous paper), tr. Emily Noejovich and Rosemary Rizo-Patrón, *Estudios de Filosofía* 14 (2016), 233–272

“The Paradox of Objectless Presentations in Early Phenomenology: A Brief History of the Intentional Object from Bolzano to Husserl, With Concise Analyses of the Positions of Brentano, Frege, Meinong, and Twardowski”, *Studia Phaenomenologica* XV (2015), ed. Rodney Parker and Dermot Moran, 67–91

“Translating Augustine and Interpreting the Academicians: An Application of *Übersetzungshermeneutik* to the Questionable Relation between an Inaccurate Translation and an Inadequate Interpretation”, in: Larisa Cercel, John Stanley, and Radegundis Stolze, eds., *Translational Hermeneutics: Selected Papers from the First Symposium* (Bucharest: Zeta Books, 2015), 359–388

“Phenomenology of Evidence: Promises, Problems, and Prospects”, *Dialogue and Universalism* 3 (2015), 9–24

“Phenomenology of Evidence”, unpublished monograph of 24,921 words, completed 2013

“Fenomenologia oczywistości” (a Polish language version of the previous monograph), tr. Witold Płotka in: Witold Płotka, ed., *Wprowadzenie do fenomenologii: Interpretacje, zastosowania, problemy* (*Introduction to Phenomenology: Interpretations, Applications, Problems*) (Warsaw: Institute of Philosophy and Sociology of the Polish Academy of Sciences, 2014), vol. 2, pp. 58–135

“Fenomenología de la evidencia” (a Spanish language version of the penultimate monograph), tr. Roberto Walton, *Escritos de Filosofía*, Second Series, No. 2 (2014), 3–70 (on-line at: Academia Nacional de Ciencias de Buenos Aires—Publicaciones—*Escritos de Filosofía*, Segunda Serie, No. 2)

“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*” (a revised and expanded version of the following paper), *Analecta Husserliana* 115 (2014), 183–216

“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*” (the original and condensed version of the previous paper), in: Javier San Martín Sala and Agustín Serrano de Haro, eds., *Investigaciones Fenomenológicas*, vol. 4/II (Monográfico): *Razón y vida—La Responsabilidad de la Filosofía* (2013), 213–241

“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*” (a composite Polish language version [“Fenomenologia jest humanizmem: Hermeneutyczno historyczny bój Husserla o określenie autentycznego znaczenia ludzkiej egzystencji w Kryzysie nauk europejskich i fenomenologia transcendentnej”] of the previous two papers), tr. Witold Płotka, *Fenomenologia: The Yearbook of the Polish Society for Phenomenology* 10 (2012), 29–68

“The Phenomenon *Happiness*: Prolegomena to a Phenomenological Description”, *The Humanistic Psychologist* 42 (2014), 249–267

“The Sleepwalkers: How European Philosophers Parted Ways in the 1920s—and What It Means for Contemporary Philosophy, Analytical and Continental”, in: Sonja Rinofner-Kreidl and Harald Wiltsche, eds., *Papers of the 37th International Wittgenstein Symposium 2014—Analytical and Continental Philosophy: Methods and Perspectives* (Neulengbach, Austria: Austrian Ludwig Wittgenstein Society/Eigner Druck, 2014), 121–123

“Absurdity, Creativity, and Constitution: Critical Observations on Camus’s Critique of Husserl’s Phenomenology in *The Myth of Sisyphus*”, *Journal of Camus Studies* 4 (2014), 73–116

“‘J’ai compris que j’étais coupable’ (‘I understood that I was guilty’): A Hermeneutical Approach to Sexism, Racism, and Colonialism in Albert Camus’s *L’Étranger/The Stranger*” (a revised version of the paper published in the *Journal of Camus Studies* and listed below), in: Peter Francev, ed., *Albert Camus’s “The Stranger”: Critical Essays* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2014), 1–25

“‘Rien, rien n’avait d’importance et je savais bien pourquoi’ (‘Nothing, nothing mattered, and I well knew why’): The World According to Meursault—or A Critical Attempt to Understand the Absurdist Philosophy of the Protagonist of Albert Camus’s *L’Étranger/The Stranger*” (a revised version of the paper published in the *Journal of Camus Studies* and listed below), in: Peter Francev, ed., *Albert Camus’s “The Stranger”: Critical Essays* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2014), 57–96

“[Augustine and] Colonialism”, in: Karla Pollmann and Willemien Otten, eds., *The Oxford Guide to the Historical Reception of Augustine*, vol. 2: *Individuals and Themes A-I* (Oxford: Oxford University Press, 2013), 813–818

“[Augustine and] Postcolonialism”, in: Karla Pollmann and Willemien Otten, eds., *The Oxford Guide to the Historical Reception of Augustine*, vol. 3: *Individuals and Themes J-Z* (Oxford: Oxford University Press, 2013), 1583–1589

“From the Essence of Evidence to the Evidence of Essence: A Critical Analysis of the Methodological Reduction of Evidence to Adequate Self-givenness in Husserl’s *The Idea of Phenomenology*” (an expanded version of the

following paper), in: Uwe Meixner and Rochus Sowa, eds., *Logical Analysis and History of Philosophy / Philosophiegeschichte und logische Analyse* 16 (*The Philosophy of Edmund Husserl*) (2013), 192–219

“Vom Wesen der Evidenz zur Evidenz vom Wesen: Eine kritische Analyse der methodologischen Reduktion der Evidenz auf adäquate Selbstgegebenheit in Husserls *Die Idee der Phänomenologie*” (a shortened version of the previous paper), in: Stefania Centrone, ed., *Versuche über Husserl* (Hamburg: Felix Meiner, 2013), 219–254

“Testimony”, in: Robert Fastiggi and Joseph Koterski, eds., *The New Catholic Encyclopedia Supplement 2012–2013: Ethics and Philosophy* (Detroit: Gale/Cengage Learning, 2013), vol. 3, pp. 1515–1519

“‘Rien, rien n’avait d’importance et je savais bien pourquoi’ (‘Nothing, nothing mattered, and I well knew why’): The World According to Meursault—or A Critical Attempt to Understand the Absurdist Philosophy of the Protagonist of Albert Camus’s *The Stranger*”, *Journal of Camus Studies* 2 (2012), 221–259

“‘Erit ergo spiritui subdita caro spiritalis’ (‘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”, *Analecta Husserliana* 112 (2012), 197–222

“A Life According to Nature: From Ancient Theoretical Ideal to Future Sustainable Practice”, *The Environmentalist* 32 (2012), 278–288 (also published on-line, August 25, 2011 [ISSN 0251–1088/DOI 10.1007/s10669–011–9346–5])

“‘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, and Myung-Hyun Lee, eds., *Rethinking Philosophy Today: Proceedings of the XXIIInd World Congress of Philosophy* (Charlottesville: Philosophy Documentation Center, 2012), vol. 14: *Medieval Philosophy*, pp. 73–86

“‘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*”, *Journal of Camus Studies* 1 (2011), 64–87

“‘Mais personne ne paraissait comprendre’ (‘But no one seemed to understand’): Atheism, Nihilism, and Hermeneutics in Albert Camus’ *L’Étranger/The Stranger*” (a revised and expanded version of the paper presented at HICAH 2010 and listed below), *Analecta Husserliana* 109 (2011), 133–152

“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* 10 (2010), 171–200

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

“‘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* 6 (2009), 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* 25 (2009), 15–43

“An Addendum to the Exchange with Walter Hopp on Phenomenology and Fallibility”, *Husserl Studies* 25 (2009), 51–55

[The previous two papers are parts of “Phenomenology and Fallibility: An Exchange” in four parts, by Walter Hopp and George Heffernan, *Husserl Studies* 25 (2009), 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* 5 (2008), 175–185

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

“Die phänomenologische Protreptik: Husserls Aufruf zur transzendentalen Philosophie, erläutert am rhetorischen Leitfaden der ‘Krisis’-Idee”, *Existentia: Studia Philosophorum* 16 (2006), 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/augskept.doc>, February 2006, 38,600 words (reviewed by James J. O’Donnell [Georgetown University], curator of the Augustine Research Website, and featured by Luis Bacigalupo in *Los rostros de Jano: Ensayo sobre san Agustín y la sofística cristiana* [Lima: Fondo Editorial de la Pontificia Universidad Católica del Perú, 2011])

“The *Selbstaufhebung* of Philosophy in Augustine’s Theological Protreptic: Rationality, Revelation, and Fulfillment in *On the Happy Life*”, *International Journal of the Humanities* 3 (2006), 83–102

“Question to 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), 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* 2 (2005), 919–929

“Doing Philosophy Not For School But For Life: Exploring the Pedagogical Potential of the Philosophical Protreptic”, *International Journal of the Humanities* 1 (2004), 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* 2 (2002), 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” (Revised Edition), *Husserl Studies* 16 (1999/2000), 83–181

“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* 16 (1999), 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* 15 (1998), 1–75

“An Essay in Epistemic Kuklophobia: Husserl’s Critique of Descartes’ Conception of Evidence”, *Husserl Studies* 13 (1997), 89–140

“Das Bewußtsein vom Anderen: Zum Problem der Fragestellung in der V. Cartesianischen Meditation Husserls”, in: Hubertus Busche, George Heffernan, and Dieter Lohmar, eds., *Bewußtsein und Zeitlichkeit: Ein Problemschnitt durch die Philosophie der Neuzeit* (Würzburg: Verlag Königshausen und Neumann, 1990), 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* 22 (1989), 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), 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), 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* 13 (1987–88), 1–62

Books and editions in progress

Albert Camus: Philosopher Among Philosophers—A Collection of Critical Essays. Ed. Peter Francev, George Heffernan, Maciej Kaluza, and Matthew Sharpe. Leiden: Brill (volume of essays on Camus and Augustine, Rousseau, Hegel, Kierkegaard, Nietzsche, Husserl, Sartre etc., in advanced planning and preparation)

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

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

Phenomenology of Evidence (monograph in preparation)

Articles in progress

“Camus and Husserl”, in Peter Francev, George Heffernan, Maciej Kaluza, and Matthew Sharpe, eds., *Albert Camus: Philosopher Among Philosophers—A Collection of Critical Essays* (Leiden: Brill, 2018)

“The Fallibility of First-Person Happiness Statements: An Aristotelian Analysis”, under submission for the conference volume of the World Philosophy Congress on the Philosophy of Aristotle, Athens, Greece, 2016

“Virtues and Vices and Parts and Wholes: A Phenomenological Analysis”, under revision for the *American Catholic Philosophical Quarterly*

PRINCIPAL PRESENTATIONS (peer-reviewed unless otherwise indicated)

“Phenomenology, Philosophy of Existence, and Existentialism: Alternative Philosophical Responses to the Experience of the Absurd”, Albert Camus Societies U.K./U.S., 11th Annual Joint Meeting, in conjunction with the Polish Camus Society, Jagiellonian University, Cracow, Poland, November 10–11, 2017

“The Ambiguity of *Judgment*: Critical Reflections on a Decisive Distinction in the Early Dispute between Classical Phenomenology and Logical Psychologism”, North American Society for Early Phenomenology, 6th Annual Conference, Seattle University, Seattle, Washington, June 1–3, 2017

“‘False Facts’, False Opinions, and Genuine Evidence: Phenomenological *Besinnungen* on Dealing Mindfully with Mindlessness”, Interdisciplinary Coalition of North American Phenomenologists, 9th Annual Conference, Ramapo College, Mahwah, New Jersey, May 26, 2017

“Beyond Victims and Executioners: Camus and Daoud on Progressive Violence and Genuine Humanism (Or What Harun Learned from Meursault)” (the final version of the ACS 2016 and WPI 2016 papers listed below), International Philosophy Conference: “The Critiques of Violence”, Institute of Philosophy, University of Leuven, Belgium, May 12, 2017

“Beyond Victims and Executioners: Camus and Daoud on Progressive Violence and Genuine Humanism (Or What Harun Learned from Meursault)” (a revised version of the WPI 2016 paper listed below), Albert Camus Societies

U.K./U.S., 10th Annual Joint Meeting, Swedenborg Society, Bloomsbury, London, United Kingdom, November 18, 2016

“The Hermeneutical Relevance of Virtue Ethics: Justice, Prudence, and Understanding in Gadamer’s *Truth and Method*”, American Catholic Philosophical Association, 90th Annual Meeting, University of San Francisco (host), San Francisco, California, November 5, 2016

“The Concept of *Krisis* in Husserl’s *The Crisis of the European Sciences and Transcendental Phenomenology*”, International Workshop: “Phenomenology and History”, University of Crete, Rethymno, Greece, July 19, 2016 (invited paper)

“The Fallibility of First-Person Happiness Statements: An Investigation of Judgments about the Highest Good in Light of Evidence from Aristotle’s *Nicomachean Ethics*”, World Philosophy Congress: “The Philosophy of Aristotle”, International Federation of Philosophical Societies (FISP) / International Association of Greek Philosophy / School of Philosophy, National and Kapodistrian University of Athens, Athens, Greece, July 14, 2016

“Beyond Victims and Executioners: Camus and Daoud on Progressive Violence and Genuine Humanism (Or What Harun Learned from Meursault)”, World Phenomenology Institute, 40th Annual Cambridge Conference, Faculty Club, Harvard University, Cambridge, Massachusetts, June 9, 2016

“Phenomenology, Faith, and Reason: An Examination of the Evidence for Husserl’s Phenomenology of Existence in *Husserliana XLII*” (the final version of the NSP 2016 and BPC 2016 papers listed below), Interdisciplinary Coalition of North American Phenomenologists, 8th Annual Conference, Arizona State University, Phoenix, Arizona, May 27, 2016

“The Fallibility of First-Person Happiness Judgments: A Phenomenological Investigation of Statements about the Highest Good in Light of Husserl’s Philosophy of Value”, North American Society for Early Phenomenology, 5th Annual Conference, St. John’s University, Manhattan Campus, New York, New York, May 19, 2016

“A Meaningful Life as a Limit Problem of Phenomenology: An Examination of the Evidence for Husserl’s Phenomenology of Existence in *Husserliana XLII*” (a revised version of the BPC paper listed below), Nordic Society for Phenomenology, 14th Annual Conference, University of Iceland, Reykjavik, Iceland, April 23, 2016

“The Question of a Meaningful Life as a Limit Problem of Phenomenology: Preliminary Reflections on Husserl’s Philosophy of Existence in *Husserliana XLII*”, First Annual Symposium, Boston Phenomenology Circle, Boston University, Boston, Massachusetts, April 1, 2016 (invited keynote paper)

“The Meaningless Life Is Not Worth Living: Critical Reflections on Marcel’s Critique of Camus” (the final version of the ACS 2015 and ACPA/GMS 2015 papers listed below), International Conference: “From the Absurd to Revolt in Camus’s Thought”, Polish Camus Society, Jagiellonian University, Cracow, Poland, February 26, 2016

“Phenomenology and Philosophy of Existence: A New Look at an Old Relationship”, Polish Phenomenological Association / Polish Academy of Sciences / Institute of Philosophy and Sociology, Warsaw, Poland, February 23, 2016 (invited paper)

““A Narcissism of Nothingness”? Critical Reflections on Marcel’s Critique of Camus” (a revised version of the ACPA/GMS 2015 paper listed below), Albert Camus Societies U.K./U.S., 9th Annual Joint Meeting, Swedenborg Society, Bloomsbury, London, United Kingdom, November 12, 2015

“Arendt in Jerusalem: Kant, Heidegger, and Arendt on What It Means To Think”, Association for Interdisciplinary Studies, 37th Annual Meeting, School of Education and Social Policy, Merrimack College, North Andover, Massachusetts, October 24, 2015

“The Meaningless Life Is Not Worth Living: Marcel’s Critique of Camus”, American Catholic Philosophical Association, 89th Annual Meeting, Boston College (host), Boston, Massachusetts, October 9, 2015 (invited paper in a satellite session of the Gabriel Marcel Society)

“Phenomenological Hermeneutics: Husserl’s Philosophical Investigation of What Then Happens When

Understanding Takes Place (An Exploration of the First Logical Investigation)”, 3rd International Hermeneia Symposium, Federal University of Santa Catarina, Florianópolis, Brazil, August 17, 2015 (featured paper, read by Melissa Fitzpatrick, Boston College)

“Heidegger’s Critique of Husserl in His *Black Notebooks*”, International Phenomenology Conference: “Horizons Beyond Borders: Traditions and Perspectives of the Phenomenological Movement in Central and Eastern Europe”, Institute of Philosophy, Research Centre for the Humanities, Hungarian Academy of Sciences, Budapest, Hungary, June 19, 2015 (featured paper)

“Thinking of Jupiter: An Essay on the Phenomenological Concept of Intentionality in Husserl’s Fifth Logical Investigation”, Husserl Circle, 46th Annual Meeting, Subjectivity, Historicity, and Communitary Research Network / Philosophical Society of Finland / University of Jyväskylä, University of Helsinki, Helsinki, Finland, June 12, 2015

“The Great Phenomenological Schism and the Phenomenological-Existential Schism: A Question of Continuity in the Contemporary Criticism of Husserl’s Move into Transcendental Idealism”, North American Society for Early Phenomenology, 4th Annual Conference, Universidad Nacional Autónoma de México, Mexico City, Mexico, June 3, 2015

“The Great Phenomenological Schism and the Phenomenological-Existential Schism: A Question of Continuity in the Contemporary Criticism of Husserl’s Move into Transcendental Idealism”, World Phenomenology Institute, 39th Annual Conference, Radcliffe Institute for Advanced Study, Harvard University, Cambridge, Massachusetts, June 3–6, 2015 (accepted but preempted by the previous paper)

“Can We (Not) Be Mistaken About Our Own Happiness? An Application of the Phenomenology of Facticity and Transcendence to a Problem in the Classical and Contemporary Philosophy of Happiness”, Interdisciplinary Coalition of North American Phenomenologists, 7th Annual Conference, Brock University, St. Catharines, Ontario, Canada, May 24, 2015

“The Phenomenological Space of Knowing: Evidence as an Epistemological Crossroads”, Seminar: “L’espace comme carrefour épistémologique et phénoménologique”, Co-directed by Charles Alunni, École Normale Supérieure / Laboratoire Disciplinaire: “Pensée des Sciences”, and Carlos Lobo, Collège International de Philosophie, Paris, France, May 21, 2015 (invited paper)

“Martin Heidegger’s *Schwarze Hefte* and Peter Trawny’s *Heidegger und der Mythos der jüdischen Weltverschwörung*: Critical Reflections on Husserl, Heidegger, and ‘Historical-Ontological Anti-Semitism’”, Philosophy Department Colloquium, Suffolk University, Boston, Massachusetts, April 2, 2015 (invited paper)

“Husserl’s Phenomenology of Existence and the Problem of Meaning in Human Life”, Organization of Phenomenological Organizations, 5th World Conference, Murdoch University, Perth, Australia, December 9, 2014

“Camus’s Philosophy of the Absurd, Existentialism, and Philosophy of Existence: A Question of Vexed Connections” (a revised version of the WPI 2014 paper listed below), Albert Camus Societies U.K./U.S., 8th Annual Joint Meeting, Swedenborg Society, Bloomsbury, London, United Kingdom, November 13, 2014

“Virtues and Vices and Parts and Wholes: A Phenomenological Analysis”, American Catholic Philosophical Association, 88th Annual Meeting, The Catholic University of America (host), Washington D.C., October 11, 2014 (invited paper on the panel “Truthfulness and the Good Life: Sokolowskian Meditations”)

“The Sleepwalkers: How European Philosophers Parted Ways in the 1920s—and What It Means for Contemporary Philosophy, Analytical and Continental”, Austrian Ludwig Wittgenstein Society, 37th Annual Ludwig Wittgenstein Symposium, Kirchberg am Wechsel, Austria, August 12, 2014

“Husserl’s Aesthetic of Essences: Critical Remarks on Phenomenology as an Eidetic and ‘Exact’ Science”, International Workshop: “Phenomenology and Aesthetics”, University of Crete, Rethymno, Greece, July 23, 2014 (invited paper)

“Phenomenology of Evidence: Promises, Problems, and Prospects”, International Phenomenology Conference: “A

Topography of Heresies or the Road to Renewal? The Many Faces of Contemporary Phenomenology”, Department of Contemporary Philosophy, University of Gdansk, Gdansk, Poland, June 26, 2014 (featured paper)

“Reflections on Camus’s Statement ‘Non, je ne suis pas existentialiste’: An Examination of the Vexed Connections between Existentialism, Philosophy of Existence, and the Philosophy of the Absurd”, World Phenomenology Institute, 38th Annual Conference, Radcliffe Institute for Advanced Study, Harvard University, Cambridge, Massachusetts, June 3, 2014

“No Ethical Virtue without Intellectual Virtue and no Intellectual Virtue without Ethical Virtue: An Application of the Phenomenology of Parts and Wholes to a Problem in Classical and Contemporary Virtue Ethics”, Interdisciplinary Coalition of North American Phenomenologists, 6th Annual Conference, Saint Louis University, St. Louis, Missouri, May 24, 2014

“The Paradox of Objectless Presentations in Early Phenomenology: A Brief History of the Intentional Object from Bolzano to Husserl—With Concise Analyses of the Views of Brentano, Frege, Meinong, and Twardowski”, North American Society for Early Phenomenology, 3rd Annual Conference, Boston College, Chestnut Hill, Massachusetts, April 5, 2014

“Phenomenology of Evidence: Classical Character and Contemporary Importance”, Korean Society for Phenomenology / Institute of Philosophy, Seoul National University, Seoul, Republic of Korea, January 11, 2014 (invited paper)

“Absurdity, Creativity, and Constitutionality: Critical Observations on Camus’s Critique of Husserl’s Phenomenology in *The Myth of Sisyphus*” (a revised version of the WPI 2013 paper listed below), Albert Camus Societies U.K./U.S., 7th Annual Joint Meeting, Swedenborg Society, Bloomsbury, London, United Kingdom, November 7, 2013

“Augustine on Memory and Lethargy: A New Approach to Book X of the *Confessions*”, XXIII World Congress of Philosophy, International Federation of Philosophical Societies (FISP) / School of Philosophy, National and Kapodistrian University of Athens, Athens, Greece, August 10, 2013

“Understanding Husserl’s Language of Essences: Hermeneutical Observations on Translation in Phenomenology”, 2nd Bilingual Symposium on Hermeneutics and Translation Studies, Cologne University of Applied Sciences, Cologne, Germany, July 11, 2013

“Absurdity, Creativity, and Constitutionality: Critical Observations on Camus’s Critique of Husserl’s Phenomenology in *The Myth of Sisyphus*”, World Phenomenology Institute, 37th Annual Conference, Radcliffe Institute for Advanced Study, Harvard University, Cambridge, Massachusetts, June 7, 2013

“The Phenomenon *Happiness*: A Phenomenological Description”, Interdisciplinary Coalition of North American Phenomenologists, 5th Annual Conference, Ramapo College, Mahwah, New Jersey, May 24, 2013

“‘Rien, rien n’avait d’importance et je savais bien pourquoi’ (‘Nothing, nothing mattered, and I well knew why’): The World According to Meursault, or A Critical Attempt to Understand the Absurdist Philosophy of the Protagonist of Albert Camus’ *The Stranger*”, Albert Camus Societies U.K./U.S., 6th Annual Joint Meeting, Swedenborg Society, Bloomsbury, London, United Kingdom, November 16, 2012

“The Phenomenon Happiness: A Phenomenological Description”, Interdisciplinary Coalition of North American Phenomenologists, 4th Annual Conference, Fordham University, New York, New York, May 25–27, 2012 (accepted but deferred to 2013 due to a conflict of commitments)

“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*” (a revised version of the OPO 2011 paper listed below), World Phenomenology Institute, 36th Annual Conference, Radcliffe Institute for Advanced Study, Harvard University, Cambridge, Massachusetts, May 21, 2012

“‘Das Verhältnis von Ausdruck und Bedeutung zu analytischer Klarheit zu bringen’ (‘To Bring the Relation of Expression and Meaning to Analytical Clarity’) (Hua. XIX/1, 19): The Husserlian Anticipations of a

Phenomenological Hermeneutics”, International Workshop: “Methodological Applications of Phenomenology and Hermeneutics to Communication Situations”, Cologne University of Applied Sciences, Cologne, Germany, January 10, 2012 (featured paper)

“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*”, Organization of Phenomenological Organizations, 4th World Conference, 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*”, New Directions in the Humanities, 9th International Conference, 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 spiritualis’ (*civ. Dei* 22.21): The Heavenly Pleasures of the Disembodied and Reembodied—An Essay on Augustine and the Problem of Embodiment”, World Phenomenology Institute, 35th Annual Conference, 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*”, Interdisciplinary Coalition of North American Phenomenologists, 3rd Annual Conference, 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*”, Husserl Circle, 42nd Annual Meeting, 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 (invited paper)

“A Life According to Nature: From Ancient Theoretical Ideal to Future Sustainable Practice”, International Conference: “Transatlantic Sustainability”, German Academic Exchange Service / Alexander von Humboldt Foundation / German Center for Research and Innovation, Consulate General of the Federal Republic of Germany, New York, New York, October 30, 2010

“‘Mais personne ne paraissait comprendre’ (‘But no one seemed to understand’): Atheism, Nihilism, and Hermeneutics in Albert Camus’ *L’Étranger/The Stranger*” (a revised and expanded version of the following paper), World Phenomenology Institute, 34th Annual Conference, 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*” (a preliminary version of the previous paper), 8th Annual Hawaii International Conference on Arts and Humanities, 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”, Husserl Circle, 40th Annual Meeting, 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 Sciences, Paris, France, June 23, 2009

“From Violence to Evidence? Husserl and Sen on Human Identity and Diversity: Toward a Postcolonial Phenomenology of Humanity”, Organization of Phenomenological Organizations, 3rd World Conference, 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, North Andover, Massachusetts, October 16, 2008

“‘Veritatem habere suspectam et ei nolle acquiescere’ (*conf.* 5.6.10): On the Limits of Human Understanding in Augustine’s *Confessions* and On the Philosophical Significance of Augustinian Skepticism”, XXII World Congress of Philosophy, International Federation of Philosophical Societies (FISP) / Philosophy Department, Seoul National University, Seoul, Republic of Korea, August 5, 2008

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

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

“From Violence to Evidence: Husserl and Sen on Human Identity and Diversity”, Husserl Circle, 38th Annual Meeting, 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*”, New Directions in the Humanities, 4th International Conference, 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*”, New Directions in the Humanities, 3rd International Conference, 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’”, Husserl Circle, 36th Annual Meeting, University College Dublin, Dublin, Ireland, June 12, 2005

“Die phänomenologische Protreptik: Husserls Aufruf zur Transzendentalphilosophie, erläutert am rhetorischen Leitfaden der ‘Krisis’-Idee”, 3rd Biannual Husserl-Arbeitstage, Husserl Archives / Philosophy Department, 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, North Andover, Massachusetts, 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”, New Directions in the Humanities, 2nd International Conference, Monash University Center, Prato, Italy, July 22, 2004

“Doing Philosophy Not For School But For Life: Exploring the Pedagogical Potential of the Philosophical Protreptic”, New Directions in the Humanities, 1st International Conference, 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”, Scholars of Christian Antiquity, 31st Annual Meeting, 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, Finalist Candidate Lecture, Philosophy Department, Loyola College in Maryland, Baltimore, Maryland, March 1, 2002

“Language, Logic, and Logocentrism in Transcendental Phenomenology: Critical Reflections on the ‘Sprachvergessenheit’ of the Later Husserl”, Husserl Circle, 32nd Annual Meeting, 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, North Andover, Massachusetts, October 3, 2000

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

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

“A Protreptic: Ten Good Reasons Why You Do Philosophy”, Institute for Philosophical Studies, Sogang University, Seoul, Republic of Korea, June 9, 1999 (invited paper)

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

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

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

“Descartes’ Concept of Evidence”, Colloquium Commemorating René Descartes 1596–1996, Philosophy Department, Eötvös-Loránd University, Budapest, Hungary, October 17, 1996 (invited paper)

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

“Evidence, Knowledge, and Truth in Plato, Descartes, and Chisholm”, Merrimack College Faculty Colloquium, Merrimack College, North Andover, Massachusetts, 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”, Midwestern American Society for Eighteenth Century Studies, 10th Annual Meeting, University of Notre Dame, Notre Dame, Indiana, October 8, 1988

“Speech and Reason in Phenomenological Logic”, Husserl Circle, 19th Annual Meeting, Wilfrid Laurier University, Ontario, Canada, June 2–5, 1988 (accepted but deferred due to a conflict of commitments—see above the paper presented at the EDM of the APA 1988)

“In the Beginning was a Logic: Philosophical Reflections on the Starting Point of Husserl’s *Formal and Transcendental Logic*”, Society for Phenomenology and Existential Philosophy, 26th Annual Meeting, University of Notre Dame, Notre Dame, Indiana, 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, Notre Dame, Indiana, 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”, Husserl Circle, 18th Annual Meeting, 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, Notre Dame, Indiana, March 27, 1987 (invited paper)

“The Unique Character of the American Polity according to *The Federalist*”, Philosophy Department Faculty Colloquium, University of Notre Dame, Notre Dame, Indiana, 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, May 6, 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, Notre Dame, Indiana, February 18, 1986

COMMENTS ON PAPERS

“Happiness and Blessedness as Limit Problems of Phenomenology”—Comments on Marco Cavallaro, “Husserl’s Eudaimonism: Laying the (Transcendental) Conditions for a Blessed Life”, Husserl Circle, 48th Annual Meeting, University of Crete, Rethymno, Greece, July 5–8, 2017 (requested paper)

“A Live, Very Live, Issue: Taking Edmund Husserl’s Argument for the Synthetic (Material) A Priori Seriously”—Comments on Daniele De Santis, “A Dead, or Nearly Dead, Issue: Taking Moritz Schlick’s Dismissal of the Synthetic (Material) A Priori Seriously”, Husserl Circle, 47th Annual Meeting, Loyola University of Chicago, Chicago, Illinois, June 15, 2016 (requested paper)

“Are Created Persons Subsistent Relations?”—Comments on Mark Spencer, “Created Persons are Subsistent Relations: A Scholastic-Phenomenological Synthesis”, American Catholic Philosophical Association, 89th Annual Meeting, Boston College (host), Boston, Massachusetts, October 10, 2015 (requested paper)

“Objections”—Comments on John Drummond, “Objects”, Husserl Circle, 45th Annual Meeting, Dartmouth College, Hanover, New Hampshire, May 30, 2014 (requested paper)

“On the Indispensability of Phenomenology as Theory of Knowledge”—Comments on Witold Plotka, “On the Impossibility of Phenomenology as Theory of Knowledge”, Husserl Circle, 45th Annual Meeting, Dartmouth College, Hanover, New Hampshire, May 30, 2014 (requested paper)

“On the Correct Interpretation of Intentionality in Phenomenology”—Comments on Stefania Centrone, “On the Right Interpretation of the God Jupiter in Husserl’s Fifth Logical Investigation”, Husserl Circle, 44th Annual Meeting, University of Graz, Graz, Austria, June 22, 2013 (requested paper)

“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”, Husserl Circle, 41st Annual Meeting, The New School for Social Research, New York, New York, June 23, 2010 (requested paper)

“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”, Husserl Circle, 39th Annual Meeting, Marquette University, Milwaukee, Wisconsin, June 27, 2008 (requested paper)

“‘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, North Andover, Massachusetts, October 3, 2007 (requested paper)

PARTICIPATION IN CONFERENCES, SEMINARS, SYMPOSIA, WORKSHOPS, ETC.

“Phenomenology and Mindfulness”, Interdisciplinary Coalition of North American Phenomenologists, 10th Annual Conference, Ramapo College, Mahwah, New Jersey, May 26–28, 2017 (organizer of Husserliana session featuring Michel Bitbol)

“German American Leadership Seeks New Avenues of Cooperation“, 9th Annual German American Conference, Harvard University, Cambridge, Massachusetts, April 7–9, 2017 (invited by the German Academic Exchange Service)

“Hermeneutics, Phenomenology, and Justice”, American Catholic Philosophical Association, 90th Annual Meeting, University of San Francisco (host), San Francisco, California, November 3–6, 2016 (organizer of session on phenomenology and justice featuring Robert Dostal and Pol Vandavelde)

“Socrates Now”, An Interactive Performance and a Question and Answer Session with Yannis Simonides, Courtyard Theater, History Museum, University of Athens, Acropolis, Athens, Greece, July 13, 2016

“Doing Phenomenology Beyond the Transcendental Reduction: The Relevance of Husserliana XLII, *Grenzprobleme der Phänomenologie*, to Interdisciplinary Phenomenology”, Interdisciplinary Coalition of North American Phenomenologists, 8th Annual Conference, Arizona State University, Phoenix, Arizona, May 27, 2016 (organizer of Husserliana session featuring Thomas Vongehr and Thomas Nenon)

“Was Meursault’s Murder of the Arab a Hate Crime? What We Can Learn about Violence and Otherness from Camus’s *The Stranger*”, 1st Annual Research and Creative Achievement Conference, Merrimack College, May 5, 2016 (organizer and moderator of 21 student posters and presenter of 1 of my own)

“Germany and the United States: Building Our Future“, 8th Annual German American Conference, Harvard University, Cambridge, Massachusetts, October 30–31, 2015 (invited by the German Academic Exchange Service)

“Why Did Meursault Kill the Arab? What We Can Learn about the Other from Camus’s *The Stranger*”, 4th Annual Research and Creativity Conference, School of Liberal Arts, Merrimack College, April 16, 2015 (student session organizer and moderator)

“‘Hannah Arendt: A Film by Margarethe von Trotta’, the Banality of Evil, and the Question ‘What Does It Mean To Think?’”, Film Series and Discussion Evening, Philosophy Club, Merrimack College, October 28, 2014

“A Topography of Heresies or the Road to Renewal? The Many Faces of Contemporary Phenomenology”, International Phenomenology Conference, Department of Contemporary Philosophy, University of Gdansk, Gdansk, Poland, June 26–27, 2014 (Member of Organizing Committee)

International Society of Phenomenology and Literature / World Phenomenology Institute, 38th Annual Conference, Radcliffe Institute for Advanced Study, Harvard University, Cambridge, Massachusetts, June 3–6, 2014 (Co-organizer)

“Existentialism: From Atheism through Nihilism to Humanism?”, 3rd Annual Research and Creativity Conference, School of Liberal Arts, Merrimack College, April 24, 2014 (student session organizer and moderator)

“The United States and Germany: Drifting Apart? Perceptions of Security Across the Atlantic”, 7th Annual German American Conference, Harvard University, Cambridge, Massachusetts, February 14–15, 2014 (invited by the German Academic Exchange Service)

“Camus’s Philosophy of the Absurd and Existentialism: A Vexed Connection (Exploratory Version)”, a guest week of lectures given in the course “The Philosophy of Albert Camus”, taught by Eric Berg, Department of Philosophy and Religious Studies, MacMurray College, Jacksonville, Illinois, January 28/30, 2014

“Teaching Social Justice Using Catholic Social Thought”, a workshop given by Barbara Wall, Vice President for Mission and Ministry, Villanova University, Merrimack College, May 21, 2013

“The End of the West as We Know It? Germany, the United States, and the Future of the Transatlantic World”, 6th Annual German American Conference, Harvard University, Cambridge, Massachusetts, February 15–16, 2013 (invited by the German Academic Exchange Service)

“The Elements of Creativity”, an evening with Sir Ken Robinson, sponsored by Merrimack College and the Lawrence Eagle Tribune, Merrimack College, January 28, 2013 (2012–13 Merrimack Valley Leadership Series)

“Workshop on Participation”, a seminar directed by Michael Wright (KHSB) in the framework of the Summer Academy 2012 on the topic “Vielfalt in der Grossstadt / Diversity in the Big City”, Katholische Hochschule für Sozialwesen Berlin, Berlin, Germany, August 15, 2012

“Philosophy of Augustine”, a course selected by the Program of International Studies, Merrimack College, for the Merrimack College Summer Session in San Gimignano, Italy, May 22–June 9, 2012

“Decidedly Indecisive? The German *Angst* of Leadership”, 5th Annual German American Conference, Harvard University, Cambridge, Massachusetts, February 17–18, 2012 (invited by the German Academic Exchange Service)

“The European Economic Crisis”, a panel discussion sponsored by the Department of Political Science, the Department of Economics, and the Model United Nations Club, Merrimack College, February 6, 2012

“International Workshop on Methodological Applications of Phenomenology and Hermeneutics to Communication Situations”, with John Stanley (Project Director), Harry Reeder, Miriam Leibbrand, and Tuomas Harviainen, Cologne University of Applied Sciences, Cologne, Germany, January 9–13, 2012 (featured participant)

“New Frontiers: Shifting Trends in the Global Research Landscape and Their Impact on Researchers’ Career Patterns”, a conference sponsored by the Alexander von Humboldt Foundation and the German Academic Exchange Service, Consulate General of the Federal Republic of Germany, New York, New York, October 20–22, 2011

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

“Changing Identities in Times of Crises”, 4th Annual German American Conference, 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, Consulate General of the Federal Republic of Germany, 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/watch?v=YCoFFpPXwaQ> (Sony Pictures Classics / Sony Pictures Entertainment has included this interview as an Extra on the Blu-ray+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, Consulate General of the Federal Republic of Germany, New York, United Nations Plaza, New York, New York, August 20–22, 2009

“Das Rheingold”, Bayreuther-Wagner-Festspiele, Bayreuth, Germany, July 29, 2005

“Conference: Religion and Postmodernism 3—Confessions (featuring Jacques Derrida)”, Villanova University, September 27–29, 2001

“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 16–25, 2000

“A United Germany in a United Europe—Changes and Challenges”, sponsored by the German Academic Exchange Service and the Minda de Gunzburg Center for European Studies, Harvard University, Cambridge, Massachusetts, October 27–29, 1995

New England Division of the Society of Christian Philosophers, 1st Annual Meeting, Merrimack College, April 16–17, 1993 (co-organizer)

“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)

“Experiment in International Living”, organized and sponsored by World Learning, Cologne, Germany, October 1–31, 1978

CASSICIACUM DIALOGUES, AUGUSTINIAN CENTER, MERRIMACK COLLEGE

“Refugees: Crisis or Opportunity? Social Justice and Community Organizing in Germany”, Dr. Leo Penta, Katholische Hochschule für Sozialwesen Berlin and German Institute for Community Organizing (D.I.C.O.), Cassiciacum Dialogue XV, March 8, 2016 (promoter, organizer, moderator)

“Heidegger, the Holocaust, and History: What the Philosopher Got Wrong and What We Must Get Right”, Dr. Gregory Fried, Philosophy Department, Suffolk University, Cassiciacum Dialogue XIV, February 18, 2015 (promoter, organizer, moderator)

“Conversation, Confession, and College, or Deaf, Dumb, and Dull? A Choice!”, Dr. Joseph Kelley, Director, Center for the Study of Jewish, Christian, and Muslim Relations at Merrimack College, Cassiciacum Dialogue XIII, February 18, 2014 (promoter, organizer, moderator)

“The Death of Scripture and the Rise of Biblical Studies: How Enlightenment Thinkers Developed Academic Modes of Biblical Criticism in place of Confessional Forms of Biblical Theology”, Dr. Michael Legaspi (Phillips Academy Andover), Cassiciacum Dialogue XII, February 27, 2013 (promoter, organizer, moderator)

“Thinking and Killing: Philosophical Discourse in the Shadow of the Third Reich—A Presentation by and Discussion with Dr. Alon Segev (University of Haifa, Heidelberg University, Martin Buber Institute of the University of Cologne, etc.)”, Cassiciacum Dialogue XI, April 16, 2012 (promoter, organizer, moderator)

“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”, Cassiciacum Dialogue X, February 23, 2011 (promoter, organizer, moderator)

“‘To Bring Forth Our Common Humanity Amidst Our Differences’: A Discussion with John Kiser, Author of *The Monks of Tibhirine: Faith, Love, and Terror in Algeria* (New York: St. Martin’s Griffin, 2002)”, Cassiciacum Dialogue IX, February 23, 2010 (promoter, organizer, moderator, participant)

“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”, Cassiciacum Dialogue VIII, February 18, 2009 (promoter, organizer, moderator, presenter)

“‘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)”, Cassiciacum Dialogue VII, February 27, 2008 (promoter, organizer, moderator, participant)

“Faith Seeking Understanding or Enthusiasm Lacking Evidence? Augustine and Dawkins on the Reasonableness and Unreasonableness of Religious Belief”, Cassiciacum Dialogue VI, February 21, 2007 (promoter, organizer, moderator, participant)

“Noble Lies, Damned Lies, and *Excrementum Bovinum*: Plato, Augustine, and Frankfurt on the Importance of Telling the Truth”, Cassiciacum Dialogue V, February 22, 2006 (promoter, organizer, moderator, participant)

“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?’”, Cassiciacum Dialogue IV, February 23, 2005 (promoter, organizer, 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”, Cassiciacum Dialogue III, February 25, 2004 (promoter, organizer, 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*”, Cassiciacum Dialogue II, April 23, 2003 (promoter, organizer, presenter)

“‘Sed audi partem alteram’: Augustine, Controversy, and Heterophobia”, Cassiciacum Dialogue I, February 1, 2002 (co-promoter, co-organizer, presenter)

COURSES TAUGHT (COMPLETE LISTING BY SEMESTER)

Merrimack College

Fall 2017	Sabbatical
Spring 2017	Majors and minors: Approaches to Ethics (2 Sections) General undergraduates: Introduction to Philosophy
Fall 2016	Majors and minors: Philosophy of Happiness (2 Sections) General undergraduates: Introduction to Philosophy
Spring 2016	Majors and minors: Philosophical Hermeneutics (Writing Intensive) General undergraduates: Introduction to Philosophy (2 Honors Sections)
Fall 2015	Majors and minors: Philosophy of Happiness General undergraduates: Introduction to Philosophy (Honors Section) General undergraduates: Introduction to Philosophy
Spring 2015	Majors and minors: Existentialism General undergraduates: Introduction to Philosophy (Honors Section) General undergraduates: Introduction to Philosophy
Fall 2014	Majors: Modern Philosophy (From the Renaissance to the Enlightenment) General undergraduates: Introduction to Philosophy (2 Honors Sections)
Spring 2014	Majors and minors: Existentialism General undergraduates: Introduction to Philosophy (Honors Section)

Fall 2013	General undergraduates: Introduction to Philosophy Majors and minors: Theories of Justice
Spring 2013	General undergraduates: Introduction to Philosophy (2 secs.) Majors and minors: Ancient Philosophy (Writing Intensive)
Fall 2012	General undergraduates: Contemporary Moral Problems (2 secs.) Majors and minors: Existentialism
Summer 2012	General undergraduates: Introduction to Philosophy
Spring 2012	General undergraduate: Philosophy of Augustine (San Gimignano, Italy) Majors and minors: Philosophical Hermeneutics (Writing Intensive)
Fall 2011	General undergraduates: Approaches to Ethics (From Plato to Rawls) General undergraduates: Introduction to Philosophy Majors and minors: Existentialism
Spring 2011	General undergraduates: Contemporary Moral Problems General undergraduates: Introduction to Philosophy 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) General undergraduates: Introduction to Philosophy (2 secs.)
Fall 2008	Majors and minors: Philosophy of Augustine (Writing Intensive) Majors and minors: Philosophical Hermeneutics (Writing Intensive) 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	Directed Study: Heidegger, <i>Being and Time</i> 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 <i>City of God</i>
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 <i>City of God</i>

Fall 2002	Majors and minors: Philosophical Hermeneutics General undergraduates: Contemporary Moral Problems (2 secs.) First Year Seminar: Augustine's <i>City of God</i>
Spring 2002	Majors: Modern Philosophy (From the Renaissance to the Enlightenment) General undergraduates: Contemporary Moral Problems (2 secs.) First Year Seminar: Augustine's <i>City of God</i>
Fall 2001	General undergraduates: Contemporary Moral Problems General undergraduates: Introduction to Philosophy (2 secs.) First Year Seminar: Augustine's <i>Confessions</i> (2 secs.)
Spring 2001	General undergraduates: Approaches to Ethics (From Plato to Rawls) (2 secs.) First Year Seminar: Augustine's <i>Confessions</i> (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 <i>Confessions</i> (2 secs.)
Spring 2000	Majors: Contemporary Philosophy (Analytic and Continental) General undergraduates: Approaches to Ethics (From Plato to Rawls) First Year Seminar: Augustine's <i>Confessions</i> (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 <i>Confessions</i> (2 secs.)
Spring 1999	Majors and minors: Philosophical Hermeneutics General undergraduates: Approaches to Ethics (From Plato to Rawls) First Year Seminar: Augustine's <i>Confessions</i> (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 <i>Confessions</i>
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, <i>Being and Time</i> General undergraduates: Beginning to Philosophize (Protreptic)
Fall 1989	Majors: Descartes, <i>Rules, Discourse, Meditations, and Principles</i> 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, <i>Ideas on a Pure Phenomenology (I)</i>
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University of Notre Dame

Spring 1988	Graduates: Husserl, <i>Logical Investigations, Ideas I, Formal and Transcendental Logic</i> 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, <i>Formal and Transcendental Logic</i> Majors: Hume, <i>Enquiry concerning the Principles of Morals</i> General undergraduates: Locke, <i>Second Treatise of Government</i>
Winter 1985–86:	Graduates: Hamilton, Madison, and Jay, <i>The Federalist</i> Majors: Hume, <i>Enquiry concerning Human Understanding</i> General undergraduates: Boethius, <i>Consolation of Philosophy</i>
Summer 1985	Graduates: Locke, <i>Essay concerning Human Understanding</i> Majors: Augustine, <i>Confessions</i> General undergraduates: Rousseau, <i>Social Contract</i>
Winter 1984–85	Graduates: Kant, <i>Critique of Practical Reason</i> Majors: Plato, <i>Republic</i> General undergraduates: Aristotle, <i>Categories</i>
Summer 1984	Graduates: Descartes' <i>Meditations</i> and Husserl's <i>Meditations</i> General undergraduates: Aristotle, <i>Nicomachean Ethics</i>
Winter 1983–84	Graduates: Hobbes, <i>Leviathan</i> General undergraduates: Aristotle, <i>Politics</i>

ACADEMIC, ADMINISTRATIVE, AND PROFESSIONAL SERVICE

President-Elect, Interdisciplinary Coalition of North American Phenomenologists, 2016–
 Chair, Program Committee, Interdisciplinary Coalition of North American Phenomenologists, 2016–
 Coordinator, Husserliana Panel, Interdisciplinary Coalition of North American Phenomenologists, 2015–
 Member, Executive Committee (Secretary), Organization of Phenomenological Organizations, 2014–
 Associate Editor, *Journal of Camus Studies*, 2014–
 Member, Editorial Board, *Journal of Camus Studies*, 2012–
 Member, Editorial Board, *The New Yearbook for Phenomenology and Phenomenological Philosophy*, 2014–
 Member, International Leadership Team, Merrimack College, 2012–14
 Founder, Society for Phenomenology, Hermeneutics, and Existentialism, 2011–
 Representative of SPHE, Organization of Phenomenological Organizations, Segovia, 2011, Perth 2014
 Reviewer, Catholic University of Leuven and Belgian Research Council, 2016–
 Reviewer, Austrian Academy of Sciences, 2014–
 Reviewer, German Academic Exchange Service (D.A.A.D.), 2012–
 Reviewer, Tenure and Appointment Cases, Philosophy Departments, Western European Universities, 2010–
 Reviewer, Tenure and Appointment Cases, Philosophy Departments, North American Universities, 2010–
 Reviewer, Tenure and Appointment Cases, Philosophy Department, Chinese Universities, 2016–
 Reviewer, Humanities Center Fellowship, Major Southern Research University, 2012–13
 Reviewer of book manuscripts for
 Springer
 Cambridge University Press etc.
 Reviewer of journal manuscripts for
 Husserl Studies
 Augustinian Studies
 Logical Analysis and History of Philosophy
 Journal of Humanistic Psychology
 Journal of Camus Studies
 The European Legacy: Toward New Paradigms
 International Journal of the Humanities
 Schutzian Research
 Études phénoménologiques / Phenomenological Studies
 Analecta Husserliana etc.
 Associate Editor, *International Journal of the Humanities*, 2003–09
 Reader, Theses and Dissertations, Boston-area institutions of higher education, on-going
 Representative of Husserl Circle, Organization of Phenomenological Organizations III, Hong Kong, 2008
 Member, Philosophy Department Search Committees, 2008–09, 09–10, 12–13, 13–14, 14–15, 15–16
 Author, “Augustinian Exhortation to Excellence”, Merrimack College Catalog, 2008–
 Elected Member, Faculty Appeals Committee, 2007–08, 2011–12, 2013–14 (Alternate)
 Member, Merrimack College Liberal Studies Core Curriculum / Ethics Working Group, 2013–
 Member, Merrimack College Catholic Studies Minor Working Group, 2013–
 Member, Modern Languages Department Chair Search Committee, 2006–07
 Co-Coordinator, Faculty Reading Group: Reza Aslan, *No God But God*, 2006–07
 Elected Member, Appointments, Rank, and Tenure Committee, 2004–06, 2001–02, 1998–2000
 Member, Convocation Day Program Faculty Coordinating Committee, 2006
 Acting Co-Chair, Philosophy Department, Fall Semester 2005
 Coordinator, Faculty Reading Group: James O’Donnell, *Augustine: A New Biography*, 2005–06
 Organizer, Promoter, Moderator, Presenter: Cassiciacum Dialogues I–XV, Merrimack College, 2002–16
 Coordinator, Faculty Reading Group: Hardt and Negri, *Empire*; Khalidi, *Resurrecting Empire*, 2004–05
 Co-Coordinator, Faculty Reading Group: Augustine’s *City of God* and Hobbes’ *Leviathan*, 2002–03
 Co-author, “Augustinian Values For Merrimack College”, Augustinian Values Committee, 2002–03
 Member, Dean of Liberal Arts Search Committees, 2000–02
 Coordinator, Faculty Reading Group: Augustine’s *City of God*, 2000–02
 Coordinator, Faculty Reading Group: Augustine’s *Confessions*, 1999–2000
 Elected Member, Strategic Planning Committee, 1999–2000
 Member, Executive Board, Center for Augustinian Study and Legacy, 1998–
 Elected Member, Academic Planning Committee, 1999–2000, 1995–96
 Member, Library Task Force, 1995–96

Elected Faculty Liaison, Student Government Association, 1994–95
Participant, Dean’s Hour, 1990–95
Participant, Merrimack College Faculty Colloquium, 1990–95
Elected Member, Curriculum and Educational Policy Committee, 1992–94
Advocate (Mentor) for Various Junior Faculty Members, 1994–
Member, Rank and Tenure Area Committees, 1994–
Member, Honorary Degrees Committee, 1991–93
Faculty Moderator, Intercultural Club, 1991–93
Member, Task Force for a College Council, 1991–93
Elected Member, College Judiciary Board, 1991–92
Member, Departmental Committee on Teacher Course Evaluations, 1990–92
Member, College Committee on a Foreign Language Requirement, 1990–91
Member, Merrimack College Faculty Senate, 1990–

ADDITIONAL AWARDS, GRANTS, SCHOLARSHIPS, AND DISTINCTIONS

Provost Innovation Fund Award for the Development of a New “Passion Course”, 2016
Vice-Provost Innovation Fund Award for Partnership Merrimack College and Catholic University of Berlin, 2014
Humanities Course New Design Stipend, School of Liberal Arts, Merrimack College, 2012
Three Thagaste Symposium Awards, Center for Augustinian Study, Merrimack College, 2000, 2004, 2007
Occasional Institutional Funding for Cassiacum Dialogues I–XV, Merrimack College, 2002–2016
Stipend for First Year Seminar Program, Merrimack College, 1994
Faculty Travel Grants, Merrimack College, 1990–2017
Faculty Research and Travel Grants, University of Notre Dame, 1986–90

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, Frankfurt a. M., 1979
German: Intermediate Level II, Goethe Institute, Freiburg im Breisgau, 1978
French: French for Philosophers, Philosophy Department, The Catholic University of America, 1977
German: German for Philosophers, Philosophy Department, The Catholic University of America, 1975

BILDUNGSREISEN

“Culture and History of Poland”: Gdansk / Solidarity Shipyard—Sopot—Gdynia—Marienburg (Malbork)—Thorun—Warsaw / Warsaw Ghetto—Krakow—Auschwitz / Auschwitz II-Birkenau (2014)

“Heritage Walks in Athens”: Acropolis—New Acropolis Museum—Agora—Pnyx—Philopappos Hill—Arios Pagos—Socrates’ Prison—Plato’s Academy—Aristotle’s Lyceum—Archaeological Museum (2013)

“The Cultures of Cyprus”: Larnaka—Limassol—Kolossi—Kourion—Petra tou Romiou—Pafos—Kato Pafos—Kykkos—Mount Olympos—Nicosia—Belapais—Keryneia—Salamis—Famagusta (2012)

“Ancient Tunisia” (N.E.H. Seminar Site Visits): Carthage—Bulla Regia—Dougga—El Djem—Kélibia—Kerkouane—Sufetula—Thurburbo Maius—Thurburbo 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 Saïd (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—Haainsa (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—Návplio—Sparta—Olympia—Delphi—Meteora—Thermopylae—Marathon—Cape Sounion (1997)

PROFESSIONAL MEMBERSHIPS (PAST AND PRESENT)

Albert Camus Society U.K./U.S.
Allgemeine Gesellschaft für Philosophie in Deutschland
American Association of University Professors
American Catholic Philosophical Association
American Philosophical Association
Austrian Ludwig Wittgenstein Society
Deutsche Gesellschaft für Phänomenologische Forschung
Gabriel Marcel Society
German Academic Exchange Service (D.A.A.D.) Alumni Association
Husserl Circle
Interdisciplinary Coalition of North American Phenomenologists
International Humanities Conference
Museum of Fine Arts (Boston)
Nordic Society for Phenomenology
North American Society for Early Phenomenology
Society for Hermeneutics and Translation Studies

Society for Phenomenology and Existential Philosophy
Society for Phenomenology, Hermeneutics, and Existentialism (Founder)
Society for Phenomenology and the Human Sciences
United States Chess Federation (Life Member), Deutscher Schachbund (former member)
World Phenomenology Institute
World Wildlife Fund

REFERENCES (PAST, PRESENT, FUTURE)

Available upon request.