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CURRICULUM VITAE

DEGREES AND ACADEMIC TITLES

- Professor of General Education and Philosophy of Education, Department of Education, University of Warsaw
- Außerplanmäßiger Professor (Professor *extra numerum*), Philosophy of Religion, Albert-Ludwigs-Universität in Freiburg i.Br. (2012-2016).
- Dr. theol. Habil. and Privatdozent in Philosophy of Religion, July 2007, Albert-Ludwigs-Universität in Freiburg i.Br.

- Habilitationsschrift: *Hermeneutics Between Philosophy and Theology: The Imperative to Think the Incommensurable*

Reviewers: Prof. Dr. Dr. Markus Enders

Prof. Dr. Magnus Striet

- Research Professor in Hermeneutics, Universidad Nacional Autónoma de México, University of Toronto, St Bonaventure University.

- Dr. theol. (summa cum laude), December 1996, Ludwig-Maximilians-Universität in München

Dissertation: *Der Dichter in seinem Dichtersein: Versuch einer philosophisch- theologischen*

Deutung des Dichterseins am Beispiel von Czesław Miłosz

Supervisor: Prof. Dr. Gerhard-Ludwig Müller

- Dr. phil. May 30, 1990, Katolicki Uniwersytet Lubelski in Lublin

Dissertation (in Polish and German): *Scholastyczne uwarunkowania metafizyki Gustawa Siewertha. Studium historyczno-krytyczne w aspekcie teorii "niepamięci bytu" Martina Heideggera. Die scholastischen Vorbedingungen der Metaphysik Gustav Siewerths. Eine*

historisch-kritische Studie mit Bezug auf die Seinsvergessenheitstheorie von Martin Heidegger

Supervisor: Prof. dr hab. Stanisław Wielgus

- MA in Theology (with distinction), November 1984, Katolicki Uniwersytet Lubelski in Lublin

Thesis: *Funkcja języka w hermeneutyce Hansa-Georga Gadamera* [The Role of Language in Hans-Georg Gadamer's Hermeneutics]

Supervisor: Prof. dr hab. Czesław Stanisław Bartnik

ACADEMIC POSITIONS

October-November 2018 – Guest Professor, Arizona State University Barrett, The Honors College, Phoenix, USA

2018- An Expert for Horizon 2020 ETHICS APPRAISAL SCHEME

2018 – An Expert for Life Sciences, the Alexander von Humboldt Foundation

June-July 2018 - Guest Professor, University of Augsburg, Germany, *Bildung in the Anthropocene: Cultivating the Relationship of Human Beings with Nature*

October/November 2017 – Guest Professor, Faculty of Education, Department of Educational and Counselling Psychology, and Special Education, University of British Columbia, Vancouver, Canada

WS 2016/2017- Member of the Institute of Philosophy, University of Augsburg, Germany

WS 2015/2016 - Professor of General Education and Philosophy of Education, Faculty of Education, University of Warsaw

2014 - Professor of Philosophy and Head of the Department of Philosophy, St Augustine College of South Africa, offered November 28, 2014 not accepted

SS 2012 - Visiting Professor, Barrett, the Honors College and The New College of Interdisciplinary Arts and Sciences, Arizona State University, USA

WS 2011/2012 - Professor for Philosophy of Religion (Lehrstuhlvertretung for Prof. Dr. Dr. Markus Enders (Sabbatical leave), Albert-Ludwigs-Universität in Freiburg i.Br.

SS 2009 - Research Professor in Hermeneutics, Instituto de Investigaciones Filologicas, Centro de Estudios Clasicos, Universidad Nacional Autónoma de México

SS 2007-2016 Privatdozent/Professor for Philosophy of Religion at the Albert- Ludwigs-Universität in Freiburg i.Br.

2002-2007- Research Professor in Hermeneutics, University of Toronto, Canada

2001 - President-Founder of the International Institute for Hermeneutics

2000-2002 - Research Professor in Hermeneutics, St. Bonaventure University, St. Bonaventure, NY

1999-2002 - Visiting Scholar at the Department of Philosophy, University of Toronto

1997-1999 - Visiting Fellow at the Pontifical Institute of Mediaeval Studies, Toronto, and Visiting Scholar at the Department of Philosophy, University of Toronto

1993-1997 - Researcher at the Department of Philosophy, Ludwig-Maximilians-Universität in München and Philosophische Hochschule, München

1992-1993 - Research Fellow at the Department of Philosophy, University of California at Berkeley

Summer 1992 - Researcher at the Department of Philosophy, Ludwig-Maximilians-Universität in München and Philosophische Hochschule München

Spring 1992 - Visiting Scholar at the Department of Philosophy, Boston College, Boston

Fall 1991 - Researcher at the Department of Philosophy, Ludwig-Maximilians-Universität in München and Philosophische Hochschule München

Summer 1991 - Visiting Scholar at the Department of Philosophy, Boston College, Boston

Spring 1991 - Research at the Department of Philosophy, Albert-Ludwigs-Universität in Freiburg

1986-1990 Teaching Assistant, Lecturer and Fellow at Gustav Siewerth Akademie in Bierbronn

Publications

A. Books

- *Hermeneutics of Education: Exploring and Experiencing the Unpredictability of Education* (Zürich: LIT Verlag, 2019).
- *Existential Hermeneutics: Understanding as the Mode of Being in the World* (Zürich: LIT Verlag, 2019).
- *Hermeneutik und Metaphysik: Bildung im Gespräch zwischen Philosophie, Theologie und Dichtung* (Zürich: LIT Verlag, 2017).
- *Hermeneutics between Philosophy and Theology: The Imperative to Think the Incommensurable* (Zürich: LIT Verlag, 2010).
- *Philosophizing with Gustav Siewerth: A New German Edition with Facing Translation of "Das Sein als Gleichnis Gottes"/"Being as Likeness of God," And A Study, "From Metaphor and Indication to Icon: The Centrality of the Notion of Verbum in Hans-Georg Gadamer, Bernard Lonergan, and Gustav Siewerth"* (Konstanz: Verlag Gustav Siewerth Gesellschaft, 2005).
- *Inspired Metaphysics? Gustav Siewerth's Hermeneutic Reading of the Onto-Theological Tradition* (Toronto: The Hermeneutic Press, 2003).
- *Das Miteinander: Grundzüge einer Sorge um den Menschen in seinem Unterwegssein* (Guernsey: Elan & Son, 1997).
- *Der Dichter in seinem Dichtersein: Versuch einer philosophisch-theologischen Deutung des Dichterseins am Beispiel von Czesław Miłosz* (Frankfurt a.M.: Peter Lang, 1997).
- *Die scholastischen Vorbedingungen der Metaphysik Gustav Siewerths: Eine historisch-kritische Studie mit Bezug auf die Seinsvergessenheitstheorie von Martin Heidegger* (Frankfurt a.M.: Peter Lang, 1991).
- *Scholastyczne uwarunkowania metafizyki Gustawa Siewertha: Studium historyczno-krytyczne w aspekcie teorii "niepamięci bytu" Martina Heideggera* (Wadhurst: Elan & Son, 1990).
- *Über die Differenz im Sein: Metaphysische Überlegungen zu Gustav Siewerths Werk* (Frankfurt a.M.: Peter Lang, 1989).

B. Edited Books

- Klaudia Węc and Andrzej Wierciński, ed., *Ryzyko jako warunek rozwoju. Transformatywne aspekty hermeneutyki edukacji [Welcoming Risk As A Condition of Personal Growth and Development: Transformative Aspects of the Hermeneutics of Education]* (Toruń: Wydawnictwo Adam Marszałek, 2016).

- *Hermeneutics-Ethics-Education* (Münster: LIT Verlag, 2015).

- Dariusz Skórczewski and Andrzej Wierciński, ed., *Melancholia: The Disease of the Soul* (Lublin: Wydawnictwo KUL, 2014).

- Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, ed., *The Hermeneutic Rationality/La rationalité herméneutique* (Münster: LIT Verlag, 2012).

- *Gadamer's Hermeneutics and the Art of Conversation* (Münster: LIT Verlag, 2011).

- Sean McGrath and Andrzej Wierciński, ed., *A Companion to Heidegger's "Phenomenology of Religious Life"* (Amsterdam: Rodopi, 2010).

- Edward Fiała, Dariusz Skórczewski, and Andrzej Wierciński, ed., *Interpreting the Self: Hermeneutics, Psychoanalysis, and Literary Studies* (Lublin: Wydawnictwo KUL, 2009).

- *Between Description and Interpretation: The Hermeneutic Turn in Phenomenology* (Toronto: The Hermeneutic Press, 2005).

- *Between Friends: The Hans Urs von Balthasar and Gustav Siewerth Correspondence (1954-1963): A Bilingual Edition*, ed. and trans. Andrzej Wierciński (Konstanz: Verlag Gustav Siewerth Gesellschaft, 2005).

- Jan Sochoń and Andrzej Wierciński, ed., *Studia z Filozofii Boga, religii i człowieka*, vol. 3: *Filozofia wobec tajemnic wiecznych 3* (2005).

- *Between Suspicion and Sympathy: Paul Ricoeur's Unstable Equilibrium* (Toronto: The Hermeneutic Press, 2003).

- *Between the Human and the Divine: Philosophical and Theological Hermeneutics* (Toronto: The Hermeneutic Press, 2002).

- *Zwischen Natur und Kultur. Die Autobiographie eines Diplomaten und Malers: Hans Karl von Zwehl*, ed. Andrzej Wierciński and Ella Dunkley, with an Introductory Essay by Andrzej Wierciński (Wadhurst: Elan & Son, 1992).

C. Journals

Analecta Hermeneutica - Editor in Chief, <http://www.mun.ca/analecta/>

Kultura Pedagogiczna: Międzynarodowe pismo pedagogiczne/ Pedagogical Culture: An International Journal of Education – Deputy Editor,
<http://www.pedagog.uw.edu.pl/kulturapedagogiczna/index.php>

Guest Co-Editor – *Hermeneutics and Poetry, Painomena* (2020).

Guest Co-Editor – *Hermeneutics of Education, Painomena* (2019).

Guest Editor - *Hermeneutics of Dis-ability: Dis-advantage, De-privation, De-fect, and Discrimination, Disability and Rehabilitation* (2019).

Guest Editor – *Thinking with Paul Ricoeur*, *Forum Philosophicum* 22, vol. 2 (2017).

Guest Editor - *Education as the Culture of Questioning: The Adventure of Learning, Pedagogical Culture: An International Journal of Education* no. 2 (2015) and no 2 (2016),
<http://www.pedagog.uw.edu.pl/kulturapedagogiczna/index.php>.

Guest Editor – *Hermeneutics and Education, Studia Paedagogica Ignatiana* vol. 18 (2015),
<http://apcz.pl/czasopisma/index.php/SPI>.

Guest Co-Editor – *Hermeneutyczne inspiracje dla edukacji, edukacyjne wyzwania dla hermeneutyki / Hermeneutic Inspirations for Education and Educational Challenges for Hermeneutics, Kwartalnik Pedagogiczny/Pedagogical Quarterly* 236, no. 2 (2015),
<http://www.kp.edu.pl/>

Guest Editor - *Heidegger and Hermeneutics, Studia Philosophiae Christianae* 49, no. 4 (2013) and 50, no. 1 (2014), <http://spch.uksw.edu.pl/>

D. Articles and Book Chapters

- “Hans-Georg Gadamer,” in *The Oxford Handbook of Phenomenological Psychopathology*, ed., Giovanni Stanghellini, Andrea Raballo, Matthew Broome, Anthony Vincent Fernandez, Paolo Fusar-Poli, and René Rosfort (Oxford: Oxford University Press, 2018). DOI: 10.1093/oxfordhb/9780198803157.013.8.

- “The Hermeneutics of Lived Time: Education as the Way of Being,” in Paul Fairfield and Saulius Geniusas, ed., *Relational Hermeneutics: Essays in Comparative Philosophy* (Bloomsbury: London, 2018), 52-62.

- “Między miłością a nie-miłością: Kapłański Akcent,” [Between Love and Non-Love: A Vision of a Priest] in *RYSopsis kapłana. Wizerunek księdza w kulturze polskiej w XXI wieku*, [The Profile of A Priest: The Image of a Priest in Polish Culture in the XXI Century], ed., Łukasz Janicki (Lublin: Gaudium, 2018).
- “Paul Ricœur’s Hermeneutics of the Beauty of Unpredictability,” *Forum Philosophicum* 22, no. 2 (2017): 119–126.
- “Między miłością a nie-miłością: Kapłański Akcent,” [Between Love and Non-Love: A Vision of a Priest] *Akcent* 3 (2017): 89-91.
- “Hegel’s Phenomenology of Unhappy Consciousness: The Dialectic of the *Phenomenology of Spirit* as the Education of Consciousness,” *Forum Philosophicum* 22, no. 1 (2017): 65-79. DOI:10.5840/forphil20172214.
- “Hermeneutyka gościnności: Dobroć i hojność,” [Hermeneutics of Hospitality: Goodness and Generosity] in Joanna Madalińska-Michalak, ed., *O nową jakość edukacji nauczycieli [For A New Quality of Teachers’ Education]* (Warszawa; Wydawnictwa Uniwersytetu Warszawskiego, 2017), 69-78.
- “Ryzyko edukacji: życiowe wyzwanie,” [The Risk of Education: An Existential Challenge], in Klaudia Węc and Andrzej Wierciński, ed., *Ryzyko jako warunek rozwoju: Transformatywne aspekty hermeneutyki edukacji [Welcoming Risk As A Condition of Personal Growth and Development: Transformative Aspects of the Hermeneutics of Education]* (Toruń: Wydawnictwo Adam Marszałek, 2016), 415-429.
- “Hermeneutyczna edukacja ku rozumieniu: edukacja siebie i wola ponoszenia ryzyka porażki,” [Hermeneutic Education to Understanding: Self-Education and the Willingness to Risk Failure], in Klaudia Węc and Andrzej Wierciński, ed., *Ryzyko jako warunek rozwoju. Transformatywne aspekty hermeneutyki edukacji [Welcoming Risk As A Condition of Personal Growth and Development: Transformative Aspects of the Hermeneutics of Education]* (Toruń: Wydawnictwo Adam Marszałek, 2016), 38-59.
- “Gespräch als die Fleischwerdung des Wortes: Unterwegs zum (un)möglichen Verstehen,” *Roczniki Teologiczne [Annals od Theology]*, 62, no. 2 (2015): 47-68. **crossref** <http://dx.doi.org/10.18290/rt.2015.62.2-3>.
- “Educative Encounter as a Meeting of People in Need,” in Andrzej Wierciński, ed., *Hermeneutics-Ethics-Education* (Münster: LIT Verlag, 2015), 491-504.
- “Niewyczerpalność rozumienia: Od *verbum interius* do *verbum entis*,” [The Inexhaustibility of Understanding: From *verbum interius* do *verbum entis*], in Jacek Kempa and Marta Giglok, ed., “Słowo, doświadczenie, tajemnica,” [The Word, the Experience, and the Mystery] (Katowice: Uniwersytet Śląski, 2015), 15-28.

- "Egzystencja hermeneutyczna jako egzystencja fronetyczna: Radykalizm ludzkiej odpowiedzialności" [Hermeneutic Existence as Phronetic Existence: Radicality of Human Responsibility], *Kwartalnik Pedagogiczny* 236, no. 2 (2015): 204-228.
- "Melancholia, Depression, Sadness: The Disease of the Soul and the Imperative of the Care for the Soul," in Dariusz Skórczewski and Andrzej Wierciński, ed., *Melancholia: The Disease of the Soul* (Lublin: Wydawnictwo KUL, 2014), 235-266.
- "Questioning the Limits of Interpretation: The Intrinsic Challenges to Hermeneutics and Psychoanalysis," in Hermann Lang, Paweł Dybel, and Gerda Pagel, ed., *Grenzen der Interpretation in Hermeneutik und Psychoanalyse* (Würzburg: Königshausen & Neumann, 2014), 295-315.
- "Hermeneutyczne rozumienie In-karnacji/W-cielenia i Eucharystii: 'Tenebrae' Paul Celana i interpretacyjny charakter kom-unii poprzez ciało, krew i obraz," [Hermeneutic Understanding of the Incarnation and the Eucharist: Paul Celan's 'Tenebrae' and the Interpretive Nature of Communion through Body, Blood, and Image] *Przestrzenie Teorii* [Spaces in Theory] 21 (2014): 299-308.
- "The Lingual Mediation of Being and the Infinite Process of Understanding: Gadamer's Radicalization of Heidegger's Question of Being," *Studia Philosophiae Christianae* 50, no. 1 (2014): 249-275.
- "Hermeneutics of Medicine: The Phronetic Dimension of Medical Ethics," in Aleksander Bobko, ed., *Etyka wobec współczesnych wyzwań: Wybrane aspekty* [Ethics facing Contemporary Challenges: Selected Aspects] (Rzeszów: Uniwersytet Rzeszowski, 2013), 19-28.
- "Hermeneutic Notion of a Human Being as an Acting and Suffering Person," *Ethics in Progress*, 4, no. 2 (2013): 18-33.
- "Trinity and Understanding: Hermeneutic Insights," in Guilio Maspero and Robert Wozniak, ed., *Rethinking Trinitarian Theology: Disputed Questions and Contemporary Issues in Trinitarian Theology* (New York: Continuum, 2012), 289-307.
- "Thinking Limits: Language and the Event of Incarnation," *Analecta Hermeneutica* (2012).
- "Phronesis as the Mediation between Logos and Ethos: Rationality and Responsibility," in *The Hermeneutic Rationality/La rationalité herméneutique* (Münster: LIT Verlag, 2012), 73-86.
- "Paula Ricoeura antropologiczna hermeneutyka osoby jako l'homme capable" [Paul Ricoeur's Anthropological Hermeneutics of a Person as l'homme capable], *Analiza i Egzystencja* 19 (2012): 161-176. *Homo interpretativus: Obraz człowieka w filozofii hermeneutycznej* [Homo interpretativus: The Notion of a Human Person in Hermeneutic Philosophy], ed. Andrzej Przyłębski.

- “We Must Interpret: The Hermeneutic Retrieval of Philosophical Tradition - Andrzej Wierciński in Conversation with Boyd Blundell,” *Analecta Hermeneutica* 3 (2011).
- “Confusion of Voices: The Crucial Dilemmas of Being a Human Being, Czesław Miłosz’s Poetry, and the Search for Personal Identity,” in Barbara Weber, Karlfriedrich Herb, Petra Schweitzer, Eva Marsal, and Takara Dobashi, ed., *Cultural Politics and Identity: The Public Space of Recognition* (Münster: LIT Verlag, 2011), 147-174.
- “Czesława Miłosza granice granic: Życie jako zdumienie” [Czesław Miłosz’s Borders of the Borders: Life as Amazement], *Kwartalnik Opolski* 57, no. 4 (2011): 3-18.
- “The Primacy of Conversation in Philosophical Hermeneutics,” in Andrzej Wierciński, ed., *Gadamer’s Hermeneutics and the Art of Conversation* (Münster: LIT Verlag, 2011), 11-33.
- “‘Sprache ist Gespräch’ Gadamer’s Understanding of Language as Conversation,” in Andrzej Wierciński, ed., *Gadamer’s Hermeneutics and the Art of Conversation* (Münster: LIT Verlag, 2011), 37-58.
- “A Healing Journey toward Oneself: Paul Ricoeur’s Narrative Turn in the Hermeneutics of Education,” *Ethics in Progress Quarterly* 1 (2010).
- “Hermeneutic Education to Understanding: Self-Education and the Willingness to Risk Failure,” in Paul Fairfield, ed., *Education, Dialogue, and Hermeneutics* (New York: Continuum, 2010), 107-123.
- “The Courage to Ask and the Humility to Listen: Hermeneutics between Philosophy and Theology,” *Analecta Hermeneutica* (2010).
- “Infinity and the Challenge of Heideggerian Thinking: Bernhard Welte and the Question of God,” *Analecta Hermeneutica* (2010).
- “Heidegger’s Atheology: The Possibility of Unbelief,” in Sean McGrath and Andrzej Wierciński, ed., *A Companion to Heidegger’s “Phenomenology of Religious Life”* (Amsterdam: Rodopi, 2010), 151-180.
- “Hermeneutic Truth in Hans-Georg Gadamer and Paul Ricoeur,” *Analecta Hermeneutica* (2009).
- “Hermeneutics and the Indirect Path to Understanding,” in Edward Fiała, Dariusz Skórczewski, and Andrzej Wierciński, ed., *The Task of Interpretation: Hermeneutics, Psychoanalysis, and Literary Studies* (Lublin: Wydawnictwo KUL, 2009), 11-44.
- “Nichts wird vergessen sein: Das Dichtersein und die Wege des Verstehens,” *Heinrich-Seuse-Jahrbuch* (2008): 121-135.

- "Drogi i bezdroża neuromarketingu: Technologia medyczna w służbie uzdrawiania czy uzależniania?" [Challenges of Neuromarketing: Does Medical Technology Serve Healing or Make Consumers Dependant on Products?] in Henryk Mruk and Michal Schnajder, ed., *Neuromarketing: Interdyscyplinarne spojrzenie na klienta*, [Neuromarketing: An Interdisciplinary Approach To the Client] (Poznań: Wydawnictwo Uniwersytetu Przyrodniczego w Poznaniu, 2008), 76-91.

- "Pożegnanie z Gustawem Siewerthem," [A Farewell to Gustav Siewerth], in Robert J. Woźniak, ed., *Metafizyka i teologia: Debata u podstaw* [Metaphysics and Theology: A Debate at the Roots] (Kraków: WAM, 2008), 344-350.

- "Gustawa Siewertha reinterpretacja tomizmu w świetle myśli Hegla i Heideggera," [Gustav Siewerth's Reinterpretation of Thomism in the Light of Hegel's and Heidegger's Philosophy], in Robert J. Woźniak, ed., *Metafizyka i teologia: Debata u podstaw* [Metaphysics and Theology: A Debate at the Roots] (Kraków: WAM, 2008), 50-68.

- "Inkarnation als die Ermächtigung des Differenzdenkens: Das Logosverständnis und die permanente Herausforderung zur Interpretation," in Christian Schaller, Michael Schulz, and Rudolf Voderholzer, ed., *Mittler und Befreier: Die christologische Dimension der Theologie* (Freiburg i.Br.: Herder, 2008), 162-204.

- "Gadamer i teologia: Od dzieła sztuki do wiary albo dystans z respektem," [Gadamer and Theology: From A Work of Art to Faith or Distance with Respekt], in Andrzej Przyłębski, ed., *Świat, język, rozumienie: Szkice (nie tylko) hermeneutyczne* [World, Language, and Understanding: Not Only Hermeneutic Essays] (Włocławek: Expol, 2007), 141-159.

"Stawiamy na różnorodność: Kształcenie w Kanadzie: Pewna strategia wobec niepewnej przyszłości" [In Praise of Diversity: The Education System in Canada: A Secure Strategy for an Insecure Future], in Tadeusz Listwan and Włodzimierz Kaczocho, ed., *Współczesne przemiany społeczno-gospodarcze w Polsce i na świecie [Contemporary Social and Economic Transformations in Poland and the World]* (Poznań: Wydawnictwo Forum Naukowe, 2007), 37-50.

- "Hermeneutyka egzystencjalnego skupienia: Wiara jest rozmową, czyli nasza sprawa z Bogiem" [Hermeneutics of the Existential Attention: Faith Is a Conversation - Our Matter with God], in Michał Staniszewski, ed., *Miasto postępu* [The City of Progress] (Poznań: Wydawnictwo Forum Naukowe, 2007), 187-211.

- "Between Familiarity and Strangeness: Gadamerian and Derridian Hermeneutics of Friendship," in Maria José Cantista, ed., *Subjectividade e Racionalidade: Uma abordagem fenomenológico-hermenêutica* (Porto: Campo das Letras, 2006), 269-295.

- "Hermeneutic Legacy," *Phainomena* 15, no. 55-56 (2006): 243-283.

- “Hermeneutik der Gabe: Die Wechselwirkung von Philosophie und Theologie bei Hans Urs von Balthasar,” in Walter Kasper, ed., *Die Logik der Liebe Gottes: Hans-Urs von Balthasar im Dialog* (Ostfildern: Schwabenverlag, 2006), 350-370.
- “Die ursprüngliche Zugehörigkeit von Denken und Sprechen,” in Andrzej Przyłębski, ed., *Das Erbe Gadamers* (Frankfurt a.M.: Peter Lang, 2006), 65-83.
- “Poetry Between Concealment and Unconcealment,” *Revista Filosófica de Coimbra* 14, no. 27 (2005): 173-204.
- “Hermeneutic Conversion: Through Phenomenology Back to Hermeneutics?” in Andrzej Wierciński, ed., *Between Description and Interpretation: The Hermeneutic Turn in Phenomenology* (Toronto: The Hermeneutic Press, 2005), xiii-xxiv.
- “The Inexpressible Delights in Our Expression: How (Not) to Speak of God,” in Jan Sochoń and Andrzej Wierciński, ed., *Studia z Filozofii Boga, religii i człowieka*, vol. 3: *Filozofia wobec tajemnic wiecznych* 3 (2005): 13-17.
- “Let Us Listen to That Which Calls Us: Heidegger’s Atheology,” in Jan Sochoń and Andrzej Wierciński, ed., *Studia z Filozofii Boga, religii i człowieka*, vol. 3: *Filozofia wobec tajemnic wiecznych* 3 (2005): 177-203.
- “Non-calculative Responsibility: Martin Heidegger’s and Paul Ricoeur’s Hermeneutics of Responsibility,” in Marcelino Agís Villaverde, Carlos Beliñas Fernández, Fernanda Henriques, and Jesús Ríos Vicente, ed., *Herméneutica y responsabilidad: Homenaje a Paul Ricoeur* (Santiago de Compostela: Universidade, Servizo de Publicación e Intercambio Científico, 2005), 413-432.
- “Das Geschick oder Das Schicksal der Metaphysik: Die Ermächtigung des Denkens und die Seinsvergessenheit,” in Michael Schulz, ed., *Das Sein als Gleichnis Gottes* (Freiburg i.Br.: Katholische Akademie, 2005), 75-109.
- “Martin Heideggers ‘göttlicher Gott’ bei Bernhard Welte und Gustav Siewerth,” in Markus Enders and Holger Zaborowski, ed., *Phänomenologie der Religion: Zugänge und Grundfragen* (Freiburg i.Br.: Alber, 2004), 525- 541.
- “Źródłowa przynależność myślenia i mówienia” [The Primordial Unity of Thinking and Speaking], trans. Mateusz Bonecki and Jakub Duraj, in Andrzej Przyłębski, ed., *Dziedzictwo Gadamera* [Gadamer’s Legacy] (Poznań: Wydawnictwo Fundacji Humaniora, 2004), 27-43.
- “Essere Poetici: Lingauggio e Responsibilita del Poeta,” *Eidos: Rassegna Semestrale di Filosofia* 4 (2004).
- “Ermeneutica filosofica della tradizione,” *Ars Interpretandi: Annuario di ermeneutica giuridica* 8 (2003): 21-40.

- “The Heterogeneity of Thinking: Paul Ricoeur, the Believing Philosopher and the Philosophizing Believer,” in Andrzej Wierciński, ed., *Between Suspicion and Sympathy: Paul Ricoeur’s Unstable Equilibrium* (Toronto: The Hermeneutic Press, 2003), XV-XXXIV.
- “The Hermeneutic Retrieval of a Theological Insight: Verbum Interius,” in Andrzej Wierciński, ed., *Between the Human and the Divine: Philosophical and Theological Hermeneutics* (Toronto: The Hermeneutic Press, 2002), 1- 23.
- “Siewerth und der transzendente Thomismus,” in Peter Reifenberg and Anton van Hooff, ed., *Gott für die Welt: Henri de Lubac, Gustav Siewerth und Hans Urs von Balthasar in ihren Grundanliegen* (Mainz: Matthias Grünewald Verlag, 2001), 210-230.
- “Gustav Siewerth verteidigt die Geschichte der Metaphysik gegen den Heideggerschen Vorwurf der Seinsvergessenheit,” in Remigius Bäumer and Alma von Stockhausen, ed., *Verabschiedung oder naturphilosophische Weiterführung der Metaphysik* (Frankfurt a.M.: Peter Lang, 1990), 281-285.
- “Funkcja języka w hermeneutyce Hansa-Georga Gadamera” [The Role of Language in Hans-Georg Gadamer’s Hermeneutics], *Roczniki Teologiczno-Kanoniczne* 2 (1986): 21-36.

E. Introductions/Prefaces

- “Introduction: *Hermeneutics of Education*,” *Painomena* (2019).
- “Introduction: *Hermeneutics of Dis-ability: Dis-advantage, De-privation, De-fect, and Discrimination*,” *Disability and Rehabilitation* (2019).
- “Introduction: Paul Ricoeur’s Hermeneutics of the Beauty of Unpredictability,” *Forum Philosophicum* 22, vol. 2 (2017).
- *Education as the Culture of Questioning: The Adventure of Learning, Pedagogical Culture: An International Journal of Education* no. 1 (2016).
- Hermeneutics and Education, *Studia Paedagogica Ignatiana* vol. 18 (2015): 9-21. <http://apcz.pl/czasopisma/index.php/SPI>.
- Klaudia Węc, *Granice i transgresje współczesnego wychowania. Kontestacyjny wymiar pedagogiki krytycznej i jej praktyczne implikacje* [Limits and Transgressions of Contemporary Education: Contestative Aspect of Critical Pedagogy and Its Practical Implications] (Toruń: Wydawnictwo Adam Marszałek, 2015), I-V.
- *Hermeneutyczne inspiracje dla edukacji, edukacyjne wyzwania dla hermeneutyki/ Hermeneutic Inspirations for Education and Educational Challenges for Hermeneutics*, *Kwartalnik Pedagogiczny/Pedagogical Quarterly* 236, no. 2 (2015), 7-10.

- *Hermeneutics-Ethics-Education-Media* (Münster: LIT Verlag, 2015), 9-12.
- Dariusz Skórczewski and Andrzej Wierciński, ed., *Melancholia: The Disease of the Soul* (Lublin: Wydawnictwo KUL, 2014).
- *Heidegger and Hermeneutics, Studia Philosophiae Christianae* 1 (2014).
- *Heidegger and the Arts, Studia Philosophiae Christianae* 4 (2013).
- Jacek Dąbała, *Mystery and Suspense in Creative Writing, International Studies in Hermeneutics and Phenomenology*, vol. 7, ed., Andrzej Wierciński (Münster: LIT Verlag, 2012).
- Marcelino Agis Villaverde, *Knowledge and Practical Reason: Paul Ricoeur's Way of Thinking, International Studies in Hermeneutics and Phenomenology*, vol. 5, ed., Andrzej Wierciński (Münster: LIT Verlag, 2011).
- Jennifer Dyer, *Serial Images: The Modern Art of Iteration, International Studies in Hermeneutics and Phenomenology*, vol. 4, ed., Andrzej Wierciński (Münster: LIT Verlag, 2011).
- Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, ed., *The Hermeneutic Rationality/La rationalité herméneutique, International Studies in Hermeneutics and Phenomenology*, vol. 3, ed., Andrzej Wierciński (Münster: LIT Verlag, 2012).
- *Gadamer's Hermeneutics and the Art of Conversation, International Studies in Hermeneutics and Phenomenology*, vol. 2, ed., Andrzej Wierciński (Münster: LIT Verlag, 2011).
- Sean McGrath and Andrzej Wierciński, ed., *A Companion to Heidegger's "Phenomenology of Religious Life"* (Amsterdam: Rodopi, 2010).
- Edward Fiała, Dariusz Skórczewski, and Andrzej Wierciński, ed., *Interpreting the Self: Hermeneutics, Psychoanalysis, and Literary Studies* (Lublin: Wydawnictwo KUL, 2009).
- *Between Description and Interpretation: The Hermeneutic Turn in Phenomenology* (Toronto: The Hermeneutic Press, 2005).
- *Between Friends: The Hans Urs von Balthasar and Gustav Siewerth Correspondence (1954-1963): A Bilingual Edition, ed. and trans. Andrzej Wierciński* (Konstanz: Verlag Gustav Siewerth Gesellschaft, 2005).
- Jan Sochoń and Andrzej Wierciński, ed., *Studia z Filozofii Boga, religii i człowieka*, vol. 3: *Filozofia wobec tajemnic wiecznych* 3 (2005).
- *Between Suspicion and Sympathy: Paul Ricoeur's Unstable Equilibrium* (Toronto: The Hermeneutic Press, 2003).

- *Between the Human and the Divine: Philosophical and Theological Hermeneutics* (Toronto: The Hermeneutic Press, 2002).

- *Zwischen Natur und Kultur. Die Autobiographie eines Diplomaten und Malers: Hans Karl von Zwehl*, ed., Andrzej Wierciński and Ella Dunkley (Wadhurst: Elan & Son, 1992).

F. Recent Reviews and Obituaries

- Małgorzata Hołda, *Paul Ricœur's Concept of Subjectivity and the Postmodern Claim of the Death of the Subject* (Kraków: Ignatianum University Press, 2018), *Forum Philosophicum* (2019).

- Urszula Zbrzeźniak, *Genealogy and Emancipation: The Studies in Contemporary Political Philosophy* (Warsaw: Warsaw University Publishing, 2018), *Forum Philosophicum* (2019).

- Klaudia Węc, *Granice i transgresje współczesnego wychowania. Kontestacyjny wymiar pedagogiki krytycznej i jej praktyczne implikacje [Limits and Transgressions of Contemporary Education: Contestative Aspect of Critical Pedagogy and Its Practical Implications]* (Toruń: Wydawnictwo Adam Marszałek, 2015), *Kultura Pedagogiczna: Międzynarodowe pismo pedagogiczne/ Pedagogical Culture: An International Journal of Education* (2015).

- Roland Borgards, *Poetik des Schmerzes: Physiologie und Literatur von Brockes bis Büchner [Poetics of Pain: Physiology and Literature from Brockers to Büchner]* (München: Wilhelm Fink, 2007), *Analecta Hermeneutica* (2009).

- Adieu (Obituaries): Hans-Georg Gadamer (1900-2002), *Analecta Hermeneutica* (2009).

- Adieu (Obituaries): Paul Ricoeur (1913-2005), *Analecta Hermeneutica* (2009).

- "On Paul Ricoeur's Memory, History, Forgetting," *Journal of French and Francophone Philosophy* vol. 15, no. 2 (2005): 105-111.

G. Editor of the Book Series

The Hermeneutic Series – The Hermeneutic Press

International Studies in Hermeneutics and Phenomenology - LIT Verlag Berlin-Münster-Wien-Zürich-London - <http://www.lit-verlag.de/reihe/ishp>

H. Poetry

- *Rozmazany horyzont: Wiersze wybrane 1988-2000* (Lublin: Norbertinum, 2000).

- *Muted Horizon: Selected Poems 1988-2000* (Lublin: Norbertinum, 2000).
- *Abgetönter Horizont: Ausgewählte Gedichte 1988-2000* (Lublin: Norbertinum, 2000).
- *Tunele i mosty - Tunnels and Bridges - Tunnels und Brücken* (Lublin: Norbertinum, 2000).
- *Kolory wody - Farben des Wassers - Colours of Water* (Guernsey: Elan & Son, 1997).
- *Pozostają lilie - Die Lilien bleiben - The Lilies Remain* (Guernsey: Elan & Son, 1995).
- *Poszukiwanie napięć - Looking for Tension - Suche nach Spannung* (Wadhurst: Elan & Son, 1992).
- *Popadając w zdumienie - Ins Staunen geraten - Falling into Astonishment* (Wadhurst: Elan & Son, 1991).
- *Nieprzystawalność losów - Unvereinbarkeit der Geschicke* (Wadhurst: Elan & Son, 1990).
- *Podglądanie przez chmury* (Wadhurst: Elan & Son, 1989).
- *Siedem kleksów - Sieben Flecken* (Wadhurst: Elan & Son, 1989).
- *Potem będziemy się smucić* (Wadhurst: Elan & Son, 1989).
- *Kelner w czerni* (Lublin: Wydawnictwo Lubelskie, 1989).
- *Nie wyschnie ta woda* (Lublin: Wydawnictwo Lubelskie, 1988).

LECTURES AND CONFERENCES

- Organizing the upcoming international events:
<http://www.ihermeneutics.org/hermeneutic-events>
- A Keynote Address at the International Congress, *De Hestia a Hermes: Da Casa À Simbólica Do Caminho*, “Hermes and Hestia: In Search of an Unstable Equilibrium between the Inner and Outer,” University of Coimbra, Portugal, March 20-23, 2019.
- Organizing a conference, *Fragility of Understanding: The Pathways to an Enlarged Self* and presenting a paper, “The Perplexities of a Wounded Self: Vulnerability and the Courage to Embrace the Necessary,” Arizona State University, Phoenix, USA, November 14, 2018.
- Organizing a satellite session, *The Hermeneutics of Capability: The Impermissibility of Political and Social Disengagement* and presenting a paper “(In)Capability of Being a Human Being: The

Inevitability of the Tension between Being and Acting?” at the 2018 meeting of the American Catholic Philosophical Association, San Diego, USA, November 8-11, 2018.

- Organizing a satellite session, *The Hermeneutics of Dis-ability: Dis-advantage, De-privation, De-lect, and Dis-crimination* and presenting a paper, “*Transformative Experience of Dis-ability: Dis-advantage versus Pro-vocation for Enhancing Life,*” at the 57th Meeting of the Society for Phenomenology and Existential Philosophy, October 18-20, 2018, Pen State University, USA.

- Presenting a paper, “Learning toward Understanding the Tradition that We Are: Hermeneutic Reading of the Greek.” at an International Conference, *Europe at the Crossroads of Contemporary World: 100 Years after the Great War*, Villa Vigoni, Italy, September 6-9, 2018.

- A Chair of the 45th Section, “Philosophical Hermeneutics” at the XXIV World Congress of Philosophy, “Learning to be Human,” Peking University, Beijing, China, August 13-20, 2018.

- Coorganizing an International Conference, *The Politics of Reconciliation: Phronetic Education, Law, and Medicine*, and presenting a paper, “The Phronimos: The Inexhaustibility of Interpretation.” Jagiellonian University, Krakow, June 2, 2018.

- Organizing International Summer School in Philosophy and Education, *Tolerance, Solidarity, and Respect: Questioning the Principles of Social Order and Education*, Krakow, May 21-25, 2018 and presenting a paper, “*The Indispensability of Tolerance, Solidarity, and Respect for the Integrity of Our Self-understanding In Our Being-with-others (Mitsein).*”

- Co-organizing a conference, *Hermeneutyka-Literatura-Edukacja* [Hermeneutics-Literature-Education] and presenting a paper “*Benedicere-ostendere-convertere: Hermeneutyka jako sposób bycia*” [*Benedicere-ostendere-convertere: Hermeneutics as a Mode of Being*], Adam Mickiewicz University in Poznan, Poznan, March 1, 2018.

- “Wege des Verstehens: Das Miteinandersein im Gespräch” [Ways of Understanding: Being Together in Conversation]. An address to the Diplomatic Corps, Polish Embassy, Vienna, December 14, 2017.

- Presenting a paper, “Edukacja hermeneutyczna jako konwersacja” [Hermeneutic Education as Conversation] at a conference, *Dialog jako wymóg/wyzwanie intersubiektywności i transparentności doświadczenia edukacyjnego, społecznego i kulturowego* [Dialog As A Challenge To Intersubjectivity and Transparency of A Educative, Social, and Kultural Experience] at The Maria Grzegorzewska Pedagogical University, Warsaw, December 1, 2017.

- Organizing a satellite session “A Human Person as A Soul of Hermeneutics” and presenting a paper “What Does It Mean to be a Human Being: Hermeneutic Insights” at the 2017 meeting of the American Catholic Philosophical Association, Dallas, USA, November 16-19, 2017.

- Organizing a satellite session “Philosophy and Education: Political Culture at the Core of Thinking about Education” and presenting a paper, “A Liberating Education as an Incomplete

Project; From Plato's Cave to the Pedagogy of the Oppressed," at the 56th Meeting of the Society for Phenomenology and Existential Philosophy, Memphis, October 19-21, 2017.

- A Keynote Address at *Zlot Filozoficzny* [Philosophical Meeting], "Hermeneutyka edukacji jako sztuka bycia w świecie: Radykalna otwartość i odpowiedzialność" [Hermeneutics of Education as an Art of Being in the World: Radical Openness and Responsibility], University of Wrocław, July 6-8, 2017.

- Coorganizing an International Summer School in Philosophy, Politics and the Phenomenological Tradition, MESSP 2017, KU Leuven, Belgium, June 6-9, 2017, and presenting a paper, "The Self-Understanding of a Human Being in a *piazza globale*: Politics, Phenomenology, and the Interpretive Turn."

- Coorganizing an International Conference, *Hermeneutics of Hospitality in a Destitute Time*, and presenting a paper, "The Imperative of Hospitality: Between Openness and Commitment." Jagiellonian University, Krakow, May 20, 2017.

- Organizing International Summer School in Philosophy and Education, *Difficult Memory, Forgiving and Forgetting: Education toward Hospitality, Acknowledging, and Respecting*, Krakow, May 15-19, 2017 and presenting a paper, "Incommensurability and Incomparability: Philosophy of Education and the Task of Thinking."

- "Hermeneutik als Kunst des Verstehens." An invited open lecture for the University of Augsburg, Augsburg, December 20, 2016.

- "Hermeneutik der Medizin." An invited open lecture for the University of Augsburg, Augsburg, December 19, 2016.

- "The Architecture as the Art of Dwelling." An invited open lecture for the University of Augsburg, Augsburg, December 16, 2016.

- "Homo dialogicus: Bildung im Gespräch." An invited open lecture for the University of Augsburg, Augsburg, December 12, 2016.

- Organizing a satellite session "Hermeneutic Approach to the Education for Justice and Democracy" and presenting a paper "The Paradoxes of Democratic Education: The Capacity of Beginning Afresh" at the 2016 meeting of the American Catholic Philosophical Association, San Francisco, CA, USA, November 3-6, 2016.

- "The Hermeneutics of Discernment: The Kairological Aspect of Education." An invited paper for the Gonzaga Socratic Club, Gonzaga University, Spokane, WA, October 24, 2016.

- Organizing a satellite session "The Hermeneutics of Reformation: Martin Luther's De(con)struction of Metaphysics and Retrieval of Primordial Christianity" and presenting a paper,

“Young Heidegger and Luther,” at the 55th Meeting of the Society for Phenomenology and Existential Philosophy, Salt Lake City, Utah, October 20-22, 2016.

- Organizing an International Conference in Hermeneutics and Education, *Eumeneis Elenchoi: Hermeneutics, Listening, and Conversation*, and presenting a paper, “Learning **from** the Other and **with** the Other: Hermeneutic Openness, Humility, and Respect for the Other,” Albert-Ludwigs-Universität Freiburg, Germany, June 24-25, 2016.

- Coorganizing an International Conference, *Thinking the Other*, and presenting a paper, “Passion for the Other: Education and the Challenge of Vulnerability.” Jagiellonian University, Krakow, May 28, 2016.

- Organizing International Summer School in Philosophy and Education, Krakow, May 23-27, 2016, *Education and the Hermeneutics of the Self* and presenting a paper, “On Discovering the Truth about Oneself: Re-reading of Michel Foucault’s Autocritique of the Beginnings of the Hermeneutics of the Self.”

- Co-organizing a Conference, *On Adolescence*, and presenting a paper, “The Hermeneutics of Adolescence: Deconstructing Conflict, Adjustment, and Identity Formation.” University of Warsaw, Poland, May 18, 2016.

- Organizing an International Seminar in Philosophy of Education, *Education as Self-Education: The Unity of Who We Are and What We Know* and presenting a paper, “The Need for Bildung: Necessitating Continual Self-(In)Formation,” University of Warsaw, Poland, May 16, 2016.

- An invited paper, “Education and the Art of Conversation: The Hermeneutic Imperative” at the International Symposium, *A Crisis of Humanity? Humanism, Transhumanism and Posthumanism*, Krakow, May 11, 2016.

- “Hermeneutyka edukacji: pomiędzy filozofią a edukacją,” [Hermeneutics of Education: Between Philosophy and Education]. A Keynote Address at a conference, *Etyka (w) szkole, Filozofia (w) edukacji* [Ethics (at) Scholls, Philosophy (in) Education]. Dąbrowa Górnicza, April 18-19, 2016.

- “Sztuka rozmowy” [The Art of Conversation]. A Keynote Address at a Medical Conference, “Spotkania Zamkowe” [The Castle Meetings], Castle Brzezno, Poland, January 8, 2016.

- “Rethinking Education by Undoing Ethics: Martin Heidegger and ‘The Self-Assertion of the German University.’” An invited paper at the international conference *Ethics and Education* at the University of Warsaw, November 20-21, 2015.

- Organizing a satellite session “The Hermeneutics of Lived Time” and presenting a paper, “On Desire: Education of Truth and Truth of Education,” at the 54th Meeting of the Society for Phenomenology and Existential Philosophy, Atlanta, GA, October 8-10, 2015.

- Co-organizing an international conference, *Questioning the Secular* and presenting a paper “Education as Transformation in a Secular Context” at the Albert-Ludwigs-Universität Freiburg, Germany, June 17-18, 2015.
- Co-organizing a conference, *Hermeneutics and European Culture: Crisis as A Challenge* at the Institute of European Studies, Jagiellonian University, Krakow, Poland and presenting a paper “The Crisis of European Thinking: ‘An Age of Unsettled Beliefs and Enfeebled Tradition’ (T. S Eliot),” May 23, 2015.
- Co-organizing an international conference, *Hermeneutics and Education* and presenting a paper “Teaching as a Vocation” and “Freud’s and Lacan’s Psychoanalysis as Inspiration for Contemporary Pedagogy” at Jesuit University in Krakow, Poland, May 22, 2015.
- Co-organizing an international Congress at the International Congress, “The Polyphony of Text and Life: Phenomenological Hermeneutics Ten Years after the Death of Paul Ricoeur” and presenting a paper “Distorted Temporalities, Remembrance, and Irreversible Forgetfulness: Interpreting Change, Mutability, and the Passing of Time by Us as the Readers and Writers of Our Own Life” in Krakow, Poland, May 19-22, 2015.
- “Ecclesiological Hermeneutics of Dogmatic Theology.” An invited lecture at the University of Bialystok/Poland, April 17, 2015.
- “The Courage of Being-in-the-World: The Ethical Dimension of Human Existence.” An invited lecture at the University of Warsaw, March 25, 2015.
- “On the Frail Condition of the Human Self: The Disease of the Soul.” A Public Lecture at St Augustine College of South Africa, Johannesburg, February 4, 2015.
- “Learning as Commemorating: A Passionate Response to the Call of Life.” An Invited Lecture at St Augustine College of South Africa, Johannesburg, February 2, 2015.
- “Hermeneutic Existence as Phronetic Existence,” an invited lecture and a seminar “Hermeneutics and Education,” at Dolnośląska Szkoła Wyższa, Wrocław/Breslau, Poland, November 27, 2014.
- “A Critical Assessment and A Constructive Analysis of the Facticity of Religious Life: A Hermeneutic Philosophy of Religion,” a paper at the Forschungskolloquium/Seminar, “Jean Greischs hermeneutische Religionsphilosophie vor dem Hintergrund der gegenwärtigen Religionsphilosophie in Frankreich,” Albert-Ludwigs-Universität Freiburg, Germany, November 21-22, 2014.
- Organizing a satellite session “The Hermeneutics of Lived Time” and presenting a paper, “Hermeneutics of Aging: The Aesthetics of the Passing of Time,” at the 53rd Meeting of the Society for Phenomenology and Existential Philosophy, New Orleans, USA, October 23-25, 2014.

- Organizing a satellite session “Engaging the Inexplicability: The Wirkungsgeschichte of Søren Kierkegaard” and presenting a paper “The Task of Living Life: The Socratic in Kierkegaard” at the 2014 meeting of the American Catholic Philosophical Association, Washington, D.C., USA, October 9-12, 2014.

- “Victor Frankl’s ‘Spiritual Unconscious’: Discovering the Dynamics of the Core Self by Acting (Living One’s Life),” a paper at the Seminar, “Der unbewusste Gott. Das ‘Wissen’ der menschlichen Seele von Gott nach der Existenzanalyse und Logotherapie Viktor E. Frankls,” Albert-Ludwigs-Universität Freiburg, Germany, July 4-5, 2014.

- Co-organizing an International Workshop in Continental Philosophy of Religion, “Questioning the Secular,” and presenting a paper, “A Difficult Beauty of the Passing of Time: How Transcendence Comes into the Hermeneutics of Aging,” Albert-Ludwigs-Universität Freiburg, Germany, June 20, 2014.

- “Schellings tautegorische Hermeneutik.” An invited paper at the international Schelling’s conference, “Erzählende Philosophie und Mythologie: Narrative und geschichtsphilosophische Strategien zur Erschließung der Zeitlichkeit ausgehend von Schelling,” Budapest, Hungary, June 19-22, 2014.

- “Education as the Journey to the Self: A Hermeneutic Reading of Herman Hesse and Carl Gustav Jung.” An invited paper at the international conference *Ethics and Education* at the University of Warsaw, November 8-9, 2013.

- Organizing and moderating a satellite session: “Philosophical Christology” at the 2013 meeting of the American Catholic Philosophical Association and presenting a paper “The Christ Event: Challenges of Philosophical Christology,” Indianapolis, IN, November 1-3, 2013.

- Organizing and moderating a panel “Carnal Hermeneutics” at 52st Annual SPEP Conference, Eugene, OR, October 24-26, 2013.

- Organizing and moderating a session “The Late Schelling and Continental Philosophy” at 52st Annual SPEP Conference, and presenting a paper “Schelling’s Positive Philosophy as the Justification of Revelation,” Eugene, OR, October 24-26, 2013.

- “Niewyczerpalność rozumienia: Od verbum interius do verbum entis” [The Inexhaustibility of Understanding: From verbum interius do verbum entis]. An invited paper at a conference, “Słowo wobec doświadczenia tajemnicy” [The Word and the Experience of Mystery], Uniwersytet Śląski, Katowice, October 17-18, 2013.

- “Questioning the Limits of Interpretation? The Intrinsic Challenges to Hermeneutics and Psychoanalysis.” A paper at “Meaning and Nonsense: The Limits of Interpretation in Hermeneutics and Psychoanalysis,” the I Symposium in Poland of *Hermeneutics and Psychoanalysis*, a joined German-Polish research program sponsored by *Deutsche Forschungsgemeinschaft*, Cracow, Poland, October 10-13, 2013.

- "A Hermeneutics of Education." An invited paper presented at VIII Zjazd Pedagogiczny, *Różnice – edukacja – inkluzja* [National Conference on Education: Differences – Education – Inclusion], University of Gdańsk, September 19-21, 2013.

- A Keynote Address, "Incarnation and the Mystery of Language: the Claims to Universality of Hermeneutics and Poetry" at The Power of the Word International Conference, *Poetry: Word Made Flesh: Flesh Made Word*, Organized jointly by Heythrop College, University of London; the Institute of English Studies, School of Advanced Study, University of London; and the Faculty of Languages of the University of Gdańsk. University of Gdańsk, Poland, 12-14 September 2013.

- "New Thinking beyond the Metaphysics of the Subject: Tracing Time back to Eternity as God's Path to Consciousness in Schelling's 'Ages of the World.'" A paper at *The Futures of Schelling*, the 2nd Annual Meeting of The North American Schelling Society, Western University London, ON Canada, August 29- September 1, 2013.

- A Keynote Address, "Hermeneutic Notion of a Human Being as an Acting and Suffering Person" at the European Conference on Theory of Action: *Reasons for Action and Praxiology – Broadening the Borders*, ECTA 2013, University of Poznań, June 12-14, 2013.

- Co-organizing an interdisciplinary conference "Hermeneutic Challenges for Theology" and presenting a paper "Hermeneutics between Philosophy and Theology," University of Białystok, May 18, 2013.

- "Hermeneutics of Medicine: The Phronetic Dimension of Medical Ethics." A Keynote Address at the BioMedTech Conference, University of Rzeszów, March 15-16, 2013.

- "Reading Western Philosophical Classics in a Globalized World." An invited paper at a conference, *Hermeneutics of Interpreting Philosophical Classics*, the University of Hawaii at Manoa, February 21-25, 2013.

- "Hermeneutics of Education - Understanding as the Dasein's Mode of Being-in-the-World." An invited lecture at the University of Warsaw, February 19, 2013.

- A Keynote Address, "Hermeneutyczne pytanie o sens: Myślenie i odpowiedzialność" [Hermeneutic Question of Meaning: Thinking and Responsibility] at the conference, *Hermeneutyki sensu: Język, etyka, doświadczenie* [Hermeneutics of Meaning: Language, Ethics, and Experience] at Adam Mickiewicz University, Poznań, Poland, January 24, 2013.

- An invited paper "Hermeneutyka cielesności: Eucharystia jako kom-unia" [Carnal Hermeneutics: Eucharist as a Comm-union] and a workshop on the hermeneutics of translation: *Paul Celan's "Tenebrae"* at the Department of Literature, Adam Mickiewicz University, Poznań, Poland, January 23, 2013.

- Organizing and moderating a satellite session, "St Augustine's Civitas Terrena et Civitas Dei" at the 2012 meeting of the American Catholic Philosophical Association in Los Angeles, CA,

November 3-4, 2012 and presenting a paper “Sensitivity and Receptivity of the Teacher: St Augustine’s Notion of Pedagogical Practice as the Response to the Call of the Students.”

- Organizing a satellite session “Carnal Hermeneutics,” and presenting a paper “A Hermeneutic Reading of In-carnation and Eucharist: Paul Celan’s ‘Tenebrae’ and the Interpretive Nature of Communion via Body, Blood, and Image” at the 51st Meeting of the Society for Phenomenology and Existential Philosophy, Rochester, NY, USA, November 1-3, 2012.

- “On Bildung as Ereignis: The Transformative Character of Education.” A Paper at the Annual Congress of the XI International Meetings of Philosophy, University of Santiago de Compostela, Spain, September 13-14, 2012.

- “The Restoration of the Unity between Nature and Spirit: Schelling’s Eschatology in Stuttgart Private Lectures.” A Paper at the Annual Congress of Schelling Society of North America, University of Seattle, USA, August 30-September 2, 2012.

- “Begegnung im Gespräch: Die sprachliche Verfaßtheit des menschlichen Lebens.” An invited public lecture at the University of Regensburg (Gastredner der Ringvorlesung *Philosophisches Café*), Germany, July 16, 2012.

- “Radical Responsiveness To the Call of Being: Hermeneutic Re-reading of Heidegger’s ‘Origin Of the Work of Art.’” An invited Advanced Seminar at Arizona State University, Phoenix, Arizona, June 1, 2012.

- “Learning as the Memory of Understanding: Toward a Hermeneutics of Education.” An invited Lecture at Arizona State University, Phoenix, Arizona, April 23, 2012.

- “Interpretive Nature of the Experience of Truth.” An invited Lecture at Uniwersytet Stefana Kardynała Wyszyńskiego w Warszawie, Poland, March 6, 2012.

- “Gespräch als die Fleischwerdung des Wortes: Unterwegs zum (un)möglichen Verstehen.” An invited public lecture at the Wissenschaftliche Katholische Studentenverein Unitas, Freiburg i.Br., Germany, December 15, 2011.

- Organizing a satellite session “Hermeneutics of Education,” and presenting a paper “Education as an Event: Hermeneutic Ethics and Narrative Education” at the 50th Anniversary SPEP Conference in Philadelphia, PA, October 19-24, 2011.

- Organizing the International Congress on Hermeneutics in Warsaw, *Hermeneutics – Ethics-Education – Media*, and presenting a paper “Educative Encounter as a Meeting of People in Need,” Warsaw, Poland, September 5-8, 2011.

- “Das hermeneutische Primat des Gesprächs: Die Grenzen des Verstehens.” An invited public lecture at the University of Regensburg, Germany, July 5, 2011.

- Co-organizing a Second International Conference in Hermeneutics in/and the Literary Studies, *The Disease of the Soul: Melancholia, Unhappy Consciousness, Depression* and presenting a paper “The Dis-ease of the Soul: Oppression, Repression, and Depression” at the Department of the Theory and Anthropology of Literature, John Paul II Catholic University of Lublin, Poland, May 26, 2011.
- “An Enemy of Despair and A Friend of Hope: Philosophical Aspects of Czesław Miłosz’s Literary Work.” An invited lecture at the Department of Philosophy of Uniwersytet Adama Mickiewicza, Poznań, Poland, May 16, 2011.
- “Hermeneutics as the Art of Being: Education and Communication.” An invited seminar at the Department of Philosophy, Uniwersytet Adama Mickiewicza, Poznań, Poland, May 13, 2011.
- “Czesław Miłosz and the Limits of Limitedness: ‘I Always Feel Amazed.’” An invited Seminar at the Department of Literature, Uniwersytet Opolski, Opole, Poland, May 12, 2011.
- “Docility, The Three Wise Men on the Journey of A Lifetime, and The Task of Education.” An Opening Lecture at the International Conference for Professional Philosophical Education, *Children Philosophize*, Poznań, Poland, May 9-11, 2011.
- “Hermeneutics of Media Coverage.” An invited lecture at the Department of Journalism, Catholic University of Lublin, Poland. March 30, 2011.
- “Hermeneutic Ethics and the Recovery of Phronesis.” An invited lecture at the Hermeneutic Conference, *Hermeneutic Heritage in Ethics*, at the Uniwersytet Mikołaja Kopernika, Toruń, December 15, 2010.
- Organizing a satellite session: “Is There A Limit for Phenomenology? Incarnation, Death, and the Confines of Thinking” at the 2010 meeting of the American Catholic Philosophical Association in Baltimore, Maryland, November 5-7, 2010 and presenting a paper “Thinking Limits: Language and the Event of Incarnation.”
- “Paul Ricoeur’s Hermeneutic Anthropology of the Capable Person.” An invited lecture at the hermeneutic conference *Homo interpretativus, 2. Hermeneutisches Colloquium at the Adam Mickiewicz University in Poznań*, October 14-15, 2010.
- Co-organizing an International Symposium “Reading Ricoeur Once Again: Hermeneutics and Practical Philosophy” and presenting a keynote address “A Healing Journey toward Oneself: Paul Ricoeur’s Narrative Turn in the Hermeneutics of Education,” Universidade Nova de Lisboa, Lisbon, July 7-10, 2010.
- “In Praise of Hermeneutics: Rediscovering Medicine as the Art of Healing.” A seminar on the hermeneutics of medicine at the Department of Philosophy, Memorial University of Newfoundland, St. John’s, NF, Canada, March 19, 2010.

- “The Hermeneutics of Education: Bildung as Return to Oneself.” An invited lecture at the Department of Philosophy, Memorial University of Newfoundland, St. John’s, NF, Canada, March 17, 2010.
- “Hermeneutic Theology: Between Description and Interpretation of the Depositum Fidei.” An invited lecture at the Department of Theology, Catholic University of Lublin, January 25, 2010.
- Organizing a satellite session: “The Relationship of Faith and Reason in Recent Thinking: Challenge and Opportunity for Philosophy” at the 2009 meeting of the American Catholic Philosophical Association in New Orleans, Louisiana, November 14, 2009 and presenting a paper “Faith and Reason: The Mutual Learning and Enrichment.”
- Organizing a satellite session “Schelling on Life, Health, and Freedom,” and presenting a paper “Oscillating between Being and Non-Being: Schelling’s Notion of Illness as an Illusion of Life” at the 48th Annual SPEP Conference in Arlington, Virginia, October 29-31, 2009.
- Co-organizing an International Colloquium “The Hermeneutic Rationality” and presenting a paper “Phronesis as the Mediation between Logos and Ethos: Rationality and Responsibility” at the University of Coimbra (Portugal), October 1-2, 2009.
- “Hermeneutics of Medicine: The Art of Healing.” A paper at the 2009 Conference of the Society for European Philosophy, University of Cardiff, Wales, August 27-29, 2009.
- “The Historicity and Linguality of Understanding: Philosophical Hermeneutics of Martin Heidegger and Hans-Georg Gadamer.” A paper at the Segundo Coloquio Internacional sobre Hermenéutica Turística y Jurídica, Instituto Politécnico Nacional, Mexico City, June 10, 2009.
- “The Hermeneutics of Paul Ricoeur and the Conditions of Possibility of Analytic Experience.” An invited seminar at the Colegio de Filosofía de la Facultad de Filosofía y Letras de la Universidad Nacional Autónoma de México, April 16, 2009.
- Conferencia magistral: “The Lingual Mediation of Being and the Infinite Process of Understanding: Gadamer’s Radicalization of Heidegger’s Question of Being” at the Colegio de Filosofía de la Facultad de Filosofía y Letras de la Universidad Nacional Autónoma de México, April 15, 2009.
- “Hermeneutics in Action: Understanding as the Basic Mode of Human Experience.” A hermeneutic seminar for scholars of literary studies at the Zakład Semiotyki Literaturnej Instytutu Filologii Polskiej, Uniwersytet Adama Mickiewicza w Poznaniu, Poland, February 12, 2009.
- “Hermeneutik der Verantwortung - Verantwortung der Hermeneutik.” A paper presented at the Internationale Tagung, “Hermeneutik angesichts der ethischen Probleme der Gegenwart,” at Uniwersytet Adama Mickiewicza w Poznaniu, Poland, October 3-4, 2008.

- “Depression und die Gabe der Heilung.” A contribution to a conference *Depression: Klinik, Ursachen, Therapie*, organized by Das Institut für Psychotherapie und Medizinische Psychologie der Universität Würzburg, Germany, July 11-12, 2008.

- “Symbol, Myth, and the Unconscious in Hegel: Philosophical Background of Freud and Jung.” A paper presented in a session, “Hegel and Schelling on the Role of Symbol in the Life of the Spirit: Prefiguring the Freud-Jung Conflict” at a conference, *Contemporary Symbols of Personal, Cultural, and National Identity: Historical and Psychological Perspectives*, organized by the International Association for Analytical Psychology and the International Association for Jungian Studies, Zürich, Switzerland, July 3-5, 2008.

- “Verwirrung der Stimmen: Das Dichtersein und die (Irr)Wege des Verstehens.” A paper and a seminar at Suso-Haus Überlingen, Germany, Verein des Gedenkens an den Mystiker und Dichter vom Bodensee Heinrich Seuse e.V., June 27-28, 2008.

- “Heideggers Rekurs auf Aristoteles: Radikale Freimachung von der griechisch-christlichen Begrifflichkeit und der theologischen Vorprägung der christlichen Dogmatik.” A paper presented at a conference *Heidegger und Religion*, Schloss Meßkirch, Germany, June 4-7, 2008.

- Organizing an International Conference “Hermeneutics in/and the Literary Studies” and presenting a paper “Understanding Ourselves as the Task of Interpretation: Dismantling the Postulate of the Presuppositionless Access to the Text,” at the Department of the Theory and Anthropology of Literature, John Paul II Catholic University of Lublin, Poland, April 2-3, 2008.

- Co-organizing an International Conference “Hermeneutics and the Humanities” and presenting a paper “Paul Ricoeur’s Indirect Path to Understanding” at the Centre for the Advanced Studies in the Humanities, Jagiellonian University, Kraków, Poland, March 27-28, 2008.

- “The Hermeneutic Rehabilitation of the Call to Care: Revisiting Values in Patient Care.” An invited seminar/colloquium in the hermeneutics of medicine at the Universitat Internacional de Catalunya, Barcelona, Spain, January 24, 2008.

- “Drogi i bezdroża neuromarketingu: Technologia medyczna w służbie uzdrawiania czy uzależniania?” A presentation at the conference, *Neuromarketing: Interdyscyplinarne spojrzenie na klienta*, Poznań, Poland, December 11, 2007.

- “Hermeneutic Reading: Understanding Differently as the Imperative of Interpretation.” An invited lecture at the Department of Philosophy, University of Hawaii at Manoa, Hawaii, November 30, 2007.

- “Challenges of the Text-Oriented Hermeneutics.” An invited seminar in hermeneutics at University of Hawaii at Manoa, Hawaii, November 20, 2007.

- Organizing and moderating a panel “The Theological Background of German Idealism” and presenting a paper “Approaching Transcendence: Boehme and Hegel and Negative Theology” at

the 2007 Annual Meeting of the American Catholic Philosophical Association, Marquette University, Milwaukee, Wisconsin, November 9-11, 2007.

- Organizing and moderating a panel “The Hermeneutics of Becoming: Nature as Revelation” and presenting a paper “Heidegger and the Truth of Physis” at the 46th Annual SPEP Conference Chicago, Illinois, November 8-10, 2007.

- Organizing and moderating a panel “The Religious Heidegger” at the 2006 Annual Meeting of the American Catholic Philosophical Association, Denison University, Ohio, October 27-29, 2006.

- Chairing a session and presenting a paper “Hegels und Heideggers theologischen Jugendschriften: Einige entwicklungsgeschichtliche Bemerkungen” at XXVI. Internationaler Hegel Kongress in Poznań, Poland, September 19-23, 2006.

- Co-organizing an International Interdisciplinary Workshop in the Hermeneutics of Religion, *Questioning the Absolute: New Readings of Traditional Arguments for God’s Existence*, and presenting a paper “Infinity and the Challenge of Thinking: Bernard Welte and the Question of God.” Mount Allison University, Sackville, New Brunswick, Canada, August 18-22, 2006.

- Organizing, introducing, and chairing a panel “‘Sprache ist Gespräch’ Gadamer’s Understanding of Language as Conversation” at *Between Three: Arts, Media, Politics*, 30th Anniversary Conference, IAPL, Albert Ludwigs Universität Freiburg, Germany, June 5-10, 2006.

- An invited Poetry Reading at a conference *Heidegger und die Dichtung*, Schloss Meßkirch, Germany, May 24-28, 2006.

- “‘Seiendes versagt sich uns’: Die offenbarende Macht der Dichtung.” A paper presented at a conference, *Heidegger und die Dichtung*, Schloss Meßkirch, Germany, May 24-28, 2006.

- “Gadamer and Theology: From the Work of Art to Faith or Distance with Respect.” An invited Gadamer-Lecture at Uniwersytet Adama Mickiewicza w Poznaniu, Poland, May 15, 2006.

- Organizing and moderating a panel, “The Philosophical Dimension of the Theology of Hans Urs von Balthasar” at the 2005 Annual Meeting of the American Catholic Philosophical Association, University of Notre Dame, South Bend, Indiana, October 28-30, 2005, and presenting a paper “Receptivity and Creativity: The Indispensability of Philosophy in Hans Urs von Balthasar’s Theology.”

- Organizing and moderating a panel “Between Description and Interpretation: The Hermeneutic Turn in Phenomenology” at 44th Annual SPEP Conference, Salt Lake City, Utah, October 20-22, 2005, and presenting a paper “Hermeneutic Conversion: Through Phenomenology Back to Hermeneutics?”

- “Hermeneutik der Gabe: Die Wechselwirkung von Philosophie und Theologie bei Hans Urs von Balthasar.” A paper presented at the international conference, *Die Herrlichkeit der Gestalt des*

Christlichen,” Symposium zur Theologie Hans Urs von Balthasars (1905-1988) anlässlich seines 100. Geburtstages, September 22-25, 2005, Freiburg i.Br., Germany.

- “Between Familiarity and Strangeness: Gadamerian and Derridian Hermeneutics of Friendship.” A paper presented at a session, “Derrida’s Hermeneutic Interludes,” co-organized by the Canadian Society for Continental Philosophy and the International Institute for Hermeneutics, May 20, 2005, University of Western Ontario, London, Canada.

- “Hermeneutic Truth in Hans-Georg Gadamer and Paul Ricoeur.” A paper presented at the Symposium “The Interpretation of the Truth: Fusing Continental and Analytical Hermeneutics,” organized by the Canadian Philosophical Association, May 29, 2005, University of Western Ontario, London, Canada.

- “Overcoming Technical Thinking: Gadamerian Dialogical Hermeneutics and the Interpretative Structure of Medical Practice.” An invited lecture at Universidade Fernando Pessoa, Porto, Portugal, April 22, 2005.

- “The Hermeneutics of Selfhood: The Infinite Task of Self-Interpretation.” An invited lecture at Faculdade de Letras, Universidade do Porto, Porto, Portugal, April 21, 2005.

- “Imprisoned in Calculative Thinking: The Hermeneutic Critique of Technology.” An invited seminar for the Research Unit, “Language, Interpretation and Philosophy,” Research project, “Body, Health and Public Space,” Faculdade de Letras, Universidade de Coimbra, Coimbra, Portugal, April 19, 2005.

- “Hermeneutic Legacy: Hermeneutics as the Theory and Practice of Interpretation.” An invited lecture at Faculdade de Letras, Universidade de Coimbra, Coimbra, Portugal, April 18, 2005.

- “The Hermeneutics of Paul Ricoeur: Between Philosophy and Theology.” An invited lecture at Phoenix Colloquium, Mount Allison University, New Brunswick, Canada, November 19, 2004.

- Chairing a panel “Hermeneutic Reading of Thomas Aquinas” and presenting a paper “‘Thomas a Creatore’: Gustav Siewerth’s Hegelian and Heideggerian Re-Reading of Thomism” at the Annual Meeting of the American Catholic Philosophical Association in Miami, Florida, November 5-7, 2004.

- Moderating a panel “The Young Heidegger’s Phenomenology of Religion” at the 43 Annual Meeting of the Society for Phenomenology and Existential Philosophy, Memphis, Tennessee, October 28-30, 2004.

- “The Mediating Mediation: The Centrality of Verbum in Bernard Lonergan and Gustav Siewerth.” A presentation at the Second International Lonergan Workshop, *Ongoing Collaboration in Lonergan’s 100th Birth Year*, Regis College, University of Toronto, Toronto, Canada, August 1-6, 2004.

- Chairing a panel “The Hermeneutic Voice in the Dialogue Between Science and Religion” and presenting a paper “Between Theoria and Techné: Rediscovering Contemplative Being” at the VI World Congress of the International Christian Studies Association, *Science and Religion: The Missing Link*, Pepperdine University, Malibu, California, July 30 - August 1, 2004.
- “Verbum as a Figure for Insight: Bernard Lonergan’s and Hans-Georg Gadamer’s Hermeneutics of the Word.” A presentation at the 19th Annual Fallon Memorial Lonergan Symposium, April 16, 2004, Loyola Marymount University, Los Angeles, California, *Lonergan’s Insight after 50 Years: Its Origins, Its Meaning, Its Reception, and Its Prospects*.
- “La responsabilidad no-calculativa: Martin Heidegger y Paul Ricoeur.” A presentation at the International Symposium, *Herméutica y responsabilidad: Homenaje a Paul Ricoeur*, Santiago de Compostela, Spain, November 20, 2003.
- “Hermeneutics of Tradition.” A lecture at the Universidad Pompeu Fabra, Barcelona, Spain, November 17, 2003.
- “Paul Ricoeur’s Hermeneutics of Responsibility.” A presentation at the 42 Annual Meeting of the Society for Phenomenology and Existential Philosophy, Boston, Massachusetts, November 6, 2003.
- “New Horizons in Hermeneutics.” An invited lecture at Uniwersytet Stefana Kardynała Wyszyńskiego w Warszawie, Poland, October 13, 2003.
- “Disciples of the Text: Paul Ricoeur’s Theological Hermeneutics.” An invited lecture at Uniwersytet Adama Mickiewicza w Poznaniu, Poland, October 6, 2003.
- “Einheit des Denkens und der Sprache in der Hermeneutik Gadamer’s.” A presentation at the International Conference, *Dziedzictwo Gadamera/Gadamer’s Erbe* in Poznań, Poland. October 4, 2003.
- “Das Schicksal der Metaphysik und das Problem der Transzendenzbegründung.” A presentation at the symposium on Gustav Siewerth’s Philosophy to commemorate 100th anniversary of Siewerth’s birth, Freiburg i. Br., Germany, June 18-21, 2003.
- “Die Heidegger-Rezeption bei Gustav Siewerth und Bernhard Welte - Gemeinsamkeiten und Differenzen.” A presentation at Bernhard Welte Congress in Freiburg i. Br., Germany, May 14-18, 2003.
- “Essere Poetici: Linguaaggio e Responsabilia del Poeta.” An invited seminar at the University of Rome La Sapienza and Roma Tre, Roma, Italy, April 9, 2003.
- “Continuare l’eredità di Gadamer.” An invited seminar at the Federico II University of Naples, Naples, Italy, April 7, 2003.

- Academic organization of the International Congress on Hermeneutics at St. Bonaventure University, *Between the Human and the Divine: Philosophical and Theological Hermeneutics*, May 5-10, 2002.
- Inaugurational Address: “Verbum Interius: The Universality of the Hermeneutic Dimension,” *Between the Human and the Divine: Philosophical and Theological Hermeneutics*, International Congress on Hermeneutics at St. Bonaventure University, St. Bonaventure, New York.
- “Siewerth und der transzendente Thomismus.” An invited paper presented at *Das Schicksal der Metaphysik*, a symposium on Gustav Siewerth’s Philosophy at the Erbacher Hof, Mainz, Germany, October 21, 2000.
- “Hermeneutic Interpretation of the Post-Critical Retrieval of Thomistic Ontology.” An invited public lecture at St. Bonaventure University, St. Bonaventure, New York, September 12, 2000.
- “The Medieval Paradigm in Gustav Siewerth’s Metaphysics.” An invited public lecture at the Pontifical Institute of Mediaeval Studies, Toronto, Canada, April 5, 1999.

PROFESSIONAL SERVICE MEMBERSHIPS AND AWARDS

- President-Founder of the *International Institute for Hermeneutics*
- Member of the Humboldt Family, Alexander von Humboldt Foundation
- Founding Member of the *North American Schelling Society*
- Editor-in-Chief of the Journal, *Analecta Hermeneutica*
- Deputy Editor of the Journal, *Kultura Pedagogiczna: Międzynarodowe pismo pedagogiczne/ Pedagogical Culture: An International Journal of Education*
- Editor of *The Hermeneutic Series* for *The Hermeneutic Press*
- Editor of the *International Studies in Hermeneutics and Phenomenology* for *LIT Verlag* (Berlin-Münster-Wien-Zürich-London)
- Member of the Scientific Committee of REDIPE - Iberoamerican Network of Pedagogy
- Member of the Academic Advisory Board of a book series *Philosophy/Communication: Studies in Hermeneutics, Ethics, and Critical Theory*, The Duquesne University Press
- Member of the Academic Advisory Board of the *Interuniversity Society of Philosophy*, Universidade de Santiago de Compostela

- Member of the Academic Advisory Board of the *Seminario de Hermenéutica* del Instituto de Investigaciones Filológicas, Universidad Nacional Autónoma de México, Mexico City
- Member of the Academic Advisory Board of the *Centro de Investigación y Docencia en Humanidades*, Instituto Politécnico Nacional, Mexico City
- Member of the Academic Advisory Board of *Hermes Analógica: Revista Interdisciplinaria sobre Hermenéutica Analógica*
- Co-founding Member of the *Humanities Forum*
- Member of the Academic Advisory Board of the *Gustav-Siewerth-Gesellschaft*
- Member of the Academic Advisory Board of the *Jahrbuch für Religionsphilosophie/ Philosophy of Religion Annual*
- Member of the Academic Advisory Board of the *Ethics in Progress Quarterly*
- Member of the Academic Advisory Board of the *Ruch Filozoficzny (The Philosophical Movement)*
- Member of the Academic Advisory Board of the *Studia z Filozofii Boga, religii i człowieka (Studies in the Philosophy of God, Religion, and Human Being)*
- Member of the Academic Advisory Board of the *Phainomena*
- Member of the Academic Advisory Board of the *Episteme*
- Member of the Academic Advisory Board of the *Zeszyty Naukowe, Centrum Badan im. Edyty Stein, UAM, Poznań*
- Member of the Academic Advisory Board of *The North American Society for Philosophical Hermeneutics*
- Comissno Científica, Congresso Internacional sobre Saúde, Cultura e Sociedade (2005), AGIR - Associação para a Investigaçno e Desenvolvimento Sócio-cultural
- Member of the *Society for Phenomenology and Existential Philosophy (SPEP)*
- Member of the *Canadian Philosophical Association/Association canadienne de philosophie*
- Member of the *International Academy for Philosophy and Literature*
- Member of the *International Journalists' Association*

- Member of the *Association of Polish Writers*
- Member of the *PEN-Club Canada*
- Józef-Czechowicz-Prize (Lublin 1989) for Poetry
- Kazimiera-Iłakowiczówna-Prize (Poznań 1989) for Poetry

PARTICIPATION IN THE INTERNATIONAL RESEARCH PROJECTS AS INVESTIGATOR AND COLLABORATOR

- *Odnowa metodologiczna teologii dogmatycznej* [Methodological Renewal of Dogmatic Theology], project sponsored by Narodowe Centrum Nauki [National Science Center], 2018-2019.
- *Hermeneutics and Psychoanalysis*, a joined German-Polish project sponsored by *Deutsche Forschungsgemeinschaft* dedicated to the comparison of various concepts of language, understanding, interpretation, and the question of foundations of human identity in these two traditions.
- *Hermeneutics-Ethics-Education*, a research project sponsored by the International Institute for Hermeneutics, 2011-2014.
- *Heidegger and Hermeneutics*, a research project sponsored by the International Institute for Hermeneutics and *Studia Philosophiae Christianae*, 2011-2014.
- *The Hermeneutic Rationality/La rationalité herméneutique*, a research project sponsored by the International Institute for Hermeneutics and Faculdade de Letras, Universidade de Coimbra, Portugal, 2011-2013.
- *The Disease of the Soul: Melancholia, Unhappy Consciousness, Depression*, a research project sponsored by the International Institute for Hermeneutics and at the Department of the Theory and Anthropology of Literature, John Paul II Catholic University of Lublin, 2011-2014.
- *Gadamer's Hermeneutics and the Art of Conversation*, a research project sponsored by the International Institute for Hermeneutics, 2010-2012.
- *Interpreting the Self: Hermeneutics, Psychoanalysis, and Literary Studies*, a research project sponsored by the International Institute for Hermeneutics and Department of the Theory and Anthropology of Literature, John Paul II Catholic University of Lublin, 2009-2011.
- *Racionalidade Hermenêutica: Entre Efectividade e Norma* (2007-2010), at the Unidade de Investigação "Linguagem, Interpretação e Filosofia," Faculdade de Letras, Universidade de Coimbra, Portugal.

- *Questioning the Absolute: New Readings of Traditional Arguments for God's Existence*. A research project sponsored by Mount Allison University, Sackville, New Brunswick, Canada, 2006.
- *Corpo, Saúde e Espaço Público* (2003-2006) at the Unidade de Investigação "Linguagem, Interpretação e Filosofia," Faculdade de Letras, Universidade de Coimbra, Portugal.
- *Filozofia wobec tajemnic wiecznych*, a research project sponsored by the International Institute for Hermeneutics and *Studia z Filozofii Boga, religii i człowieka*, 2004-2005.
- *Between Description and Interpretation: The Hermeneutic Turn in Phenomenology*, a research project sponsored by the International Institute for Hermeneutics, 2004-2005.
- *Between Friends: The Hans Urs von Balthasar and Gustav Siewerth Correspondence (1954-1963): A Bilingual Edition*, a research project sponsored by the International Institute for Hermeneutics, 2003-2005.
- *Between Suspicion and Sympathy: Paul Ricoeur's Unstable Equilibrium*, a research project sponsored by the International Institute for Hermeneutics 2002-2003.
- *Between the Human and the Divine: Philosophical and Theological Hermeneutics*, a research project sponsored by St. Bonaventure University, 2002.

CURRENT HIGHER DEGREE RESEARCH SUPERVISION AND ACADEMIC MENTORING

Opened Doctoral Procedures

- Dr. Francesco Forlin, supervision of a dissertation in Philosophy of Education, *The Primacy of Relation: The Centrality of Educational Engagement in Giovanni Gentile's Philosophy of Education*

In Preparation:

- Mirosław Woźnica, M.A., *The Practice of Philosophy of Education and the Politics of Culture: Richard Rorty's Pragmatic and Cultural Landscapes*
- Dr Grzegorz Barth, *Philosophy of Childhood*

PostDocs and Other Projects

- Dr. René Armand Dentz, Jesuit Faculty of Philosophy and Theology of Belo Horizonte, Brazil, supervision of PostDoc project in Philosophy of Education, *Paul Ricoeur and Paulo Freire:*

Forgiveness, Vulnerability, and the Pedagogy of the Oppressed.

- Dr. Tyler Tritten, supervision of a PostDoc, *Realism after German Idealism: Alternatives to the Kantian Paradigm.*

- Dr. Małgorzata Hołda, supervision of a project, *Hermeneutics of Reconciliation: Memory, Time, and Love.*

COMPLETED HIGHER DEGREE RESEARCH SUPERVISION AND ACADEMIC MENTORING

Doctorates:

- Evangelos Tsempelis, supervision of a dissertation, *Repositioning Jung's Analytical Psychology: A Paradigm Shift from a Critical Science to an Inter-subjective Practice in the Education of the Individual in Late Modernity.* Completed at the Faculty of Education, February 26, 2019, University of Warsaw.

- Dr. Sean McGrath, supervision of a dissertation in Systematic Theology (Dr. theol.), *The Ecstasy of Reason: The Philosophical Theology of the Late Schelling.* Completed at Christian Academy for Theology, Warsaw, December 7, 2017. Published as *The Late Schelling and the End of Christianity* (Edinburgh: Edinburgh University Press, 2019).

- Balthasar Rengga Ado, M.A., co-supervision (*Zweitbetreuer*) of a doctoral dissertation in Theology (Dr. theol.), *Religion: Eine Projektion menschlicher Sehnsüchte, ein Produkt menschlichen Denkens, eine Illusion? Die Religionskritik von Feuerbach, Marx und Freud als Herausforderung und Chance für den heutigen christlichen Glauben,* completed at the University of Freiburg, March 2015. Published as *Religion: Eine Projektion menschlicher Sehnsüchte, ein Produkt menschlichen Denkens, eine Illusion? Die Religionskritik von Feuerbach, Marx und Freud als Herausforderung und Chance für den heutigen christlichen Glauben* (Frankfurt a.M.: Peter Lang Verlag, 2017).

Post-Docs:

- Prof. Dr. Michal Januszkiewicz, Adam Mickiewicz University of Poznan, Poland, academic mentoring of the project *The Modern Self and the Other in Contemporary Hermeneutics and Literature,* 2014-2016.

- Dr Grzegorz Barth, Catholic University of Lublin, academic mentoring of the project *Hermeneutics of Education and Imagination,* 2014-2016.

- Dr. Francesca Brencio, University of Western Sydney, supervision of a PostDoc, *Sufferance, Meaning, Freedom: Viktor Frankl's Logotherapy and Martin Heidegger's Daseinsanalyse.*

- Dr. Małgorzata Przanowska, University of Warsaw, Poland, supervision of a PostDoc, *Education as the Hermeneutics of Listening*.

- Dr. Tyler Tritten, supervision of a PostDoc, Alexander-von-Humboldt Foundation, fully funded for two years to work with me on a book, *The Contingency of Necessity: Schelling on the Facticity of Reason*, 2015-2016. Published as *The Contingency of Necessity: Reason and God as Matters of Fact* (Edinburgh: Edinburgh University Press, 2017).

- Dr. Francesco Forlin, supervision of a PostDoc, *Hermeneutics of the Educational Process: Bildung as Collective Intentionality*, 2013-2016.

- Dr. René Armand Dentz, Jesuit Faculty of Philosophy and Theology of Belo Horizonte, Brazil, *Freedom, Culpability and Forgiveness: A Theological Approach in Ricoeur's Philosophy*, 2015-2016.

- Dr. Urszula Zbrzeźniak, supervision of a PostDoc, *Political Implications of Gianni Vattimo's Hermeneutics*, 2015-2016.

- Dr. Francesca Brencio, University of Western Sydney, supervision of a PostDoc, *Hermeneutics and Psychiatry*, 2014-2016.

- Dr. Małgorzata Hołda, supervision of a PostDoc, *Hermeneutics of Creativity: The Cultural Phenomenon of Creative Writing School at East Anglia University as the British Postmodern Literary Itinerarium*, 2014-2016.

- Benjamin Zenk, M.A., University of Hawai at Mānoa, academic mentor of a project in Philosophy, *Dispute, Dogmatism, and Misunderstanding: On Disagreement in Nāgārjuna, Haribhadra, and Gadamer*, 2014-2015.

SELECTED RECENT APPOINTMENTS AS A REFEREE

Professorial Promotions

Full Professor:

- An external reviewer for Prof. Dr. Golfo Maggini's Full Professorship in Philosophy (Phenomenology and Hermeneutics), Department of Philosophy, Education & Psychology, University of Ioannina, Greece, January 2017.

- An external reviewer for Prof. Dr. Rony Miron's Full Professorship in the program for Hermeneutics and Cultural Studies in the Interdisciplinary Unit, Bar Ilan University, Israel, November 2016.

Associate Professor:

- An external reviewer for Prof. Dr. Barbara Weber's tenure and promotion at the Faculty of Education, Department of Educational and Counselling Psychology, and Special Education, University of British Columbia, October 2015.
- An external reviewer for Prof. Dr. Seamus O'Neill's tenure and promotion at the Department of Philosophy, Memorial University of Newfoundland, October 2014.

Assistant Professor:

- An external reviewer for Dr. Tyler Tritten's appointment in the Department of Philosophy, Gonzaga University, Spokane, WA, USA, December 2015.
- An external reviewer of Dr. Alon Chasid's dossier for his appointment in the Department of Philosophy at Bar-Ilan University, Israel, April 30, 2012.

Habilitations:

- Dr. Urszula Zbrzeźniak, External Reviewer of the *Habilitationsschrift, Historia i emancypacja [History and Emancipation]*, Department of Philosophy, University of Warsaw, Poland, January 2018. Published as *Genealogia i emancypacja: Studia nad myślą emancypacyjną [Genealogy and Emancipation: Studies on Emancipatory Thinking]* (Warszawa: Wydawnictwa Uniwersytetu Warszawskiego, 2018).
- Dr. Ireneusz Piekarski, External Reviewer of the *Habilitationsschrift, Strategie lektury podejrzliwej [Strategies of Suspicious Reading]*, Faculty of Humanities, Catholic University of Lublin, Poland, November 2016. Published as *Strategie lektury podejrzliwej [Strategies of Suspicious Reading]* (Lublin: Wydawnictwo KUL, 2016).
- Dr. Paulina Sosnowska, External reviewer of a Habilitation, *Arendt i Heidegger: Pedagogiczna obietnica filozofii [Arendt and Heidegger: Pedagogical Promise of Philosophy]*, University of Warsaw, 2015-2016. Published as *Arendt i Heidegger: Pedagogiczna obietnica filozofii [Arendt and Heidegger: Pedagogical Promise of Philosophy]* (Kraków: Universitas, 2015).

Doctorates:

- Patryk Szaj, M.A., External reviewer of a doctoral dissertation, *Hermeneutyka radykalna a powojenna poezja polska: Wat-Różewicz-Barańczak [Radical Hermeneutics and Polish After-II-World War Poetry: Wat-Różewicz-Barańczak]*, Department of Polish Literature, Adam Mickiewicz University in Poznan, February 2018. Published as Patryk Szaj, *Wierność trudności. Hermeneutyka radykalna Johna D. Caputo a poezja Aleksandra Wata, Tadeusza Różewicza i Stanisława Barańczaka* (Kraków: Universitas, 2019).
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- Frederick G. Lawrence, *The Fragility of Consciousness: Faith, Reason, and the Human Good*. Edited by Randall S. Rosenberg and Kevin M. Vander Schel. Reader's Report for University of Toronto Press, 2016.

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- Jacek Grzybowski, ed. *Philosophical and Religious Sources of Modern Culture*. A review of a manuscript for Peter Lang Publisher, Frankfurt a.M. 2012.

- Andrzej Gielarowski and Robert Grzywacz, ed. *Między przedmiotowością a podmiotowością: Intencjonalność w fenomenologii francuskiej - Entre l'objectivité et la subjectivité: L'intentionnalité dans la phénoménologie française*. A review of a manuscript (Polish/French) for Wydawnictwo WAM, 2011.

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Solicited Reviews for:

Analecta Hermeneutica

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Ethics in Progress Quarterly

Przestrzenie Teorii

Kultura Pedagogiczna: Międzynarodowe pismo pedagogiczne/ Pedagogical Culture: An International Journal of Education

Kwartalnik Pedagogiczny/Pedagogical Quarterly

Roczniki Teologiczne/Annals of Theology

Roczniki Humanistyczne/Annals of Arts

Studia Paedagogica Ignatiana

Studia Philosophiae Christianae

Studia z filozofii Boga, religii i człowieka/ Studies in the Philosophy of God, Religion, and Human Being

Theological Research: The Journal of Systematic Theology

INTERNATIONAL SUMMER SCHOOL IN PHILOSOPHY AND EDUCATION (also in cooperation with Memorial University of Newfoundland/Canada <http://www.messp.org>)

2019 – Fragility as A Mode of Being-in-the-World: Hermeneutic Ethics of Capability, May 20-24, 2019.

2018 –Tolerance, Solidarity, and Respect: Questioning the Principles of Social Order and Education, May 28-June 1, 2018.

2017 - Politics and the Phenomenological Tradition, Hosted by the University of Leuven, June 6-9, 2017.

2017- Education As A Hermeneutics of Hospitality: The Unconditionality of the Ethics of Welcoming the Stranger and the Strange. Hosted by the University of Warsaw, Poland, May 22-26, 2017.

2017- Difficult Memory, Forgiving and Forgetting: Education toward Hospitality, Acknowledging, and Respecting. Hosted by Jesuit University Ignatianum, Krakow, Poland. May 15-19, 2017.

2016 - Education and the Hermeneutics of the Self. Hosted by Jesuit University Ignatianum, Krakow, Poland

2015 – Questioning the Secular II. Hosted by Albert-Ludwigs-Universität Freiburg

2014 - Questioning the Secular I. Hosted by Albert-Ludwigs-Universität Freiburg

COURSES TAUGHT

WS 2018/2019, Lecture Course, *Hermeneutics of Vulnerability: What Can We Learn from Adversities?* at the University of Warsaw

Our lecture-course on the hermeneutics of vulnerability reexamines an approach to philosophy as the art of living by posing a fundamental question, “what can we learn from adversities”? Inspired by Martha Nussbaum and Paul Ricoeur, we will address the human condition not as the self-enclosed ego but as a hermeneutically examined life by embracing the truth of lived experience without silencing what seems to be incomprehensible, unpredictable, and inexplicable. Ricoeur’s anthropological shift from *l’homme fallible* (fallible man) to *l’homme capable* (capable human being) inspires us to see the coexistence of human weakness and strength. Demystification of our illusions is equally important as the affirmation of our existence if we wish to disclose the truth and meaning of being a human being in the world and confront the ambiguities of living with diversity but also with adversities. With Martha Nussbaum, we can say that “To be a good human being is to have a kind of openness to the world, an ability to trust uncertain things beyond our own control.”

WS 2018/2019, Lecture Course, Phenomenological Hermeneutics of *l'homme capable*: An Educational Subject as an Acting and Suffering Person (*l'homme agissant et souffrant*), at the University of Warsaw

This lecture-course addresses phenomenological hermeneutics of *l'homme capable* and thematizes an educational subject as an acting and suffering person (*l'homme agissant et souffrant*). Ricoeur's phenomenological hermeneutics can be understood as an anthropological hermeneutics of *l'homme capable*: As the human person I can speak, I can narrate, I can act, and I can feel responsible. The fundamental capabilities/incapabilities of the human person are linked to their corresponding vulnerabilities. As existing and inhabiting the world, the human person is also *l'homme faillible* by virtue of the very nature of being a human being. The fallibility, weakness, and suffering describe the inabilities of the capable person. Ricoeur's anthropology develops as the transition from is the phenomenology of a suffering human being toward the phenomenological hermeneutics of the capable person. Any account of the human person will be always provisional, partial, and incomplete because we are finite human beings. Living life with our human fragility means to embrace incompleteness not as a defeat in life but an inspiration, a learning experience, and an opportunity to arrive at a richer and subtler grasp of our own inner world.

SS 2018, Lecture Course, *Bildung in the Anthropocene: Cultivating the Relationship of Human Beings with Nature* (as a Guest Professor, University of Augsburg)

1. Responsibility for the Future of the Earth: Re-Interpreting the Task of Education in The Midst of Planetary Transformation
2. Re-Shaping the Socio-Ecological Transformation: The Future of the Human Being and the Future of the Biosphere
3. Education toward Ecological Stewardship: An Educational Challenge and an Historical Opportunity
4. Hermeneutik der Bildung: Bildung als Grundmodus des menschlichen Weltverhältnisses
5. The Hermeneutic Teacher: Between Pro-visionality and Decisiveness
6. The Future of Bildung: Academic Curriculum versus *Currere* As A Conversation with Oneself (Hans-Georg Gadamer and William Pinar)

SS 2018, Lecture Course, "Exploring and Experiencing: The Unpredictability of Education," at the University of Warsaw

This lecture-course attempts at rethinking the unpredictability of education by promoting the culture of questioning. The courage to ask questions, to overcome the hesitation to ask questions, to linger with a question rather than to provide hasty answers is valuable in itself; its intrinsic meaning is independent from any didactic, moral, or utilitarian function. Far from being yet another methodological assumption, asking questions, instead of being just *l'art pour l'art*, is a true expression of inquisitiveness and the restlessness of the human mind marveling at the beauty and complexity of being a human being in the world as a condition of living in the fourfold of earth, sky, divinities, and mortals. The experience of dwelling in the fourfold situates us in relationship to ourselves, to others, and to the world. And this relationship nurtures us while transforming ourselves and the world in which we live. With Heidegger we can say that "the basic character of

dwelling is to spare, to preserve... dwelling itself is always a staying with things. Dwelling, as preserving, keeps the fourfold in that with which mortals stay: in things” (Martin Heidegger, “Building Dwelling Thinking.”) The culture of questioning is the culture of dealing with reality, which always requires being close to what is there. Education is a matter of learning to see what is there and to wonder, θαυμάζειν, to discover the origin of thinking in the basic disposition of the human being to ask questions.

WS 2017/2018, Lecture Course, “Questioning Educational Rights: Challenges and Opportunities of the Politics of Education,” at the University of Warsaw

In the current context of political and societal transformation, we wish to address the question of what kind of education is needed for the 21st century. John Dewey’s educational philosophy emphasizes that education is “entirely consistent with the basic human practice of making ourselves at home in the world through understanding.” Thus, learning itself is acculturative. Bildung is “the conscious and deliberate formation of human personality through assimilation of the spiritual products of the past.” Education cannot be reduced to its instrumental value. Rethinking the notion of education invites deliberation on the fundamental question regarding educational rights. Is education a fundamental human right, and essential for exercising other human rights? What are the challenges and opportunities of the contemporary politics of education? If the world undergoes a deep transformation, education needs to rethink its own understanding and embrace its transformative character. As a vision for the future, education is called to being conscious of, and attentive to, its own vocation.

WS 2017/2018, Lecture Course, “Rethinking Democratic Education,” at the University of Warsaw

Our task was to rethink democratic education in terms of teaching and learning what needs to be thought of, without reducing it to social or moral teaching. Thomas Jefferson wrote in 1816 that “if a nation expects to be ignorant and free, in a state of civilization, it expects what never was and what never will be.” The responsibility of the individual and of society to guard against ignorance, to promote personal freedom, and to create an opportunity to live a good life in a democratic society is as essential for our present well-being and for our future as it was 200 years ago. The main task of democratic education is to endorse reciprocity among people, understood to be free and equal individuals. Democracy is thus the necessary basis for education. The reciprocal relationship between democracy and education means that education can contribute to reinterpreting democracy, and democracy can challenge education in its own understanding of being a transformative experience. Education is necessary to a functioning democracy, and a functioning democracy fosters an understanding of democratic practices among its citizens.

SS 2017, Lecture Course, “Cultivating Thinking: Revisiting John Dewey’s *Democracy and Education*,” at the University of Warsaw

John Dewey’s Copernican revolution in philosophy of education recognizes the student’s experience as the new center of gravity. With this repositioning (neither subject-centered nor student-centered), Dewey goes beyond progressivism and conservatism and thus overcomes the

binary opposition between theory and praxis or educational thinking and policy. Dewey summarizes experience as “primarily an active-passive affair; it is not primarily cognitive.” He further emphasizes that “the measure of the value of an experience lies in the perception of relationships or continuities to which it leads up.” In discussion with Martin Heidegger and Hans-Georg Gadamer, we will address Dewey’s notion of experience and thinking in order to understand better his experimental model of education. With reference to different approaches to democratic education, we will think about the future of education for democratic citizenship.

WS 2016/2017, The Anthropocene: Philosophical Considerations, A Seminar at the University of Augsburg, together with Prof. Dr. Sean McGrath (Memorial University Newfoundland) and Prof. Dr. Uwe Voigt (Augsburg University)

We studied a selection from several major authors in Continental Philosophy (Heidegger, Latour, Morton, and Žižek) in the light of the notion, now widespread, that the current epoch of the earth is one in which the human being has become a geological force. The Anthropocene ostensibly spells the end of the Holocene and the collapse of the traditional distinction between natural and human history. We draw on philosophy to inquire into the coherence of the notion and its significance for ontology, ethics, and politics. The seminar was in both German and English and was concentrated on: “Anthropocene as Death of Nature” Slavoj Žižek, “Unbehagen in der Natur” Timothy Morton, *The Ecological Thought* (selection), “Anthropocene as Herrschaft der Technik” Martin Heidegger, “Die Frage nach der Technik” --- “Bauen Wohnen Denken,” and “Anthropocene as the End of the Nature / Culture Dichotomy.”

WS 2016/2017, Lecture Course, “Hans-Georg Gadamer’s Hermeneutics of Education: The Task of Thinking at the Heart of Education,” at the University of Warsaw

The main objective of this lecture course is to thematize Hans-Georg Gadamer’s hermeneutics of education. Gadamer emphasizes that to understand someone else is to see the truth of the other’s position. The willingness to give justice to the other’s position transforms us. Our task is to attempt to give justice to Gadamer’s understanding of education as self-education with the hope that we will undergo the formation and thus transformation of our very being.

If the soul of Gadamer’s hermeneutics is to see the truth of the other’s position, we will carefully look at Gadamer’s understanding of education as the way of being in the world. Gadamer’s main concern is to elaborate on the understanding on understanding. Understanding is essentially a way of being, the way of being which belongs to human existence, which discloses the world. With reference to education, he is concentrated on what is happening to us when we teach and learn beyond our wanting and doing. What is particularly important is to understand that understanding influences and shapes how we approach and practice education. Since Gadamerian hermeneutics is a hermeneutics in enactment (*Hermeneutik im Vollzug*), hermeneutics of education is not yet another theory of education but the very practice of teaching and learning.

We read together Gadamer’s selected essays on a broad spectrum of educational issues, including the training of teachers, the role of the humanities in an increasingly multicultural world, and some interviews with Gadamer when he addresses education.

SS 2016 Doktorandenkolloquium (2 SWS), Albert-Ludwigs-Universität Freiburg, Germany

SS 2016, Lecture Course, “Hermeneutics of Education: Learning as a Way of Being,” at the University of Warsaw

The main objective of this lecture course is to situate hermeneutic praxis of education within the context of general philosophical hermeneutics of education. We will go beyond hermeneutics as a theory or an academic discipline to the practice of hermeneutics, interpreting learning as a way of being. Instead of being overwhelmed by the instability of our educational system, we will reflect upon learning as an ongoing lifelong process, constantly occurring in the midst of living.

WS 2015/2016 Erasmus Exchange Program, Friedrich-Wilhelms-Universität Bonn, Lecture Course and Seminar, *Die Zentralität des Gesprächs in der Hermeneutik*

In the center of Gadamer’s philosophical hermeneutics is the experience of a conversation. Its decisive element is opening and listening to the Other. A conversation focused on what needs to be understood is happening in the dialectics of question and answer, and is transformed along with the partners of the conversation. A hermeneutic conversation can be understood as perichoresis. It makes us realize that conversation is the art of living and hermeneutic hospitality is its essential element. We find numerous valuable intuitions concerning the hermeneutic conversation in Plato’s works and in Schleiermacher’s “Christmas Eve: Dialogue on the Incarnation.” Searching for a proper word that could reach our interlocutor, we experience the inevitability of death. It remains a brutal dividing line that, at the same time, breaks the conversation. The horizon of death is the horizon of the hermeneutic conversation.

WS 2015/2016, Lecture Course, “Welcoming Risk As A Condition of Personal Growth and Development: Transformative Aspects of the Hermeneutics of Education,” at the University of Warsaw

Since education as an experience of reality concerns the whole person, it involves a risk. The risk in education constitutes a challenging and important experience that can actually transform our educational practice. As a dynamics of our being-in-the-world, education is a relationship, which calls for an unconditional openness to new experience. Instead of applying security measures that transfer, mitigate or eliminate risk, education radically welcomes risk in order to understand potential threats and vulnerabilities of educational processes.

Education always involves a risk. As an encounter between human beings, it requires action and responsibility. Following Hannah Arendt, we know that it is impossible “to remain unique masters of what we do” and that “plurality is the condition of human action.” Therefore, we are committed to a world in which everyone has the opportunity to act and exist as subject and is responsible for one’s own action. This calls for radical responsibility and willingness to risk failure in order to fulfil our calling as human beings-in-the-world. As subjects of action and responsibility, students and educators take risk in designing “the art of learning” instead of being enslaved to an educational technology, which is preoccupied with achievements and measurable results. Since education deals with real human beings, insecurity, unpredictability, and risk are not the problems to be solved in educational practice, but challenges to be seen and welcomed. With Gerd Biesta we can say that educational concern “lies in the transformation of what is desired into what is desirable.”

WS 2015/2016 Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

SS 2015 Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

WS 2014/2015 Jean Greischs hermeneutische Religionsphilosophie vor dem Hintergrund der gegenwärtigen Religionsphilosophie in Frankreich (zusammen mit Prof. Dr. Dr. Markus Enders)

Dieses Forschungskolloquium und Hauptseminar wurde der Rezeption und Diskussion der hermeneutischen Religionsphilosophie Jean Greischs gewidmet. Jean Greisch, dessen religionsphilosophischer Entwurf zweifellos zu den bedeutendsten Positionen gegenwärtiger Religionsphilosophie in Frankreich und weit darüber hinaus gehört, war bei diesem Kolloquium persönlich anwesend. Er hat seinen religionsphilosophischen Ansatz selbst vorgestellt und im lebendigen Gespräch erörtert.

SS 2014 Der unbewusste Gott. Das ‚Wissen‘ der menschlichen Seele von Gott nach der Existenzanalyse und Logotherapie Viktor E. Frankls (zusammen mit Prof. Dr. Dr. Markus Enders)

In diesem Blockseminar wurde dem ‚Wissen‘ der menschlichen Seele von Gott nach Auskunft der Existenzanalyse und Logotherapie Viktor E. Frankls nachgegangen, und zwar sowohl durch eine gemeinsame Analyse der diesbezüglich maßgeblichen Schrift von Frankl (und Referaten zu weiteren Quellentexten) als auch durch die Befragung und das Gespräch mit einem Kenner der Logotherapie. Im Einzelnen wurde in einem ersten Schritt das Wesen der Analyse der geistigen Existenz des Menschen nach Frankl erarbeitet. In einem zweiten Schritt wurde Frankls Theorie des „geistig Unbewußten“ als der unbewußten, geistigen „Tiefenperson“ des Menschen rekonstruiert. Daran schloß sich eine Auseinandersetzung mit Frankls Existenzanalyse des Gewissens als eines prä-moralischen, intuitiven Wertverständnisses an, das ebenso im Unbewußten wurzelt wie das Erotische und das Pathische im Menschen. Am Gewissensphänomen zeigt Frankl dessen Transzendenz, dessen Ausgerichtetsein auf Über- und Außer-menschliches, dessen Empfänglichkeit für ein absolutes Sollen auf. Schließlich entfaltet Frankl die Grundzüge dessen, was er die „unbewußte Religiosität“ des Menschen nennt, dessen unbewußte, aber intentionale Beziehung zu einem ihm „unbewußten Gott“. Diese „unbewußte Religiosität“ des Menschen sei nichts Psychophysisches, sie sei nicht angeboren und habe keinen Triebcharakter; sie selbst sei entgegen Freud auch keine seelische Erkrankung; sie könne aber durch eine Störung ihres Transzendenz-Bezugs zu einer Neurose degenerieren. Demgegenüber sei echte, wahre Religiosität durch Existenzialität und Spontaneität, durch den Willen zu einem letzten Sinn gekennzeichnet, der nur gefunden und nicht erzeugt werden könne. Drei Wege zu echten Sinnerfahrungen unterscheidet Frankl: Die Arbeit, die Liebe und die innere Einstellung des Menschen. Schließlich kam sowohl das Religionsverständnis (als Erfüllung eines Willens zum letzten Sinn) als auch das operationale Gottesverständnis („Gott ist der Partner unserer intimsten Selbstgespräche“) Frankls zur Sprache und zur Diskussion.

SS 2014 Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

WS 2013/2014: Hauptseminar (2 SWS): Schellings Begründung der positiven Philosophie
(zusammen mit Prof. Dr. Dr. Markus Enders, Prof. Dr. Lore Hühn, Prof. Dr. Sean McGrath)

In diesem Blockseminar wurde die Vollendung von Schellings eigener Philosophie und der des Deutschen Idealismus (W. Schulz) in seiner späten *Philosophie der Offenbarung* vorgestellt. Diese basiert auf dem Gegensatz zwischen “negativer” und “positiver” Philosophie, zwischen apriorischer Vernunft- und aposteriorischer Erfahrungserkenntnis. Sie baut auf dem Grundgedanken auf, dass die Vernunft die Erkenntnisfähigkeit ist, die das Mögliche erfasst, d. h. das Wesen des Seienden, nicht dessen (wirkliche) Existenz. Der Erfahrung kommt es dagegen zu, davon zu zeugen, inwiefern dieses Mögliche wirklich ist. Der höchste Punkt, zu dem die negative Philosophie gelangt, ist der Begriff Gottes als eines notwendig Seienden. Von diesem zeigt erst die “positive” Philosophie, dass es unendliches Seinkönnendes ist, welches in freier Tat eine Welt hervorbringen kann, die sich im Selbstbewusstwerdungsprozess des Menschen als seines Bildes in Christus vollendet.

In diesem Seminar beschäftigten wir uns mit dem wohl konzentriertesten Text, in dem Schelling seine “positive Philosophie” vorstellt, und zwar seiner Berliner Vorlesung über “Einleitung in die Philosophie der Offenbarung oder Begründung der positiven Philosophie”.

WS 2013/2014: Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

SS 2013: Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

WS 2012/2013: Hauptseminar (2 SWS): Der Aufstieg zum Sinn des Seins in der Philosophie Edith Steins (1891–1942) (zusammen mit Prof. Dr. Dr. Markus Enders)

Am Beginn dieses Seminars stand eine Beschäftigung mit Edith Steins (1891–1942) ausdrücklicher Auseinandersetzung mit Martin Heideggers fundamentalontologischer Sinnbestimmung des Seins in dessen frühem Hauptwerk *Sein und Zeit*, die zeigt, inwiefern und warum Stein eine andere Fundamentalontologie und Sinnbestimmung des Seins vornimmt als diejenige Heideggers. Diese hat Stein in ihrem zwischen 1935 und 1937 entstandenen philosophischen Hauptwerk *Endliches und ewiges Sein* entworfen, das eine Synthese zwischen der aristotelisch-thomanischen Metaphysik, einer ontologischen Phänomenologie (im Ausgang von Hedwig Conrad-Martius’ phänomenologischer Realontologie) und dem jüdisch-christlichen Denken herzustellen versucht. Darin versucht sie über eine umfassende Bestimmung des Seienden und seines Seinssinns das Grundgesetz einer Seinsverwandtschaft (*Analogia entis*) aufzudecken, das alles Seiende – Gott, Welt und Mensch – miteinander verbindet und in dem die grundsätzliche Erkennbarkeit des Seienden begründet ist.

In der Einleitung (Kap. I) ihres Hauptwerks erläutert Stein die leitende Fragestellung nach dem Sinn des Seins. In den Kapiteln II–V entfaltet sie von drei verschiedenen Seiten aus die Idee des unendlichen, erfüllten, einfachen und reinen Seins, und zwar im Ausgang von Akt und Potenz als Seinsweisen des endlichen Seins (Kap. II); des weiteren im Ausgang von einer Analyse von wesenhaftem und wirklichem Sein, genauer von Wesenheiten als unterschiedlichen Sinneinheiten, die sie als die schöpferischen Urbilder aller Geschöpfe im göttlichen Geist versteht und aus deren Wirksamkeit sie die konkreten Entitäten hervorgehen sieht (Kap. III); ferner im Ausgang von einer Analyse der Konstitutionsbedingungen des wirklichen Seins, d. h. des Verhältnisses zwischen dem

aus Materie und Form zusammengesetzten Wesen als der Substanz und dem Existenz-Akt eines Seienden (Kap. IV). Im fünften Kapitel werden die sog. Transzendentalien als die formalontologischen Bestimmungen entfaltet, die den Sinn von Sein als Einheit (Identität mit sich selbst), als Wahrheit (Offenbarkeit für den Geist), als Gutsein (erstrebare Vollkommenheit der eigenen Gestalt) und als Schönsein (Selbstübereinstimmung, Ordnungs- und Ganzheitscharakter) hervortreten lassen. Der Sinn des endlichen Seins wird dann genauer als Sein in Entfaltung, als entfaltetes, konkretisiertes, geteiltes vollkommenes, unendliches Sein gedeutet und diese Verhältnisbestimmung auch auf das endliche Personsein als Entfaltung bzw. Bild der drei göttlichen Personen bezogen (Kap. VI). Im Ausgang davon skizziert Stein eine trinitarische Ontologie, die in ihrem Verständnis der menschlichen Person als einem dreieinigen Bild des dreifaltigen göttlichen Urbildes kulminiert (Kap. VII). Schließlich wird der Sinn des Einzel- und Einsseins alles Seienden, insbesondere der menschlichen Individualität, aufgewiesen und gezeigt, dass und wie in einem einzelnen Menschen die vollkommene Fülle des Menschseins sowie die Einheit des Menschengeschlechts verwirklicht sein kann (Kap. VIII, mit den Grundzügen einer philosophischen Christologie).

Die inhaltlichen Grundlinien der Kapitel I bis V wurden in Form von knappen, auf die wesentlichen Gedankengänge konzentrierten Überblicksreferaten präsentiert. Die zentralen Abschnitte aus den Kapiteln VI bis VIII wurden durch gemeinsame Lektüre angeeignet und besprochen.

WS 2011/2012 Vorlesung: Einführung in die philosophische Gotteslehre: Auf den Spuren des Absoluten in der Gegenwartsphilosophie: Gott mit oder ohne Sein im Denken Martin Heideggers (1889 – 1976), Ludwig Wittgensteins (1889 – 1951) und Jean-Luc Marions (*1946)

Die Frage nach Gott hat auch in unserer Gegenwart nichts von Ihrer Aktualität eingebüßt, auch wenn sie von dem postmodernen und dem postsäkularen Menschen anders gestellt wird. Dabei zeichnet sich die Einsicht in die Notwendigkeit einer Suche nach der Möglichkeit einer Sprache von Gott ab, welche die Schwierigkeiten sowohl des religiösen Glaubens als auch des Nichtglaubens des heutigen Menschen ernst nimmt, ohne allzu schnelle Synthesen anzubieten und dennoch eine Perspektive eröffnet, die Existenz des Absoluten zu thematisieren. Am Beispiel der drei in der Gegenwartsphilosophie höchst einflussreichen Denker Martin Heidegger, Ludwig Wittgenstein und Jean-Luc Marion soll diese Spurensuche des Absoluten nachgezeichnet werden. Ausgehend von Martin Heideggers Bruch mit dem "System des Katholizismus" (1919) wird seine Gottesfrage als Provokation interpretiert: Heidegger verwirft den Gott der christlichen Theologie ebenso wie den Atheismus und fasst seine Philosophie als ein Warten auf Gott zusammen (1948). Ludwig Wittgenstein versuchte zunächst zu zeigen, dass man von Gott nicht reden kann (*Tractatus Logico-Philosophicus*), um schließlich doch die Möglichkeit einer Sprache von Gott aufzugreifen: "Den Sinn des Lebens, d.i. den Sinn der Welt, können wir Gott nennen. Und das Gleichnis von Gott als einem Vater daran knüpfen." Schließlich exponiert der katholische Philosoph Jean-Luc Marion in seinem Buch "Dieu sans l'être" ("Gott ohne Sein") einen von metaphysischen und ontologischen Bestimmungen freien Gottesbegriff.

WS 2011/2012 Hauptseminar: Einführung in die Religionsphilosophie: Zur Wiederkehr der Religion in der Postmoderne: Die religionsphilosophischen Ansätze von Jacques Derrida

(1930 – 2004), Gianni Vattimo (*1936), Jean-Luc Marion (*1946) und Richard Kearney (*1954)

Die zunehmende Intensität der philosophischen Reflexion über den Stellenwert der Religion, insbesondere der christlichen Religion, in der zeitgenössischen Gesellschaft ist nicht zu übersehen. Religion bietet im postsäkularen Zeitalter Sinnstiftung und moralische Orientierung und wird auch interdisziplinär eingehend behandelt. Dabei werden der Religion oft pragmatisch nützliche gesellschaftsstabilisierende Funktionen zugeschrieben. Anhand der führenden postmodernen Religionsphilosophen Jacques Derrida, Gianni Vattimo, Jan-Luc Marion und Richard Kearney soll in diesem Seminar die Frage thematisiert werden, ob es sich bei dieser Entwicklung um einen „höchst eigentümlichen Drang nach Transzendenz“ oder eher um ein diffuses Gefühl für das Heilige in einer globalen Zivilisation handelt. Jedenfalls ist die vielberedete Rückkehr der Religion kein zufälliges Phänomen, sondern ein wesentlicher Aspekt der religiösen Erfahrung in unserer Zeit. Mit Vattimo kann man konstatieren, dass auch die konkreten Formen dieser Wiederkehr, wie wir sie in unserer besonderen geschichtlichen Situation erleben, nicht als rein kontingent zu betrachten sind. Dabei gehört es zu den Aufgaben gegenwärtiger Religionsphilosophie, die Bedeutung der Religion für den heutigen Menschen in einer globalisierten Welt zu beschreiben und verständlich zu machen, dass das Religiöse als der bevorzugte Ort des Einbruchs eines Anderen in unsere Welt offen sein und bleiben muss für die Dimension des Unableitbaren.

WS 2011/2012 Hauptseminar: Die Personswerdung Gottes und der Schöpfungsgedanke bei Schelling: “Die Weltalter”

Zwischen den Jahren 1810 und 1815 war Schelling bemüht ein System zu entwickeln, das eine Alternative zu Hegels Gleichsetzung von Zeit und Geist und seiner Auffassung von Zeit als die Entfaltung des absoluten Geistes bieten könnte. Erst durch die Schöpfung kann der unbewusste Gott sich selber als Person bewusst werden indem er seine Ewigkeit als Vergangenheit, sein persönliches kompliziertes Verhältnis zum Geschöpf als Gegenwart und die Wiedervereinigung von Zeit und Ewigkeit sowie dem kontingenten und ewigen Sein als die Zukunft erfasst. Das System der Weltalter wurde von Schelling nie abgeschlossen, jedoch seine drei Entwürfe künden ein entgültiges Ende des deutschen Idealismus und schaffen einen fruchtbaren Boden für die Entstehung von Marxismus und Psychoanalyse. Das Seminar soll eine kritische Würdigung des dritten Entwurfs von Schellings Weltalter fördern und auf seine Wirkungsgeschichte in der gegenwärtigen Philosophie aufmerksam machen.

SS 2011: Die Entdeckung des Unbewussten: Philosophische und psychoanalytische Theorien des Unbewussten (zusammen mit Prof. Dr. Dr. Markus Enders und Prof. Dr. Sean McGrath)

In diesem Seminar wurde die Entdeckungsgeschichte des Unbewussten in der menschlichen Seele seit der frühen Neuzeit nachgezeichnet und die wichtigsten Konzeptionen des Unbewussten innerhalb dieser Geschichte erläutert. Diese beginnt mit den naturmystischen Quellen der Entdeckung des Unbewussten in der Alchemie des Paracelsus (1493-1541) sowie dessen theosophischen Wurzeln in der Psychologie des Jakob Böhme (1575-1624). Erstmals philosophisch prominent thematisiert wird das Unbewusste in der Naturphilosophie des frühen Schelling (1775-1854) und eingehend behandelt auch in seinen sog. Stuttgarter Privatvorlesungen.

Im Anschluss daran wurde die romantische Psychologie des Unbewussten in der Schule Schellings (bei G.H. von Schubert, K.F. Burdach, C.G. Carus) unter den Stichworten des Mesmerismus und des Magnetismus behandelt. In einem weiteren Schritt wurde Arthur Schopenhauers Säkularisierung von Böhmies Natur-Verständnis thematisiert. Im zweiten Teil des Seminars wurden die bedeutendsten psychoanalytischen Theorien des Unbewussten bei Sigmund Freud (1856-1939), Carl Gustav Jung (1875-1961) und Jacques Lacan (1901-1981) vorgestellt und besprochen und dann die Ergebnisse zusammengefasst und gemeinsam diskutiert.

WS 2010/2011: Hauptseminar (2 SWS): Schicksal oder Schickung? Philosophische, religiöse, christlich-theologische und medizinhermeneutische Zugänge (zusammen mit Prof. Dr. Dr. Markus Enders)

Dieses Blockseminar zu religiösen, philosophischen, christlich-theologischen und medizinhermeneutischen Zugängen zur Frage, ob es überhaupt ein Schicksal für jeden Menschen gibt und worin dessen allgemeine Bestimmung aus der Sicht der genannten unterschiedlichen Fächer liegen könnte, verfolgt im Wesentlichen zwei Ziele: Zum einen gibt es einen Überblick über kulturgeschichtlich bedeutsam gewordene philosophische, religiöse, christlich-theologische und medizin-hermeneutische Auffassungen vom Wesen des sog. Schicksals für den Menschen. Dabei wurde deutlich, dass in vielen traditionellen Kulturen das Schicksal als eine unausweichliche Bestimmung des Menschen und seines Lebensganges galt. Dieser Schicksalsglaube hat nicht nur in der homerischen Religion der alten Griechen, sondern mehr noch in der hellenistischen und römischen Stoa seine sachlich und wirkungsgeschichtlich bedeutendste Ausprägung erfahren. Diese nicht nur in den alten Kulturen, sondern auch im unreflektierten, alltäglichen Selbstverständnis des Menschen zu allen Zeiten, auch des heutigen Menschen, weit verbreitete Schicksalsgläubigkeit wurde von den monotheistischen Religionen, insbesondere den monotheistischen Weltreligionen, neu gedeutet: Als Ausdruck eines intuitiven Wissens des Menschen von der lenkenden und leitenden Macht einer ihn liebenden und für ihn sorgenden Gottheit. Durch diese Integration eines religiös unspezifischen Schicksalsglaubens in einen religiösen Glauben an eine göttliche Vorsehung hat dieser Schicksalsglaube eine signifikante Umdeutung von einem dunklen Fatalismus zur Überzeugung von einer göttlichen Führung des menschlichen Lebens erfahren, die die relative Freiheit des Menschen achtet, wahrt und vollendet. Geistesgeschichtlich gesehen verdient die Wiederentdeckung des Schicksals in der Romantik und im deutschen Idealismus eine besondere Aufmerksamkeit, ebenso in der Seinsphilosophie des späten Heidegger. In gegenwärtigen Strömungen der neuen esoterischen Religiosität erhält der vormonotheistische Schicksalsglaube, der aus der monotheistischen Volksfrömmigkeit nie ganz verschwunden ist, wieder eine gesteigerte Aufmerksamkeit und Bedeutung.

Neben den philosophischen, religiösen und christlich-theologischen Auffassungen der Deutungskategorie des Schicksals war diese aus medizinhermeneutischer Sicht auch auf das Spannungsfeld zwischen der Gesundheit und der Krankheit sowie zwischen dem Angeborenen und dem in diesem irdischen Leben neu Erworbenen des Menschen bezogen und in ihrer Erschließungskraft hinterfragt. Dabei wurde deutlich, dass in medizinischer Hinsicht das Schicksal nicht nach Art eines mechanischen Gesetzes als eine anthropologische Deutungskategorie zu begreifen ist, die den Menschen in den unabänderlich vorgegebenen Bedingtheiten seines je eigenen, individuellen Daseins zu verstehen sucht. Aus diesen Vorgaben ergaben sich folgende systematische Fragen, die im Seminar erörtert wurden: Wie lässt sich die Schicksalsgläubigkeit

des Alltagsbewußtseins vieler Menschen phänomenologisch genau bestimmen? Wie verhält sich diese zum monotheistischen Gedanken einer göttlichen Vorsehung? Welche Gründe lassen sich dafür anführen, dass es ein individuelles Schicksal für jeden Menschen gibt? Oder sollte diese alte Deutungskategorie bestimmter Kontingenzen des menschlichen Lebens abgeschafft werden, wie nicht wenige moderne Mediziner, Naturwissenschaftler, aber auch Philosophen etc. meinen? Welche menschlichen Verhaltensweisen sind dem unverfügbar und insofern schicksalhaft Gegebenen im menschlichen Leben angemessen? Denn der Umgang mit dem je eigenen Schicksal ist für das Gelingen menschlichen Lebens von maßgeblicher Bedeutung.

SS 2010: Hauptseminar (2 SWS): Franz von Baaders (1765 – 1841) religiöse Philosophie des Christentums (zusammen mit Prof. Dr. Dr. Markus Enders)

In diesem Seminar wurden die Grundzüge der sogenannten “religiösen Philosophie” Franz von Baaders dargestellt und erörtert, als deren Ziel er die Versöhnung von Wissenschaft und Religion bezeichnet hat. Im Ausgang von der Menschwerdung Gottes als der “Centraldoktrin” “aller religiösen Wissenschaft” nimmt Baader an, dass das menschliche Denken ein “Nachdenken” des göttlichen Denkens sei. Dementsprechend faßt Baader in bewußter Entgegensetzung zu Descartes das Selbstbewußtsein des endlichen Geistes als ein Sich-gewußt-Wissen vom absoluten Geist auf. Das spekulative Zentrum der religiösen Philosophie Baaders ist seine Lehre von der immanenten Selbstmanifestation Gottes im Vollzug seiner (als genetisch konzipierten) trinitarischen Selbsterkenntnis; diese Selbstoffenbarung Gottes in sich selbst, die Baader im Ausgang von Jakob Böhme entwickelt, unterscheidet er strikt von der (idealistischen) Annahme einer Genese des göttlichen Selbstbewußtseins, die er bekämpft. Sie stellt vielmehr einen raum- und zeitfreien Prozeß dar und ist für ihn zugleich die notwendige Voraussetzung der Manifestation Gottes im menschlichen Geist als seinem Bild. Baader kritisiert sowohl eine Trennung als auch eine Vermischung des göttlichen und des geschöpflichen Handelns, das er im göttlichen Handeln begründet, von diesem begleitet und durch es gestärkt sieht. Ferner waren Baaders erkenntnistheoretische Theorie der göttlichen Erleuchtung, seine religiös begründete Vorstellung (gelingender) menschlicher Gemeinschaft sowie des Gebetes und auch sein Verständnis des Bösen behandelt.

WS 2009/2010: Proseminar (2 SWS): Das Verhältnis von Philosophie und Theologie nach Martin Heidegger

Heideggers Destruktion der Metaphysik der Gegenwart hat nicht nur die Onto-theologie kritisiert. Sie gab auch Anlass zu einem Neubedenken der christlichen Theologie. Dabei entdeckte sie, dass der Logos der biblischen Theologie und der Logos der griechischen Philosophie und des modernen Rationalismus radikal voneinander verschieden sind. Heideggers Bemühungen, die ursprüngliche Feindseligkeit zwischen der echten christlichen Religiosität und der Ontologie wieder aufleben zu lassen brachten keinen Erfolg. Seine eigene Arbeit trägt die Handschrift christlicher Intentionen, die religiösen Themen erfahren wechselnde Veränderungen, sind aber in ihrer Essenz unverrückbar christlich.

In diesem Proseminar wurde versucht, Heideggers Aufruf zu einer radikalen Trennung zwischen Philosophie und Theologie zu bedenken. Ist eine solche Trennung hermeneutisch haltbar? Unabhängig davon, wie strikt die beiden Disziplinen ihren Abstand voneinander zu

pflügen versuchen, kann der gegenseitige Einfluss nicht vermieden werden. Er ist eine geschichtliche Tatsache. Hermeneutik ruft zum Neu- und Wieder-Bedenken auf, und zwar auf verschiedenen Ebenen, des problematischen Verhältnisses von Philosophie und Theologie.

SS 2009: Hauptseminar (2 SWS): Schellings Theorie der menschlichen Freiheit (zusammen mit Prof. Dr. Dr. Markus Enders)

In diesem Seminar wurde Schellings umfassende Theorie der menschlichen Freiheit erörtert, die Schelling in seiner berühmten Freiheitsschrift, seinen *Philosophischen Untersuchungen über das Wesen der menschlichen Freiheit und den damit zusammenhängenden Gegenständen* (aus dem Jahre 1809), entwickelt hat. Das religionsphilosophisch Interessante an dieser Freiheitstheorie Schellings ist vor allem deren Grundlegung der endlichen Freiheit des Menschen in einer Theorie der absoluten Freiheit Gottes. Zudem bezieht Schelling in seine Freiheitstheorie die theologisch einschlägigen Fragestellungen der Tradition wie etwa das Theodizeeproblem, die Prädestinationslehre, die Schöpfungs-, Sünden- und Erlösungslehre konstitutiv in seine eigene Theorie mit ein und entwickelt für viele ihrer Probleme eigene Lösungsvorschläge, die vorgestellt und auch problemorientiert diskutiert wurden.

SS 2009: Hauptseminar (2 SWS): The Early Heidegger's Phenomenological Hermeneutics an der Universidad Nacional Autónoma de México

Dieses Hauptseminar bestand aus fünf Hauptteilen:

The Religious and Theological Origins of Heidegger's Thinking

The Early Heidegger's Phenomenology as the Meta-Theology of Religious Experience
Heidegger's Phenomenological Deconstruction of Theology

Heidegger's Hermeneutics of Facticity as the Self-illumination of Existence

The Theological Background of Being and Time

WS 2008/2009: Hauptseminar (2 SWS): Derrida, Marion und die Sprache der Theologie

Die französischen Philosophen Emanuel Levinas, Jacques Derrida, Jean-Luc Marion, Jean-Louis Chrétien und Michel Henry haben die Landschaft der Phänomenologie und insbesondere "kontinentaler Religionsphilosophie" wesentlich verändert. Dominique Janicaud äusserte sich kritisch über die "theologische Wende in der Philosophie" und inspirierte eine tiefgründige Debatte über das Selbstverständnis von Theologie und Philosophie und ihre Beziehung zueinander. Derrida's und Marion's Auseinandersetzung bei dem Religion and Postmodernism Kongress an der Villanova University in 1997 ist in schriftlicher Form unter dem Titel "God, the Gift, and Postmodernism" zugänglich. Im Zentrum der Debatte steht Marions Aufsatz "In the Name: How to Avoid Speaking of 'Negative Theology'" mit einer Antwort von Derrida und einer Podiumsdiskussion zwischen Marion and Derrida, moderiert von Richard Kearney. Die Aufgabe dieses Hauptseminars war es, die wesentlichen Unterschiede zwischen Derrida und Marion

auszuarbeiten, ausgehend von der Husserlschen Differenz zwischen Intention und Erfüllung (“Erfüllung in der Weise einer abzielenden Intention”). In diesem Kontext wurde die Sprache thematisiert und zwar im Zusammenhang mit Derridas Auffassung vom Sprachspiel als einer Intention ohne Erfüllung. Es war notwendig auf Derridas frühere Kritik der Negativen Theologie (“How to Avoid Speaking: Denials”) zurückzugreifen, um den wichtigen Beitrag zur gegenwärtigen Religionsphilosophie und der Sprache der Theologie von Seite der “Apostels des Unmöglichen” (Caputo) zu würdigen und die zwei unterschiedlichen Konfessionen der christlichen Religion im Geiste des Postmodernismus kritisch zu thematisieren.

SS 2008: Hauptseminar (2 SWS): Philosophische Theologie: Die Theologische Kehre in der kontinentalen Philosophie

Das Thematisieren des Theologischen in der französischen Phänomenologie wurde sowohl von den Theologen als auch Philosophen kritisch gewürdigt. Der berühmt gewordene Begriff der “theologischen Wende in der Phänomenologie” betont das zunehmende Interesse an phänomenologischer Erforschung von traditionell theologischen Themen, insbesondere der Analyse religiöser Erfahrung. Janicaud kritisiert weitgehend die fehlende methodologische Rechtfertigung des Einbeziehens von strikt theologischen Themen in die philosophischen Untersuchungen. Nach Janicaud entfernt sich Phänomenologie von ihrem Selbstverständnis als strenger Wissenschaft zu einer theologischen Meditation über Phänomene religiöser Erfahrung. Für Janicaud ist die Akzentverschiebung vom Philosophischen auf das Theologische der methodologische Fehler in den phänomenologischen Studien. Phänomenologie und Theologie müssen nach ihm separat bleiben, auch wenn sich die Phänomenologie dazu drängt und genötigt sieht, die Grenze des unmittelbar Erscheinenden zu überschreiten. Janicauds Kritik wurde kritisch untersucht, insbesondere durch das Einbeziehen der philosophischen Argumentation von Emmanuel Levinas, Jan-Luc Marion, Paul Ricoeur, Michel Henry, Jean-Louis Chrétien und Jean-François Courtine.

In diesem Hauptseminar wurden einige wesentliche hermeneutische Fragen aufgeworfen, um die Problematik einer theologischen Lektüre zeitgenössischer Philosophie zu erhellen. Ist christliche Philosophie tatsächlich ein “hölzernes Eisen und ein Mißverständnis”? Kann gegenwärtige Religionsphilosophie der Phänomenologie etwas anbieten? Das Seminar war als ein Beitrag zu der theologisch-phänomenologischen Debatte um die Grenzen der wissenschaftlichen Forschung und warf ein neues Licht auf eine kreative Beziehung zwischen zeitgenössischer Philosophie und Theologie.