Sunday, May 3, 2015

11am – 12:30pm  Registration  (12th floor)

12:30pm  Welcome (Bruce Ellis Benson; Dean John Harrington)  (12th floor)

1:00 – 3:00pm  Panel Sessions #1 (12th floor) & #2 (LL 1022)

Panel 1: Jankélévitch & Forgiveness  Chair: Kim Baxter, CUNY/John Jay College of Criminal Justice
Stuart Jesson, York St. John University: “Jankélévitch and the secret telos of forgiveness”
Jesus Luzardo, Fordham University: “Just Remembrance: Forgiveness and Memory in Jankélévitch’s Le Pardon”
José María Sánchez de León, Hebrew University of Jerusalem: “The World Seen from the Outside: Evil and the Principle of Sufficient Reason”

Panel 2: Falque & Finitude  (LL 1022)  Chair: Stephanie Rumpza, Boston College
William C. Woody, Fordham University: “Embracing Finitude: Insights and Limitations of Emmanuel Falque’s Theological Phenomenology”
Bradley B. Onishi, Rhodes College: “Philosophy and Theology: Guilt, Sin, and the Passion chez Falque et Bataille”

3:00 – 3:30pm  Coffee Break  (12th floor)

3:30 – 5:30pm  Panel Session #3 (12th floor) & #4 (LL 1022)

Panel 3: Ricoeur & Hermeneutics of Evil  Chair: Jacob Given, Villanova University
Marius Ban, Heythrop College: “Mythical-Narrative and the Possibility of Responding to Evil After the End of Theodicy”
Michael Deckard & Mindy Makant, Lenoir-Rhyne University: “The Fault of Forgiveness: Fragility and Memory of Evil in Volf and Ricoeur”
Timothy M. Allen, University of St. Andrews: “Forgetting as ‘Blessing’ or ‘Cursing’?: (un)Cleansing Memorial Hermeneutics”

Panel 4: Kierkegaard & Sin  (LL 1022)  Chair: Dror Pimentel, Bezalel Academy for Art & Design
Thomas Burrus, University of South Carolina Aiken: “On Hanosis: Kierkegaard and the move from Objectivity to Subjectivity in the Sin of David”
Daniel O. Bradley, Gonzaga University: “Ligatio ex Nihilo: Original Sin and the Hope for Redemption; An Alternate Path through the Darkness of Kierkegaard’s Phenomenology of Anxiety”
Alison Assiter, University of the West of England: “The Concept of Anxiety and Kant”

6:00 – 7:30pm  Keynote #1  Chair: Bruce Ellis Benson  (12th floor)
Ingolf Dalfert, University of Zürich, Helveticum, Claremont Graduate Schools: “The Creativity of Divine Love and the Diversity of Evil”

7:30pm  Reception  (12th floor)
Monday, May 4, 2015

9:30 – 10:30am  Coffee & Business Meeting  (12th floor)

10:30am – 12:30pm  Panel Session #5 (12th floor) & #6 (LL 1124)

**Panel 5: Sin & Finitude**  (12th floor)
Chair: Carlton Chase, St. John’s School of Theology
Thomas James, Independent Scholar: “Connection Failures: Recasting Augustinian Phenomenologies of Sin in a Theology of Radical Immanence”
Brian Treanor, Loyola Marymount University: “The Myopia of Finitude”

**Panel 6: Adam & Falleness**  (LL 1124)
Chair: Gregory Floyd, Boston College
Matthew Yaw, Duquesne University: “Circulus vitiosus existentiae: Ricoeur’s Circular Hermeneutics of Evil”
Shlomo Dov Rosen, Hebrew University of Jerusalem: “Between the Homunculus Fallacy and Angelic Cognitive Dissonance in Explanation of Evil”
Matthew Clemente, Boston College: “The Drive of Oedipus, the Fall of Adam: Freud and Genesis”

12:30 – 2:30 pm  Lunch Break

2:30 – 4:30pm  Panel Sessions #7 (12th floor) & #8 (LL 1124)

**Panel 7: Love, Evil & Grace**  (12th floor)
Chair: Sharon Putt, Messiah College
David Lars Ketch, KU Leuven: “Schelling and Scheler on Personal Evil, Gestimmung, and Love”
Christopher DiBona, Boston College/Brown University: “Phenomenology and Transcendence: Hegel on Love, Finitude and Intersubjectivity”

**Panel 8: Self, Dasein & Finitude**  (LL 1124)
Chair: Julia Reed, Harvard University
Duane Armitage, Gonzaga University/University of Scranton: “Kierkegaardian Deconstruction: Finitude’s Necessity for Paradox”
Dimitrios Kladiskakis, Sussex University: “Temptation, Falleness, and the ‘They’: Jesus Christ in Kazantzakis and Heidegger”

4:30 – 5:00pm  Coffee Break  (12th floor)

5:00 – 6:30pm  **Keynote #2:**  Chair: Norman Wirzba  (12th floor)
Emmanuel Falque, Institut catholique de Paris: “Evil and Finitude”

7:00pm  Closing Dinner  (The Greek Kitchen)

Sponsored by the Philosophy and Theology Departments, the Comparative Literature and Orthodox Studies Programs, the Graduate School of Religion & Religious Education, and Fordham University Press