

CURRICULUM VITAE

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Title: Associate Professor of Philosophy, Boston College.

First appointment to Boston College: 2007.

Marital status: Single.

Education:

Catholic University of America, BA, 1988 and MA, 1989. Catholic University of Louvain, Mphil, 1991, MA (family and sexual psychology) 1994, and Ph.D., 1996.

Major Prior Positions:

Associate Professor of Philosophy, College of the Holy Cross, 2005-2007; Assistant Professor of Philosophy, College of the Holy Cross, 1999-2005; Postdoctoral research fellow, Catholic University of Louvain, 1996-2000.

Major Publications:

As author, *Liturgy of the Neighbor. Emmanuel Levinas and the Religion of Responsibility* (Duquesne University Press, 2000); as Editor, *The Face of the Other and the Trace of God* (Fordham University Press, 2000) and *Religious Experience and the End of Metaphysics* (Indiana University Press, 2003); as founding Series Editor, *Levinas Studies. An Annual Review* (Duquesne University Press, 2006-).

Fellowships, Scholarships:

Edward Bennett Williams Fellow, College of the Holy Cross, 1999-2006; Erikson Scholar, Austen Riggs Center, Stockbridge, MA, 2005-2006; Research Fellow, Australian Catholic University, 2002; University Doctoral Scholar, Catholic University of Louvain, 1994-1996; Basselin Scholar, Catholic University of America, 1986-1989.

Professional Associations:

American Philosophical Association; Society for Phenomenology and Existential Philosophy; American Catholic Philosophical Association; Husserl Circle, Merleau-Ponty Circle, Levinas Research Seminar, Colloquium on Violence and Religion.

Research Interests:

I associate my work with the *homo abyssus* current of research into the nature of our humanity. Currently, this work is divided into two lines of inquiry and two sets of results that I attempt to keep in mutual interrogation. On one hand, I explore the relationship between Christian religious thinking and modern developments, both cultural and intellectual, that appear to challenge it. The heart of this work lies in particular attention to what I consider the core of a distinctly Christian form of being in the world: the theological virtues. This in turn involves concentrated study of the underlying themes of affection, desire, and vocation, as best recorded in mystical theology. On the other hand, I am interested in the consequences of accepting the reality of the unconscious, as well as the theory of drive and affection that accompany it in Freudian thought. To the degree that this contributes to a philosophical anthropology that does not ground itself in a relation to the divine, it places great pressure on Christian religious thought. However, rather than decide the matter from within either of those discourses, I attempt to get beneath them with a phenomenological investigation of the full range of structures and dynamics anterior to autonomous subjectivity. A third line of inquiry is implied in these first two: since evidently enough philosophy is not everything, it cannot avoid opening itself to what it is not. What does it mean for philosophy thus to find itself exposed to, and perhaps dependent on non-philosophy?