

assumptions about the discussed topic. Baron uses it several times, especially in the first and fifth chapters. Apart from that, the author's openness, which allows intertextuality to emerge with its creativity in literary criticism, as expressed in the book's conclusion, is undoubtedly good news for anyone who loves and thirsts for knowledge.

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**Tyler, Peter. *The Living Philosophy of Edith Stein*. London: Bloomsbury Academic, 2023. pp. 237. ISBN: 978-1-3502-6556-1.**

**DOI: <https://doi.org/10.55997/2010pslix179br3>**

The soul issue is immediately brought to the forefront of the discussion. Ancient Greek philosophers heavily discussed this topic, in particular Socrates, Plato, and Aristotle going down to the medieval and modern times, not of course discounting the eastern thinkers. The soul's nature and significance, however, diminished as we went through the 20th century. Tyler clearly presents its effects, i.e. that the present society has great misunderstandings and confusions concerning the soul to the point that many do not believe it and most of the time, people no longer care. Tyler's book makes the case that the soul issue should not be underestimated for it can make or break a human being. And he puts St. Edith Stein's living philosophy to present his arguments, a timely choice and a significant step. Stein lived towards the end of the 19th century and experienced two world wars during the first half of the 20<sup>th</sup> century that truly shaped her own soul. To the indifferent, Tyler brought the discussion of the soul to the level of "second thought". To the confused, the book provides an opening to clarity.

The work dialogues with contemporary thinkers and philosophers which is faithful to the life and thought of St. Edith Stein. Past authors who commented on Stein emphasized likewise. But Tyler's approach is different from the rest in the sense that he identifies lines of thinking that others may perhaps overlook or do not see. Consider for example his chapters on Nietzsche and Wittgenstein. The two latter philosophers do not belong to the phenomenological and Christian tradition and yet Tyler found lines of connections. This proves that Stein's philosophy is broader than what we think it is. Tyler, however, is not blind to the irreconcilable differences of the thinkers which he expounded clearly, courageous enough to pinpoint aspects which when pushed to their limits can become potential destructive forces to human existence.

Tyler gives one imaginary dialogue with Edith Stein. The last part of the book presents the author's thoughts as he reflects on his journey as a thinker with Stein. Being true to his aim, it gives an impression of frankness, personal testimony, and warmth as the reader courses through the last pages. But the reader feels that Tyler wants to say more to Stein than what he is willing to write. A sequel perhaps is needed to dwell more on this matter for completeness?

It would be also good to include in the sequel a topic dealing with the body and lived body in relation to the soul according to Edith Stein. She has deep insights concerning the

lived body and it would be good to deepen it. Moreover, the latter is not complete without saying something about the presence of God in the deepest part of the soul which is another good topic to explore. For Stein, God is present in the soul in power, essence, and presence. A deeper understanding with regards this matter is relevant, considering the oppressions in today's world and the increasing hostilities to Christian values around the world.

Tyler's summon and challenge to Steinian scholars shouldn't be overlooked. This pertains to the translations of her works and terms in English which he considers in its "second phase" at present. He in fact labels his work under this heading. Chapter 3, footnote # 5 is a text to be reflected on by present and future Steinian scholars. The so-called language barrier is just a step to be overcome. It is not enough to translate Stein's often difficult terms to suit the Anglophone audience. Many terms of Stein must be explained to make it more understandable and significant to a post-modern and post-truth society like ours.

The purpose of the book targets the reader's life. It seeks to showcase that Steinian ideas are not desiccated concepts as commonly perceived but vibrant thoughts able to touch human lives. The author does not write something that remains on the level of abstraction but articulates something very close to his heart. His work truly can move his readers towards a process which he calls as that which opposes a "psychology without a soul." (p. viii) Tyler hopes that this work may give "rest for your soul", not only referring to the readers but also to the victims of modern-day tyranny and oppression, something which Edith Stein too experienced. Tyler describes Stein as a "carer of souls." (p. 10), a suitable description for someone who had to put a temporary stop in her doctoral studies to work as a volunteer nurse in the frontlines during World War I against the wishes of her mother.

Tyler identifies his work as a part of a "second wave" of Steinian studies which avoids fitting Stein in a box but appreciating the multi-faceted dimensions of Edith Stein's thought. The life and thought of Stein have a universal dimension that resists being narrowed down in a single direction. The author successfully conveys this message by broadening commonly held beliefs on Stein that only portrays her as a "good girl" image. Tyler pictures Stein as someone who has a solid interiority, willing to engage in the world full of contradictions, and ready to fight for what she believes in.

The book is also Tyler's way of commemorating the centenary of Edith Stein's baptism which took place on January 1, 1922 found in the preface and introduction. He wants to show Stein as a living witness to a "psychology with a soul". The sacrament of baptism is the liturgical celebration in the context of faith of what resonates in the deepest part of one's soul: thirst for the Divine and union with the Beloved.

Chapter 2 on Edmund Husserl is particularly important, for Tyler gives the readers a way to grasp simply Stein's philosophy and those who influenced her. Written in accessible language, Husserlian phenomenology is explained not just as a method but a thought that impacted European life. What exactly does Husserl want? What precisely does he aim which Edith Stein inherited and integrated later into her own thought? These are the points Tyler explains in the book which the beginner in Steinian studies will surely appreciate.

Surprisingly, the reader will find that Tyler did not begin with Husserl's *Logical Investigations* but with his last work the *Crisis*. It is interesting to find out how Tyler weaves his arguments to fit into his overall aim.

The issue of granting to Edith Stein an ecclesiastical doctorate is gaining ground, which the CBCP this year approves unanimously. One of the questions often raised is the necessity of granting the title *Doctor of the Universal Church*, to her which, to date, only 37 saints in the Catholic Church have. Is this just one of the titles with no impact at all to the Universal Church and to the local church of Asia, particularly the Philippines? Tyler's work lets us think more broadly. The reader senses that the philosophy and spirituality of St. Edith Stein, as Tyler presents it, strikes to the reader's soul. It evokes a tone which echoes an important text in Vatican II's Pastoral Constitution *Gaudium et Spes* no. 14 and which can be considered an important argument why Edith Stein should be granted the title Doctor of the Church: "Now, man is not wrong when he regards himself as superior to bodily concerns, and as more than a speck of nature or a nameless constituent of the city of man. For by his interior qualities, he outstrips the whole sum of mere things. He plunges into the depths of reality whenever he enters into his own heart; God, who probes the heart, awaits him there; there he discerns his proper destiny beneath the eyes of God. Thus, when he recognizes in himself a spiritual and immortal soul, he is not being mocked by a fantasy born only of physical or social influences, but is rather laying hold of the proper truth of the matter." Tyler proves that human beings are not mere bodily extensions occupying spaces but someone who possesses an irreducible component, i.e. the spiritual soul. In a world where humans are treated merely on the level of the material, the *Living Philosophy of Edith Stein* provides a strong reminder and a solid teaching on who humans are and what actions should be done in relation to them. In the present age of wars, famine, oppression, and corruption, Edith Stein is a strong message and a living witness that the human soul must be taken care of and anything that oppresses it surely leads to destruction. It is in this sense that Edith Stein is a Doctor i.e. teacher and a "carer of souls". Tyler gives the readers an avenue to appreciate not only her person and teaching, but also, a glimpse of the beauty of her soul. This work may perhaps be considered as an argument, among many, why Edith Stein has to be considered a Doctor of Church, though this point may not be Tyler's main reason why he wrote the book. If so, then, this publication has exceeded what it is expected from it.

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**Wojtyla, Karol. *The Lublin Lectures and Works on Max Scheler. The English Critical Edition of the Works of Karol Wojtyla/John Paul II. Volume 2.* Edited by Antonio Lopez et al. Washington DC: Catholic University of America Press, 2023. pp. 609. ISBN: 978-0-8132-3677-3.**

**DOI: <https://doi.org/10.55997/2011pslix179br4>**

Imagine an ethics professor discussing the suitable systems of ethics in a time where the strongest voices are Kant and Max Scheler. This is what this book is all about. During