

This work is composed of an introductory part in which there are greetings from some ecclesiastical officials of the Roman Curia and the Japanese Ambassador to the Holy See, Akira Chiba and a foreword and an interesting introduction written by the three editors, through which they deal with all the stages the young legates went through in Italian cities and the particular publishing phenomenon that arose from this event. The first entry recounts the group's disembarkation in the port of Livorno, already mentioned above, and the last recounts the stop in Genoa, as guests of the Republic. The dignitaries embarked from the port of this city on 8 August 1585 to go to Spain and then Portugal, where they sailed aboard the *São Filipe* to Asia. It concludes with an appendix illustrating the relations and interconnections between the city of Lucca and the Japanese Catholic mission in the 'Christian century' (1549-1650). Carlo Pelliccia outlines the main biographical information about the two priests from Lucca, Guglielmo Portico and Angelo Orsucci, both missionaries in the Japanese archipelago. The former was a Jesuit who died the year after his arrival in the country, in 1604, due to a sea voyage; the latter was a preacher friar who arrived in Nagasaki during the Tokugawa persecution, in 1618, and was martyred a few years later in the same city. At the end is a *Bibliografia selecta*.

The entire volume is unique in its genre and is an important book that intends to retrace a singular and particular event in the history of the Jesuit mission in the Land of the Rising Sun. The Tenshō embassy contributed to the phenomenon of mutual acquaintance and cultural interaction that was the basis of Alessandro Valignano's missionary action. This legation led to a dialogue between two cultures that generated an interest in the historical and historiographical field that still today has repercussions and attention from the scientific community.

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This work is a breakthrough!

Most Steinian scholars agree that Edith Stein's contributions to philosophy are primarily in the areas of Phenomenology, Philosophy of the Human Person and Community, Socio-Political Thought, Metaphysics, Faith and Reason Discourse, and Natural Theology. Added to these are her insights on Christian Spirituality in particular the Carmelite Tradition. We do not however see in the Steinian epistemic community those that claim she has something to say about Ethics and Morality. Tullius' book is a breakthrough in this sense especially in the Anglophone world for he strongly argues that Edith Stein can also be a Moral Philosopher and significantly contributes to this area. Tullius is acutely aware that Stein did not write any treatise on Ethics and yet his thesis is quite straightforward: if the main thrust of Stein's philosophy is what it means to be a human being and how does one live

in a very humane way, then these questions and answers therein touch on the heart of Ethics and Moral Philosophy!

The book is divided into three interrelated parts. The first speaks about Stein's philosophical and theological anthropology in connection with Ethics. The second discusses how phenomenology and metaphysics are connected with Stein's moral theory. The last part explains Stein's Ethical theory as consistent with her notion of Being and being as unfolding. The three parts are actually the author's attempt to answer burning questions in Ethics such as freedom, determinism, objective values, and authenticity, among others.

The first part is a response to the disconnect between Ethics and Philosophical Anthropology which happened during the Modern period. The second is the seeming separation between Ethics and Metaphysics and the latter's difference with phenomenology which Stein tried to fuse. The third is more specific in the sense that Ethics and Metaphysics are combined to have a Steinian Moral Theory consistent with Being and being understood as unfolding. In sum, what Tullius contributes to Ethics is the reintegration of Ethics and Metaphysics and adding the phenomenological flavor to it. This is the second breakthrough of Tullius in this book. He was able to articulate a hidden gem in Stein's philosophy of the human person to respond to some Ethical dilemmas, one of which is living the most personal authentic life while protecting universal ethical principles as embodied in the importance of objective values.

Two categories are important for Stein's Moral Philosophy according to Tullius: Ethics of Vocation and Ethics of Renewal. Tullius was able to articulate clearly the tension between who the human being is and who/what he ought to be. Ethics of Vocation is necessary in times of moral discernment for it summons the human being ultimately to the call of the Eternal while Ethics of Renewal refocuses constantly the human moral agent in who he ought to be. Grace has a special place in the moral philosophy of Edith Stein for who the human being should be is rooted in the Divine plan.

Tullius further makes out the positive contribution of Stein's ethical theory in today's modern world by contrasting it to false ethical claims (i.e. Utilitarianism) that may inadvertently lead many not to fully realize themselves in the way they ought to be. In this sense, Stein's "true" moral philosophy according to Tullius has a positive weight in the solution of moral dilemmas that plague today's world. And if I may add, Stein's moral philosophy as outlined by Tullius positively contributes to the reasons why Edith Stein should be considered a Doctor of the Church. Her contribution to *eminens doctrina* speaks not only of how her thought and life deepen our understanding of Divine Revelation but also how this understanding leads to clear ethical action.

Tullius' modest aim is to raise consciousness on Stein's moral philosophy which until now is yet to be thematized. This work far surpassed this goal for its impact in future research is immense, not to mention its inevitable challenges.

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