As an exegete of “Phenomenology of Life” remarks, “to a greater extent than any philosopher in the entire Western tradition, Anna-Teresa Tymieniecka has espoused the central and fundamental importance of the creative impulse in the Human Condition, which then participates in the whole that is life”.1

Effectively, the concern to explore, to enlighten and understand the human and creativity on the route of life’s progress represents, in our opinion, the distinct merit of Anna-Teresa Tymieniecka to open philosophy’s horizons through a New Humanism project – very necessary to surpass the contemporary spiritual crisis – and to offer grounds of revival to an exhausted, alienated, “bewildered humanity”. The “Ontopoiesis of Life and Human Condition” – the core of “Phenomenology of Life” – gives an authentic chance for human restoration, in terms of a “New Enlightenment”, “a new awareness of all the forces carrying life and with that ever-widening horizons”, achieving “a new understanding of our place in the cosmos and the web of life”.2 It represents a worthy cultural contribution, articulated in an original attempt to design the path of our retrieval through “our state of fundamental ontopoietic ingrownness in life and the world around and within us”3 as a retort to the present conditions of general confusion, uncertainty and angst, of incoherence in a worldwide dissemination, when “we find ourselves on the slopes of a volcano that may erupt at any time”.4

The uprootedness from natural support, the threat of a spiritual sterility or even disintegration, the appearance of dangerous artificial dependencies, the snaps in communication marking a “total disarray” – first of all, a moral disarray – require a profound upheaval of reflection and attitude. More than ever, man needs to look for a viable way to re-make the existential order, transforming himself through a spiritual revitalization. There is in the uniqueness of the spiritual act – privileged by Anna-Teresa Tymieniecka’s phenomenological investigation – the opportunity that must be turned to find a recovery in life’s labyrinth. A major exigency is more and more obvious: the need to return to the primordial values of ethics and morality – as a universal guide for human experience. Actually,
we need to re-significate the *human* in its plenary meaning and creative function – the thread of the “Ontopoiesis” vision.

Brought into play is the urge to enact a revolutionary metamorphosis of the personal, social, and cosmic style-to-be(come), through an “*esthetic*al and *ethical* act”: “the act of existence’s revelation in its poietical dimension” – a signaled fact, also, in the framework of the contemporary transdisciplinarity’s trend, into the meaningfulness of the Greek \( \pi\omega\eta\nu\pi/\rho\omega\iota\epsilon\iota \), as the process needed to transcend the plurality of contradictory reality and move into a coherent re-unification of the world, in which man has to prove his conscious verticality, understanding that: “*The greatest work – the Great Creation – is exactly his very own life*”\(^5\). The *creative* destiny of man leads him to the climax level of beingness: namely, that of the *human* – a synthetic concept for moral fulfillment, the embodiment of the *Virtue*, corresponding to the Greek *\( \alpha\rho\epsilon\tau\eta\gamma/\alpha\rho\epsilon\tau\eta \)*.

In the endeavor to motivate the ‘aretelological challenge of the Ontopoiesis of Life’, we start from the ethics’ resonance of Anna-Teresa Tymieniecka’s work with the following work to underline the relevance of an ‘aretelogy’, as an ‘ethics of virtue’.

Our very own existence and becoming suppose a reference to ethics as ground for the spiritual increase, for assessment and action into the *human* horizon. Culminating in the “*creative self*” – the last stage after “the individual” and “the person”, according to Tymieniecka’s thesis about the study of “the very web of meaningfulness of man’s existence”\(^6\) – the *human* is the climax for \( \eta\theta\omicron\zeta/\varepsilon\theta\omicron \), for the essential *character* of man. Self-individualization-in-existence, the “ontopoietical vision” opens toward the value of the self-creation process, which is predominantly a moral one. Here occurs *virtue’s* work, in its original meaning as the Ancient Greek philosophers used the concept *\( \sigma\rho\epsilon\tau\eta\eta/\alpha\rho\epsilon\tau\eta \): man’s merit/excellence, an intrinsic value, transfiguring after the transcendental model within the humanization work, the capacity to accomplish in the best way possible the very own function that for man exists.\(^7\) Therefore, ‘to become into virtue’ means ‘to become into *human*’, into that singular creative transfiguration in freedom and dignity, passing throughout the contradictory tensions into the most propitious equilibrium and harmony of life. Called to becoming on the upward axiologic-normative matrix, \( \alpha\rho\epsilon\tau\eta \) discloses the ‘royal path’ that man can and must inscribe in the world as subject of moral sovereignty and responsibility.

Defining man’s *excellence* as axis to enable his self-creation, \( \alpha\rho\epsilon\tau\eta \) plays the determinant role within “the ontopoietic deployment of life”. Both re-identification of the *human*, and re-construction of the communal life-