

**Zeitschrift:** Revue de Théologie et de Philosophie  
**Herausgeber:** Revue de Théologie et de Philosophie  
**Band:** 45 (1995)  
**Heft:** 3

**Bibliographie:** English summaries

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## ENGLISH SUMMARIES

J. DISSE, Hope and the individual according to Ernst Bloch, RThPh 1995/III, p. 217-233.

*The common tendency of western philosophy has been to subordinate the individual to a generalization. For orthodox marxism as well, the individual is only a link in the dialectical process. Bloch's mystical marxism seems to accord greater importance to the individual. This article tries to show, however, that his philosophy of hope ultimately follows the general tendency.*

R. JACQUES, Body and transcendence. Their relation in P. Ricœur's *Philosophy of Will I*, RThPh 1995/III, p. 235-249.

*In the context of current research on the body, this article underlines the rich dialogue begun by P. Ricœur between the objective sciences and phenomenology on the connection between nature and freedom. This dialogue establishes an original link between corporal existence and transcendence; it invites us to see corporality as the incarnation of a primordial trust.*

C. TAPPOLET, Are emotions mental or physical?, RThPh 1995/III, p. 251-259.

*After a short introduction to the topic of Hans Goller's book, Emotionspsychologie und Leib-Seele-Problem, this review discusses the relation between the philosophical and the scientific approach to emotions. Then it presents Goller's main thesis: interactional dualism. This concept is not compatible with the principle of closure, a metaphysical postulate derived from physics. The review argues that the reason given for rejecting this principle is not satisfactory.*

J. COTTIN, God and Beauty, RThPh 1995/III, p. 261-271.

*Reformed church theology has never been very interested in beauty. Yet beauty can be contemplated theologically on three grounds – God, creation and culture – examined in a recent thesis by M. Zeindler (Bern). The first two can be linked to Barth and Calvin, the last to Tillich, whom Zeindler unfortunately does not consider. His study, already quite comprehensive, should be followed up in the directions of christology and pneumatology, to unveil beauty to the trinitarian dimension of God.*