Leaning Both Ways at Once
Simone Weil was a defining figure of the twentieth century; a philosopher, Christian (although never baptised), resistance fighter, Labour activist and teacher, described by Albert Camus as ‘the only great spirit of our time’. In 1941 Weil was introduced to Father Joseph-Marie Perrin, a Dominican priest whose friendship became a key influence on her life. When Weil asked Perrin for work as a farm hand he sent her to Gustave Thibon, a farmer and Christian philosopher. Weil stayed with the Thibon family, working in the fields and writing the notebooks which became Gravity and Grace and other posthumous works. Perrin and Thibon met Weil at a time when her spiritual life and creative genius were at their height. During the short but deep period of their acquaintance with her, they came to know her as she actually was. First published in English in 1953, and now introduced by J.P. Little, this unique portrait depicts Weil through the eyes of her friends, not as a strange and unaccountable genius but as an ardent and human person in search of truth and knowledge.

Simone Weil Known as the “patron saint of all outsiders,” Simone Weil (1909–43) was one of the twentieth century’s most remarkable thinkers, a philosopher who truly lived by her political and ethical ideals. In a short life framed by the two world wars, Weil taught philosophy to lycée students and organized union workers, fought alongside anarchists during the Spanish Civil War and labored alongside workers on assembly lines, joined the Free French movement in London and died in despair because she was not sent to France to help the Resistance. Though Weil published little during her life, after her death, thanks largely to the efforts of Albert Camus, hundreds of pages of her manuscripts were published to critical and popular acclaim. While many seekers have been attracted to Weil’s religious thought, Robert Zaretsky gives us a different Weil, exploring her insights into politics and ethics, and showing us a new side of Weil that balances her contradictions—the rigorous rationalist who also had her own brand of Catholic mysticism; the revolutionary with a soft spot for anarchism yet who believed in the hierarchy of labor; and the humanitarian who emphasized human needs and obligations over human rights. Reflecting on the relationship between thought and action in Weil’s life, The Subversive Simone Weil honors the complexity of Weil’s thought and speaks to why it matters and continues to fascinate readers today.

Gravity and Grace

The Notebooks of Simone Weil

The Need for Roots Christian theology has affirmed throughout its history that God is a “living” God. But what does it mean that God lives? Why does it matter? Does God live like us? If God does not live like us what is the difference between our living and God’s living? These are the questions Adam Pryor addresses in The God Who Lives. The book considers “life” as a conceptual problem, examining how new studies about the emergence of life have critical implications for interpreting the religious symbol “God is living.” In particular, Pryor suggests how absence and desire, what is termed “abstential desire,” are critical principles of life for scientific and philosophical thinking today. He goes on to develop a constructive theological proposal in which the theological meaning of the symbol “God is living” is interpreted in terms of the insights garnered from the principle of abstential desire, concluding that God can be understood as akin to the role played by absence in living things. Life is an absent but effective whole in relation to the material parts of which it is comprised. God as living is a similarly effective absence in relation to the world.

Selfless Love and Human Flourishing in Paul Tillich and Iris Murdoch

De existentialisten

Anam Cara Simone Weil (1909-1943) was a defining figure of the twentieth century; a philosopher, Christian (although never baptised), resistance fighter, Labour activist and teacher, described by Albert Camus as ‘the only great spirit of our time’. In 1941 Weil was introduced to Father Joseph-Marie Perrin, a Dominican priest whose friendship became a key influence on her life. When Weil asked Perrin for work as a farm hand he sent her to Gustave Thibon, a farmer and Christian philosopher. Weil stayed with the Thibon family, working in the fields and writing the notebooks which became Gravity and Grace and other posthumous works. Perrin and Thibon met Weil at a time when her spiritual life and creative genius were at their height. During the short but deep period of their acquaintance with her, they came to know her as she actually was. First published in English in 1953, and now introduced by J.P. Little, this unique portrait depicts Weil through the eyes of her friends, not as a strange and unaccountable genius but as an ardent and human person in search of truth and knowledge.

Simone Weil, Beyond Ideology? This volume offers a sample of reflections from scholars and practitioners on the theme of death and dying from scholars and practitioners, ranging from the Christian tradition to Hinduism, Lacanian psychoanalysis, while also touching on the
themes of the afterlife and near-death experiences.

I Love Dick In the last decade, interest in the writings of French philosopher Simone Weil (1909-1943) has surged. Weil is admired for her militant syndicalism, her factory experience and participation in the French resistance, but it is above all the eclectic and rich character of her work that has increasingly attracted scholarly attention. Weil reflected on subjects as diverse as quantum physics, Greek tragedy, bankruptcy, colonialism, technology, education, and religious metaphysics, but perhaps most interesting is the way that her work seems to defy any clear ideological labelling: Marxist, anarchist, liberal, conservative and republican all seem to fall short in describing the complexity of Weil’s thinking. Adding to the interpretive difficulty is the fact that Weil often expressed biting criticisms of most things political. What this edited volume argues is that it is precisely Weil’s unclassifiable nature, combined with her sharp and sometimes ambivalent criticisms of politics, that make her work a most timely and fascinating object of study for contemporary political philosophy. It proposes a two-pronged approach to her thought: first, via a series of conversations set up between Weil and key authors in modern and contemporary political theory (e.g. Sandel, Rawls, Ahmed, A gamben, Orwell); and secondly, via a close study of Weil’s reflections on various ideologies. The goal of this book is not to position Simone Weil squarely within a single ideological tradition but rather to propose that her thought might allow us to critically engage with various ideologies in the history of political ideas.

Waiting for God Exploring the religious category of dying to self, this book aims to resolve contemporary issues that relate to detachment. Beginning with an examination of humility in its general notion and as a religious virtue that detachment presupposes, Kellenberger draws on a range of ancient, medieval, modern, and contemporary sources that address the main characteristics of detachment, including the work of Mie ser Eckhart, St. Teresa, and Simone Weil, as well as writers as varied as Gregory of Nyssa, Rabi’ al-Adawiyya, Soren Kierkegaard, Andrew Newberg, John Hick and Keiji Nishitani. Kellenberger explores the key issues that arise for detachment, including the place of the individual’s will in detachment, the relationship of detachment to desire, to attachment to persons, and to self-love and self-respect, and issues of contemporary secular detachment such as inducement via chemicals. This book heeds the relevance of the religious virtue of detachment for those living in the twenty-first century.

The Power of Words In the essay bundel ‘Liefde is licht’ houdt Simone Weil haar lezers confronterend een spiegel voor. Aan de hand van filosofie, Griekse mythen en Bijbelse verhalen laat zij zien dat wij mensen de waan naaien. Deze op jonge leeftijd overleden Franse filosoof kijkt ons recht in de ogen en beweert dat het mogelijk is om elke waan te ontmaskeren. Op die manier ontstaat er ruimte om God te ontmoeten. In deze niet eerder of nieuw vertaalde teksten lukt het haar diepe inzichten te delen die verder reiken dan het verstand ons tegen kan werpen. Met een inleiding van Frits de Lange.

The Subversive Simone Weil Emerging from the thought-provoking discussions and correspondence Simone Weil had with the Reverend Father Perrin, this classic collection of essays contains the renowned philosopher and social activist’s most profound meditations on the relationship of human life to the realm of the transcendent. An enduring masterwork and “one of the most neglected resources of our century” (Adrienne Rich), Waiting for God will continue to influence spiritual and political thought for centuries to come.

Misrecognitions Simone Weil is one of the few spiritual thinkers to give an adequate account for the place of suffering in our world. We traditionally view suffering as that which thwarts our most profound longings and happiness. Simone Weil insists that suffering is not a problem to overcome. Suffering, as it arises in the sacrifices of divine and human love is a fact of life, neither to be rejected nor invited, but also something that can shape human life by opening itself to the divine love. Here again is Springsted’s comprehensive treatment of Simone Weil’s religious insights, unique is her understanding of the scientific modern age without cynicism, meanwhile embracing much of traditional Christian spirituality without naiveté. In her unusual approach that is new and yet draws on ancient thought, Weil supports a radical theology, insisting that the oppressed - with whom she identified - are not assisted by a transfer of power, but they must, like those in power, view suffering as a way of overcoming the human penchant for self-centeredness, and as a way of drawing closer to the world in love and as a whole.

La Pesanteur Et la Grâce. Gravity and Grace With an Introduction by Gustave Thibon. (Translated by Emma Craufurd.). The ‘other’ examined by Fiddes are mainly those with whom M urdocoh entered into explicit dialogue in her novels and philosophical writing - including Immanuel Kant, Simone Weil, Dietrich Bonhoeffer, Rudolph Bultmann, Paul Tillich, Don Cupitt, Donald MacKinnon and Jacques Derrida. This ‘historic’ dialogue is, however, placed within a wider dialogue between literature and theology being conducted by the author, and ‘others’ are brought into relation with M urdocoh in order to illuminate this more extensive conversation - notably the poet Gerard Manley Hopkins and the feminist philosopher Julia Kristeva. The book demonstrates that characteristic themes in Murdocoh’s novels and philosophy - the love of the Good, the death of the ego, illusory consolations, the death of God, the modifying of the will by ‘waiting’, the sublime and the beautiful, and attention to other things and persons - all take on a greater meaning when placed in the context of her life-long conversation with theology. The exploration of this context is deepened in this volume by reference to annotations and notes that Murdocoh made in a number of theological books in her personal library.

Simone Weil as we knew her This collection brings together prominent thinkers from numerous disciplines to address the legacy of Gillian Rose for political theology today. Rose’s work is notorious for its eclectic range, difficult style, and iconoclastic defiance of the conventions of postmodern critical theory. The theologians, religious scholars, ethicists, and theorists in this collection discuss Rose’s relationship to such topics as the Frankfurt School, social theory, feminism, literature, law, Hegel, Kant, and psychoanalysis. They situate her work within the wider context of political theology, as it is understood in religious studies and continental philosophy. Though attentive to the theoretical issues raised by Rose’s work, these essays are also engage the role that work may play in political action today, examining issues such as refugee immigration in Europe, the rise of nationalism, and anticapitalist political organizing. The collection is a vital contribution to the rising body of literature on Rose and her importance to political philosophy, ethics, and theology, but it will also serve as an important orienting guide for readers new to Rose’s work and its demanding style.

Simone Weil On the fiftieth anniversary of the first English edition, this Routledge Classics edition offers the English reader the complete
text of this landmark work for the first time ever.

Death, Dying, and Mysticism In het M anhattan van net na de millenniumwisseling zijn drie dertigers op zoek naar het ware geluk. Het zijn Daniëlle, een beginnende, terughoudende televisie-producente, die jaagt op de documentaire-idee waarmee ze in één klap haar reputatie kan vestigen. Marina, de beeldschone dochter van een bekende liberale journalist, die om in alle rust te kunnen werken aan de voltooiing van haar eerste boek, intrekt bij haar ouders in het kolossale appartement aan Central Park. En ten slotte Julius, een homoseksuele freelance journalist die vernietigende boekrecensies schrijft en dolgraag een glamoreus New Yorks leven wil leiden zonder al te veel inspanningen.

The God Who Lives

Religious Language, Meaning, and Use

Gravity and Grace

The Continuing Legacy of Simone Weil Philosopher, theologian, social critic, and political activist, Simone Weil has become a legend of modern spiritual and political thought. Waiting for God contains her most profound thoughts on the relationship of human life to the eternal, especially as it relates to obedience, surrender, spiritual poverty, readiness to bear suffering, and the love of God. For many of us who try to figure out how to live our lives -- what values and beliefs to uphold, what actions to pursue -- Weil’s example, achievements, and frustrations serve to focus the mind and stir the soul. New York Times The writings of this left-wing mystic are unmatched for surprising, sometimes shocking, spiritual insight.

Gravity and Grace

Waiting For God Reissue How should the Methodist tradition continue to embody its evangelistic mission? Some believe effective evangelism requires ecclesial adaptation seeking relevance to attract outsiders. But does this strategy result in the church’s embrace of consumer market practices, pandering to a world of church shoppers? Others suggest the most evangelistic thing the church can do is to be the church, displaying to the world the attractive beauty of a holy community. But could this ironically distance the church from its context and neglect the many ways the church is called to engage the world? The Wesleys formed a people called Methodist, embodying an evangelistic mission combining commitments to disciplined spiritual life and vital social engagement. In this book, Conklin-Miller suggests faithful (United) Methodist evangelism requires living in the tension between the church and the world, “leaning both ways at once,” emphasizing the holiness of the church as a particular people, but at the same time, being a people sent to intercede in the world as servants, advocates, and witnesses. This understanding constitutes not only a broader reframing of evangelistic mission but also a vision for the identity and agency of the church in the Wesleyan tradition: a Methodist missional ecclesiology.

Simone Weil and The Suffering of Love Simone Weil, the French philosopher, political activist, and religious mystic, was little known when she died young in 1943. Four years later the philosopher-farmer Gustave Thibon compiled La pesanteur et la grâce from the notebooks she left in his keeping. In 1952 this English translation accelerated the fame and influence of Simone Weil. The striking aphorisms in Gravity and Grace reflect the religious philosophy of Weil’s last years. Written at the onset of World War II, when her health was deteriorating and her left-wing social activism was giving way to spiritual introspection, this masterwork makes clear why critics have called Simone Weil “a great soul who might have become a saint” and “the Outsider as saint, in an age of alienation.”

Simone Weil Offering new insight into the pertinence of Simone Weil’s thought, this volume situates her in the Continental discourses which constituted her philosophical background, her milieu, and which frequently reflected her departures from her contemporaries.

Gravity and Grace. With an Introd. by Gustave Thibon. Translated From the French by Emma Craufurd The Continuing Legacy of Simone Weil analyzes the core work of Simone Weil and her views on the nature of the human condition, humanity’s relationship with God, and the objective state of our world.

The Religious Philosophy of Simone Weil

The Amazing Adventures of Gravity and Grace

Dying to Self and Detachment

De kinderen van de keizer Simone Weil, legendary French philosopher, political activist, and mystic, died in 1943 at a sanatorium in Kent, England, at the age of thirty-four. During her brief lifetime, Weil was a paradox of asceticism and reclusive introversion who also maintained a teaching career and an active participation in politics. In this concise biography, Palle Yourgrau outlines Weil’s influential life and work and demonstrates how she tried to apply philosophy to everyday life. Born in Paris to a cultivated Jewish-French family, Weil excelled at philosophy, and her empathetic political conscience channeled itself into political engagement and activism on behalf of the working class. Yourgrau outlines Weil’s controversial critique of Judaism as well as her radical re-imagination of Christianity— following a powerful religious experience in 1937— in light of Plato’s philosophy as a bridge between human suffering and divine perfection. In Simone Weil, Yourgrau provides careful, concise readings of Weil’s work while exploring how Weil has come to be seen as both a modern saint and a bête noire, a Jew accused of having abandoned her own people in their hour of greatest need.

Gravity and Grace ‘De existentialisten’ van Sarah Bakewell vertelt het bewogen verhaal van een invloedrijke generatie denkers, waaronder Simone de Beauvoir, Jean-Paul Sartre en Raymond Aron. Zij speelden een cruciale rol in het verzet tijdens WO II en in...
emancipatiebewegingen van onder anderen feministen, antikolonialisten en studenten. Schijnbaar moeteloos schakelt Sarah Bakewell tussen hun gepassioneerde levens en geëngageerde ideeën. Bakewell gaat op zoek naar wat de existentialisten ons te bieden hebben in een tijd waarin vrijheid en mensenrechten weer onder druk staan. Deze pageturner brengt perfecte mix van biografieë en ideeën. ‘Bakewells boek is een mengsel van filosofie en biografie van de hoofdrolspelers van het existentialisme, van anekdotes en inzichten, van persoonlijke herinneringen en cultuurgeschiedenis.’ - Vrij Nederland

Simone Weil as we knew her

Joan of Arc and Spirituality Can the meaning of religious language be separated from its use? In Religious Language, Meaning, and Use, Robert Bolger and Robert Coburn address what has become a contentious though often overlooked account of the relationship between religious belief and religious practice. Through philosophical argumentation and by means of a variety of sermon-like essays on religious topics, this book seeks to return religion to the place in which the meaning and practical impact of its beliefs become inseparable from the life of the believer. Part I begins by considering, through the loose lens of Wittgenstein's philosophical method, how religious language has been misunderstood leading straightforward to a variety of challenges and conceptual confusions. Part II presents previously unpublished essays written by Robert C. Coburn who has, for over 50 years, been at the forefront of the study of metaphysics and philosophy of religion. Making a compelling case for a religious practice that avoids trivializing religious belief, this book promises to be a corrective to those who see faith as nothing more than ethics in disguise and to those metaphysicians who see faith as a set of beliefs.

La Pesanteur Et la Grâce. Gravity and Grace, Etc Leer met de spirituele lessen van de K elen de zielsvriend in jezelf te vinden In 'Anam Cara' (wat zielsvriend betekent) neemt de Ierse dichter, priester en filosoof John O’Donohue u mee op reis naar het ‘Eiland van heiligen en geleerden’, waar zij hun eigen Anam Cara zullen ontdekken. Hij onderzoekt een wereld waarin alles is vervuld van goddelijkheid: de rivieren, de heuvels, de zee en de lucht, de dieren en de planten. In een combinatie van filosofie, onderricht en spiritueel inzicht introduceert O’Donohue de spirituele nalatenschap van de oude K elen. Hij voert zijn lezers naar een plaats waar de schikgodinnen niet worden gevreesd, waar Gods gepassioneerde kant wordt verheerlikt en waar de mysteries van het dagelijks leven worden gevierd. De cycli van leven en natuur naspenderend, put dit inspirerende boek uit de heilige wateren van Ierlands spirituele nalatenschap - van de K elen en hun druïden, van de ‘imbas’ (zagen) van de ronduit vervingen barden en van de gewijde bronnen van de christelijke kloosters. O’Donohue onthult geheimen die ons opnieuw in verbinding brengen met de wereld om ons heen en de schatten in onze eigen ziel.

Simone Weil and Continental Philosophy Simone Weil (1909-1943) was a defining figure of the twentieth century; a philosopher, Christian, resistance fighter, anarchist, feminist, Labour activist and teacher. She was described by T. S. Eliot as ‘a woman of genius, of a kind of genius akin to that of the saints’, and by Aibert Camus as ‘the only great spirit of our time’. Originally published posthumously in two volumes, these newly reissued notebooks, are among the very few unedited personal writings of Weil’s that still survive today. Containing her thoughts on art, love, science, God and the meaning of life, they give context and meaning to Weil’s famous works, revealing an unique philosophy in development and offering a rare private glimpse of her singular personality.

Slow Philosophy Chris Kraus en haar echtgenoot Sylvère Lotringer brengen na een etentje de nacht door bij Dick ______. Chris voelt dat er iets is tussen haar en Dick. Samen met Sylvère begint ze hem brieven te schrijven, die ze in eerste instantie niet verzenden. Wanneer Dick hun telefoontjes en faxen onbeantwoord laat, krijgt hij langzamerhand de functie van een dagboek dat Chris in staat stelt de problemen van haar leven en relaties bloot te leggen. I Love Dick wordt geprezen als de grensverleggende roman die zonder schaamte of terughoudendheid de vrouwelijke stem in de kunstwereld laat spreken. Het werd voor het eerst gepubliceerd in 1997 en kon rekenen op zowel controversie als een schare hartstochtelijke bewonderaars.

Gravity and Grace [Translated from the French by Emma Craufurd] With an Introduction by Gustave Thibon Joan of Arc is an unusual saint. Canonized in 1213 as a virgin, she died in 1431 as a condemned heretic. Uneducated, militant, and youthful, she obeyed ‘Voices’ that counselled her to pursue an unprecedented vocation. The various trial records provide a wealth of evidence about how Joan and others understood her spiritual life. This collection explores multiple facets of Joan’s prayerful life. Two-thirds of the essays focus on Joan in her own time; the later chapters study Joan’s formative influence upon modern women. Taken together, these essays offer new perspectives on the heroism of Joan’s original way of sanctity.

Iris M urdoch and the Others The French philosopher Simone Weil (1909-1943), a contemporary of Simone de Beauvoir and Jean-Paul Sartre, remains in every way a thinker for our times. She was an outsider, in multiple senses, defying the usual religious categories: at once atheistic and religious; mystic and realistic; sceptic and believer. She speaks therefore to the complex sensibilities of a rationalist age. Yet despite her continuing relevance, and the attention she attracts from philosophy, cultural studies, feminist studies, spirituality and beyond, Weil’s reflections can still be difficult to grasp, since they were expressed in often inscrutable and fragmentary form. Lissa M cCullough here offers a reliable guide to the key concepts of Weil’s religious philosophy: good and evil, the void, gravity, grace, beauty, suffering and waiting for God. In addressing such distinctly contemporary concerns as depression, loneliness and isolation, and in writing hauntingly of God’s voluntary ‘nothingness’, Weil’s existential paradoxes continue to challenge and provoke. This is the first introductory book to show the essential coherence of her enigmatic but remarkable ideas about religion.

Liefde is licht In an age of self-affirmation and self-assertion, ‘selfless love’ can appear as a threat to the lover’s personal well-being. This perception jars with the Biblical promise that we gain our life through losing it and therefore calls for a theological response. In conversation with the Protestant theologian Paul Tillich and the atheistic moral philosopher and novelist Iris Murdoch, Selfless Love and Human Flourishing in Paul Tillich and Iris Murdoch enquires into the anthropological grounds on which selfless love can be said to build up, rather than undermine, the lover’s self. It proposes that while the implausibility of selfless love was furthered by the modern deconstruction of the self, both Tillich and Murdoch utilize this very deconstruction towards explicating and restoring the link between selfless love and human flourishing. Julia T. M ezasos shows that they use the modern diagnosis of the human being’s lack of a stable and independent self as manifest in Sartre’s existentialism in support of an understanding of the self as relational and fallen. This leads them to
view a loving orientation away from self and a surrender to the other as critical to the full flourishing of human selfhood. In arguing that Tillich and Murdoch defend the link between selfless love and human flourishing through reference to the human being's ontological selflessness, Meszaros closely engages Søren Kierkegaard's earlier attempt to keep selfless love and human flourishing in a productive, dialectical tension. She also examines the breakdown of this tension in the later figures of Anders Nygren, Simone Weil, and Jean-Paul Sartre, and addresses the pitfalls of this breakdown. Her examination concludes by arguing that the link between selfless love and human flourishing would be strengthened by a more resolute endorsement of a personal God, and of the reciprocal nature of selfless love.