The Religious Metaphysics of Simone Weil

Simone Weil is one of the major religious writers of the twentieth century. Hers is a unique blend of spiritual experience, social concern, and philosophical theory. She had marvelous command of the Western philosophical tradition, yet she also had profound insights into Oriental philosophies. Since its publication in France, Veto's book has been considered by most scholars as the standard work on Simone Weil. Now this important book is available in English. It is the only available reconstruction of the entire philosophy of Simone Weil. It operates out of the perspective of the spiritual concerns of her maturity, yet it never fails to return to the issues and the positions of the early texts. It carries out the reconstruction according to some major philosophical themes, but gives its due share to the French thinkers' social and political preoccupations as well. The book is erudite, yet simple, written in a clear, concise and yet often eloquent language.

The Religious Philosophy of Simone Weil

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 realist; 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 McCullough 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 distinctively 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.

The religious metaphysics of Simone Weil, examined from the viewpoint of Jungian psychology

Simone Weil and Theology

Simone Weil and Theology-A. Rebecca Rozelle-Stone 2013-07-18 Simone Weil - philosopher, religious thinker, mystic, social/political activist - is notoriously difficult to categorize, since her life and writings challenge traditional academic boundaries. As many scholars have recognized, she set out few, if any, systematic theories, especially when it came to religious ideas. In this book, A. Rebecca Rozelle-Stone and Lucian Stone illuminate the ways in which Weil stands outside Western theological tradition by her use of paradox to resist the clamoring for greater degrees of certainty. Beyond a facile fallibilism, Simone Weil's ideas about the super-natural, love, Christianity, and spiritual action, and indeed, her seeming endorsement of a sort of atheism, detachment, foolishness, and passivity, begin to unravel old assumptions about what it is to encounter the divine.

Simone Weil's Philosophy of Culture

This is an excellent treatment, by fourteen distinguished scholars, of some of the central strands in the philosophy of Simone Weil.

The Religious Philosophy of Simone Weil

Lissa McCullough 2014-07-23 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 realist; 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 McCullough 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 distinctively 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.
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 McCullough 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 distinctively 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.

Simone Weil: Joan Dargan 1999-07-01 Situates Weil's writing within the French literary tradition, and recognizes her as a master stylist.

Simone Weil and Continental Philosophy - A. Rebecca Rozelle-Stone 2017-11-08 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.

The Thought of Jonathan Edwards - Miklos Veto 2021-01-25 Jonathan Edwards is the greatest theologian of colonial America as well as its first important philosopher. As a theologian, he represents without any concession Calvinistic Orthodoxy, re-thought and re-lived through the experience of the Great Awakening. The large majority of his writings are of a theological character, yet this theology is articulated and expressed through a systematic philosophical reflection. Edwardsian thought covers three major areas: First, being, grace, and glory; then, the doctrine of the will extending to the study of the original sin and evil; finally, an entirely original theory of knowledge synthesizing spirituality, aesthetics, and epistemology. The present book, the first edition of which appeared in French almost thirty years ago, is a uniquely comprehensive study of the work of Jonathan Edwards. It discusses all the aspects of his thought over against the background of classical Protestant theology and of seventeenth- and eighteenth-century Western philosophy. Our time witnesses a significant renewal of interest in Jonathan Edwards. Professor Veto’s book should prove to be a major contribution to assist and to guide the readers of “America’s Theologian.”

Simone Weil: "The Just Balance"-Peter Winch 1989-03-31 This book examines the religious, social, and political thought of Simone Weil in the context of the rigorous philosophical thinking out of which it grew. It also explores illuminating parallels between these ideas and ideas that were simultaneously being developed by Ludwig Wittgenstein. Simone Weil developed a conception of the relation between human beings and nature which made it difficult for her to explain mutual understanding and justice. Her wrestling with this difficulty coincided with a considerable sharpening of her religious sensibility, and led to a new concept of the natural and social orders involving a supernatural dimension, within which the concepts of beauty and justice are paramount. Professor Winch provides a fresh perspective on the complete span of Simone Weil’s work, and discusses the fundamental difficulties of tracing the dividing line between philosophy and religion.

The Christian Platonism of Simone Weil - E. Jane Doering 2004 In this book, a group of renowned international scholars seek to discern the ways in which Simone Weil was indebted to Plato, and how her provocative readings of his work offer challenges to contemporary philosophy, theology, and spirituality. This is the first book in twenty years to systematically investigate Weil's Christian Platonism. The opening essays explore what actually constitutes Weil’s Platonism. Louis Dupre addresses the Platonic and Gnostic elements of her thought with respect to her negative theology, and the Christian Platonism of her positive theology as found in her reflections on beauty and the Good. degree to which her teacher Alain influenced her Platonism. Michael Ross contends that Weil's interest in Plato is in ethical Platonism. Essays by Robert Chenavier and by Patrick Patterson and Lawrence Schmidt consider the importance of matter and materialism in Weil's Platonism and argue that it is key to understanding her political thought. A middle group of essays addresses more classically metaphysical themes in Weil's thought. Vance G. Morgan examines her use of Greek mathematics. Florence de Lussy analyzes Weil’s distinctive, mystical Platonic reflections on Being in the last
Simone Weil-Simone Weil 2015-08-28 Although trained as a philosopher, Simone Weil (1909–43) contributed to a wide range of subjects, resulting in a rich field of interdisciplinary Weil studies. Yet those coming to her work from such disciplines as sociology, history, political science, religious studies, French studies, and women’s studies are often ignorant of or baffled by her philosophical investigations. In Simone Weil: Late Philosophical Writings, Eric O. Springsted presents a unique collection of Weil’s writings, one concentrating on her explicitly philosophical thinking. The essays are drawn chiefly from the time Weil spent in Marseille in 1940-42, as well as one written from London; most have been out of print for some time; three appear for the first time; all are newly translated. Beyond making important texts available, this selection provides the context for understanding Weil’s thought as a whole. This volume is important not only for those with a general interest in Weil; it also specifically presents Weil as a philosopher, chiefly one interested in questions of the nature of value, moral thought, and the relation of faith and reason. What also appears through this judicious selection is an important confirmation that on many issues respecting the nature of philosophy, Weil, Wittgenstein, and Kierkegaard shared a great deal.

Effort and Grace-Simone Kotva 2020-06-25 Philosophy and theology have long harboured contradictory views on spiritual practice. While philosophy advocates the therapeutic benefits of daily meditation, the theology of grace promotes an ideal of happiness bestowed with little effort. As such, the historical juxtaposition of effort and grace grounding modern spiritual exercise can be seen as the essential tension between the secular and sacred. In Effort and Grace, Simone Kotva explores an exciting new theory of spiritual endeavour from the tradition of French spiritualist philosophy. Spiritual exercise has largely been studied in relation to ancient philosophy and the Ignatian tradition, yet Kotva’s new engagement with its more recent forms has alerted her to an understanding of contemplative practice as rife with critical potential. Here, she offers an interdisciplinary text tracing the narrative of spiritual exertion through the work of seminal French thinkers such as Maine de Biran, Félix Ravaisson, Henri Bergson, Alain (Émile Chartier), Simone Weil and Gilles Deleuze. Her findings allow both secular philosophers and theologians to understand how the spiritual life can participate in the contemporary philosophical conversation.

The Simone Weil Reader-Simone Weil 1977 The immediate and guiding aim of this book is to introduce the contemporary reader to the work and thought of Simone Weil.

Simone Weil for the Twenty-First Century-Eric O. Springsted 2021-04-01 This in-depth study examines the social, religious, and philosophical thought of Simone Weil. Simone Weil for the Twenty-First Century presents a comprehensive analysis of Weil’s interdisciplinary thought, focusing especially on the depth of its challenge to contemporary philosophical and religious studies. In a world where little is seen to have real meaning, Eric O. Springsted presents a critique of the unfocused nature of postmodern philosophy and argues that Weil’s thought is more significant than ever in showing how the world in which we live is, in fact, a world of mysteries. Springsted brings into focus the challenges of Weil’s original (and sometimes surprising) starting points, such as an Augustinian priority of goodness and love over being and intellect, and the importance of the Crucifixion. Springsted demonstrates how the mystical and spiritual aspects of Weil’s writings influence her social thought. For Weil, social and political questions cannot be separated from the supernatural. For her, rather, the world has a sacramental quality, such that life in the world is always a matter of life in God—and life in God, necessarily a way of life in the world. Simone Weil for the Twenty-First Century is not simply a guide or introduction to Simone Weil. Rather, it is above all an argument for the importance of Weil’s thought in the contemporary world, showing how she helps us to understand the nature of our belonging to God.
(sometimes in very strange and unexpected ways), the importance of attention and love as the root of both the love of God and neighbor, the importance of being rooted in culture (and culture’s service to the soul in rooting it in the universe), and the need for human beings to understand themselves as communal beings, not as isolated thinkers or willers. It will be essential reading for scholars of Weil, and will also be of interest to philosophers and theologians.

The Expansion of Metaphysics - Miklos Veto 2018-06-01 The culmination of a lifetime’s preoccupation with crucial human concerns too often curiously marginalized by the history of philosophy, The Expansion of Metaphysics sheds new light on freedom and the will by making the phenomenon of novelty philosophically intelligible. The a priori synthesis of Kant is joined to Judeo-Christian themes (the kenosis of Christ in the incarnation and the tzimtzum of God in the creation) in order to develop a doctrine of "superabundance" (freedom and love) and "singularity" (with the Work of Art and the Child as paradigms). Space and time are reanalyzed as structural forms of human existence as Vető guides the reader into the depths and heights of reality, climaxing in a metaphysics of good and evil.

The Notebooks of Simone Weil - Simone Weil 2013-05-13 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 Albert 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.

The Relevance of the Radical: Simone Weil 100 Years Later - A. Rebecca Rozelle-Stone 2009-10-01 In the early 1940s, Simone Weil (1909-1943) wrote that “the glossy surface” of her civilization hid “a real intellectual decadence.” There is also good reason to think that the 21st century has ushered in new extremes of intellectual and aesthetic impoverishment. 2009 will mark the centennial of the birth of this late French activist, philosopher, and mystic, and her life and words are arguably more urgent now than ever before. While Weil’s ideas are impossible to separate from her praxis, the first section of the book will analyze the “radical orientation” suggested in her writings. Contributors in this section will address the relevance of her religious ideas, the “irrelevant,” the posture of attentiveness and “looking,” and the roles of erotic exemplarity and mystery. The second section will examine the “radical world” that follows from the orientation described and will consider themes like violence, power, resistance, responsibility, feminism, liberation theology, science, technology, propaganda, and political hegemony. Through the revolutionary insights of this remarkable woman, then, the contributors propose a framework for understanding and creating a more just world, one that challenges Western philosophy’s metaphysical, epistemological, and ethical assumptions which have led to pervasive forms of uprootedness, or what Weil calls déracinement. This framework centres on a notion of absolute selflessness and humility, and is radical both in the sense of being “unconventional” and in the sense of the Latin radicalis, "returning to essential roots." Becoming rooted in reality and centred in what is essential, especially in our context characterized by over-consumption and "virtual reality," is unconventional. How much more, then, is the radical absolutely relevant and Simone Weil the paradigm for effective socio-political redress.

Gravity and Grace - Simone Weil 2002 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.

Simone Weil - Mario von der Ruhr 2006-01-01 A portrait of Simone Weil, (1909-1943) the French Jewish writer, drawn to the Church.
Simone Weil—John Hellman 2014-07-22 Albert Camus called her "the only great spirit of our time." She was one of the most prominent French political thinkers of this century. She was a brilliant social activist, a vigilant and critical Marxist. Her religious and philosophical writings are remarkable in their originality. And yet Simone Weil died without ever writing a complete book and without ever formulating a major intellectual testament. In this study of her life and thought, John Hellman synthesizes insights drawn from her varied, fragmentary writings—notebooks, essays, and letters—into a single, highly original view of the world. This fascinating book reinforces the belief that Simone Weil remains one of the most imaginative and out-of-the-ordinary forces in twentieth-century political thought and social activism.

Venice Saved—Simone Weil 2019-06-13 Towards the end of her life, the French philosopher and mystic Simone Weil (1909-43) was working on a tragedy, Venice Saved. Appearing here in English for the first time, this play explores the realisation of Weil's own thoughts on tragedy. A figure of affliction, a central theme in Weil's religious metaphysics, the central character offers a unique insight into Weil's broader philosophical interest in truth and justice, and provides a fresh perspective on the wider conception of tragedy itself. The play depicts the plot by a group of Spanish mercenaries to sack Venice in 1618 and how it fails when one conspirator, Jaffier, betrays them to the Venetian authorities, because he feels compassion for the city's beauty. The edition includes notes on the play by the translators as well as introductory material on: the life of Weil; the genesis and purport of the play; Weil and the tragic; the issues raised by translating Venice Saved. With additional suggestions for further reading, the volume opens up an area of interest and research: the literary Weil.

From Budapest to Paris (1936–1957)—Miklos Veto 2020-06-30 This book is a searching reflection by one of the important philosophers of our time upon his own life and identity, interwoven with history, religion and culture. Born in 1936 in Budapest, Miklos Veto was a firsthand witness and protagonist of the great events of the twentieth century: as a child he lost his parents during the Holocaust, and then took part in the anti-Soviet Revolution of 1956, after which he escaped through Yugoslavian refugee camps and arrived in France. At the age of seventeen, he encountered Catholic faith through an intense spiritual experience. After studying at the Sorbonne in Paris and in Oxford, Veto undertook an academic career which spanned three continents, teaching at Yale and other universities in the United States, becoming director of the Department of Philosophy of the University of Abidjan (Ivory Coast), and settling back in France, with his wife and three children. He never lost contact with his native Hungary, where his contribution was recognized after the fall of the Berlin Wall, and in 2008 he was named exterior member of the Hungarian Academy of Sciences. This autobiography presents especially the founding period of Veto's life, with a "postface" on the last sixty years.

Three Outsiders—Diogenes Allen 2006-08-24 The three outsiders are Blaise Pascal, Soren Kierkegaard, and Simone Weil. They were outsiders because they distanced themselves from the institutional church and also the societies around them in their respective eras. They believed that the church failed to take seriously the profound and disturbing relationship with God which is in Jesus Christ. From their position "outside" they questioned the assumptions, practices, and understandings of their church and secular contemporaries. Each produced profoundly original but difficult writings (often in uncompleted fragments), which Professor Allen has organized and interpreted for anyone who asks the question, "How am I to be a Christian?"

Simone Weil—Richard H. Bell 1998 Simone Weil (1909-1943), a French philosopher of Jewish origin, is regarded by commentators as a classic example of the "self-hating Jew" and an inheritor of many religious traditions, belonging to none specifically. Ch. 9 (pp. 165-189), "Simone Weil, Post-Holocaust Judaism, and the Way of Compassion," contends that Weil's Jewish background influenced her thought. As a victim of anti-Jewish laws, she believed in God even when He was silent and hid His countenance from humanity. Had Weil survived the war, her reaction to the Holocaust might have been consonant with that of the fictional Yossel Rakover, the hero of Zvi Kolitz's short story.

Waiting for God—Simone Weil 2021-05-17 'You cannot get far in these essays without sensing yourself in the
Simone Weil on Colonialism - Simone Weil 2003 Twentieth-century French philosopher Simone Weil's complete writings on colonialism are collected and translated into English in this volume. Visit our website for sample chapters!

Lectures on Philosophy - Simone Weil 1978-10-26 Derived from Weil's lectures, the collection presents a general introduction to philosophy, ranging widely over problems about perception, mind, language, and reasoning, as well as problems in moral and political philosophy.

Simone Weil - Simone Weil 2000 Philosopher, theologian, critic, sociologist, political activist – Simone Weil was among the foremost thinkers of our time. Best known in this country for her theological writing, Weil wrote on a great variety of subjects ranging from classical philosophy and poetry, to modern labor, to the language of political discourse. The present anthology offers a generous collection of her work, including essays never before translated into English and many that have long been out of print. It amply confirms Elizabeth Hardwick's words that Simone Weil was "one of the most brilliant and original minds of twentieth-century France" and "a woman of transcendent intellectual gifts and the widest learning." A longtime Weil scholar, Sian Miles has selected essays representative of the wide sweep of Weil's work and provides a superb introduction that places Weil's work in context of her life and times.

Intimations of Christianity Among the Ancient Greeks - Simone Weil 1998 In Intimations of Christianity Among the Ancient Greeks, Simone discusses precursors to Christian religious ideas which can be found in ancient Greek mythology, literature and philosophy. She looks at evidence of "Christian" feelings in Greek literature, notably in Electra, Orestes and Antigone, and in the Iliad, going on to examine God in Plato, and divine love in creation, as seen by the ancient Greeks.

Gravity and Grace - Simone Weil 1997-01-01 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.”
Religious Language, Meaning, and Use—Robert K. Bolger 2019-08-22 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 straightway 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.

Dietrich Bonhoeffer and Simone Weil—Vivienne Blackburn 2004 The book is the first major study to bring together the two early twentieth-century theologians Dietrich Bonhoeffer, German Lutheran pastor, and Simone Weil, French philosopher and convert to Christianity. Both were victims of Nazi oppression, and neither survived the war. The book explores the two theologians’ reflections on Christian responsiveness to God and neighbour, being the interdependence of the two great commandments of the Jewish Law reiterated by Jesus. It sets out the common ground and the differing emphases in their interpretations. For Bonhoeffer, responsiveness was the transformation of the whole person effected by faith (Gestaltung), and the responsibility (Verantwortung) for one’s actions which it implies. For Weil, responsiveness was the hope and expectation of grace (attente) reflected in attention, the capacity to listen to, understand and help others. Both Bonhoeffer and Weil faced a world dominated by aggression and horrendous suffering. Both endeavoured to articulate their responses, as Christians, to that world. The relevance of their thought to the twenty-first century is explored, in relation to perspectives on grace and freedom, on aggression, suffering, and forgiveness, and on the role of the church in society. Conclusions are illustrated by reference to contemporary theologians including Rowan Williams, Daniel Hardy, Frances Young and David Tracy.

The Mystical and Prophetic Thought of Simone Weil and Gustavo Gutierrez—Alexander Nava 2001-11-01 Brings together the thought of liberation theologian Gustavo Gutiérrez and Christian philosopher Simone Weil to present a unique vision that can speak of both the reality of suffering and the desire for mystical experience.

When Fiction and Philosophy Meet—E. Jane Doering 2019-04 An innovative book, WHEN FICTION AND PHILOSOPHY MEET explores the intersection between the philosophy of Simone Weil from Paris, France, and the fiction of Flannery O’Connor from the Southern state of Georgia, USA. In an era of war, of unprecedented human displacements, and of ethnic, racial, and religious fears the ideas of these two intellectuals bear on our present condition. Both women keenly desired to perceive the realities of good and evil inherent in human existence and to bring this truth to the consciousness of their contemporaries. Embracing their belief that truth is eternal but must be transposed and translated, generation after generation, in language appropriate to each age, the authors acquaint O’Connor readers with concepts in Weil’s religious philosophy as seen in O’Connor’s stories. Doering and Johansen simultaneously illustrate how Weil’s philosophy, when embodied in fiction, reveals the lived realities of the human condition across time and space.

The Redemption of Tragedy—Katherine T. Brueck 1995-01-01 Simone Weil’s supernaturalist interpretations of tragedy challenge not only the philosophical skepticism but also the religious rationalism characteristic of the modern age. This book boldly points out a supernaturalist alternative to contemporary, post-structuralist literary theory. This study of classical tragic drama offers a sacralizing impetus to secular discussions of literature. The book’s Platonic premises and its grounding in the transcendental outlook of the religious traditions furnish a sacred illumination. Religious mystery and the cross of Christ both overshadow and deepen philosophical approaches to literary criticism, including theories of tragedy. Simone Weil’s conception of tragic art, rooted in a mystical Christian metaphysics, offers original insight into the nature of tragedy.
contradiction of the prevailing secular outlook, Weil regards classical tragedy as a sacred art form. Tragic masterpieces evoke not the chaotic or irrational, as modernist interpreters hold, but rather a good which is absolute.

**Beyond Power**-Desmond Avery 2008 Beyond Power offers fresh ways to approach the burning political, religious, and scientific issues of our time. It also provides a compelling overview of the work of the great French philosopher Simone Weil, whom Albert Camus saw as "the only great mind of our time" and T. S. Eliot saw as "a woman of genius, a kind of genius akin to that of the saints."

**Simone Weil**-Stephen Plant 2007 This book offers an accessible introduction to Simone Weil, one of the most original and intriguing Christian thinkers of the twentieth century. A French philosopher, activist, and mystic, she repeatedly sought to enter into the world of the workers and the poor. Though her mystical experiences brought her to the threshold of the Church, she chose not to enter. Yet many consider her one of the most significant religious witnesses of our time. Stephen Plant explores her life and the paradoxes of her work from a sympathetic, but not uncritical perspective. Her value lies not simply in the content of her thought but, as she would say, in the amount of illumination thrown upon the things of this world.

**Simone Weil and the Intellect of Grace**-Henry Leroy Finch 2001-08-01 As a thinker, mystic and social critic, Simone Weil is one of the most extraordinary figures of the 20th century. She was a Marxist who experienced the relations of power between producing and ruling classes first hand as a field and factory worker. She was an internationalist who felt that the fall of Paris was a 'great day for Indo-China', and yet she wanted to fight for France. Camus called her social writings 'more penetrating and more prophetic than anything since Marx.' What comes through strongly in this book are Weil's power of analysis and criticism, her love of truth and hunger for justice, her commitment to non-violence, and, most of all, her regard for everyone and everything marginalized or excluded by orthostructures and establishments, whether colonized people or heresy.

**Philosophy and the Grammar of Religious Belief**-Mario von der Ruhr 2016-07-27 The papers in this collection are concerned with the epistemology of religious belief. The contributors disagree on such issues as whether philosophers have a role to play in determining the reasonableness or intelligibility of religious beliefs, or whether philosophy properly understood is a descriptive task. But all the papers are informed by the belief that philosophical discussion should proceed by giving attention to the character of the religious beliefs and practices under consideration.

Related with The Religious Metaphysics Of Simone Weil: [2702960-file](#)
When somebody should go to the books stores, search introduction by shop, shelf by shelf, it is in point of fact problematic. This is why we allow the books compilations in this website. It will utterly ease you to look guide The Religious Metaphysics of Simone Weil as you such as.

By searching the title, publisher, or authors of guide you really want, you can discover them rapidly. In the house, workplace, or perhaps in your method can be all best place within net connections. If you objective to download and install the The Religious Metaphysics of Simone Weil, it is agreed easy then, in the past currently we extend the belong to to purchase and make bargains to download and install The Religious Metaphysics of Simone Weil fittingly simple!