

This Newspaper is a free publication, part of the exhibition "Community of Fragments" of Thomas Hirschhorn at Kunstforeningen GL STRAND, Copenhagen, from February 11th to April 11th 2021.

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KUNSTFORENINGEN
GL STRAND

Copenhagen, December 2020

The realization of Thomas Hirschhorn's 'ruin project' "Community of Fragments" at Kunstforeningen GL STRAND on the threshold of 2021 more than fulfils all predictions. Thomas Hirschhorn accepted our invitation to realize this solo project in 2018. Since then the global Covid-19 pandemic has swept through the world with enormous consequences yet to be fully registered and grasped. Challenges to existing values and notions have made their mark all over the world and are now leading to new attitudes and exchanges of experience. This has resulted both in a highly desirable sense of community and an opposite tendency towards fragmentation and division. The year that we all seem so eager to leave behind has summed up the things that we face in the years to come: an urgent need to look beyond the here and now and start working anew from values that originate in mindsets discussed and negotiated collectively with the respectful involvement of a plurality of voices; in other words, a dedication to finding one another in order to start from what has collapsed as a basis from which new creation can begin.

Welcome to "Community of Fragments"!

The aim of Thomas Hirschhorn's project was to be a major site-specific presentation involving the architecture and physical character of GL STRAND, defying preconceptions – both internal and external – of the institution. His response is a ruin sculpted as a partly collapsed grotto or mine. "Community of Fragments" will be the first large-scale solo presentation of his work in Denmark so far, and I am convinced that it will leave a lasting mark. Questioning the art institution itself and its capacity to engage a diverse audience has been a key concern of Thomas Hirschhorn's for many years, and we look forward to the coming months with enthusiasm. By accepting and working with the fact that this is a socially and culturally demanding task, he has made it a key element of his projects both within and outside the art institution for decades.

Over the past year we have all worked with and around the many restrictions and constraints imposed by the pandemic, and we are convinced that the exhibition will bring people together to explore, question, collaborate, and simply meet in the context of art, providing a unique physical space for meetings and encounters, exchanges of knowledge and debates.

An absolutely specific condition for the project was Thomas' demand that there should be free access, and that none of the regular GL STRAND staff should be allowed to curate or organize any events within the exhibition. Free and equal access to the exhibition for everyone is essential to the project and by extension everyone is free to present ideas, wishes and events within the framework of the exhibition, whether in the form of formal lectures, informal gatherings or the many possible in-between events. Everything is to take place inside the exhibition and nothing is to be brought in that was not already there. The exhibition manifests its own logic of oppositions and generosity.

Working with and developing the project in the course of a pandemic has enhanced the dedication and commitment to art that Thomas insists upon in his work. The many, often changing restrictions have proven to be an immense challenge to the physical encounters that stand at the core of Hirschhorn's art. However, enabling and assisting meetings in this difficult time have turned out to be an immensely positive process, and in keeping with the original charter of GL STRAND as a society for the promotion of the arts, we are excited to be part of this journey.

Thomas Hirschhorn always remains ambitious and hopeful about the role of art and the spaces it provides. The temporary exhibition outside his studio in Aubervilliers that he has set up in reaction to the continued enforced closure of museums and art institutions in France offers a guideline for finding a way. By insisting on the fact that art and debate originating in the cultivation of art are essential, and by opposing the restrictions imposed on art institutions, he presents a celebration of art and its place in everyday life.

Thank you very much, Thomas, for the generosity of "Community of Fragments". And thanks to everyone involved in helping this highly important project to take place at a time when meetings and social contact are as important as ever.

Anne Kielgast, Chief Curator
Kunstforeningen GL STRAND

“Community of Fragments” (Newspaper)

This free publication is an integrated part of my exhibition “Community of Fragments”, it is a free newspaper, an extension of the exhibition, it is not a catalog. On these pages I want to pay tribute to the French philosopher Simone Weil (1909-1943) and to her singular and radical philosophy. Simone Weil, herself, wrote as a notice at the end of one of her notebooks: “An unclassified mass of fragments follows.” I want to take this notice intended for future publishing seriously and give, from my side, a contribution to her powerful, beautiful thinking. This thinking, perhaps because of its fragmented form, maintains its universality, its actuality and its openness. I love the work of Simone Weil because it builds, in its fragmentation, a community - a community of radicality and singularity.

With the exhibition “Community of Fragments” I want to give a form to understanding the world as fragmented. On one hand, the world has truly fallen apart, one can regret and see it as a loss. On the other hand, as I see it, one can consider one fragment as a whole and see its beauty. To understand this fragmentation is far more senseful than a supposedly 'overall understanding' or belief of living in a safe and peaceful world. What makes sense is to live, to grasp, to touch and to perceive the world in its broken up reality, without attempting to put the pieces back together, without trying to improve or reassemble it.

The world has to heal in its own fragments. Fragments create a unity, a community. The challenge is to live with such fragments, and affirm that the world - as our unique world - already includes all fragments. I want to recognize and give form to the fragment as something important, as a weight, as a power, as a message from another time or another place. I am thinking here of signs or very ancient writings of another civilization, another expression of the human. I want to recognize the fragment as poetry, as a gift and as a mystery as such. It is here to amaze us even more, since it is just a fragment - but a whole one.

I dedicated each of the following pages to fragments of 21 'Active Notions', notions which - to me - activate the thinking of Simone Weil:

GRACE
GRAVITY
POLITICS
SOUL
WORK
ART
PURITY
DEATH
RELIGION
TIME
THE WORLD
MYSTERY
LOVE
ETERNITY
TRUTH
ATTENTION
ROOTS
JOY
OPPRESSION
MOVEMENT
THE VOID



...oral gravity.
GRACE

...descending m...
...ace and the des...
...ding movement.
...e domain of m...

Creation is co...
the ascending...
...second...
Grace is...
Or the sec...

...wings make...
...ower can make things...
...ovement of gravity,
...ending movement

...omposed of the...
...ovement of gr...
...egree of grace...
...he law of the descen...



Avec ses élèves du lycée de Bourges, Abbaye de Noirlac,
en 1936

...o? Suppose I had to...
...ome other way out".]
The void serves for nothing except grace.
...e so far as possible eliminated from
...not composed of sair...
...e elect.

GRACE=FIRST LOVE



GRAVITY

All the horrors produced in this world are like the for-
ces of gravity. That is why they con-
sist upon the waves by gravity. Sometimes a poem, such as the
element of beauty. Sometimes a light.

G

Gravity, be
same time.

truths conce...
Elevated spot whence one can see simulta-
ndistinctly—that which from below one can on-
vely.
ights, mountains.
Gravity, force, necessity, constraint.
(High, pure, luminous, incorruptible.
Low | mixed |, dark, changeable.
defiled |
tions which correspond in the world.
ight comes from on high. Light analogous to look from the
l deep sounds.
e, good-evil. Images, in the world, of th
if one represents to onesel
onger contraries
shadow)
f

POLITICS



...assertion that the régime would
 ...day-dreaming. There is nothing
 ...or offensive action against
 ...ough reforms or revol
 ...of mass (along

...an increasing centralization, un
 ...that weight

...which claim
 ...haps more dangerous account of the ersatz go
 ...contains than on account of the evil which sullies it.
 ...something of the social labelled divine: an intoxicating
 ...h carries with it every sort of licence. Devil disgu
 ...by the social. Our supplementary
 ...at extent

...their power
 ...d by taking it awa
 ...om we assume to hav
 ...n life. And last, but not
 ...e to give orders for the sake
 ...n having the upper hand is very likely
 ...s and intentions.
 ...oly of power those who are in power
 ...ave to overthrow by violence and

...which at the
 ...account necessities of a less important kind.
 ...One has to begin by understanding the part playe
 ...kind of necessities.
 ...A method as materialist as this is absolutely nec
 ...intentions are to be changed into actions
 ...reform society by reform
 ...How many individua

...humilia
 ...e most senseless fo
 ...atched masses of pe
 ...as masks, air-raid sh
 ...u can spread death,

...asoning and sensib
 ...expecting help to come from men
 ...a would none the less be vanquished
 ...the intentions of those who use them, these machi
 ...prisons constituted by the big factori
 ...and not free workers, still less worke
 ...pression, but no
 ...air-raid wa
 ...ken hur

...y. With
 ...can create wre
 ...dy to succumb to th
 ...gratitude the most

...eration betwe
 ...ogressive decentralization of social life;
 ...a strikes one immediately. Such a form of
 ...le to imagine, even in dreams, in a civilization
 ...ompetition, on struggle, on war. Apart from some such co-d
 ...ere is no means of stopping the blind

...sufficiently conscious to n
 ...It would be cor
 ...the social groupi
 ...this danger



S.W.

En 1924.



S
O
U
L

To love what is threatened with torment for the soul...
include at the sowing...
them should continue throughout the period...
labour the soil of oneself...
the soul as one ploughs the earth to prepare it...
but we only receive...

...this way, without any regard for...
e's very bones the wretchedness of the...
degradation to which the flesh is...
erced through by the bitterness of...
ere life holds no more hope at all...
depth of shame are a...

To love purely is to consent to distance, it...
...between ourselves and that which we love...
...ness is to so...

...word is...
...omies of suggestion it contains, and...
from one atmosphere to another as fast as...
succeed each other; the psychological rhythm pro...
the duration of words corresponding to such and s...
atmosphere or such and such a movement of thought; the...
effects of repetition and novelty; doubtless other things...
besides; and finally a unique intuition for beauty which...
gives all this a unity.
Inscri... is a tension on the part of the soul's faculties
possible the indispensable degree of...
...ed for composition on a multiple

...able of such concentration...
...ty for... persever...
...It was an unworth...
...munition offic...
...The pres...
...both the...
...To pa...

...of the indispensable fo...
...Liberty, taking t...
...sts in the ability to...
...of course, a...

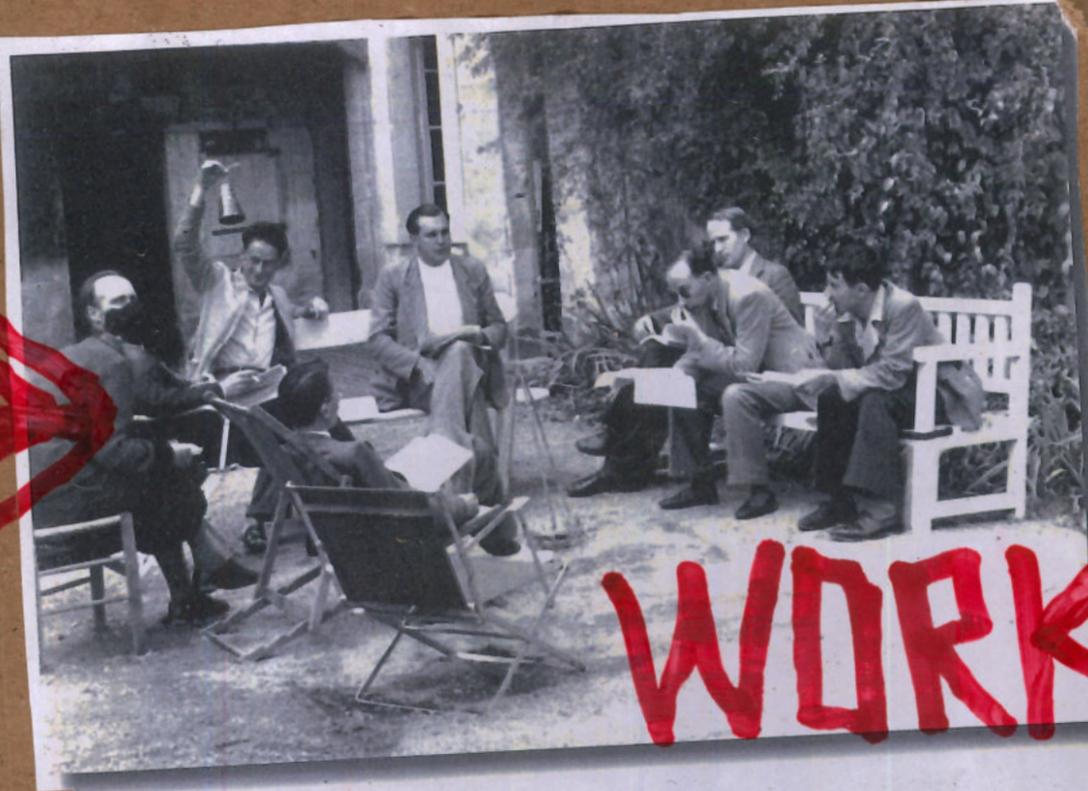
...take of a sacrament in a state of unworthiness harms...
...soul and the body...
...ence of Christ on earth in the flesh is like a com...
...ted by humanity itself...
...sacrament be...
...Corinth...

...tribute to the good...
...then the tears which spin...
...man misery, to the point wh...
...the soul must have been pl...
...ed or exposed...
...condition and the...
...del in on...

...of the human soul is...
...ed in its concrete sense...
...We must underst...
...Wherever me...

The secret of the
between man and
infinitely exceed
trium in action
ork.
i's greatness is

When humanity
faith, probably th
labour.



WORK

« Congrès » de Bourbaki à Chançay, septembre 1939.
De gauche à droite : Henri Cartan, Simone Weil, Charles Pisot, André Weil, Szolem Mandelbrojt, Claude Chevalley et Jean Delsarte.

itions reflected in
atera facta corporis
in the Egyptian story
were given us with

and the
their meanings attack

gives orders to the strong."
weighs the kilogram on a

gods establishing
echo of the tradi
stance"; the "sta
lumb-line, etc.
These symbols

tion.
Apart from death, man's punishment in Genesis consists
of imposed submission. Work and death; passivity of
woman in love and child-birth.
Work is something resembling death. It is submission to
the will of God's to obtain our consent to the
matter.
But beauty is a snare of God's to which he constrains us.
Human punishment ought to imitate God's method.
obedience to which he constrains us. Human punishment ought to imitate God's method, while offering

358
FIRST AND LAST NOTED
sphere of good and evil. In order to get
transferred. Only God can really destroy
have to transfer it to God. For example,
contemplate the Holy Sacrament.
Note that in Egypt the pig was sacred to
According to Meleager's account there was a
the boar and Artemis.
A society in which the two poles are obedienc
tion—labour and study.
In Plato's myth of the Cave, the fire is
Christ on the Cross suffered with com
all humanity concentrated in himself.
He uttered his cry (My God, why hast
of humanity as a whole.
Labour is consent to the orde
Pleasure is th
it is
s own

mediate consent to the conserving life represents the most perfect which it is given to Man to accomplish. It follows that all other human activities, commerce, technical planning, art, science, philosophy and religion, are all inferior to physical labour in spiritual significance.

It is not difficult to define the place that physical labour should occupy in a well-ordered social life. It should be the spiritual core.

is impelled by a violent desire, it is not absolute.

art governed never find

er that a work of love, a friendship for an entire day, human condition and experiences and

tree forms dispassionately, in point of fact, this distinct headings can give rise to mistakes, less essential to let the principle of separation itself sink into the depths of the soul.

The eternal art should last perhaps), it should remain

The modern conception of science is responsible, as is that of history and that of art, for the monstrous conditions under which we live, and will, in its turn, have to be transformed, before we can hope to see the dawn of a better civilization.

This is all the more vital in that, although science is strictly speaking a matter for specialists only, the prestige which science and savants have acquired over people's imagination is immense, and in non-totalitarian countries far surpasses any other kind. In France, at the beginning of the war, it was perhaps the only form of religion which else was any longer accorded respect. The Palais



SIMONE WEIL

1922

ART

f true faith.

P



erable as purity, in the sense that
e. It is, however, highly vulnerabl
evil makes it suffer, that every sin
fering.

ng which has been given to man.
purity is to make a bad use of it. To
how can we escape at the same time
After death, love. An analogou
or wrong privation. Wa
and falsehood amon
est impurity.

g is th
purity

exhausting their voluntary energy, they decide to in
that they have chosen badly.
Impotent desire detaches itself from its objectives and
ack on itself. Then the idea of pure, unconditioned good
expressible idea, enters the soul. And then the soul

Everything which is vile or second-rate in us rev
purity and needs, in order to save its own life, to soil th
To soil is to modify, it is to touch. The beautiful is that which
cannot wish to change. To assume power over is to soil. To
is to soil.

the former case the flame
different order of purity. The compassio
is always associated with love for real bea
are keenly conscious of the fact that the
ly beautiful things ought to be assure

The death agony is the sup
even for the perfect if they are
for that reason it is better that it s

Death. An instantaneous state, with
sable for entering eternity.

and must be re
that it may have need

love truth means to endure the void and, as a
n. Truth is on the side of death.

only of this world in
e. Instants of

DEATH

Au lycée de Roanne avec ses élèves de philosophie et la directrice du lycée,
M^{lle} Castel, en 1934.





Avec ses élèves du Puy, dans les années 1930

RELIGION

An instantaneous sta-
entering eterni-
the divinity.
ath-bed that we can ac-
and death

without past or future. Indispen-
thought that God is, we must

than bread. They need th
poem. They need some light fro
Religion alone can be the source of such poetry.
It is not religion but revolution which is the



The vertical alone gives a meaning to the
excellence.
And yet the earth is round. To embrace both facts in
the same time . . .
gravity, prototype of all forms of constraint.

will is for ever sent from one means to
n of necessity, offers us absolutely nothing
hidden:

no evil in the world? The world has t

measure and it sho
ness should then be hidden too, even in

still unrecognized, call silently for our attr
an incarnation of God.
The world's beauty is indistinguishable from the wo

an rob us of the power to

in the world—a mere
thing—except the power to say 'I'
to God in oth
to destr

are co-creators.
participate in the creation of the world b
ves.

MYSTERY

Beauty is the supreme mystery of this world. It is a beauty which attracts the attention and yet does nothing to sustain it. Beauty always promises, but never gives anything; but has no punishment for the part.

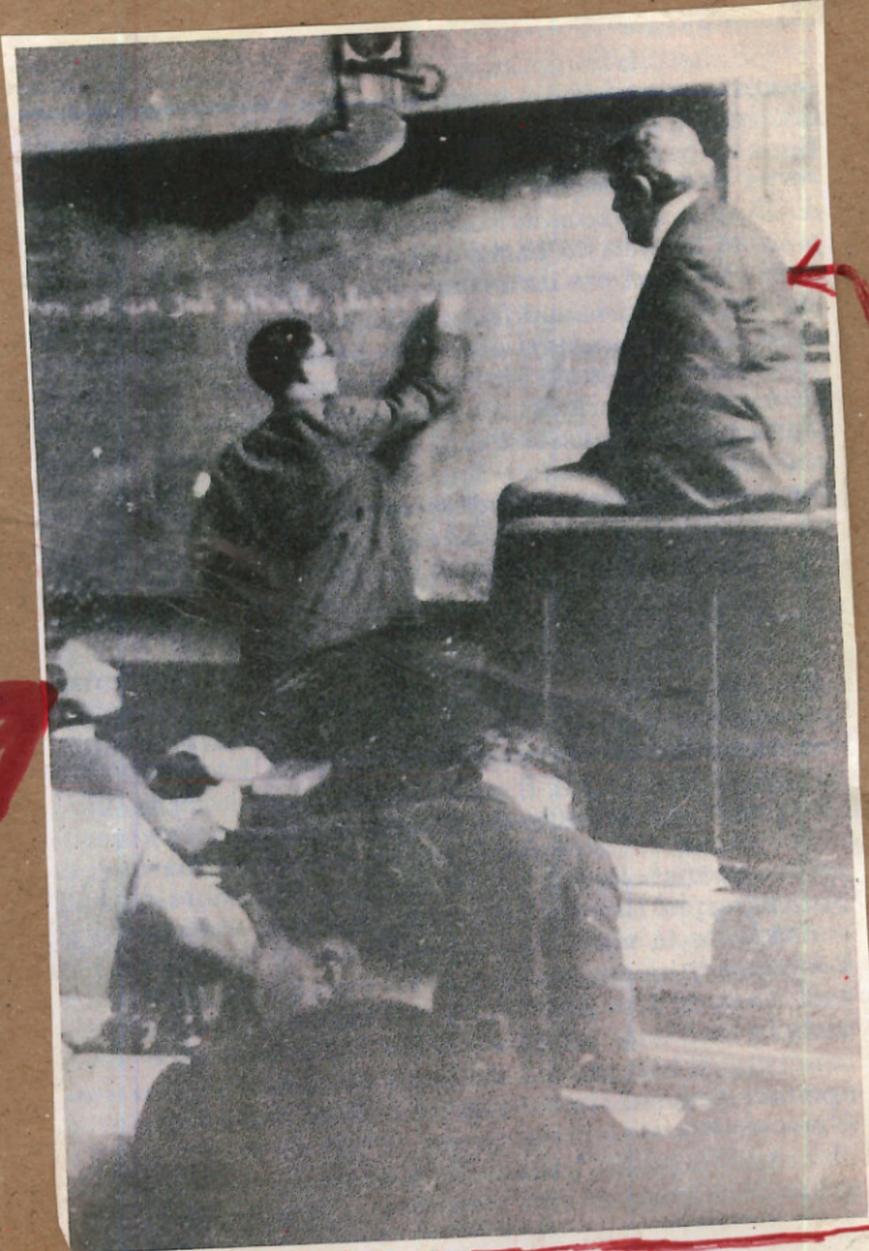
What we are actually naming. What mystery is to the intellect. Moreover, to try to find out what mystery is to the intellect is just as impossible as to try to find out what faith is to the intellect.

Mystery. What is the legitimate and the illegitimate? This also needs to be rigorously defined, the highest importance. St. Augustine, for example, made an illegitimate use of the term. St. Augustine does. For then it becomes a purely human value in so far as they involve a certain kind of contact mysterious but real. A specific value, which constitutes about this

Love needs reality. What is the reality? It is much more terrible than a bodily appearance which is loved from having a being. It is much more terrible than a bodily appearance which is loved from having a being.

There is something mysterious in the universe which is implicitly with those who love nothing but the good.

There is something mysterious in the universe which is implicitly with those who love nothing but the good.



Alain dans sa classe au lycée Henri-IV. La jeune fille au premier rang est peut-être Simone Weil.

SIMONE WEIL ?

?

?

LOVE



Simone Weil avec son frère André à Mayenne (1915-1916)



human love is stronger than death. Love is not subjected to death, because what is alive, if it really is love and not a love, if it really is human love, it is not subjected to death. Love is not subjected to death, because what is alive, if it really is love and not a love, if it really is human love, it is not subjected to death.

all love wants to have a real model. and to love it in its true nature.

object, and to know the truth as it really is. error; it should be a spirit

y to his slaves, to every added the porter to watch." soul is that house, its various faculties are the slaves. er is love.

love what is for a dead man is not subd cannot die. But such a love, if it r eaming, is supernatural. Niobe's lov rnatural. And yet Electra too m... ? death of someone we love is horrib th about the sort of love we felt that our love for him was not strong love for what does not exist is stronger to love what does not exist—how absur in the soul's salvation. It can

A. Time
think that the world is a
to the passage of time. So,
Kant: 'Time is *a priori*, and
One has to overcome a parado
time and duration (form and matt
duration is actual. But he confuses the
is the only thing that is truly universal.
a priori knowledge. (What is before cannot be afte
versible. Between two times there is an infinity of
points, etc.) It is the first thing which gives us th
continuity.

B. Time implies eternity. !!
The relationship between past and future is an eternal
very passage of time is eternal.

C. Time, reduced to the abstract form of order, is at the b
of all eternal truths.

D. The very idea of time implies some kind of grasp of
future: the idea of causality which is of great moral importan
III Man's weakness and strength. Action which is system
brings eternity into time.
possible attitudes

Time is an image of eternity, but it is also a
eternity.

The miser whose treasure has been taken
the frozen past which he has lost. Pas

ich is and that v... be are both outside
ning. The past, not when the imagination takes
at... ment when some meeting calls it
e coloured with eternity. The
e we have pure joy. There w

ETERNITY



TRUTH

The imagination is continually through which grace might pas



Simone Weil à Marseille en 1941

S.W.

any other need. Yet to read when once the consciousness of the

Republic Book War. Truth is the work which res the expression of the One begins

lower kind. The love of truth is the hatred of lying which passions arouse by way of reaction once on oneself up to them. Phaedra's reas said: 'I-

at work

need of hand is more safe it is never mentioned. One f realized the quantity

the love of truth
Introduction:
An apparent paradox: one is presented with truth'.
'love' is something which belongs to the mind.
ain difficulty here is: 'Something which b

TRU

There are cases where a thing is
that it is possible. Thus to eat who
wounded man, dying of thirst, somet
water quite near. Neither a ruffian nor
going so.

By analogy, we have to discern the case.
Does not appear so clearly at first sight, the
necessity, we must act in these cases and not

the pomegranate seed. We do not pledge ourselves
we give our consent to the engagement which has be
within us in spite of ourselves.

We should do only those righteous actions which we
stop ourselves from doing, which we are unable not
but, through well directed attention, we should always keep
increasing the number of those which we are unable not to c

We should not take one step, even in the direction of what is good,
and that to which we are irresistibly impelled by God, and
to action, word and thought. But we should be will-
where under his... even to the

at constitutes the creative facu
the attention is religious. Th
plus in any period is strictly
of extreme attention a

ride is a tightening up of the
e can give the word its double
an. It is the result of a mistake.
Attention taken to its high



A Barcelone, pendant la guerre d'Espagne après son retour
du front en 1936.

SIMONE
WEIL
ATTENTION

to draw wellnigh the whole of his moral, intellectual and spiritual life by way of the environment of which he is being needs to have multiple roots. It is necessary for him birth, profession and social surroundings. Every human it is automatically brought about by place, conditions of future. This participation is a natural one, in the sense that of the past and certain particular expectations for the which preserves in living shape certain particular active and natural participation in the

his malady, relations being cut, each thing in itself. Uprooting breeds idleness one example of the deformation—a perfectly legitimate concern—geometrical reasoning its geometry to be presented to relation at all to the in it is as in

into some form of proot, often by the most the Romans were a handful themselves together artificial the Mediter

assumed command over never tired of repeating—a to say, uprooted individual inflation, overindustrialization gravity of the unemployment the moral disease to the

among the working Uprootedness is

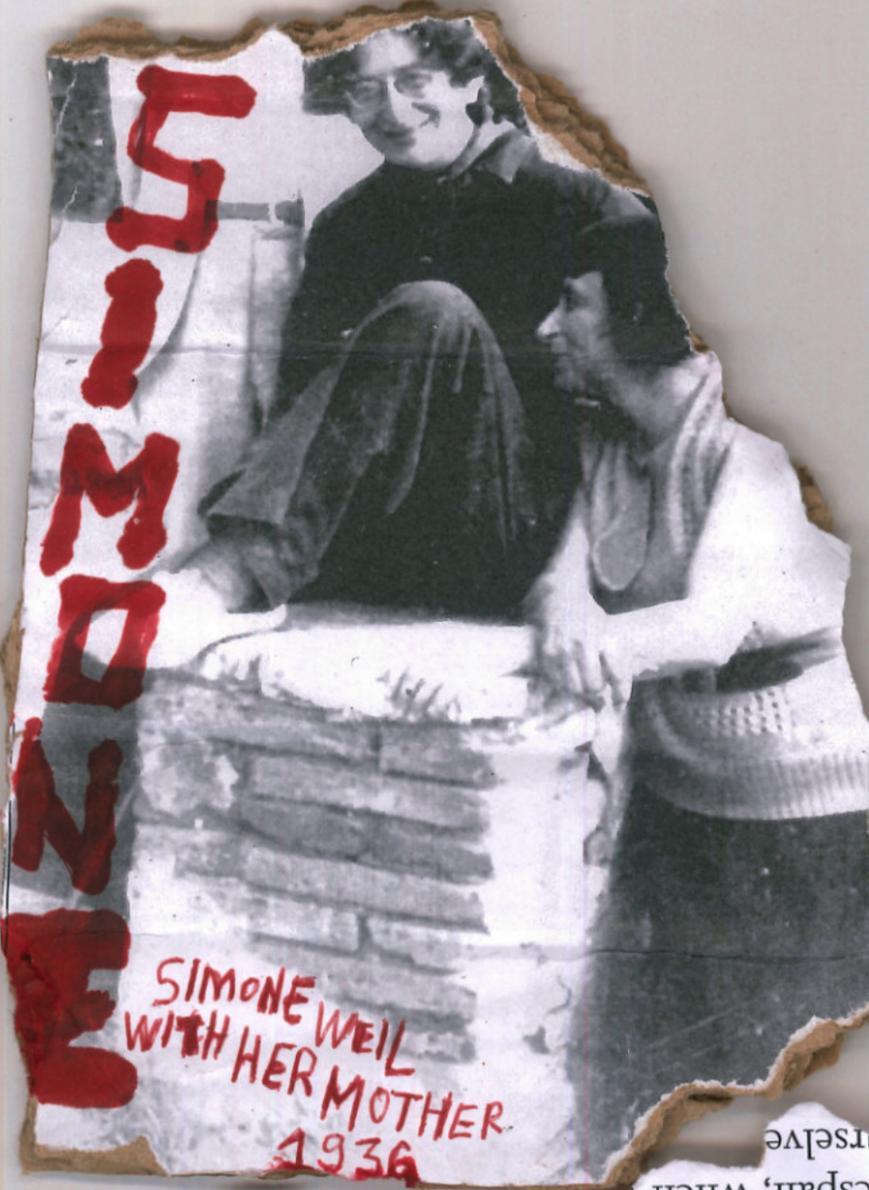
oolboys are treated as though students, and the students professional teachers suffering to be reeducated. Culture-instrument manipulated by more teachers, who, in their more teachers. Amidst all the present form the uprooting of culture is not consequ

the are dep... among the subdued population taken possession, uprootedness becomes the Celts in Gaul and the Moors in Spain. But when the conqueror remains a stranger in the land of wh... themselves. Such was the case with the Hellenes in Greece, uprootedness when the down in the conquered is a military nearly always an uprootedness when the

À Montana, en Suisse, en 1935



S.W. ROOTS



S
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N
E

SIMONE WEIL
WITH HER MOTHER
1936

JOY

... of the mysterie
... sity which is compulsion
... e carnal part of the soul and
... Feeling for the beautiful—a feel
... ven for those whose vocation is the
... the soul in the faculty of supernatural
... eauty, pure joy: complicity of the body
... uces a semi-reality (conditional necess
... lligence, interse

... and by su
... it, that brings us pure joy. In the same way real good can o
... come from outside ourselves, never from our own effort. W
... cannot under any circumstances manufacture something wh
... s better than ourselves. Thus effort truly stretched towa
... goodness cannot reach its goal; it is after long, fruitless e
... each leads in despair, when v

... nothing.
... e 'I' is the irreducible element contained in suffering.
... y dint of suffering, one wears down the 'I', and one abolis
... together when suffering goes as far as death.
... One also wears down the 'I' through joy accompanied
... reme attention.
... ure compassion should make one more capable, and r
... ble, of pure joy.
... nd how is that?
... has understood that one is nothing, th
... become nothin

... being something.
... Joy is directed towards an object. I am full of joy at the sign
... the sun shining, or the moon over the sea, or a beautiful city, or a
... fine human being; no 'I' obtrudes itself in the fulness of joy.
... On the other hand, 'I' suffer.
... Joy is the consciousness of that which is not me *qua* human being
... Suffering is the consciousness of myself *qua* nothingness. T
... Suffering is the consciousness of myself *qua* nothingness. T
... Suffering is the consciousness of myself *qua* nothingness. T
... I can well forget my existence, but not think
... ing. But the more I strive, the more capabl
... not forget that I am, nor fail to know tha

... on the part of some
... suffering of the beloved wh
... on the part of some
... with joy by

Love of God is pure when joy and
degree of gratitude.
... of someone who is ha

... resent We manufacture
... There we have pure joy,
... the coloured w
... when s

Those who deny the reality of the supernatural truly resent an neutralize gravity. Those who deny the reality of the supernatural truly resent an neutralize gravity. Those who deny the reality of the supernatural truly resent an neutralize gravity.

...just the same way as can the thought of strength, ...inspire in a man. The thought of weakness can inflame ...feelings ...aged parents, or a beloved ...his young children, his aged parents, or a beloved ...country bears a close res ...is attached to ...it grinds oppr ...or his age ...resources required by everyone ...without mercy. However, since everyone ...beings under its weight, that it grinds oppr ...trary, that it becomes most harshly oppr ...to disappear progressively; some ...faced with decade

...command over and above what the ...power, which falsifies all social rela ...supernatural. Every oppressive socie ...ver which seems to them either divid ...ght; and those who are under their

...cannot stop grinding ...with the State; he under- ...etermines whether it is oppressive o ...is made of some partic ...to be unce ...formulate the problems o ...but what needs to be unce ...m—that makes two; but what needs to be unce ...it is not the manner in which use is made of some partic ...clearly p ...its very nat ...his m

...cannot stop grinding ...with the State; he under- ...etermines whether it is oppressive o ...is made of some partic ...to be unce ...formulate the problems o ...but what needs to be unce ...m—that makes two; but what needs to be unce ...it is not the manner in which use is made of some partic ...clearly p ...its very nat ...his m

...the sources of it, abol ...ation of labour. Even it ...ake up their minds to do ...ndemning themselves to ...ngs that had not carri ...to be p



Dans les années 1930.

...shes humanity to r ...erived more from m ...ing analyses are cor

...oppressed ...y themselv ...o being r

All the natural movements of the soul are analogous to those of physical gravitation, with no exception.

...od is the true realm of particular things. It is in the act of creation; as also in Christ, Inspiration, etc. But the movement is not from below; it is a movement on God. It cannot bring about such intercommunion. Our

The sea, a movement within immobility. Equilibrium in order of the world. Image of primal matter. Χαίρει κενεοποιεῖται. In art. It appears to be in movement, and it is motion. Music, the movement takes possession of all our souls. Movement is nothing but immobility. As in the spectacle of concentration of beauty. The same in music.

... wooden beam. Something which will draw all men unto himself. The Son of God, who saves himself while keeping only the Father, is not a waste of energy if our souls are drawn to him. Eve sought for God, and was prepared for him.

...ndifferent to me as a... which one calls "me", it is not the centre of my being. Only He has an affinity with the good, that longing for the good, which is the object of all those movements of the soul which are solicitude, anxiety, longing, and efforts of thought. This account that I have the right to love myself or to renounce that existence for love of God. It is the existence by God's creative act and possession. Being is worthy of love solely in so far as it is a creature. Which nature...



Avec ses élèves à Roanne dans les années 1930

MOVEMENT

de Pointage

Registre du Commerce
Seine 152286

SOCIÉTÉ ANONYME DES
USINES RENAULT
BILLANCOURT (SEINE)

Contrat d'Embauchage

Entre la Société Anonyme des Usines RENAULT, dont le siège est 8 et 10, Avenue Emile-Zola, Billancourt (Seine).

N° M • **WEIL Simone**

Déclaré le **3/2/ 1909**

Domicilié **228, Rue Lecourbe PARIS 15^e** à **PARIS - 10^e**

Nationalité **Free**

Mariage - Marié - Veuf - Divorcé **Free**

Enfant dont moins de 16 ans. **D'AUTRE PART**

Pièces d'identité présentées **CARTE IDENTITE**

Recrutement	Classe	No M ^e	Mutilé	Armées	%
Grade	Affectation			Usine	%
Permis de conduire	No	Délivré à		Travail	%
Carte d'identité - Récépissé N°		Délivré à			

Assurances Sociales **09 75. 119 899 12** Catégorie

THE VOID

couldn't do it. I can
ally". (Void)
s. One has only to
to beg for charity
referring to old J.
at and submit to
you had to?

aces but it can only
and it is grace itself which
to receive the equiv
this necessity, w
duced and

escapes from the laws of
nts when everything stands still,
tution, of mental void, of acceptance
such instants that he is capable of
either receives the

at one's disposal is to e
all the laws of nature. Grace
it can only enter where
is grace itself which mak

Whoever endures a moment of
natural bread or falls. It is a terrible risk, but one that must
—even during the instant when hope fails. But we must
row our

It is to see God face to face.
part of the soul. What is mortal for the carn
self, endured for a bad cause, is not really
any

is a void.
Grace fills
can do it. This is con
the void. This is con
not to exercise all
RE is a st

ular object whatever
the void—to will the void. For the good
can neither picture nor define is a void for us. But this
aller than all fullnesses.

If we get as far as this we shall come through all right, fo
fills the void. It has nothing to do with an intellectual pro
the present-day sense. The intelligence has nothing to disc
to clear the ground. It is only good for servile ta
as a nothingness, since ther