



This Newspaper is a free publication, part of the exhibition “Community of Fragments” of Thomas Hirschhorn at Kunstforeningen GL STRAND, Copenhagen, from February 11<sup>th</sup> to April 11<sup>th</sup> 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

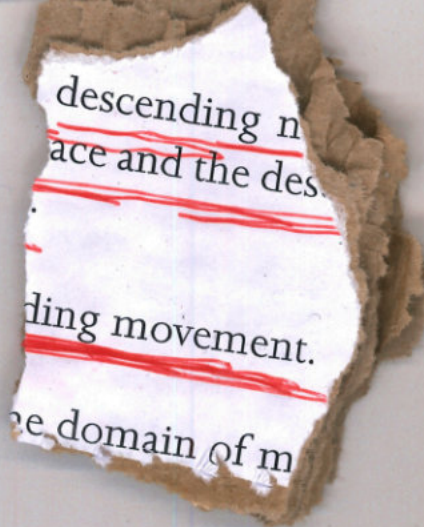






oral gravity.

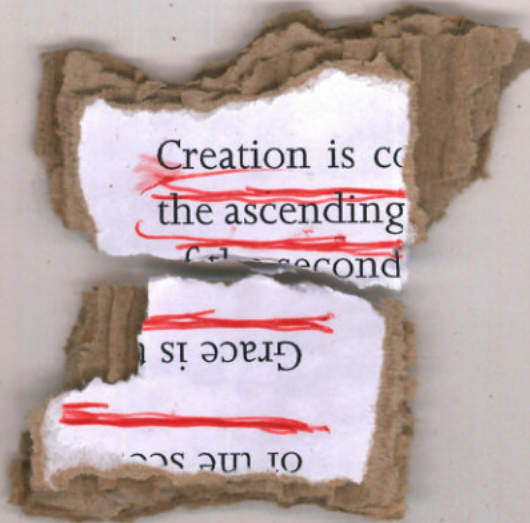
GRACE



descending n  
ace and the des

ding movement.

the domain of m

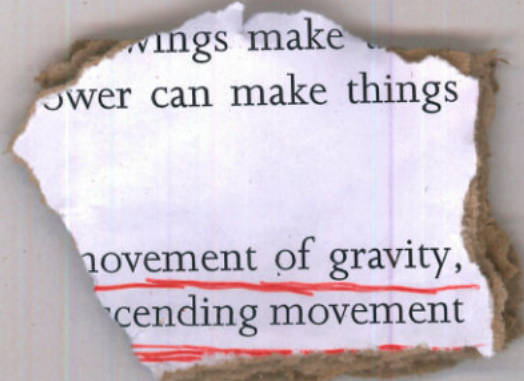


Creation is co  
the ascending

second

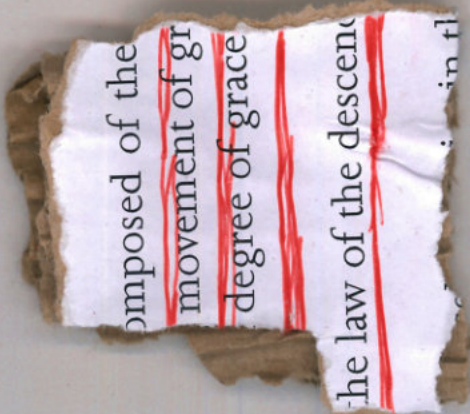
Grace is

Or the sec



wings make  
ower can make things

movement of gravity,  
ascending movement



composed of the  
movement of gr  
degree of grace

the law of the descen



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



GRACE=FIRST LOVE



...? Suppose I had to ...  
some other way out".]  
The void serves for nothing except grace.  
be so far as possible eliminated from  
not composed of saine  
he elect.





5.W.  
MARS-  
EILLE

1941



GRAVITY

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

Gravity, be-  
same time.

G

...truths concern...  
...Elevated spot whence one can see simulta-  
...indistinctly—that which from below one can on-  
...ively.  
...ights, mountains.  
Gravity, force, necessity, constraint.  
(High, pure, luminous, incorruptible.  
Low | mixed |, dark, changeable.  
...ions which correspond in the world.  
...ight comes from on high. Light analogous to look from the  
...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  
or offensive action against  
ough reforms or revolts  
of mass along

...an increasing centralization, un-  
...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  
...carries with it every sort of licence. Devil disgu

...by the social. Our supplementary  
...at extent ... with the soci

...their power  
...by taking it away  
...om we assume to have  
...life. And last, but not  
...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  
...have to overthrow by violence and

...which at the  
account necessities of a less important kind.

One has to begin by understanding the part played  
kind of necessities.

A method as materialist as this is absolutely necessary  
intentions are to be changed into actions  
reform society by reforming  
How many individuals

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

...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 factories, bo  
...and not free workers, still less wor  
...With guns, aeroplanes, bo  
...air-raid wa  
...ken hur

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

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

...ments, money  
...sufficiently conscious to n  
...It would be co  
...the social groupi  
...this danger





5.W.

51027

...his 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,  
-f the depth of shame are a

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

...word is so  
...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.

...is a tension on the part of the soul's faculties  
...dispensable degree of

Inspiration is a tension on the part of the soul's faculties possible the indispensable degree of required for composition on a multiple

able of such concentration  
ty for the perseverance

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

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

A torn piece of red paper, likely a bookmark or a piece of scrap paper, is shown. The paper is irregularly shaped with jagged edges. Through the paper, text from a book is visible, printed in a serif font. The text is oriented vertically and reads: "condition and the", "ed or exposed.", "he soul must have been pi", "man misery, to the point wh", "when the tears which spiri", "tribute to the good".

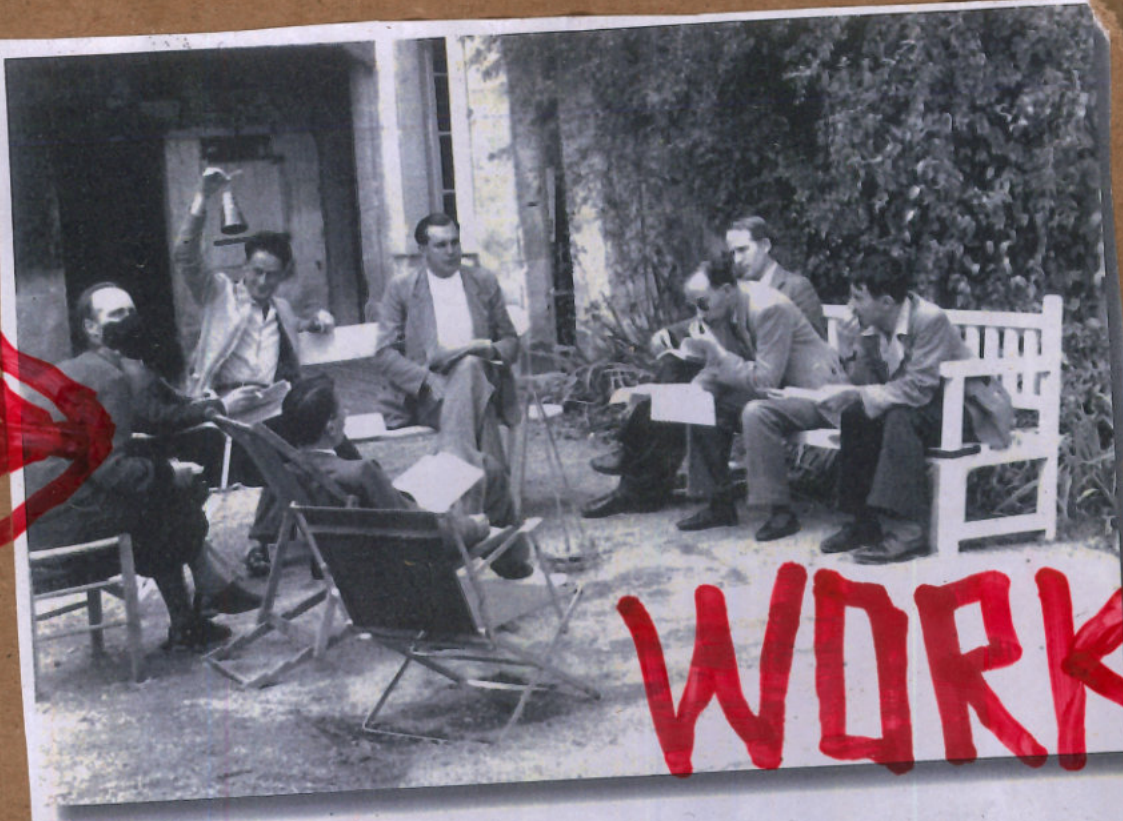
Of the human soul is  
and in its concrete sense  
We must understand  
Wherever me



The secret of the  
between man and  
infinitely exceed  
trium in action  
work.

's greatness is

When humanity  
faith, probably the  
labour.



« 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.

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

and the  
y.  
their meanings attack

gives orders to the strong."  
weighs the kilogram on

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 to  
woman in love and child-birth.  
Work is something resembling death. It is submission to the  
Work is something resembling death. It is submission to the  
matter.  
But beauty is a snare of God's to obtain our consent to the  
obedience to which he constrains us.  
Human punishment ought to imitate God's method.

358  
FIRST AND LAST NOTEBOOK  
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 an  
the boar and Artemis.  
A society in which the two poles are obedient  
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 order  
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.

it, if he 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

The eternal art should be should last perhaps), it should remain

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 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 time of the war, it was perhaps the only form of religion which was any longer accorded respect. The Palais



1922

SIMONE WEIL

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.

desire that t

ing is th  
purity

ing 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 analogous  
or wrong privation. Wa  
and falsehood amon  
st impurity.

exhausting their voluntary energy, they decide to it  
that they have chosen badly.  
Impotent desire detaches itself from its objectives and  
back 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.

is to consent to distance, it i

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  
lly 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

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

only

. Inst

of this world in  
" instants of

DEATH

Au lycée de Roanne avec ses élèves de philosophie et la directrice du lycée,  
M<sup>lle</sup> 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-  
the

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



alone is invulnerable to time. In order  
be admired for all time, that a life  
throughout a life (even stay pure f  
n order that a conception of the h  
tain constant despite the manifold

Time

profound and the  
nk about. One might



SIMONE WEIL

TIME

agic subject which  
even say: the only thing  
tragedies which we can imagine return in the  
only tragedy: the passage of time. Time is also  
terms of enslavement.  
of the feeling that existence is nothing. Pascal  
It is the way time flies past which makes mei  
'entertainment' is meant to make one forget  
people try to make themselves immortal by  
ity, but they are nothing but things.

riches.

The future is a filler of  
this part ('I used to  
are other ca  
intolerable





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.  
death of others. To be happy that there are  
oneself; essential for  
is to reject this fo

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

no evil in the world? The world has t

beauty is really, as Plato says, an incarnation of God.  
still unrecognized, call silently for our att  
usual exp  
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  
to destr

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







LOVE



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



human love is stronger than death. Love is not subdued to death, because what is alive. It is difficult to love what is not subdued to death, because a dead man is not subdued to death. Love is not subdued to death, because a dead man is not subdued to death. Love is not subdued to death, because a dead man is not subdued to death.

and to love it in its true nature. Love is not subdued to death, because a dead man is not subdued to death. Love is not subdued to death, because a dead man is not subdued to death. Love is not subdued to death, because a dead man is not subdued to death.

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 of love.

love what is not a dead man is not subdued to death. But such a love, if it is real, is supernatural. Niobe's love is supernatural. And yet Electra too much? death of someone we love is horrible. But about the sort of love we felt that our love for him was not strong. Love for what does not exist is stronger than love for what does exist—how absurd is the soul's salvation. It can be



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 paradox  
time and duration (form and matter)  
duration is actual. But he confuses the  
is the only thing that is truly universal.  
*a priori* knowledge. (What is before cannot be after)  
versible. Between two times there is an infinity of  
points, etc.) It is the first thing which gives us the  
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 base  
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 importance  
III Man's weakness and strength. Action which is systematic  
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. Past

ETERNITY



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



# TRUTH

The imagination is continually through which grace might pas



Simone Weil à Marseille en 1941

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

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

S.W.

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

he love of trui

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

TRU

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

at work



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



À 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 which preserves in living shape certain expectations for the active and natural participation in the

this 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 the relation at all to the works. How

into some form of proot, often by the most not yet uprooted, or only partially the Romans were a handful themselves together artificial the Mediterranean

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

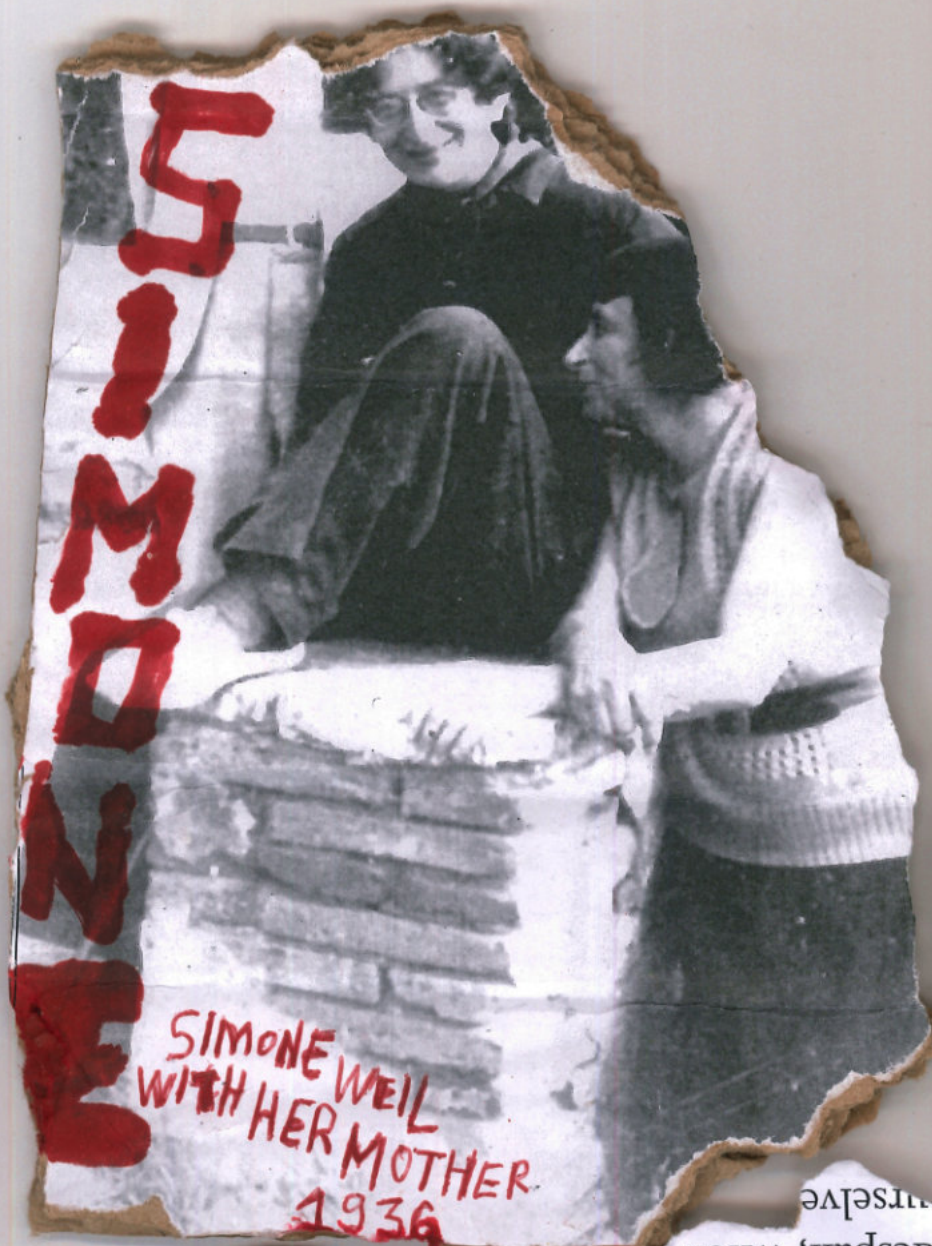
the are dep the subdued population among the subdued population taken possession, uprootedness becomes the Celts in Gaul and the Moors in Spain. But when the conqueror remains a stranger in the land of which he takes possession, such was the case with the Hellenes in Greece, uprootedness when the nearly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

À Montana, en Suisse, en 1935



S.W. ROOTS





JOY

of the mystic  
sity which is compulsion  
the carnal part of the soul and  
Feeling for the beautiful—a feeli  
ven for those whose vocation is the  
the soul in the faculty of supernatural  
beauty, pure joy: complicity of the body  
duces a semi-reality (conditional necess  
illigence, interse

and by sup  
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  
oodness cannot reach its goal; it is after long, fruitless e  
which leads in despair, when v

nothing.  
The '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.  
pure compassion should make one more capable, and r  
ble, of pure joy.  
nd how is that?  
has understood that one is nothing, th  
become nothing

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  
pects of the same thing. But in the second case ther  
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  
ove on the part of so  
h joy by

Love of God is pure when joy and  
degree of gratitude.

resent We manufacture  
There we have pure jo  
me coloured w  
when s

ch is of someone who is ha



Those who deny the reality of the supernatural truly resent an neutralize gravity.  
Light, too, exerts no pressure, has no weight; but by its means and trees reach towards the sky in spite of gravity. We do not see seeds and fruits that we eat without it.

...in times of power, which falsifies all social relations, and those who are under their weight; and those who seem to them either divine or supernatural. Every oppressive society is a command over and above what the

...just the same way as can the thought of strength, inspire in a man. The thought of weakness can inflame his young children, his aged parents, or a beloved country bears a close resemblance to

...lack of the resources required by everyone. However, since everyone is attached to his own country, or his own family, or his own interests, that it grinds down beings under its weight, that it becomes most harshly oppressive, that it disappears progressively; some are faced with decades

...cannot stop grinding with the State; he underdetermines whether it is oppressive or not. It is not the manner in which use is made of some particular—that makes two; but what needs to be understood in order to formulate the problems of the nation or force

...it as for abolishing the sources of it, abolition of labour. Even it make up their minds to do condemning themselves to be that had not carried

...for... at... shes humanity to re... rived more from m... ing analyses are cor

...oppressed... y themse... o being



Dans les années 1930.



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

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

The sea, a movement within immobility. Equilibrium  
order of the world. Image of primal matter. Χαίρε κεχαρισμένη  
In art. It appears to be in movement, and it is motionless.  
Music, the movement takes possession of all our soul—a  
movement is nothing but immobility. As in the spectacle of  
wave the moment when it begins to break is the very moment  
of concentration of beauty. The same in music, the moment of the  
of concentration of beauty.

...cross. ... of sin was a...  
...wooden beam. Something which...  
...vertical movement. 'The Son of Man'...  
...draw all men unto himself. ...  
...elves while keeping only the...  
...a waste of energy if our own

...which one calls "me", it is not the...  
...of my being...  
...towards the good, that longing for the good, which...  
...ent to some value. Only He has an affinity with the...  
...a worthy object of all those movements of the soul which...  
...solicitude, anxiety, longing, and efforts of thought...  
...ly God is the good, therefore only He is a worthy...  
...this account that I have the right to love myself or...  
...capacity to renounce that existence for love of God. It...  
...existence by God's creative act and poss...  
...being is worthy of love solely in so far...  
...with love of one's neighbor...  
...o far as one is a creature...  
...which nature has...



Avec ses élèves à Roanne dans les années 1930

MOVEMENT



de Pointage

Registre de Commerce  
Seine 159.286

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).

M • **WEIL Simone**

le 3/2/ 1909

Domicilié 228, Rue Lecourbe PARIS 15°

à PARIS - 10°

Nationalité **Free**

État civil: Célibataire - Marié - Veuf - Divorcé

enfant dont moins de 16 ans.

pièces d'identité présentées

**CARTE IDENTITE**

Recrutement	Classe	No M <sup>e</sup>	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  
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 ourselves

It is to see God face to face.  
a 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.  
the void. This is contr  
not to exercise all  
He 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, for  
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