

S.'s thesis deservedly won the Karl-Rahner-Research-Prize and is an exemplary work of how the study of eighteenth-century theology can fertilize contemporary theological reflection.

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Simone Weil: Mystic of Passion and Compassion. By Maria Clara Bingemer. Eugene, OR: Cascade Books, 2015. Pp. xx + 146. \$21.

The fascinating life and thought of Simone Weil (1909–1943) is the object of the Brazilian liberation theologian Bingemer's book. Although Weil's life ended precociously, she left a significant intellectual production enriched by her sociopolitical activism and spiritual journey. There are several ways to approach Weil's work. B. chose to approach Weil from her mystical encounter with the crucified God that unified her love for the afflicted with her fight for justice. Leading the reader throughout the existential journey of Weil and presenting her as a "paradoxical testimony" of intellectual honesty, faith, and commitment to the afflicted, B. analyzes "some aspects of Simone Weil's life and thought that are illuminating and inspirational for today's world" (37).

Written in a passionate style, four chapters show Weil as a witness to those who search for truth between intellectual activity and service to the poor, inspired by Catholic faith, but in conflict with the institution. After a biographic chapter describing key parts of Weil's life, B. chose three aspects of Weil's experience and commitment to examine her life and ideas. First, in dialogue with liberation theology's development of the preferential option for the poor, B. examines Weil's encounter with the poor. According to B., Weil's identification of love and justice, and her attention to the afflicted leading her to join them in their reality, anticipated later insights provided by French work-priests and Latin American liberation theology. Second, B. shows Weil's path to her mystical encounter with Jesus and his cross. Weil's christological revelation confirms her love for the afflicted. Third, B. presents Weil as a "paradoxical testimony" to a concrete embodiment of her love for Christ, without fitting into usual norms, keeping herself as an unaffiliated mystic marked by a wounded intellectual and social praxis in obedience to the crucified God.

B.'s analysis of Weil's life and spiritual reflections fulfills her proposal, presenting a "paradoxical testimony" of a mystic of love in the midst of very difficult times and institutional conflicts. This book is an inspirational reading for our times, especially for those who seek faith, love, and justice with the poor, between social conflicts and personal distress.

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