

Excerpts from ch. 8 of *When Bad Things Happen to Good People*, by Rabbi Harold S. Kushner

What Good, Then, Is Religion?

...This had to be a book that would affirm life. It would have to say that no one ever promised us a life free from pain and disappointment. The most anyone promised us was that we would not be alone in our pain, and that we would be able to draw upon a source outside ourselves for the strength and courage we would need to survive life's tragedies and life's unfairness.

I am a more sensitive person, a more effective pastor, a more sympathetic counselor because of Aaron's life and death than I would ever have been without it.¹ And I would give up all of those gains in a second if I could have my son back. If I could choose, I would forgo all the spiritual growth and depth which has come my way because of our experiences, and be what I was fifteen years ago, an average rabbi, an indifferent counselor, helping some people and unable to help others, and the father of a bright, happy boy. But I cannot choose.

I believe in God. But I do not believe the same things about Him that I did years ago, when I was growing up or when I was a theological student. I recognize His limitations. He is limited in what He can do by laws of nature and by the evolution of human nature and human moral freedom. I no longer hold God responsible for illnesses, accidents, and natural disasters, because I realize that I gain little and I lose so much when I blame God for those things. I can worship a God who hates suffering but cannot eliminate it more easily than I can worship a God who chooses to make children suffer and die, for whatever exalted reason. Some years ago, when the "death of God" theology was a fad, I remember seeing a bumper sticker that read "My God is not dead; sorry about yours." I guess my bumper sticker would read "My God is not cruel; sorry about yours."

God does not cause our misfortunes. Some are caused by bad luck, some are caused by bad people, and some are simply an inevitable consequence of our being human and being mortal, living in a world of inflexible natural laws. The painful things that happen to us are not punishments for our misbehavior, nor are they in any way part of some grand design on God's part. Because the tragedy is not God's will, we need not feel hurt or betrayed by God when tragedy strikes. We can turn to Him for help in overcoming it, precisely because we can tell ourselves that God is as outraged by it as we are.

"Does that mean that my suffering has no meaning?" That is the most significant challenge that can be offered to the point of view I have been advocating in this book. We could bear nearly any pain or disappointment if we thought there was a reason behind it, a purpose to it. But even a lesser burden becomes too much for us if we feel it makes no sense. Patients in a veterans' hospital who have been seriously wounded in combat have an easier time adjusting to their injuries than do patients with exactly the same injury sustained while fooling around on a basketball court or in a swimming pool, because they can tell themselves that their suffering at

¹ Kushner's book was inspired by the life and death of his son, Aaron, who was born with progeria ("rapid aging"). The disease finally claimed Aaron just after his 14th birthday.

least was in a good cause. Parents who can convince themselves that there is some purpose somewhere served by their child's handicap can accept it better for the same reason...

We could bear any burden if we thought there was a meaning to what we were doing. Have I made it harder for people to accept their illnesses, their misfortunes, their family tragedies by telling them that they are not sent by God as part of some master plan of His?

Let me suggest that the bad things that happen to us in our lives do not have a meaning when they happen to us. They do not happen for any good reason which would cause us to accept them willingly. But...[t]he question we should be asking is not, "Why did this happen to me? What did I do to deserve this?" That is really an unanswerable, pointless question. A better question would be "Now that this has happened to me, what am I going to do about it?"

Martin Gray, a survivor of the Warsaw Ghetto and the Holocaust, writes of his life in a book called *For Those I Loved*. He tells how, after the Holocaust, he rebuilt his life, became successful, married, and raised a family. Life seemed good after the horrors of the concentration camp. Then one day, his wife and children were killed when a forest fire ravaged their home in the south of France. Gray was distraught, pushed almost to the breaking point by this added tragedy. People urged him to demand an inquiry into what caused the fire, but instead he chose to put his resources into a movement to protect nature from future fires. He explained that an inquiry, an investigation, would focus only on the past, on issues of pain and sorrow and blame. He wanted to focus on the future. An inquiry would set him against other people—"Was someone negligent? Whose fault was it?"—and being against other people, setting out to find a villain, accusing other people of being responsible for your misery, only makes a lonely person lonelier. Life, he concluded, has to be lived for something, not just against something.

We too need to get over the questions that focus on the past and on the pain—"Why did this happen to me?"—and ask instead the question which opens doors to the future: "Now that this has happened, what shall I do about it?"

...But what about God's role? If God does not cause the bad things that happen to good people, and if He cannot prevent them, what good is He at all?

First of all, God has created a world in which many more good things than bad things happen. We find life's disasters upsetting not only because they are painful but because they are exceptional. Most people wake up on most days feeling good. Most illnesses are curable. Most airplanes take off and land safely. Most of the time, when we send our children out to play, they come home safely. The accident, the robbery, the inoperable tumor are life-shattering exceptions, but they are very rare exceptions. When you have been hurt by life, it may be hard to keep that in mind. When you are standing very close to a large object, all you can see is the object. Only by stepping back from it can you also see the rest of its setting around it. When we are stunned by some tragedy, we can only see and feel the tragedy. Only with time and distance can we see the tragedy in the context of a whole life and a whole world. In the Jewish tradition, the special prayer known as the Mourners' Kaddish is not about death, but about life, and it praises God for having created a basically good and livable world. By reciting that prayer, the mourner is

reminded of all that is good and worth living for. There is a crucial difference between denying the tragedy, insisting that everything is for the best, and seeing the tragedy in the context of a whole life, keeping one's eye and mind on what has enriched you and not only on what you have lost.

How does God make a difference in our lives if He neither kills nor cures? God inspires people to help other people who have been hurt by life, and by helping them, they protect them from the danger of feeling alone, abandoned, or judged. God makes some people want to become doctors and nurses, to spend days and nights of self-sacrificing concern with an intensity for which no money can compensate, in the effort to sustain life and alleviate pain. God moves people to want to be medical researchers, to focus their intelligence and energy on the causes and possible cures for some of life's tragedies...

God, who neither causes nor prevents tragedies, helps by inspiring people to help. As a nineteenth-century Hasidic rabbi once put it, "human beings are God's language." God shows His opposition to cancer and birth defects, not by eliminating them or making them happen only to bad people (He can't do that), but by summoning forth friends and neighbors to ease the burden and to fill the emptiness. We were sustained in Aaron's illness by people who made a point of showing that they cared and understood: the man who made Aaron a scaled-down tennis racquet suitable to his size, and the woman who gave him a small handmade violin that was a family heirloom; the friend who got him a baseball autographed by the Red Sox, and the children who overlooked his appearance and physical limitations to play stickball with him in the backyard, and who wouldn't let him get away with anything special. People like that were "God's language," His way of telling our family that we were not alone, not cast off.

... to the person who asks, "What good is God? Who needs religion, if these things happen to good people and bad people alike?" I would say that God may not prevent the calamity, but He gives us the strength and the perseverance to overcome it. Where else do we get these qualities which we did not have before?

... The flood that devastates a town is not an "act of God," even if the insurance companies find it useful to call it that. But the efforts people make to save lives, risking their own lives for a person who might be a total stranger to them, and the determination to rebuild their community after the flood waters have receded, do qualify as acts of God.

When a person is dying of cancer, I do not hold God responsible for the cancer or for the pain he feels. They have other causes. But I have seen God give such people the strength to take each day as it comes, to be grateful for a day full of sunshine or one in which they are relatively free of pain.

... In our generation, the gifted poet Archibald MacLeish has given us his version of the Job story in a modern setting. The first half of his poetic drama *J.B.* retells the familiar story. *J.B.*, the Job-figure, is a successful businessman surrounded by an attractive, loving family. Then one by one, his children die. His business fails, his health fails. Finally, his whole city and much of the world are destroyed in a nuclear war.

...In the Bible, the story ends with God rewarding Job for having put up with so much suffering, and gives him new health, new wealth, and new children. In the play, there are no heavenly rewards in the closing scene. Instead, J.B. goes back to his wife, and they prepare to go on living together and building a new family. Their love, not God's generosity, will provide the new children to replace the ones who died.

J.B. forgives God and commits himself to going on living. His wife says to him, "You wanted justice, didn't you? There isn't any—there is only love." The two narrators, representing the perspectives of God and Satan, are baffled. How could a person who has suffered so much in life want more life? "Who plays the hero, God or him? Is God to be forgiven?" "Isn't He? Job was innocent, you may remember." MacLeish's Job answers the problem of human suffering, not with theology or psychology, but by choosing to go on living and creating new life. He forgives God for not making a more just universe, and decides to take it as it is. He stops looking for justice, for fairness in the world, and looks for love instead.

In the play's moving last lines, Job's wife says:

The candles in churches are out,
The stars have gone out in the sky.
Blow on the coal of the heart
And we'll see by and by. . . .

The world is a cold, unfair place in which everything they held precious has been destroyed. But instead of giving up on this unfair world and life, instead of looking outward, to churches or to nature, for answers, they look inward to their own capacities for loving. "Blow on the coal of the heart" for what little light and warmth we will be able to muster to sustain us.

In *Dimensions of Job*, edited by Nahum N. Glatzer, MacLeish has written an essay explaining what he was trying to say in the ending of his Job-play. "Man depends on God for all things; God depends on man for one...and love is the one thing no one, not even God Himself, can command. It is a free gift, or it is nothing. And it is most itself, most free, when it is offered in spite of suffering, of injustice, and of death." We do not love God because He is perfect. We do not love Him because He protects us from all harm and keeps evil things from happening to us...Love is not the admiration of perfection, but the acceptance of an imperfect person with all his imperfections...

Is there an answer to the question of why bad things happen to good people? That depends on what we mean by "answer." If we mean "Is there an explanation which will make sense of it all?"—Why is there cancer in the world? Why did my father get cancer? Why did the plane crash? Why did my child die?—then there is probably no satisfying answer. We can offer learned explanations, but in the end, when we have covered all the squares on the game board and are feeling very proud of our cleverness, the pain and the anguish and the sense of unfairness will still be there.

But the word "answer" can mean "response" as well as "explanation," and in that sense, there may well be a satisfying answer to the tragedies in our lives. The response would be Job's

response in MacLeish's version of the biblical story—to forgive the world for not being perfect, to forgive God for not making a better world, to reach out to the people around us, and to go on living despite it all.

In the final analysis, the question of why bad things happen to good people translates itself into some very different questions, no longer asking why something happened, but asking how we will respond, what we intend to do now that it has happened.

Are you capable of forgiving and accepting in love a world which has disappointed you by not being perfect, a world in which there is so much unfairness and cruelty, disease and crime, earthquake and accident? Can you forgive its imperfections and love it because it is capable of containing great beauty and goodness, and because it is the only world we have?

Are you capable of forgiving and loving the people around you, even if they have hurt you and let you down by not being perfect? Can you forgive them and love them, because there aren't any perfect people around, and because the penalty for not being able to love imperfect people is condemning oneself to loneliness?

Are you capable of forgiving and loving God even when you have found out that He is not perfect, even when He has let you down and disappointed you by permitting bad luck and sickness and cruelty in His world, and permitting some of those things to happen to you? Can you learn to love and forgive Him despite His limitations, as Job does, and as you once learned to forgive and love your parents even though they were not as wise, as strong, or as perfect as you needed them to be?

And if you can do these things, will you be able to recognize that the ability to forgive and the ability to love are the weapons God has given us to enable us to live fully, bravely, and meaningfully in this less-than-perfect world?

*I think of Aaron and all that his life taught me, and
I realize how much I have lost and how much I
have gained. Yesterday seems less painful,
and I am not afraid of tomorrow.*