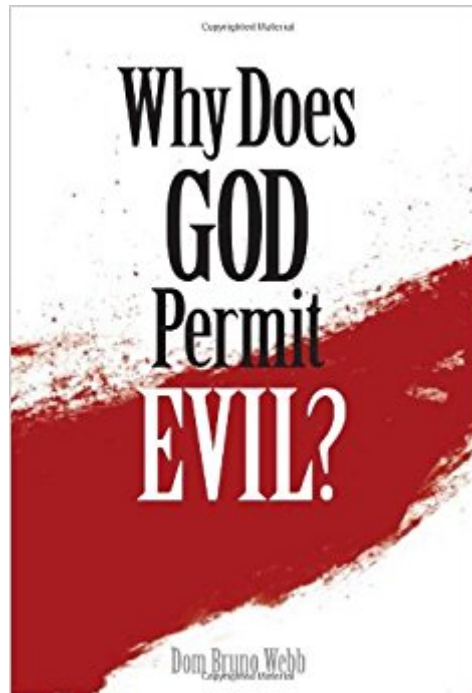




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# Why Does God Permit Evil



## Synopsis

Hatred, murder, terrorism, and war spring from the sins of men. But why does God let innocent children suffer from the effects of these evils? Why does He let earthquakes devastate cities, despair drive souls to suicide, and cancer kill humans and animals? You and I would prevent these evils if we could. Why doesn't God? If He's good as our Faith claims why doesn't He stay the hand of those about to do evil? Why doesn't He keep little ones from violence and death? Indeed, how could He have allowed evil to enter the universe in the first place? In these pages, Benedictine author Dom Bruno Webb brings you face-to-face with evil. Without fudging or flinching, he answers these hard questions and more. In this slim volume, he gives the most convincing explanation of the mystery of evil that's available today. You'll finally come to understand the source of the appalling violence and savagery that lies close to the heart of nature; you'll discover why the insensate Earth and its inhabitants all groan in pain; you'll see why, even before they were conceived, Adam's offspring fell with him, and why God stood by, permitting all this to happen. Was God helpless? Indifferent? Outgunned? In these wise pages, Dom Bruno Webb shows that evil never defeats God. On the contrary, He uses suffering to destroy the very sin which gives birth to evil. Here you'll come to understand why, despite the evil that wracks the Earth and all the beings on it, God nonetheless assured Dame Julian of Norwich that all shall be well, and all shall be well, and all manner of things shall be well. Here's the book that answers, once and for all, the question of why God permits evil. It will enlighten and console all the suffering and sorrowful souls who are puzzled and troubled by the evil that suffuses our universe. Better: it explains how to transform suffering into deeds that God will use to ensure that finally and indeed, all shall be well, and all shall be well, and all manner of things shall be well. In other words, these pages are not only an explanation of evil; they're a remedy for it, a remedy you can begin using today.

## Book Information

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## Customer Reviews

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The Sophia Institute Press's reprinting of the book "Why Does God Permit Evil?" once again offers Catholic Christians a classic pastoral essay of the Church's teachings on theodicy, i.e., the justification of God's ways in the face of natural and moral evil. The book was originally printed in 1941 and authored by Dom Bruno Webb, O.S.B., a monk of the Benedictine Abbey of St. Mary and St. Peter in Prinknash, Gloucester, England. He apparently wrote the short book in the dark days of the Second World War, when Nazi bombs were raining down fire and death on London. He plainly did not intend the book to serve as a philosophical treatise on its subject. In 153 pages, Dom Bruno

Webb attempts to explain - with sermon-like simplicity - why God permits both natural and moral evil. He asks, for instance, why God allows earthquakes to devastate cities, despair to drive souls to suicide, and cancer to kill humans and animals? The author also deals with the specific question of why, if God is good, does He not stay the hand of those about to do evil? Why doesn't He keep innocent little ones from violence and death, and how could He have allowed evil to enter the material universe in the first place? These questions are broadly answered by Dom Bruno Webb in terms of the traditional mythos and dogmas associated with Christian cosmogony and soteriology. Yet, he weaves together those standard elements of Christian theology that are traditionally brought to bear on the problem of evil in such a unique way that the reader is made to realize they form a logical system of ideas. He begins his book with a comparison of the Christian view of suffering and the views of suffering held by the ancient Buddhists, the Greco-Roman Stoics and Epicureans, along with neo-pagans such as Nietzsche. He concludes from this comparison that for these non-Christians suffering is the greatest evil - an evil that must be avoided - while for Christians, suffering is not the greatest evil. For Christians, the greatest evil is sin, understood as deliberate alienation from the ground of all being, viz., God. Sin, therefore, is the condition that Christians believe humans ought to avoid, not necessarily suffering. Given this Catholic Christian understanding of suffering, Dom Bruno Webb goes on to argue that the suffering produced by natural causes, as opposed to human agency, is a consequence of the primordial sin of those quasi-divine beings referred to in the Christian mythos as "angels." The suffering associated with human agency is then presented as the consequence of human sin. In either case, suffering results from sin, and sin is the condition of free agents who choose not to align themselves with the will of God. Because God deliberately limits his own will to allow for the existence of such divine-like beings that have free will, the possibility of sin and the suffering it produces is metaphysically impossible to avoid. Even so, suffering itself can be used by God to undo the angelic and human sins that bring suffering into the world. Suffering, when permitted to elicit from human beings acts of repentance, piety, and charity, ultimately serves to unite both humanity and the natural world to God, who redeems both from sin and its consequent suffering. Besides this general Christian solution to the problem of evil, Dom Bruno Webb also offers in this book his own particular insights into how the mythos of the fallen angels exonerates God from the suffering material causes produce, how the suffering of animals can be understood, how the suffering of innocent people can be addressed, and how union with God is offered to those individuals who, because of "invincible ignorance," will live and die outside of the Church. Obviously, this book will not vindicate God in the face of evil for those readers whose intellectual presuppositions or whose emotional predispositions

make the entire system of Christian theology implausible. The book may also not be palatable to those Christians who cannot accept suffering as a part of God's redemptive plan. Nevertheless, for Catholic Christians, this simple essay on God and evil overall achieves its pastoral objective.

Everyone on earth has been touched by the problem of suffering. At times suffering can overwhelm all other issues, wrenching a cry to God from the heart. Here is a book to answer the problem of suffering from a religious viewpoint. Eastern religions and ancient philosophies, such as the Stoics, all tended to respond by escape. Endure, ignore, do not care, seek unconsciousness of the mind. "The attitude of pagan philosophy is, then, firstly, that suffering, not sin, is the supreme evil. And, secondly, that the only means of suffering is escape" (p 14). Judaism and Christianity, however, proclaim an immortal, eternal God who created all things. But does he will all things? We live in a world darkened by the fall of the first man, where "there is a deep-set disorder in the heart of nature resulting from this action" (p 50). O felix culpa, oh happy fault of Adam, who created that fall--this was the insight of the church fathers. For Christ came down to merit the graces that we, in our fallen state, could not, and open the gates of heaven. And to gain us a chance at such gifts that we would never have attained otherwise. "In itself suffering is indifferent either to moral good or moral evil" (p117). There were two thieves who suffered crucifixion with Christ. One made use of it; one did not. The secret is in seeking the will of God, whatever happens. A book to ponder.

This is the best answer to this question. As a retired social worker this question not only has crossed my lips but many others and I get stuck on answering this question until I read this book. Thank you.

Good read.

The author proposes that suffering was created by sin; and sin originated by an independent act of man, thus giving man a kind-of creative power that God Himself does not possess. The notion that God is not truly all mighty is inconsistent with what we know of God. Further I dispute Webb's notion that sin itself is a 'cause' of all evil. I could go on, but here are my objections in the nutshell; I dispute:-- sin as the cause of all evil. To be the only causality is the source of all things which is God Himself. This is not to say that God is evil, -- no, God is completely good, as He has revealed. But just as if I build a car, I am not a car; the creation of the conditions for the moral condition known as evil is not of a substance that is of God.-- man's fall into sin was choreographed by God for the

purpose of inculcating into man a divine attribute-- man was not the first to suffer, nor was he the creator of suffering-- God does not "allow" evil or suffering; rather it is the Will of God that they exist for a time and for a purpose.-- and lastly-- the author NEVER answers the question-- WHY... simply because the construct of the question he asks in his title hinges on the 'permission' of God.If you want to know "Why God Wills You to Suffer", please look up my book of the same name. -- William M Lolli

Stay away. This author believes that evolution is fact. This fact proves that he does not have a true understanding of who God is or a true understanding of Catholic Philosophy. I trusted Sophia Institute Press on this one and made a huge mistake. Read [...]BTW.....I gave this book 1 star only because required a star rating. I could not right this review without it. It deserves 0 stars.

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