

# WHY DOES GOD ALLOW SUFFERING? REFLECTION ABOUT HUMAN AND CHRISTIAN SUFFERING IN THE THOUGHT OF KARL RAHNER

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## SUMMARY

The article deals with the problem of suffering in the world based on reflection of Karl Rahner. He observes the problem through the perspective of traditional points of view and based on the same, he puts the question about God's allowing suffering in the world and notices the inadequacy in answers given by traditional points of view. Suffering presents itself as a natural companion to the human existence from the beginning till present times. In this respect Rahner observes suffering as the consequence of created imperfect human freedom, although it is true grace given to human beings. Our author observes suffering as a test which serves human being as a means for growth in love to God and neighbour. He reflects on suffering as an act of human person being directed to others, and even more, as a certain attitude of human direction towards eternal life. Rahner agrees with every answer that traditional points of view offer but also finds a space for further development in giving an answer to the question: Why God allows that we suffer? At the end he notices that incomprehensibility of presence of suffering in our life is in fact an acceptance of God's incomprehensibility (cf. K. Rahner, *Esperienza*, pp. 175-191) and concludes that we do not have an answer which would be satisfying for all people in every period of time. He also concludes that in human life suffering has a therapeutic role and gives a deeper meaning to human existence.

**Key words:** God – man - free will – sin – suffering - eternal life

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## INTRODUCTION

Karl Rahner (5<sup>th</sup> March 1904 - 30<sup>th</sup> March 1984) was a German Jesuit and theologian who had been for fifty years active writer, preacher and professor. He received 14 honorary degrees and was considered as one of the most influential Roman Catholic Theologian of the 20<sup>th</sup> Century. He made an impact on many generations in the Church as well as many movements within the Church.

Rahner was theologian in a full sense and talking about God was his life mission. He wanted to speak to the people that God is really God and people need only one thing: to be for God. Inspired by his professor, a great philosopher Heidegger<sup>1</sup>, he said that “they everywhere and in everything can and should search for the incomprehensible Mystery that has control over us” (K. Rahner, 2008, 9). Although he always talked about himself that he does not want to be a philosopher but theologian; a theologian-curator of souls but not a scholar, so he says: “I’ve always dealt with Theology for the sake of announcing, preaching and caring for the souls. I want to be a Christian who really care about Christianity. I want to live today and accept this or that or twentieth problem” (K. Rahner 2008, 12). This was the way how Rahner was developing his theology.

In this article, relying on the thought of this theologian, we’ll discuss the question about *Why God does allow that we suffer*. Even Rahner this question calls fundamental problem of human existence and must not be considered as something trivial. It needs to be pointed out that Rahner does not reflect about data based on knowledge in pure scientific way but rather on human experience. While he thinks of God, he uses human experience about himself and everything linked to human existence including human suffering (cf. K. Rahner, *L'infermitá...* p. 237ss). He thinks that human suffering, as a constitutional part of human existence, and which is absolutely unavoidable in itself, must hide some deeper meaning and purpose. Rahner goes so far and thinks that our experience concerning God and our knowledge of divine being would be insufficient without human suffering (cf. K. Rahner, *Esperienza*, 1975, p. 176). Our goal further in the article is to deepen the problem pointed out in title: Why does God allow suffering in the world?

## A QUESTION ABOUT ALLOWING SUFFERING IN THE WORLD

His reflection about human suffering Rahner starts with the question: *Why God does allow that we suffer?* Before we answer to this question Rahner wants to remember us that we under concept of God understand the infinite reality which carry everything created and to this reality which we live and grasp, gives certain meaning. Since the question about pain and suffering

<sup>1</sup> Martin Heidegger (1889-1976) German philosopher and thinker in continental tradition and philosophical hermeneutics. One of the most original and significant philosophers of the 20<sup>th</sup> Century. He is most noted for his contributions to the Philosophy of Phenomenology and Existentialism.

deeply penetrates the whole created reality: human, animal and whole materialistic world, Rahner concludes that God is with his omniscient will present in all of it. If God allows something, suffering in this case, then we ask ourselves why he allows it? This question is justified for it is the suffering that disrupts the integrity of human being and that is why human nature resists such condition of suffering. This question is also justified for suffering is in contradiction with God and his creative will. When God has created a man, he wanted that man to be happy and perfect creature, and suffering challenges all of that. Since God embraces all and without his will "a hair of head shall not parish", it is completely understandable that a man his question, caused by pain and suffering, directs to God for his permittance of suffering for allowing it. While we as believers think about suffering and while we pray to God asking him to find the answer on that eternal question, simultaneously we ask ourselves, do we understand God in a proper way. Rahner draws our attention to be careful while we put this question about God allowing suffering, for we might cross an area where we do not belong; in other words we might put limits concerning God and put him in our limited categories, and that would be wrong. In this respect there is a danger that human being put limits on his own horizons in relation to God but on the other human beings also which Rahner calls a mystery (K. Rahner, (1968), *Dignitá ...*, 239-256). Although Rahner along the understanding of God points out the importance of human experience and takes it as a starting point, but in the same time he warns that it is not absolute. As much as man, being different from other creatures, goes beyond himself and with the gift of spirit and reason can reach wondering heights, yet when we talk about God and his will, we must be aware of our limitations. We need to take into consideration that there are other questions which deeply touch human existence, but we are not always able to understand why God allows them. Regardless of that fact it is wright that man ask himself and looks for answers on all existential questions.

In this way human being really discover his primordial transcendental or mysterious originality. In spite of being deeply permeated with relation to all biological evolutionary system, his irreducibility on mere biological-materialistic reality is guaranteed with his inner conscience about orientation toward absolute transcendency as well as with own spirituality and freedom (K. Rahner, 1968, *Il mistero...*, p. 241). There are data which put in danger human integrity such as suffering or death. It is for this reason that human being resists to be incomplete or by perishing move from existence to nonexistence, and rightly asks the question why someone allows it. When man finds out the reason for that he will take different standing.

Reflecting about the question *why God allows suffering* Rahner draws our attention to the difference

between *allowing* and *causing* some act which we attribute to God. Since God in his essence and nature is absolutely holly and infinitely good, we cannot and we must not, take Him as a cause for something that comes from a creature and, for creature is, by definition, imperfect. God is in advance and with absolute certainty excluded as a cause of suffering in the world for the very existence of suffering belongs to something imperfect and lack of fulness. Otherwise we find ourselves in contradiction while we think of mystery of divine Person which Rahner Mystery which characterises holiness, anonymity, boundlessness, inaccessible, not subject to anything but manage everything. Unlimited being can be called holly for it directs us to our limitation and it shows itself as the infinite end of our love. Before him human spirit transforms itself in a state of adoration and prayer (cf. A. Schneider, 1985. *Na kraju ostaje tajna/At the end remains a mystery*). Even the suffering is present in the world and we do not know its origin, even then God cannot be taken as a cause for the existence of suffering. However, we rightly can put the question: How does God relate toward suffering? Here we face the problem with understanding the concept of *allow*, especially if we use it to describe God's activity. Now suffering is not connected any more with God's nature and essence but with his acting. In that case God is not observed under view of causality but under the view of allowing. It might be a reason why God allows something even when it appears to us that what he does allow is something negative as suffering. In that case to God whom we understand as an absolute cause and who is absolute sovereign in his freedom, we attribute the concept of *allowing*. What does it mean the concept of *allowing* if God who respects human's free will does not want to put limits on human freedom? Allowing a sin to preserve human freedom and his free will, God allows it even if it is against his own will and when he knows that it might cause suffering. Consequently, Rahner asks himself is there connection between freedom in the world (that God wants it) and creatures which by their free acting can cause suffering in the world? He thinks that connection exists; freedom as a God's gift is not and cannot be necessary cause of sin and suffering in the world, but it can be caused by human being who acts freely.

Since man is a free, he can create certain autonomy in relation to his Creator and make decisions which can be bad. In spite of it, freedom is a gift which God doesn't want to abolish for he would result in putting into question constitutionality human being as a creature which is based on creation of man on image and likeness of God (cf. K. Rahner, 1965, *Dignitá e libertá*, pp. 395). But how and why God allows sin in the world accompanied by suffering? From our human perspective and looking at God's unlimited freedom, God's *allowing* and God's *causing*, are very close concepts that the

difference between them is almost unnoticed. Even more, it can happen that they can be identified and then, God is considered as the cause for something which is not possible. When God does allow something even if it is bad as human suffering, it does not mean that he is the causing it.

Further, we also need to ask ourselves does the question *why God allows suffering* embraces all kinds of suffering. It is quite possibly that under such question concerning suffering we understand different realities. Rahner notices the difference between suffering which is caused by human freedom and suffering caused by all other painful cases where human freedom cannot be blamed (cf. K. Rahner, *Teologia della libertrá*. 297).<sup>2</sup> The last one which Rahner writes about is the cause of most suffering in the world, especially for it is precondition of moral evil in the world which, again, causes suffering. We notice that guilt from created freedom is somehow interwoven with another suffering, so we come to some other created freedom, eg. Angels and demons. Thinking in this way our question *why God allows suffering* seems right in a sense that it embraces every kind of suffering in the world.

## THEISTIC ATTEMPTS GIVING AN ANSWER ON SUFFERING

If we want to understand answers on question *why God allows that we suffer* Rahner thinks that answers which we are interested in, are those from our Theistic tradition and not from other traditions such as dualism which the existence of evil presents as primordial dualism and opposition to good. Reflecting about human suffering and looking for answers on question *why God allows suffering* Rahner begins from the structure of very human being who is formed from spirit and body. In that sense he wishes to draw our attention that human suffering is not only biological data but theological reality. According to that the answer cannot give only experimental sciences but first, Philosophy and Theology which reveal ultimate meaning of human suffering. Philosophy helps us to understand who human being is and who lives in the world of suffering. He is one entity which is based on constitutive elements of spirit and body. The spirit gives him inner integrity and body outside integrity. Both, spirit and body are mutually permeated and create a human personality. When we talk about suffering which goes along human

existence from the moment of birth till death, philosophy also tries to find out its meaning and positive significance. Since philosophical thinking only to some degree gets to the bottom of mystery of human existence, it can give some insights in that reality and offer meaningful answers. Now comes the Theology as a science which is based on Revelation can offer more comprehensive answers on this burning issue. But philosophy and theology should take into account that suffering is, first of all a natural phenomenon in the developing world.

## Suffering as a natural accompaniment of occurrences in developing world

As an answer to the question on existence of suffering in the world, certain circle of scientists observing the suffering as inevitable phenomenon in pluralistic and imperfect world which is developing toward higher level quality of human life. These scientists look at the suffering as biological struggle for survival which is actual in created world. In that struggle a much stronger tries to overcome weak for it is natural phenomenon or process in nature which has its justified and positive purpose. Suffering is here only interpretation of a biological process and pain as highest peak of suffering and death as its culmination, are only a natural game for gaining more life. However, while he reflects about human suffering Rahner warns us that is not only one biological-natural process observed by biologists and evolution scientists. When we deal with suffering in the world, it hides in self a certain metaphysical theological mark which is clothed in mystery and belongs to human transcendental experience. Since we deal here with mystery or secret reality it is difficult to discover its real sense and meaning. In his thought on suffering in the world Rahner raises above natural meaning and thinks that God allows suffering in the world for pedagogical reasons. Suffering is natural phenomenon in the world but in service of higher and more exalted purpose. He thinks that God allows suffering so that human being can grow within and become mature in morality and virtues preparing himself for transcendental goods which God has prepared to those who love him firmly in this passing world. According to Rahner, suffering is an area where human being can get unconditional experience which always lead him safely to God. A human being in suffering can also raise above himself and through painful experience enters to sacred reality which Christians call God. This is transcendental experience. "This transcendental experience is not something exceptional, elitist, reserved only for small number of lucky ones, something which is perceived and shows itself in extraordinary phenomenon and in extraordinary situations, but it is very ordinary, normal and personal in a life of every human being. It is accessible to every human being who honestly uses its

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<sup>2</sup> It needs to be pointed out that concept of human freedom Rahner observes in the light of universal history of salvation, under Divine Revelation and the History of Christian Theology. Freedom which God has given to man is creative freedom and as a result of this man is open that without any doubt accepts absolute mystery which we call God, as well as his will even when he allows suffering. A man in his freedom does not accept God as one of many objects; this is an act in which human existence reaches its complete perfection.

capacity for intelligence and freedom. Prophetically speaking, it is not wrong to say that typical experience today, which gradually achieves mediation (experience of God), it is no so experience of a saint and wise man dedicated to contemplation but the existence without pathetic taking off, without many words bears lonely burden his responsibility and living unselfishly for his neighbour” (K. Rahner, 1972., *Esperienza di Dio oggi*).

Moral evil we can understand in a similar way as suffering. In that case evil can be understood as a good which hasn't reached its fullness. In a similar way other forms of suffering in materialistic world can be understood as the consequence of social circumstances, wrong psychological treatment, bad education etc. Someone might say that to such understanding of physical and moral suffering there is nothing to object or examine.

It is enough to see this world as a limited reality and if the man wants to be happy there is no need to be over demanding. This world is still good although human life, which we realize in that *good* world, is inevitably permeated with suffering.

Well, is it really like that, Rahner asks himself? How then in this world where human life is marked by suffering to justify God Creator? In no way; when physical-biological contradictions come to surface of human personality and freedom, created world becomes hardly understandable. Although human freedom is conditioned by biological and material data which includes suffering, human spirit constantly searches for absolute freedom. In that sense Anselm of Canterbury expresses main thought that our desires and wishes comes from God and that they can be fulfilled only by God. And he prays: “Lord, give me what you intended to desire for me; I glorify you and thanking you on desire by which I've been inspired; please, finish what you have started, grant me what you induced me to desire” (A. McGrath, 2002., *Nepoznati Bog/Unknown God*). Rahner would say that human being is gifted with created freedom, but he longs for absolute one. That happens when human being is faced with personal freedom and responsibility, and when he needs to make decision without any other option. It is also when he unexpectedly experiences love and personal encounter where he is absolutely and unconditionally accepted without any reason for that nor any valid explanation of that absoluteness. Further, when he notices that he himself loves his neighbour in the same way God does, here is absolute freedom at work. That freedom is shown in a special way when suffering and death upon human being fix their cold eyes drawing everything to nothingness, but if we accept them freely, they do not kill person but they transfigure and liberate him for more exalted degree of life which Holy Scripture characterise as beatitude (cf. K. Rahner, 1980. *Esperienza dello Spirito Santo*, p. 217).

Besides, suffering in human history and in concrete human existence cannot be presented as something harmlessly. Suffering cannot be reduced to circumstances which derive from materialism. We cannot say that freedom produced suffering and death for, I believe, that is possible to imagine freedom which hasn't cause suffering, although is true that because of wrongly understood freedom concrete people produced enormous quantity of suffering. We remember Auschwitz. Such evil and pain which happened as consequence of wrongly applied human freedom can be understood as a combination of unpleasant painful experience and dying which happens everywhere. At the end we can conclude that suffering which happened in the history of humankind tightly connected with dignity of every human being, his freedom and absolute moral imperative. On that ground we can interpret the problem of suffering in the world which is caused by human freedom and God let happened.

### **Suffering as consequence of created sinful freedom**

Second inadequate interpretation of suffering in the world tries to interpret it only from created freedom. This theory sees suffering and death as the consequence of evil human decision which comes from his freedom. Theory can be considered correct having in mind the fact human being is creature gifted with freedom that is not absolute nor perfect, while at the same time, he desires for absolute freedom. It is very important that human created freedom should be observed as a great gift, but we cannot say that human freedom is the only cause of suffering in the world. Some people wanted to present human freedom as only cause for human suffering not taking into consideration mysterious history of freedom which had existed before creation of human beings. Advocates of such thesis their positions have interpreted using Holy Scripture where they showed first people in a state when he did not need to dye and lived in paradise freedom without suffering. Since he disobeyed God out of his freedom, human being has lost state of innocence and fell into a state subjected to suffering and death. This Biblical thought substantiates a point of view that human freedom, although is a one of the most noble gifts which human being possesses, is the cause of suffering in the world as a consequence of decisions that human being makes, which is in the contrary to natural order and human transcendental determination (cf. K. Rahner, *Teologia della libertà*, p. 299).

Rahner considers that theory hides something seductive. It put itself before God glory, goodness and says to human being that he is guilty for all atrocities in the world; with his freedom he cannot blame anyone else. In that way human created freedom in making decision is interpreted as totally independent from God and

God's goodness remains unquestionable considering suffering in the world. The Christian point of view notes that freedom which belongs to creature is not absolute nor totally independent from its Maker. On the contrary to Christian point of view there are theories which claim that there is a freedom in the world which is totally independent from God. In Christian opinion such freedom does not exist. Human freedom and freedom of Angels is created freedom, created by God in its existence, its essence and in decision making. That is why Rahner points out that human being is formed by his freedom directed to the mystery of God's Being and "that direction constitutes human essence in natural and transcendental order" (A. Schneider, *Na kraju ostaje tajna/At the end remains a mystery ...*). Perhaps we cannot fully understand in which way human beings are gifted with freedom and freely decide in making decisions and, at the same time remain directed toward God. However, God absolutely supports beings gifted with created freedom in making decisions even when decisions are in contrary to his will, and they can cause suffering in the world. In other words, Rahner wants to say that, respecting human free acting in making personal decisions, God allows suffering which is a consequence but God himself is not the cause of suffering. We say that God is a mystery for he possesses absolute freedom which acts in a way that only good decisions derive from it. Human being himself is also, according to Rahner, a mystery because of freedom which is given to him, even when he makes bad decisions. So, every absoluteness of human freedom is against Christian understanding of human being and God. There are some philosophical trends who see that reality present in a wrong way: atheism, sceptical positivism, Theology of God's absolute distance and Theology of God's death—they do not speak a truth about human being and his final directedness toward God. "Starting from Rahner's transcendental experience where human being in his nature transcends himself, we can say that human being in his cognition and freedom possesses things which he perceives and meets other persons which he wants; but at the same time in every act of his cognition and every act of his freedom and will, he transcends these things and persons which he perceives and meets, transcends and loves" (I. Sanna, *Karl Rahner*, p. 61s). Rahner emphasises that human being is somehow free, but his freedom is determined by God's determination which has its reason in God himself. More accurately, our free decision depends on God. In that case claim that suffering derives from created freedom is nothing more than information disappearing in the mystery of God's sovereign freedom. In that way the answer on question *why God allows that we suffer* is to a large extent correct. However, it does not change anything concerning our concrete existence (cf. K. Rahner, *Telogia della libertà*, p. 306ss).

### **Suffering as a state of challenge and growth (maturing)**

Third traditional answer on our question points to God who challenges us through suffering and helps us in our growth. Suffering is necessary state in which wise person could become more mature. Rahner says that there is great truth in that answer. The message to every person who suffers will be to live his life in relationship to God in a way that suffering should not keep him at a distance but to make him more perfect, even that process would last and lead him through abyss of dying and death together with Jesus (cf. K. Rahner, *L'infermità*, 341).

Yet, nor that answer is not satisfying giving an answer to our question. Reason is that there is a great amount of suffering in the world and it does not help to many people that through suffering reach their maturity: let us take a war as an example and its consequences or incurable diseases. Besides, there are cases where someone can have a good will to endure suffering, still such suffering destroys a person, heavily burdens his character and distorts feelings, so it appears that person is evil and stupid. Rahner concludes that suffering as a means of human maturing could afford only a nice soul who is far away from real trouble; but this solution is one-way direction and does not see atrocities in enduring life full of suffering. So, we ask ourselves would it be less painful situations more contribute that humankind becomes morally better and mature? Isn't so really that human being would be spoiled and ruined by moral happiness human in a shortage of suffering as a corrective factor? State without suffering under moral perspective is much better. So, we are again left without answer *why God allows suffering* even many sufferings do not contribute human-pedagogical role at all. The worst sufferings often do not have such role, eg., natural disasters with their heavy consequences go far more beyond our possibilities.

### **Suffering as a directing to eternal life**

Traditional attempt to give answer on the presence of suffering directs us to eternal life after death. Rahner points out that view should not be made light of by doubt in eternal life. As Christians we strongly hope in eternal life. Even that directing to eternal life is not satisfying answer on question why God allows suffering. Especially that it cannot be proved that suffering would be necessary means which opens the door of beatific eternal life. Besides, if total history of suffering in a state of eternity cannot be erased as if never existed, then that state of happiness does not justify all terrible suffering which had happened before. It follows that even in eternity we could not live beatific life if we forget suffering that happened in earthly life. However, we can imagine eternal life without suffering, but we cannot find the way how to justify suffering in the world up to now.

## INCOMPREHENSIBILITY OF SUFFERING IN THE WORLD IS A PART OF GOD'S INCOMPREHENSIBILITY

After we have analysed basic traditional attempts in giving an answer on the question *why God allows suffering in the world*, we come to conclusion that we do not find justification of suffering in human history as well as in a life of every individual. Rahner points out that human being through suffering comes to deeper knowledge about his being, world that surrounds him, basic evaluation about personal life and life of the other in the light of Jesus' love toward neighbour. Human being, however, gains deeper experience about himself, but many questions remain which deeply hit his existence and with one of them we deal in this article: *why God allows suffering in this world*. Human being through suffering discovers that human existence is one great mystery in a shape of questions on which are not possible to give satisfactory answer. Man is mysterious being. Mystery makes and finishes him for toward that Mystery (Rahner refers to God as a Mystery) are directed all human acts of his/her soul. To that incomprehensibility contributes a mysterious appearance of suffering which is also mysterious reality like mystery of God's being. According to Rahner, a being to whom a human heart is directed as its final fulfilment is without name, limitless, unsubmitted to any control, present to us in a mode of inaccessibility; it is given to us but also taken from us. And, finally, it is a holly. That *Holly* Rahner calls *Holly mystery*. Are we completely left without answer on our question? Rahner is still optimist and prompt us that, while we search for answer, we put ourselves in a position of a believer. Christian believes in God who is incomprehensible mystery. It has always been a part of divine existence and remains forever. We can never comprehend God with our intellect or understand his decisions. In spite of it that God remains our final beatitude which we touch in an act of unselfish faith and accept him as a mystery who in a miraculous way makes a peace in us and makes us blessed in this world while we are accompanied by suffering which God allows.

The mystery of God's incomprehensibility is not an abstract category without any meaning for every human being and the whole world. God's mysteriousness is an expression of his freedom and independence concerning all creation and there is no need to justify himself before any institution. To him human being gives himself/herself and loves him in his limitless freedom. Only cognition which cancel itself in love and which does not take but gives, disappearing in God's incomprehensibility and in it recognizes its completion and real essence, finally it will become cognition which makes happy.

If we look in that way at the question: *why God allows suffering in the world*, we get a new insight. It is impossible to give an answer on that question for

suffering is characteristic which permeates, challenges and asks whole our essence for itself. Suffering belongs to those realities which belong to earthly reality, but we cannot understand them. The question, at the end, why God allows suffering, we cannot understand as we cannot comprehend God's mysteriousness in his essence and freedom. As the faithful we accept suffering as a package in which God sends to us some good, but this good can be understood only if we open the package. In other words, why God allows suffering in the world we will understand only in heaven when we will look at God face to face, and everything be clear, and it wouldn't be any questions. In that sense God is not to blame for suffering in the world for as God remains a mystery so some data which he allows, remain mystery till we live in this world. His freedom and his freely and sovereign acting which from time to time causes even people's suffering, it remains incomprehensibly for we believe that it could achieve its goals without suffering. The secret of suffering is inexorable form of God's very incomprehensibility.

## CONCLUSION

The basic stream of Rahner's Theology is consisted of his commitment to draw our attention on total human experience in which human suffering is involved. Rahner thinks that primeval human desire is directed toward searching of God today and to God's presence which can be discovered in human experience, in surrounding world which is permeated with pain and suffering. The place where man of today can meet God is not only the Revelation, although it takes first and privileged place, but human heart with all its desires, joys, sorrows, overrun with pain and suffering of different kind. That core symbol of human being to Rahner is discovering itself as a great mystery, and everything that is connected to it has been permeated with mystery and incomprehensibility. If we could enclose everything with our intellect there is a danger that we would enclose ourselves in certain frames of calculation, and we would never enclose God or human being in such state. Both are great mysteries which rise beyond all frames of existence and they are directed toward infinity. Rahner points out that we do not meet God only in *Holly* Scripture but in the world of experiences of modern human being. From that follows his anthropological turn in Catholic Theology. Since philosophical thinking in the past decades has turned to individual and human existence, Rahner according to that belongs to those Catholic theologians who thought that is inevitable to build a new theological anthropology. This is a starting point of Rahner's theology. Instead of talking to modern man about God only from the point of Revelation and Tradition, Rahner holds a view that God can be found in the world, in human deepest daily experiences in which suffering is included (cf. Domazet, p. 4).

On the background of such Rahner's theological-anthropological concept and reflection which deals with question *why God allows that we suffer*, we notice that he alone does not find the answer for the problem of suffering in the world nor he finds exact answer on the question put. Incomprehensibility of suffering in the world he interprets and shows as a part of God's incomprehensibility. Thinking of divine being Rahner insists on that God always remains a great Secret or Mystery. Human being has an experience of such mystery: "Final depth of that experience of God who we want to call by name is the experience of exceptional closeness of God who remain clothed by incomprehensibility of adoration, but always remains as someone who giving self to human being directly reveals himself, and does not remain constantly unreachable goal of human efforts... So the task of Christianity before all is consisted in continual paying attention on that experience of God, in prompting a human being to discover him in himself/herself, in excepting and confessing in his verbal and social objectivization which, if is a pure and points to Christ as his guarantee, just defines Christianity (Sanna 2006, p. 65s). Rahner thinks that human suffering is part of human experience. That same suffering in the world is also deeply present in God's experience which was shown in Christ's suffering in his sacrifice on the Cross. However, he observes suffering as a part of human existence which historically need be realized as inevitable givenness. Rahner observes that value and meaning of human suffering are to deeper lead us to the reality of human existence whereby human being recognizes personal being as a mystery. And for Rahner, the mystery is something we cannot understand. God belongs to that category. When we would completely understand God, he will become mere theory which would not have any contact with our lives. It follows that incomprehensibility of human suffering directs us to God's incomprehensibility as absolute mystery. There are some events that are tightly connected with human existence and they surpass us and simply we cannot grasp the meaning of these events, but we gradually discover their mysterious meaning. Rahner observes human suffering as certain mysterious givenness

by which we are gradually modeled on the likeness of God's being which reveal himself as Love. There where there is no suffering, there is not real love. In both suffering, human's and God's, love shows itself as power which overcomes all boundaries and limits, even those which death brought upon us.

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