

THE NOTION OF SUFFERING IN THE LIGHT OF THE OLD TESTAMENT'S TESTIMONYES

RESUME

No book of humanity does not combine with such mastery stories and references to suffering (and still not any kind of suffering, but some of the worst torments lash humanity throughout its history) with the hope full light of deliverance from suffering and even overcoming death forever, as does the Old Testament Scripture. The whole Word of God contained in the Old Testament would only pave the way Redeemer promised ancestors Adam and Eve, action divine that suffering has its role well determined, namely to make people aware of the impotence of salvation through the exclusive use of forces own.

As suffering is unwell or rather a lack of good, biblical essay could be accused of rationalist criticism as promoter of a deity who creates and maintains evil, for it is said that God is the creator of all. Christianity is evident that evil can not be ascribed to a supernatural-divine order, as in dualistic religions invoice as Zoroastrianism. The Christian God is a God of sense, not nonsense or arbitrariness. By its very singularity, God can not be seen in Christianity as the author or creator of evil, simply because in such a case would cancel Himself as the Supreme Good. Christianity has managed to offer humanity a conception revealed fitted together, the occurrence of evil and suffering and their penetration in the world, but also about

overcoming their eternal in God's saving intervention united with human nature. Therefore suffering in Christianity (with its final point and climax, death) loses its frightening dimension and becomes one cathartic.

Suffering was not created by God, she spoke just as a consequence of the creation of God and even his denial by sin. When a rational entity created sins (the case of the devil, and before of human kind), abolishes the mind and feeling to God, the source of good and greatest good. Lack of good it feels painfully fallen nature as unwell or suffering, although, as shown at the beginning of this study, the evil has no substance of its own, it's rather a lack of essence (nature). Of course, these are not exposed manifestly theological truths authors Old Testament saints, but are hidden under the thick robe to the letter, where only Fathers have them decrypted and presented world. But the Old Testament is very categorical in affirming that suffering has existed from the beginning, that man never met her (and all creation) than when he fell into sin and was cast out of heaven.

Fight suffering generators have to manifest psychic level in all of human history, due primarily to the weakening of the will. The moral fall of Adam's offspring will reach a stage far, the inclination for evil will overwhelmingly dominate a freedom that man becomes powerless to fight it only by its own strength. After altering the intellectual moral followed, especially regarding religious knowledge

(because in general appropriation to know the outside world was kept). Knowledge directed towards spirit were altered, because the very spirit of decay. As for the human body and the effects of original sin upon him, it must be said at the outset that there paradisiacal state of perfect harmony between body and soul. Because Adam after the Fall, lost grace, the main binder that maintain this harmony, and it was disbanded. But altering the image of God does not mean destruction. None of the functions soul was not destroyed by sin. The image of God was only overshadowed the fallen man, that trend and human capacity to know the truth and to commit remained good in him after the fall, but obviously weakened.

From birth, with life energies accumulate energies fallen and destruction. Germs sufferings and afflictions you are in every human being, and weakness and fatigue the body, like different diseases it grinds preach death. These qualities find their expression more or less acute in everyone and they are the source of a new principle, leading to death. Suffering is exposed after the fall Adam and his descendants is transmitted has various forms and often the most serious. First is punishable woman whose wires will get pains that will increase constantly, especially in the time of birth. Then she will be attracted to a man and mastered by it (Genesis 3, 16). The man will be doomed to toil for earning the necessities of life. The whole earth is cursed for his mistake, so subject to suffering, and that creatures and environmental conditions will oppose him in his

attempt to survive (Genesis 3: 17-18). And the purpose of these sufferings will return to the earth from which it was taken by biological death and decay (Genesis 3: 19).

Death is, as otherwise he announced God for the people, the wages of sin (Romans 6: 23). It includes all descendants of Adam and is a natural consequence of the causal relationship with sin. Sin generated in humanity that possesses the power of death only as a possibility, and sufferings have become progressive steps toward becoming the biological represented finality of death. Physical death is seen as a necessary consequence of the fall of the forefathers, due to the destructive principle introduced into the body through sin. It (death) is not only God's sanction against the guilty man, but destruction and the means sin.

Like the other track, and death is in connection with the double sin: external and internal. In the first case it appears as divine punishment for sin, justice, and the second natural consequence of sin. Adam could not undergo death, if they had listened to and followed the divine will. The fall of man's moral altered and the good relations that we have with nature they become abnormal. They now aim else than narrow interest of human effort toward survival.

Expulsion of Adam from Paradise was made for him to feel the weight of work and is also to curb access to the tree of life, which tasted, would become immortal (Genesis 3: 22). Therefore God will ordain "to the cherubim with the flaming sword," to guard the way to

the tree of life (Genesis 3, 24). The man worked in heaven, but there was work easy and enjoyable, as an exercise of his physical powers and attribute the ruler of nature. After expulsion from heaven, he will have to earn a living "in sweat."

After, however, the affects will become a source of suffering. Natural necessities will develop into passions, in a continuous effort of man to overcome himself, a thirst for the infinite, but turned in a direction where it can not find satisfaction. Hence his suffering manifested at first on a spiritual level and extends to the body. Emotions are passions, and the latter are nothing but starts winding of nature that losing trend simple and straight, do not go all the way, but returns against, constituting itself as a hub of contradictions seeking the infinite, but choose anything. Emotions are, like original sin, General. They remain good as new features we have.

Humanity felt the need for a consolation, a relief of suffering, because after original sin earth was cursed and he no longer gave its fruit, but needed the work done by man "in the sweat of the brow" to benefit from the fruits basic needs. Therefore, every child born, is born a new hope in the mercy of God, from whom he expected to send a comforter.

The entire Old Testament theological effort focuses on hope of the coming Redeemer promised by God that will restore the connection to the Creator and to abolish slavery suffering and death. Many texts which it is clear that the savior will be even Creator. But

to embody and to spend with people, he wanted to prepare a suitable environment understanding by men for doing the crucial value. God chose a people whom it has systematically prepared with parental care, for the coming of His Son into the world. He often resorted to the use of suffering in the pedagogical way possible to leave this nation in the true faith, a high moral life and follow implicit in the mission for which he had been elected.

But since sin had altered not only human nature, but also the entire nature to the bottom of its creation was to suffer until the end of history a true mutation. The consequences of sin were felt primarily by man - in fact, the main responsible of the tragic act (after a temptations from outside, that's right, which allowed him to not be completely cut off from God as It happened fallen angels). Broken communion with God (because sin comes between him and his Creator), Adam contents will remain shackled in the created world, without the possibility to restore by themselves in touch with the transcendent.

But the created world is not the same as in the Garden of Eden. Sobbing after the glorious liberty of the children of God (Romans 8: 19-21), nature will henceforth be hostile to him who subjected it because of corruption and curse whom God has turned over her (Genesis 3, 17). She will not naturally given to man all its fruits, but he will have to earn their bread in the sweat of his brow (Genesis 3, 19). Hence, the struggle for survival, which is becoming

more selfish, turned into a battle for enrichment, the surplus in all, will run the entire stream of suffering injury, which will double the pain of breaking communion with God (eternal life) felt the spiritual level. All previous era Incarnation of the Word will be overshadowed by the tragic sense of distance, the dividing wall between man and God, but also the aspiration continues to annul this break.

The theme of suffering enjoys the status of a quasi-generalality in Genesis, it is found in almost every chapter, where biblical essay about the fall. This is due, of course, constancy in suffering and death of fallen human nature, according to the sentence that God uttered on the first pair of men. Besides the consequences of falling into sin, as the history of fallen humanity, can be summarized in one word: suffering, including its ultimate form, death.

Therefore suffering occurs most often in a punitive sense, the Old Testament history. It's the most visible reason suffering for the period before Christ. People of that time also needed a reference to God, they need fear suffering, to not make mistakes and did not depart until finally the one who had chosen as a nation among the nations. In the midst of a world dominated by suffering, amidst people who have forgotten the living God, possessor Israel chooses to share his promises to better the signs of the coming of the Messiah.

Even lash troubles and plagues other nations are exposed Jews as a result of sinfulness respective nations, with the obvious purpose of

maintaining them through fear of suffering the law of God and its moral system. The greatest sin is considered in this regard, the apostasy. For this sin God orders generational changes, loss of wars, oppression of others and even massive deportations. In the midst of oppressive suffering people of Israel remember the Lord, cry to Him, and God deliver every time. Where it appears that their suffering was not given for the sake of suffering, not imminent and arbitrary act on people, but always have a well defined purpose: to keep them in the mission for which they were elected. Very rarely appear mentions of suffering native strict track of original sin. Even the expected Messiah appeared most often as a cleansing of sins, personal and collective sufferings as a savior understood by many in the national historical and possible sense.

All sacred history of Israel before the time of the Church, reveals the pedagogy of God, who speaks of a people 'heart hardened "which he chose and loved him who was" engaged "in the wilderness, which reveals the Word his prophets:. God's hand is part of the very fabric of historical events, the call of the prophets that transmit the Word of God.

But what will sustain lit the flame of consciousness election of Israel, thanks to the wonderful teachers Divine's hope the installation of a Messianic kingdom of justice and peace, the suffering and why not death be forgotten, and the God of Israel be glorified by all nations of the earth. Other places in the Old

Testament gives a sense of suffering cleaner or purifier. Sin must be purged from among the people especially, because not all people suffer. Sometimes sinners are killed, hundreds and thousands of their fellow fire or sent from heaven: it is a purification through fire and blood. God has cleansed through the waters first earth when wickedness sons of men went up to heaven. The role of suffering purifier is actually a type of the realities of the kingdom (the church) which was a result of the Son of God Incarnate establish. Most likely Scripture readers and listeners before Christ did not include this typical mind, but probably hagiographers, those inspired by God were aware of it. New Testament writers often use texts about the meaning of suffering purifier of Old Scripture to illustrate the scope of the Incarnation or the effects of baptism.

Of particular importance, in its book of Exodus is the story of an ordination ritual slaughter the Passover lamb and his by divine command, as a lasting ordinance for Israel. The sacrifice of the paschal lamb has a special place in Judaism, one of the most concrete ways to update God's covenant with his chosen people and Rescue anamnetical reiteration of old Hebrew in danger of death to secure the firstborn of Egypt. But it is only an archetype of the true Lamb, Messiah - the incarnate Son of God who was sacrificed for cleansing of sins and salvation of mankind. As the lamb without blemish of the Old Testament offer their blood for saving death of the firstborn Hebrew, Lamb of God - Jesus Christ is sacrifice, choose the path of

suffering to redeem the suffering of any kind and to bring the victory of death for all those who will partake of His sacrifice and the promise of the New Israel. And thus the blood, suffering and death mark the lamb on the doorposts door once applied, it becomes the sign of salvation from suffering, pain and death. If the blood of the paschal lamb in the Old Testament have a purifying power and bringing peace to the believer with God, this is done in a perfect state in the New Testament, the crucifixion of the Savior who brings himself as a lamb to the slaughter, and as a sheep voiceless.

Bringing bloody sacrifices to atone for transgressions confirms that the man is remorseful for his actions that separates him from God, that make him culpable deadly sins and lose their physical health. Through them it recognizes that sin has turned from God, the source of life and deserves to be put to death, a punishment that will not be removed by his forces but with God's help. They are in this case a prelude to the sacrifice of Jesus Christ that God will reconcile all humanity and make the power of death is broken by the resurrection from the dead. Blood of animals, however were numerous, they could not bring forgiveness and reconciliation with God full of people. Animal sacrifices symbolically showing that man, replaces the death penalty with life suppression dumb beings. The idea of substitution highlights the symbolic nature of the sacrifices made by man, to maintain the relationship with God, the Creator of heaven and earth, that I can help you acquire perfection

and true life, and he expresses through them full worship and dependence divinity. In other words, the offerings are made only by God as an expression of his feelings of praise, thanksgiving, and request forgiveness.

Prayer from the Old Testament finds its highest form of expression in the Psalms, is imbued with the presence of suffering: whether pray God to remove suffering, whether cursing transgressors trouble and call on them, whether it reveals hope into a life free from suffering due reward for the righteous and the wicked, the authors foresee the Psalms everywhere in their work inspired by the Holy Spirit, the reverberations suffering left in human nature as a result of original sin. The most famous psalm, Psalm 50 points to the possibility of repentance and regaining the Holy Spirit of God, after the fall. Although people knew the Old Testament the Sacrament of Penance not, prophet and king David hope for forgiveness from God, which acquires and of course first going through suffering: the death of his child and the withdrawal of the mission to build the holy house.

But the deepest sense and own the suffering that appears in the Old Testament, the Christological meaning or messianic. It's really profound meaning, real, the entire Old Testament, true teacher and guide to Christ. Suffering Old Testament emphasizes century after century, generation after generation, until the Jews and together with its worldwide realize the real state of decay that is, until the

general consciousness rests sin and its consequences universal, until the Jews themselves a spatial and temporal topos from which to report, as the happiest time of history: the Davidic kingdom, whose revival awaits anxiously. More grievous sufferings accumulated over centuries bring awareness of Judaism and humanity need salvation by striking a heavenly sent without sin. They speak more and more about him as a servant, a servant of God (thus making perfect obedience to his heavenly Father), a man of sorrows, who must suffer torment and death to cleanse mankind from sin and its consequences so suffering. Isaiah this picture of suffering Messiah is most thoroughly painted. Prepared through suffering, through the Old Testament biblical essay, mankind He could now receive the Son of God Incarnate, but are offended by the suffering and death, on the contrary, understood the true and universal value.

Moreover, in light of the New Testament only can understand the meaning and value of suffering, as well as everything related to Old Testament theology. Holy Cross that was crucified Saviour altar of sacrifice which was brought as a sacrifice willingly Son of God, Christians becomes both a symbol of suffering and especially the salvation of it. Through the Cross Christ came the Resurrection and His suffering followed by worship of the Father gives us hope that we, enduring in the face of Christ's sufferings that come inevitably will affect the result of sin, we vineyard, and we will reign with Him as so beautifully expressed in the Church community chant the holy

martyrs. The amount of suffering after the New Testament is that it is a means and opportunity for salvation, sanctification. But it should not be seen as an end in itself, not to be found, because God had planted it in being from the beginning.

So suffering is not itself a source of spiritual goodness, but an opportunity to acquire them, as good as any. Suffering itself beareth not any good. A think otherwise is to deny that God is the Giver of all good and that it is for man to acquire these goodies with the help of grace. By the way he gets man suffering will be decided whether to use or to harm. And because man is the one who gives him suffering a meaning and a purpose, it does not matter what it is in itself. So suffering is really a big challenge, because through it man can be saved or may be lost.

Given these considerations, I approached the biblical theme of suffering multiple chapters and subchapters, trying to highlight both its main issues and their relevance in the economy of salvation.

This research aimed to raise the issue of suffering in perspective Old Testament, whose testimony about the subject are so numerous and varied that, to a certain extent we can consider a true synthesis literary experiences of suffering. The subject of our project is, above all, a scientific one, we started to establish the status quo of research on this topic and to identify a suitable analytical methodology. Unlike biblical studies Western, where the subject has been widely and thoroughly discussed in the Orthodox space there is

still no overall working on this problem, so that from the start the project this thesis reveals its novelty, the first addressing biblical suffering in the Romanian academic. There are indeed studies that address specific aspects of the problem, but, to our knowledge, a study overall was not drafted until now.

In terms of methodology, we hit the same lack summaries orthodox biblical hermeneutics. So we had to start from the identification of the main directions of research in Western biblical theology, focusing mainly on hermeneutics proposed by Walter Eichrodt, Gerhard von Rad, Claus Westermann and, not least, by James L. Kugel, with so "hermeneutics selective". The studies all these biblical scholars have some common issues that can not accept the Orthodox tradition only in a very small extent. First of all, they deny, more or less veiled, revealed character of the biblical text. From here, there are a number of logical consequences, such as lack of unity biblical books, limited relevance to the existence of contradictions and ethical issues without real soteriological implications. If these principles, we add the methodology of critical analysis philological-historical sacred text, it may properly question whether it makes sense to talk about Scripture and the message her savior, instead we summarize the presentation rigorous, but without any spiritual implication, spiritual, an amorphous mass of information of all kinds.

In counterpart, I tried to sketch a hermeneutic Orthodox basing ourselves both directions indicated by the Fathers, and those submitted by various Orthodox theologians contemporaries, starting with Father George Florovsky and continuing with John Breck, Thomas Hopko and especially Theodore Stylianopoulos. According to the latter can be identified four fundamental principles of hermeneutics Orthodox as follows: fidelity to the testimony of Holy Scripture, the revealed truth; fidelity to the Church's doctrinal tradition; respect for the critical study supported and adequately explained and, finally, fidelity to the gifts of the Spirit, seen as a hermeneutic interpretation spiritual level. All these principles together constitute a response to the pervasive biblical criticism in Western academic space.

The second chapter aims to identify how the Semitic peoples, the neighboring Hebrew people, understood to relate to the problem of suffering. We started from the premise that reality causes suffering shaping a religious attitudes, perceived as one solution to its effects. Such an approach may involve at least two possible directions: the first and most natural is to counteract the suffering by obtaining opposite feelings. Reporting to the deity creates the framework necessary to obtain this result, on the one hand by the fact that postulates the existence of a happy state in which suffering is not out of place, and on the other hand they offer hope of restoring this state, distorted by suffering, through religious means. The second

direction, called paradoxical to many, is the valorization of suffering, transforming them into effective means of obtaining good, religious materialized through close human divinity. Carefully considered the two possibilities mentioned above lead us to the consideration that religious approach to suffering is as natural, the natural, how real is the existence in the world. For example, we used the testimonies existing religious systems of Asia Minor and Central emphasis on the Sumero-Akkadian systems, Babylonian and Semitic (Phoenician and Canaanite especially). Only where appropriate, we used the short excurses in the Greek religious philosophical systems.

Chapter III is the core of this paper, he bringing into question all aspects of suffering, as found in the Old Testament texts. I started with the idea that the presentation of suffering, although not uniform, can provide a typological system coherent, consisting of five major features: suffering as alteration of man's relationship with God, suffering as a means to test and strengthen the faith, suffering as a specific feature the Hebrew people, suffering and distress as a pedagogical act as an expression of messianic idea. Each of these typological traits show signs visible, so that the main modes of expression are suffering physical pain and disease, conflict between man and creation, exile, war and death. Both typological elements and those related to the experience of suffering are synthesized seen in the unique concept of the curse, understood above all as critical

separation of man from God, the whole network of consequences that implies.

The analysis involved a complex process consisting of the following steps: identification of significant texts, philological analysis essential terms, interpretation and interpretation of contemporary critics of the Church Fathers. The conclusions are surprising, especially when the critical current in many cases not at all with proper interpretations of the Fathers. Suffering can be defined as a feeling polymorphic parasitic caused by damage to the relationship between God and man. The rupture produced after the Fall, offers the possibility of making autonomous suffering and becoming a constituent part of human existence, but Divine Economy ensure that this state may not have ever occurred. In fact, the most telling examples of expressions of suffering examples are equally tenacious battle against its empowerment. Undoubtedly, in the foreground is the model "Job" whose depth and complexity prompted us to revisit almost every sub-chapter of this part of the work.

Example of his suffering is neither stoic nor cynical, we are not induce any prospect of resignation, nor that of alleviating the relationship with God. In despair, Job continues to hope and, behind his cry of despair, lies the belief that they are in deplorable condition may be permanent. In each chapter, claiming their innocence him in front of the friends who tried in one form or another to deviate from

its position. The Word of God in the end the book is the answer to all queries of Job and at the same time, is a good example of manifestation of suffering as an act of faith teaching and testing.

I insisted also on the issue of exile recurring theme in the history of the Hebrew people and which determined the entire development. I knowingly overshadowed Egyptian bondage, focusing on image, particularly prophetic, Babylonian and Persian occupation. Exile image complexity is determined by three complementary aspects: 1. destruction and loss of legitimacy of the Davidic dynasty has lead the Hebrew people; 2. worsening problem of idolatry and removal of all visible God of Israel and 3. emphasizing his messianic hope, obvious to all Old Testament prophets. Because of their exile remains not just a historical event, led the armed conflict, but turns into an event with strong religious overtones. Not incidentally, exile is seen both in texts such as Lev. 26, Deut. 28 or the prophet Jeremiah that time dedicated Sabbath as rest of the earth and not for repentance to the people learned Hebrew in bondage.

Chapter IV of this paper develops the theme of suffering as a constituent of the event messianic strongly on how the Psalms and especially the prophetic writings describe the subject. This time we are witnessing a description not to limit the conceptualization, but a personification of suffering through image Ebed Yahweh, the book of Isaiah. Suffering Old Testament emphasizes century after century,

generation after generation, until the Jews and together with its worldwide realize the real state of decay that is, until the general consciousness rests sin and its consequences universal, until the Jews themselves a spatial and temporal topos from which to report, as the happiest time of history: the Davidic kingdom, whose revival awaits anxiously. More grievous sufferings accumulated over centuries bring awareness of Judaism and humanity need salvation by striking a heavenly sent without sin. They speak more and more about him as a servant, a servant of God (thus making perfect obedience to his heavenly Father), a man of sorrows, who must suffer torment and death to cleanse mankind from sin and its consequences so suffering. Isaiah this picture of suffering Messiah is most thoroughly painted. Prepared through suffering, through the Old Testament biblical essay, mankind He could now receive the Son of God Incarnate, but are offended by the suffering and death, on the contrary, understood the true and universal value. Very special character of prophetic texts is that they operate on multiple levels of reality. Thus, their prophecy is addressed in the first instance to the contemporary countrymen, then make a brief overview of the past marked by God's righteousness and thus reveal a messianic future in which all coordinates of this world will change radically.

This explains the crucial role of the prophetic books of the New Testament. Conducted research on suffering in the Old Testament would not have been complete without a foray into the

text of the covenant, shown in the last chapter of the book. Only in light of the New Testament can understand the meaning and value of suffering, as well as everything related to Old Testament theology. Holy Cross that was crucified Saviour altar of sacrifice which was brought as a sacrifice willingly Son of God, Christians becomes both a symbol of suffering and especially the salvation of it. Through the Cross Christ came the Resurrection and His suffering followed by worship of the Father gives us hope that we, enduring in the face of Christ's sufferings that come inevitably will affect the result of sin, we vineyard, and we will reign with Him as so beautifully expressed in the Church community chant the holy martyrs. The amount of suffering after the New Testament is that it is a means and opportunity for salvation, sanctification. But it should not be seen as an end in itself, not to be found, because God had planted it in being from the beginning.

So suffering is not itself a source of spiritual goodness, but an opportunity to acquire them, as good as any. Suffering itself beareth not any good. A think otherwise is to deny that God is the Giver of all good and that it is for man to acquire these goodies with the help of grace. By the way he gets man suffering will be decided whether to use or to harm. And because man is the one who gives him suffering a meaning and a purpose, it does not matter what it is in itself. So suffering is really a big challenge, because through it man can be saved or may be lost.

From the perspective of the New Testament, it must be reported continuously suffering from the sufferings, death and resurrection of Jesus Christ. Death becomes resurrection in Christ, so the way to St. Paul describes Christ's death and its consequences as a triumph over the forces of cosmic indicates that we have here something about the eschatological plan and participate in *Parousia*. One might say, paraphrasing father Stăniloae that only by being placed cross over all the Lord made possible resurrection. Paul is influenced by the "current apocalyptic" for *Parousia* is anticipated resurrection of Christ. And resurrection and second coming are both involved in his death becomes a win so that all creation is called to participate, not only man. Resurrection of the Savior provides a new spiritual creation, with the power to transform everything will be united with it through faith, unto likeness. This is the first cell of the new creation that will be shared in their lives of all Christians.

From the beginning, Christ's death does not as such context, because then death no longer has power over life. Death is destructive, not creative because with the resurrection of Christ comes a new current of life. This is not a new creation under the first creations; there is an absolute beginning. It is a restoration, and so it is clear that God must put an end to that which precedes it. The new world can be built only on the ruins of the old. There must be a previous destruction because the old world was at a high level of corruption. The role of Christ's death, in its negative aspect, is to

destroy all the elements of the present world who oppose God. Once obstacles are removed, the death will have a positive side that will bring humanity back to the Creator that had left him. Suffering and death thus forms a preamble of justice and reconciliation.

The novelty of our work lies primarily in the novelty of the theme addressed. There Romanian literature in particular approaches of biblical themes, but none is entirely devoted to the suffering. Though contemporary society is facing the increasing confusion in understanding this sense, recourse to the Holy Scriptures is considered ineffective. Paradoxically, the best moment psychologists refuse to investigate the most important analysis of the human soul, which is the Holy Scripture. Another new element is the method that uses a synchronic and diachronic perspective in addressing analysis and parallelism steady hermeneutical own Orthodox tradition, between the spiritual and literal interpretation of the biblical text.

We hope that this work will provide important material for study summarizes the main aspects of human life, as they are described in Scripture, but also a missionary tool imperative in a world increasingly insensitive to their suffering and increasing foreign Churches salvific reality.

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