

ЕКЗИСТЕНЦІЙНИЙ СМИСЛ СТРАЖДЕННОСТІ У ПРАВОСЛАВНІЙ БОГОСЛОВСЬКО-ФІЛОСОФСЬКІЙ ТРАДИЦІЇ

«

»

[1, . 61].

(), (), ();

();

, (,) :
 (), , ,
 , , , , .
 , , , , .
 , - (. 3, 9-12).
 . , : « ,
 , » (. 5, 6-7). ,
 , : « » (. 16, 33).
 ()
 : « »
 (. 8, 22). ,
 , , , . : «
 ».
 [2, . 43].
 , «
 » [1, . 16].
 - , -
 , , , , « »
 (, « »)
 ; -
 (« - »), » [3, . 212].
 : , ,
 XIX ,
 « ». , ,
 , -
 [. 4]. , ,
 , , , , .
 « », , «
 » [5, . 118]. «
 » [5, . 133].
 (, , , ,). : « -

» [5, .213].

[6, .17].

« »

« ».

« ».

».

«

».

[7, .156].

[8, .98].

() ,

()

»[9, .225].

(existence) () : «

[10, .174].

[10, .269].

« ».

« » [10, .215].

. 1.

. 2.

: «

» [11, .244].

... : « ... » [11, . 245].

... : « ... ! ! ! » [12, . 438-439].

... : « ... » [10, . 175].

[.: 13].

(...),

« ... ».

[.: 14].

(...)

: « ... ».

... [15, . 427].

1. . . . / . – : , 2004. – 148 .
2. . . . / . – : , 2003. – 268 .
3. . . . V – VIII / – 2- . – : , 1992. – 260 .
4. . . . [. . .] / . – : <http://www.mbchurch.ru/publications/articles/15/7587/>. –
5. . . . / . – : , 2011. – 304 .
6. . . . : , 2004. – 175, [1] . – (. . . .). – :
7. . . . / . – : « » : Quo vadis, 2010. – 348 .
8. . . . / . . – : , 2011. – 238, [1] . – (« »).
9. . . . / – : , 2005. – 408 . – (Bibliotheca Ignatiana : ,).
10. . . . / (. . . .). – : , 2009. – 272 .
11. . . . // – 2001. – 3. – . 229 -270. (. . . .) / (. . . .) //
12. . . . / // / , 1990. – . 2. – . 419 -629.
13. . . . [. . . .] – : <http://www.hram-evenkya.ru/prepodobnyiy-siluan-afonskiy-1866-1938/skuchanie-o-boge/>. –
14. . . . (. . . .) / // – 1999. – 21. – . 167 -180.
15. . . . / (. . . .) // , 1997. – . 2 : 417-430.

Summary

Shadiuk T. Existential Meaning of Sufferability in Orthodox Theological and Philosophical Traditions. *The article is an attempt to analyze the problem of sufferability in the context of religious and existential philosophy. Established existential nature of the problem of sufferability explication of Scripture, patristic theology samples and creativity Orthodox and Orthodox – oriented thinkers, so the sufferability diversity of its manifestations appears embodiment of the universal Christian way of life as well as existential and value through personal salvation. To demonstrate the features of the phenomenon of sufferability existentialization were elected passive approaches such as understanding of human sinfulness, the knowledge of its causes and consequences of ontological awareness of the need to deal with them and their transformation , as well as understanding isihazm installation on transformation of the whole person. When applying these approaches found that there is an existential plane the sufferability experience multiple acts due to sinfulness, termination of the essential connection between God and the world, God and man, and, therefore, resolution, fragmentation being combined with knowledge of this. The sign of sufferability is also consciousness insurmountable circumstances of life in which people-Christian finds himself every day, which is expressed by numerous existential manifestations: sin, suffering, supporter, grief, sorrow, sadness, longing, boredom, distress, anxiety, fear, terror, loneliness, abandonment God in their interdependence and contamination. Therefore, the formation of sufferability as existential affects not only the establishment of existential consequences of the fall in the value of human existence, but also the ideas of ontological to-separation being mystical essential unity of all existence and the knowledge that the content of a man's existence implies always relevant and open meaning, intention and assimilation to God, deification, salvation, accompanied of sufferability states. Keywords: passion, sin, sufferability, existence, assimilation to God, deification, salvation.*