

!», (. . .) . . . «
» [2, .25-26].

» («Vom ewigen im Menschen», 1921)

[.: 9, s.108].

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«...» [6, c.48].

summmum bonum. (1)

«...» [10, .529].

[: 11, .249].

«...» [10, s.381].

¹ (. . . , . cogitation, cogito –) – ;

² (. . . μ , . cogitatum –) – ;

[8, c.353].

(*Gewirkterlebnis*),
(*Geschöpflichkeitserlebnis*).

(«in lumine Dei»): «

» [7, .39].

(*ns s*),
» (*Wertmodalität des Heiligen*)
[2, .111].

s.390].

[: 10,

» [4].

» [1].

« » « »

[: 10, s.560].

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Summary

Boichuk N. Specificity of Interpret of Religious Act in Terms of Scheler's Essential Phenomenology of Religion. The article considers the basic principles of the theory of Scheler's religious act. The author tries to reveal the importance of theory of religious act for the concept of the German thinker in general. Much attention is paid to the concept of the relationship between Scheler's vision of God and man. The axiological dimension of religiosity, as well as the category of the sacred as the highest values are emphasized. Keywords: phenomenology of religion, religious act, intention, God, transcendence, religious experience, sacred values.