



SUMMARY

The 64th issue of "Ukrainian Religious Studies" is subtitled "Philosophy of Religion in Contemporary Ukraine: variability of the strategies for the understanding of the subject". It is devoted to actual Ukrainian research in the field of the philosophy of religion.

The base materials for this issue were papers presented by Ukrainian scholars during three round tables on the philosophy of religion which took place in Kiev in 2010-2012.

The issue contains six units demonstrating the different approaches to the subject of philosophy of religion:

- Philosophy of religion as a field of academic religious studies
- Philosophy of religion as a philosophy of science
- The network of the methodological strategies of philosophy of religion
- The realm of the phenomenology of religion
- The superposition of discourses of philosophy of religion and religious philosophy
- Specific research problems
- Ukrainian Religious Studies in the Global Dimension

In the first chapter, "Philosophy of Religion as a Field of Academic Religious Studies", the interested reader will find articles from classic authors of Ukrainian religious studies and modern leading philosophers of religion. In particular, the adapted article "Philosophy of Religion: the concept, features and key industry trends" by M.Boholyubov is published. The article is based on the text of the introduction of the book *Philosophy of Religion* which was published in 1915. It substantiates the philosophy of religion as a special philosophical study of religion, that is intellectual institutionalization of this field in the Ukrainian area of studies. In the article by Ukrainian religious studies professor A.Kolodny, "Philosophy of Religion in the Disciplinary Structure of Academic Religious Studies", the place and role of philosophy of religion already in the structure of modern domestic academic religious studies are defined.

The understanding of the philosophy of religion in Polish religious studies is very interesting. Polish scholar H.Hoffmann disclosed his views in the article "Features of the correlation of Religious Studies, Philosophy of Religion and Phenomenology of Religion in Polish Modern Religious Studies". Certainly there are actual the original proposals for constructive study of philosophy of religion and the presentation of one of its possible projects by docent O.Sarapin.

Polish scholar K. Novikova, in her article "Method Via Negationis in the Philosophy of Religion", attempts to grasp the diversity of contemporary philosophy of religion and methodological features of research in this field.

In the second chapter, "Philosophy of Religion as a Philosophy of Science", the arguments are aimed at understanding the role of philosophy of religion as metascience can be found. First, we become familiar with the point of view of the modern leading specialist in the field of philosophy of science, Professor Kuznetsov. The philosopher proves the ability to look at the philosophy of religion as a philosophy of science, the subject of which is the analysis of specific theological doctrines. Alternatively, Docent O. Buchma compares the philosophy of religion and philosophy of law in their functioning as "philosophies genitive." The article by V. Voloshyn, "Epistemological Component of the Philosophy of Religion", argues conceptual foundations of epistemology of religion as part of the philosophy of religion are being well-grounded.

The third chapter, "The Network of Methodological Strategies of Philosophy of Religion", shows the diversity of current approaches to the philosophy of religion and their features. For instance, in the article by M. Babiy, PhD, "Functionality of Religion in the Plane of the Objective Field Philosophy of Religion: methodological approaches and essence", examines how philosophical study of religion is able to interpret the function of religion. The article by O. Horkusha, PhD, "Philosophy of Religion as Co-comprehending of the Human Quest for Religious Senses", focuses on the definition of the specificity of philosophy of religion within national academic religious studies and notes that variations in understanding of the philosophy of religion stem from the differences in the understanding of its subject, from cognitive focus and methodological guidelines of philosopher. Comparatively, docent T. Havrylyuk's article, "Specific Features of the Study of the Christian Doctrine of a Human Being", emphasizes that the specific feature of the study of Christian anthropology is the dependence of scientific findings on the ideological position of the researcher and the choice of the basic methods. Docent V. Tytarenko's article, "Religious Concepts of the Future as an Object of Discourse Analysis", offers its own methodological program that would be applicable for the analysis of the concepts of the future of religions.

The fourth chapter entitled "In the Field of Phenomenology of Religion" contains articles in which the urgency of phenomenological methodology for advanced research in the field of philosophy of religion is grounded (M. Cherenkov, PhD, "From Philosophy of Religion to Phenomenology of Revelation", and Yu. Chornomoretz, PhD, "The Future of Philosophy of Religion"), and the possibility of the contribution of phenomenology of religion to theology is examined (T. Dobko, docent, "'God of Phenomenologists' as the Answer to the Dilemma of 'God of Abraham, Isaac and Jacob' or 'God of Philosophers and Scholars'"), and the peculiar historical versions of phenomenology of religion are analyzed (H. Hrystokin, "Phenomenological Approaches to Theology of George Florovsky").

In the fifth chapter, "Superposition of Discourses of Philosophy of Religion and Religious Philosophy", the attention is being focused specifically on the

challenges, the adequate research of which depends not so much on ideological orientation of the philosopher (believer / nonbeliever), but from his/her professional education and scientific correctness. In this chapter can be found the article by professor P. Yarotsky, "Philosophical and Theological Quest of 'Completely Different' God Than Traditional Christianity Imagines", which examines contemporary theological quests of the Catholic Church. The analysis of Ukrainian philosophical and theological thought is addressed by professor V. Klymov in his "The Philosophical and Theological Problem of 'Silence', 'Mental Prayer' and 'Reasonable Actions' as a Reflection of the Cognitive Progress of Rus (Ukrainian) Monasticism". R. Soloviy monitors major trends in modern Protestant theology in the article "Knowledge and Truth in Postmodern Epistemic Space: theological experiments of emerging church". The paper by S. Kapranov examines the main trends in the philosophy of religion of a Japanese philosopher, founder of the most powerful schools in Japanese modern times, Kyoto's Nisida Kitaro, from which the author understands the relevance of the Japanese philosopher's legacy for interreligious dialogue and for philosophical reflection on issues of religion in general.

The sixth chapter, "Specific Research Problems", is devoted to a modern research in the field of philosophy of religion. It contains an article V. Lytvynov, PhD, and R. Mnozhynska, PhD, "Stanislav Orihovskiy (1513-1566): from the criticism of Catholicism to its apology", which traces the evolution of Orihovskuy's views. Y. Bryuhovetska's article "The concept of Religious Mystics in the Orthodox Dogmatic Tradition" discusses relation to religious mysticism, shaped by modern Russian Orthodox dogmatics.

The last seventh chapter, "Ukrainian Religious Studies in the Global Dimension", contains an article by professor L. Fylypovych, "Ukrainian Religious Studies in the Context of World Science of Religion", demonstrates the complex position of the Ukrainian schools of thought in the world religious studies.

Finally the issue includes a brief informative description of roundtables regarding the philosophy of religion that occurred during 2010-2012 in Kiev as well as an analysis of the prospects of such meetings in the future and relevant topics are offered.