

The dissertation deals with the literature influenced by religious experience. We do not attempt an overall solution of the issue of the relationship between aesthetics and theology; our goal is to describe the so-called “Catholic” literature as one of the possible models of “religious” literature. An ideal example of this model and the material basis of the thesis is Jan Čep’s book *Zeměžluč* (Centaury, 1931).

The study is divided into three parts: the first one summarizes the existing discussion of the problem in general (chapter 1), in theology and literary criticism (chapters 2 and 4), and it examines the usability of the term “ideology” (chapter 3).

The second part develops our theoretical basis, the theory of intertextuality and interdiscursivity (chapter 6). The subject of this study is not a literary-historical era nor a genre in the traditional sense. We see it as a coalescence of two textual (semiotic) areas. The theory of interdiscursivity allows us to follow the textualization of religion: the mechanism through which real Catholicism as a religious fact turns into a system of signs, i.e. into a text, which is subject to the general laws and possibilities of a text description (Lotman, Piatigorski) (chapter 7). We regard the resulting area of a literary structure as a homogenous phenomenon of artistic character. All connections to religion are transposed to the inter/textual, or interdiscursive level; this semiotic approach distinguishes us from ideology. Together with other texts (both in the broad and in the narrow sense of the word) the semiotic religion creates a semantic and axiological net, in which (and only in which) we can propose the subject of our interest. With reference to Genett’s term, we call this net an architext (chapter 8). ...