

Abstract

H.-G. Gadamer likens the experience of the work of art to the religious ritual - Lord's Supper in Luther's understanding. Luther refused symbolic understanding of Christ's presence in Lord's Supper. It leads to the question why Gadamer used this comparison, what similarities and what dissimilarities these experiences have. This thesis aims to answer these questions by analyzing Gadamer's philosophy of art, Luther's sacramentology and then comparing them with focus on given problem. It concludes that the similarity of the artwork and sacrament lies in their structure. Neither of them deals with the act of referring to something, but rather they are representing - the meaning in the first case, and Christ in the second. Dissimilarities lie in the character of what is represented - in the work of art it is spiritual meaning, in the Lord's Supper it is in Luther's understanding real, which means material body of Christ. Secondly the meaning of the artwork is created together with the artwork but the content of Lord's Supper is already formed. Thirdly, in the experience of the artwork, the recipient is its active part, while in the Lord's Supper he is receiving a gift.