

**ABSTRACT:** The work is focused on delimiting the basic problematic of definition of religion in terms of Charles Sanders Peirce's semiotics. Its objective is through selected Peirce's texts to interpret Peirce's philosophy of religion, which consists of concepts of religion closely connected with Peirce's metaphysics, phaneroscopy, semiotics and agapism. It focuses primarily on Peirce's theory of evolution, the idea of God, the pragmatic way of inference through which one can come to the idea of God, and the relationship between religion and science.

I conclude through the interpretation of Ch. S. Peirce's texts that the precise definition of religion can not be pursued in his theory. Even so, the semiotic conception of religion brings a new perspective: the religion could be based on the same principles that govern the science. It can also be understood as a community of people continually striving for truth. This community of people searches in its investigation for answers to the questions about theological ideals. The precondition of faith of individual members of religious communities is an experience of God, who is a perfect and the most general sign and together growth and semiosis in the universe, which people interpret. A believer comes to the worship of God through Musement, a special purposeless activity, which is a part of a scientific investigation directed by the method of science. A hypothesis of the reality of God is typical mainly for its vagueness and at the same time also for a high degree of probability. However, this does not contradict the Peirce's request to examine and question all the knowledge achieved through the scientific inquiry.

The thesis tries to consider to what extent Peirce's understanding of religion might be a benefit for current summary of attempts to define the religion. It also presents some contradictions of Peirce's theory which stress even more that the semiotic concept of religion must be especially vague and open to further investigation.