

**University of Pardubice
Faculty of Arts and Philosophy
Department of English and American Studies**

**Different roles that religion plays in Great Britain and the Czech
Republic**

Terezie Novotná

**Bachelor Paper
2011**

**Univerzita Pardubice
Fakulta filozofická
Katedra anglistiky a amerikanistiky**

Různé role náboženství ve Velké Británii a České Republice

Terezie Novotná

**Bakalářská práce
2011**

Univerzita Pardubice
Fakulta filozofická
Katedra anglistiky a amerikanistiky
Akademický rok: 2008/2009

ZADÁNÍ BAKALÁŘSKÉ PRÁCE

(PROJEKTU, UMĚLECKÉHO DÍLA, UMĚLECKÉHO VÝKONU)

Jméno a příjmení: **Terezie NOVOTNÁ**
Studijní program: **B7310 Filologie**
Studijní obor: **Anglický jazyk pro hospodářskou praxi**

Název tématu: **Různé role náboženství ve Velké Británii a České Republice**

Z á s a d y p r o v y p r a c o v á n í :

Práce v úvodu na základě prostudované odborné literatury podá přehled hlavních církví působících ve Velké Británii a v České republice ve vztahu k politickému přesvědčení obyvatel. Zaměří se především na chápání křesťanství ve vztahu k odlišnému historickému vývoji obou zemí. Svá zjištění shrne v závěru.

Rozsah grafických prací:

Rozsah pracovní zprávy:

Forma zpracování bakalářské práce: **tištěná/elektronická**

Seznam odborné literatury:

Religion in contact (Česká společnost pro studium náboženství, 1996)
Nová náboženská hnutí (Masarykova univerzita, 1997) **Religion and political culture (Cambridge University Press, 1996)** **Religion in Modern Britain (Oxford Modern Britain)**

Vedoucí bakalářské práce:

prof. PhDr. Bohuslav Mánek, CSc.
Katedra anglistiky a amerikanistiky

Datum zadání bakalářské práce: **30. dubna 2009**

Termín odevzdání bakalářské práce: **31. března 2010**



prof. PhDr. Petr Vorel, CSc.
děkan

L.S.



Mgr. Šárka Bubíková, Ph.D.
vedoucí katedry

V Pardubicích dne 30. listopadu 2009

Prohlašuji:

Tuto práci jsem vypracovala samostatně. Veškeré literární prameny a informace, které jsem v práci využila, jsou uvedeny v seznamu použité literatury.

Byla jsem seznámena s tím, že se na moji práci vztahují práva a povinnosti vyplývající ze zákona č. 121/2000 Sb., autorský zákon, zejména ze skutečností, že Univerzita Pardubice má právo na uzavření licenční smlouvy o užití této práce jako školního díla podle § 60 odst. 1 autorského zákona, a s tím, že pokud dojde k užití této práce mnou nebo bude poskytnuta licence o užití jinému subjektu, je Univerzita Pardubice oprávněna ode mne požadovat přiměřený příspěvek na úhradu nákladů, které na vytvoření díla vynaložila, a to podle okolností až do jejich skutečné výše.

Souhlasím s prezenčním zpřístupněním své práce v Univerzitní knihovně.

V Pardubicích 20.června 2011

Terezie Novotná

Děkuji všem, kteří se podíleli na vzniku této práce, především pak za odborný dohled pana prof. PhDr. Bohuslava Mánka, CSc., vedoucího mé práce, a za jeho ochotu a věnovaný čas.

ABSTRACT

This work deals with the religions of Great Britain and the Czech Republic. It focuses mainly on Christianity in context with the historical development of these countries. The theoretical part is devoted to major religions, their formation, development and main characteristics. It also deals with nationwide broadcasting, dedicated to the issue of Christianity. The practical part focuses on the statistics of religions in Great Britain and the Czech Republic and division of population according to religion, age and gender. All the findings are summarized in the conclusion.

Key words: religion, church, profession, statistics

ABSTRAKT

Práce pojednává o náboženstvích Velké Británie a České republiky. Zaměřuje se především na křesťanství v souvislosti s historickým vývojem těchto zemí. Teoretická část je věnována hlavním náboženstvím, je stručně popsán jejich vznik, vývoj a charakteristika. Část práce hovoří rovněž o celoplošných rozhlasových stanicích, které se věnují problematice křesťanství. Praktická část se zaměřuje na statistiky jednotlivých náboženství Velké Británie a České republiky, rozdělení vyznání podle počtu obyvatel, věku a pohlaví. V závěru jsou pak všechna zjištění shrnuta.

Klíčová slova: náboženství, církve, vyznání, statistika

Content

1 INTRODUCTION	9
2 focuses on development of religions since 1945, though it is necessary to outline their background and history. MATTER OF CHRISTIANITY IN RELATION TO DIFFERENT DEVELOPMENTS OF GREAT BRITAIN AND BOHEMIA	12
1 ESTABLISHED CHURCHES IN WALES, SCOTLAND AND IRELAND	17
2 MULTI-CULTURAL BRITAIN	20
3 NEW RELIGIONS	23
331 The Significance Of The New Age	25
4 MAIN CHRISTIAN CHURCHES OPERATING IN THE CZECH REPUBLIC	27
431 Jehovah's Witnesses	30
5 SUNDAY SCHOOLS	33
6 RELIGIOUS BROADCASTING – BELIEVING WITHOUT BELONGING	35
7 ANALYSIS	37
8 CONCLUSION	43
9 RESUMÉ	46
10 BIBLIOGRAPHY	51
11 APPENDICES	54

1 INTRODUCTION

Nowadays, there are many religions and each of them has its own book. All books have something in common, but also something to disagree about. Gabriel Laub, a famous Czech-Polish essay-writer, quoted: *“Any ruling religion tries to phase out all the books, except the one. By doing so it discredits it.”*¹ Every religion has its own written laws but some religions claim that what is in their book is the only truth and he who does not follow it, is wicked.

The aim of this paper is to give an overview of the major religions operating in Great Britain and in the Czech Republic. It focuses primarily on the comprehension of Christianity in relation to different developments of these countries. Furthermore, the aim is to acquire an outline in terms of the number of people believing or nonbelieving in the particular religion.

¹ A quote taken from SVOBODA, Martin . Citáty slavných osobností [online]. 2007, 2010 [cit.

This study deals with the role of religion in Great Britain and the Czech Republic. In Great Britain a number of churches and religious movements have come into existence recently. It is one of the cradles of Protestantism, and there is a specific chapter about Anglican Church. At a time when “the sun never fell behind the British empire”, the British regarded themselves as a nation with a special spiritual mission. Apart from Anglican Church, other British churches and denominations are mentioned. The Catholic Church which is regarded as the oldest institution in the western world, then Established churches in Scotland, Northern Ireland and Wales, and finally Multi-cultural religions of Britain are described in this work. The theoretical part also includes a survey of new religious movements that came into existence in the 1960s. The whole study focuses on development of religions since 1945, though it is necessary to outline their background and history.

Furthermore, this paper is concerned with the division of Czech religions and churches and outlines particular movements which appeared in this country during the last 60 years. Some of them coincide with the British ones. Firstly, a short historic background to each religion is introduced, the founder and the length of the religions are also stated. Secondly, the main and basic characteristics of religious movements are mentioned, beliefs of members and finally the number of adherents that church has. At the end of this part an issue of Sunday schools is analysed and how these schools function both in Great Britain and in the Czech Republic. It is also shown how important part of Christian life British religious broadcasting occupies.

In the practical part, the emphasis is put on numbers and statistics. For a better survey a chart and a table are given, showing various British and Czech religions, and the results are mostly drawn from the 2001 statistics. These statistics are taken according to the number of the individual church adherents.

Final part of this paper, appendix, contains a glossary of religious terms which appear in the text, a table showing the number of church members since 1900 till 2000 in Britain, two articles connected with the British religion, and a graph with the church attendance

according to the gender of members.

2 MATTER OF CHRISTIANITY IN RELATION TO DIFFERENT DEVELOPMENTS OF GREAT BRITAIN AND BOHEMIA

21 Great Britain

According to Brown, two different doctrines prevailed in British Christianity. Firstly, it was a relaxed and unpretentious which lacked decency and avoided abundance as well as obedience to ecclesiastical authority. The Church of England and the Church of Scotland were known for their willingness to be undemanding of adherents. Secondly, it was a manner of evangelicalism, favoured both by Protestant dissenting churches and some in the Church of England and Scotland.

The religious life of Britain in the final decade of the twentieth century is captured in the following citation:

“We in England live in the chill religious vapours of northern Europe, where moribund religious establishments loom over populations that mostly do not enter churches for active worship even if they entertain inchoate beliefs. Yet these establishments guard and maintain thousands of houses of God, which are markers of space and time. Not only are they markers and anchors, but also the only repositories of all-embracing meanings pointing beyond the immediate to the ultimate. They are the only institutions that deal in tears and concern themselves with the breaking points of human existence. They provide frames and narratives and signs to live by, and offer persistent points of reference. They are repositories of signs about miraculous birth and redemptive sacrifice, shared tables and gift-giving; and they offer moral codes and exemplars for the creation of communal solidarity and the nourishment of virtue. They are places from which to launch initiatives which help sustain the kind of networks found, for example, in the inner city; they welcome schools and regiments and rotary clubs; they celebrate and commemorate; they are islands of quietness; they are places in which unique gestures occur of blessing, distribution and obeisance; they offer spaces in which solemnly to gather, to sing, to lay flowers, and light candles. They are – in Philip Larkin’s phrase – serious places on serious earth.” (Davie: 1994; p. 190)

Most divisions in British Christianity have their origins in the Reformation, dated from 1517, when the German priest Martin Luther issued his Ninety-Five Theses against the

medieval church. These theses produced not only theological, but also social and political changes in the societies of Western Europe (Bruce, 1995:4).

Religious organisations in twentieth-century Britain came in a variety of forms. Christianity, the dominant religious tradition, adhered to the Bible as the Word of God and proclaimed Jesus Christ as a Son of God who died but was resurrected. Christians stick to a prophecy of a second coming of Christ and the rule of God on earth for one thousand years before the battle at Armageddon and the End of Time.

211 **Roman Catholic Church In England**

As Brown mentions, the Roman Catholic Church was almost effaced at the Reformation in the sixteenth century when Britain became overwhelmingly Protestant. The Catholic community consisted of two mainstreams – faith communities that survived the Reformation and immigrants who migrated in the nineteenth and early twentieth centuries to Britain, searching for work and new lives. Later, the Catholic community was geographically concentrated in bigger cities such as London or Manchester. Rising prosperity led to migration of younger Catholics to other regions, towns and villages in England.

Roman Catholic Church was persecuted and weak in England for a long time after the Reformation (Bromhead: 1991; p.157). The English Church hierarchy was extinct from the sixteen century until 1850. Nowadays, England has four archbishops and fourteen bishops. Many of the Roman Catholics are the descendants of immigrants from Ireland. Ireland has always remained predominantly Roman Catholic.

Bruce mentions the Catholic insistence on preserving its own school. Until the second half of the nineteenth century, most schooling was provided by the churches. Under the Education Act in 1872, the Presbyterian Churches handed their schools to the state, to be managed by local school boards (p.25). The Catholics were left in the position that the richest were funding both and the Catholic confessional schools. Thus, despite the efforts in fund-raising, Catholic schools remained second rate. With the Education Act

from 1918, the state almost entirely funded Catholic schools, but the Church of England remained in full control of all religious schools (p.26).

212 **Anglican Church – Protestantism**

In England, there was an abrupt reformation when Henry VIII, the King of England and Ireland, separated from the Roman Catholic Church and founded the Church of England. He disliked the power of the Roman Catholic Church because, since it was an international organisation, he could not completely control it. The power of the Catholic Church could work against his own authority, and the taxes paid to the Church reduced his own income (McDowall: 1989; p.69).

The separation of the Church of England from Rome was a political issue. In 1533 Parliament passed the Act of Supremacy, declaring the King to be head of the Church of England (Bromhead: 1991; p.154). While Henry was alive, there were the beginnings of a movement towards reform. The monasteries were overthrown, the monks and nuns were thrown out (McDowall: 1989; p.70). After the death of Henry VIII, a confusion period remained until his second daughter, Elizabeth, became Queen in 1558 and the Church of England was established by an Act of Parliament. Since 1559, the Church of England has been “by law established“. The Church was divided into two provinces – Canterbury and York, each presided over by an archbishop. Catholicism experienced a minor resurgence during the reign of Queen Mary (1553), but the Anglican Church was reinstated with the coming of Queen Elizabeth to the throne in 1558. Since this year it has been continuously an official religion of Britain.

In England the terms ‘Anglican Church’ and ‘Church of England’ are almost interchangeable. Church of England missionaries took Anglicanism to the parts of the world where the British went as colonial rulers (Bromhead: 1991; p.153). According to Brown, the status of being the state church influenced various domains of the Church of England. Firstly, the monarch had the right to choose archbishops and bishops, though by the twentieth century it was the prime minister who appointed them. Secondly, 26 of the bishops had seats in the House of Lords. Thirdly, the church was given sums of

money by the state for various purposes.² The Church of England held the view of an unparalleled position in the formal and informal high society of the British state, being regarded as the Church of the aristocratic elites.

England is divided into forty-two dioceses, each with a bishop. Every diocese has a cathedral as its central church and each of the cathedrals has a dean. Bishops are appointed by the Queen, who acts on the Prime Minister's advice. In 1975 a new system was introduced whereby the Prime Minister is advised by a committee, with representatives of the diocese and of the central body of the Church. The Archbishops of Canterbury and York have seats in the House of Lords (Bromhead: 1991, p.155). In the twentieth century, Anglican Church accounted for around 60-70 per cent of the faith community (Brown: 2006; p.15). The Queen is its head and was crowned, like her predecessors, by the Archbishop of Canterbury in Westminster Abbey.

213 **Nonconformists**

Bruce mentions that waves of religious dissent from the English church came with social and political upheavals. The Civil War period in the middle of the seventeenth century brought a new movement of nonconformists. Nonconformists do not conform to the rules and authority of the established Church of England. They are members of Free Churches, which include the following: the Church of Scotland, the Baptist, the Methodist, the United Reformed Churches and the Quakers. Baptists place emphasis on adult rather than infant baptism. They had support in the working-class and rural communities (Brown: 2006; p.18). Methodism can be dated from 1739 when John Wesley, a cleric in the Church of England, began his revival preaching. Methodism has approximately 330.000 members. The United Reformed Church is derived from the Presbyterian Church and its theological roots are Calvinist. It has approximately 68.000 members in 1.500 congregations. The last group belonging to Nonconformists are the Quakers, The Religious Society of Friends. They put stress on Scriptures, Biblical inerrancy, and salvation. This organisation was founded in the middle of the 17th century by George Fox and has about 18.000 members and 450 places of worship [19].

² How the money is spent: *The Church of England* [online]. 2011 [cit. 2011-05-21]. Funding the Church of England. Dostupné z WWW: <<http://www.churchofengland.org/about-us/facts-stats/funding.aspx#how>>.

22 Bohemia

Christian mission affected the Czech territory in the second half of the 9th century. The first missionaries were Constantine and Methodius. In the 10th century the Czech territory came under the influence of Western Christianity, whose worship's language was Latin. The key period of Christianity was the reign of the King Charles IV., who raised the Prague bishopric to an archbishopric. At the turn of the 14th and 15th centuries there appeared efforts to reform the Church. John Hus is considered as a radical reformist and therefore was sentenced to death by burning (Vojtíšek: 2004; p.25). Hus's death provoked a wave of indignation in Bohemia. For support of his thoughts a movement rose and thus a subject called 'compact' was accepted. It enabled the stay of both Hussites and Catholics in Bohemia. This religious forbearance lasted until 1620.

In 1628, when the Catholic faith ruled over the whole area of Bohemia, a period of 're-Catholisation' occurred. It resulted in a considerable reduction and narrowing of religious and cultural life. This Catholic monopoly was ended in 1781 by the tolerant patent, under which Orthodoxy and Protestantism were authorized. The Second World War brought enfeeblement of some churches, and during the rule of communists, the Church was regarded as an enemy. Subsequent persecution of Christians began in 1950, and monasteries were abolished until as late as 1990. Time of the communists' rule underground churches emerged. The period after 1989, however, brought a tremendous increase in the activity of churches, the possibility of Christians' cooperation, and the formation of new religious groups. The majority of declared believers (30% of the population) profess to Christianity, but the number is falling steadily.

1 ESTABLISHED CHURCHES IN WALES, SCOTLAND AND IRELAND

There is an established (Presbyterian) Church in Scotland. However, the Church of Ireland and the Church of Wales were disestablished in 1869 and 1920 respectively (Lucas & Robbins: 2004; p.27).

11 Wales

Concerning Wales, McDowall mentions that Henry VIII did not share his father's love of Wales. His concern was with power and authority through direct control. He dreamed about the Welsh becoming English. His intention was to create a single state and a single jurisdiction, out of the countries England and Wales. Jenkins introduces the Welsh religious transformation as a response to internal pressures and conflicts.

“The most immediate impact came less in matters of doctrine or liturgy than in the confiscation of Church property, offering an immediate prize to predatory landowners. Initially, the chief loss was the religious houses, a blow less severe than it might have been because of the condition of the Welsh monasteries. It was not that the religious were especially sinful or slothful, but they were few in number, and their houses were of little financial value. (Jenkins: 1992; p.102)

The abolition of shrines and pilgrimages in 1538 was probably the greatest reform in Wales. Throughout the next century, the Welsh Church was hampered by the extreme poverty of dioceses. The dioceses had never been rich, but they were severely plundered during the Reformation years (Jenkins: 1992; p.106). The tithes of many parishes were misappropriated by the monasteries and passed to the gentry, who also acquired their lands at the time of the Reformation.

During the last century, the two major political forces in Welsh life were the Labour and Liberal parties. The Labour party is the largest and most successful political party in Welsh politics and it has autonomy in policy for the areas delegated to the Welsh Assembly. The Liberal Party became the third largest political party in GB [13]. The

largest religion in Wales is Christianity, with 72% of the population professing Christians according to 2001 census. The Church of Wales has 56.000 adherents and therefore the largest attendance of any denomination. The second most-attended church is the Roman Catholic. As far as non-Christian religions are concerned, Islam is the largest with 30.000 reported Muslims. There are also communities of Hindus and Buddhists.

12 Scotland

As for Scotland, Henry VIII wanted to gain authority since he regarded Scotland as a source of trouble. He feared that Scotland could be used as a springboard for an invasion by France. In 1513, Henry's army destroyed the Scottish army at Flodden. Then in July 1543, Henry signed a peace treaty with Scotland [17].

The Church of Scotland has been more successful than the Anglican Church in England at maintaining a fairly large active membership: a fifth of the adult population (McDowall: 1989; p.77). Scotland has a strong Presbyterian heritage. Presbyterians were Christians organised in churches with no head other than Christ. The Church of Scotland, which until the 1920s held the status of the established state church, was organised in parishes. Then 1929, the Church of Scotland reunited with the United Free Church which came into being in 1900 (Brown: 2006; p.19). The Church of Scotland (Presbyterian Church) has no bishops, and all its ministers have equal status. Each church is locally governed by a Kirk Session consisting of ministers and elected senior members; this body is also called a presbytery. Founded by John Knox, the state church has existed in Scotland since 1560. It has about 600.000 members.

Concerning the Roman Catholic Church, it was strongest in Glasgow and the surrounding counties. Catholics tended to scatter across Britain because of new job opportunities. Bruce states that in 1795 there were only 50 Catholics in Glasgow, but in 1829 there were 25,000. By 1843, there were twice that number (p.24). Scottish people are concerned with their national identity, and the Church of Scotland can be seen as an expression of it. Two-thirds of the Scottish population reported having a religion in

2001. Similar to Wales, Christianity is the strongest religion and in terms of non-Christian religions, Islam is the largest.

13 Northern Ireland

The one part of the UK where religion still dominates is Northern Ireland. The enduring political conflict ensures that religion is a central part of that ethnicity (Bruce: 1995; p.60). Bruce mentions that the conflict in Ulster has retarded the developments that occurred in Scottish and English churches. Before the nineteenth century, Ulster was regarded as a remote and unimportant part of Ireland. The reformation was the central event which linked the expansion and influence of the English crown to reformed religion (Hughes: 1991; p.19). In the nineteenth century, the impact of industrialization pushed the north of Ireland into economic and political prominence and gave Ulster politics a sharper edge. Furthermore, Bruce claims that the people of NI, both inside and outside the churches, hold considerably more traditional religious views than the rest of the UK. There are five times as many atheists and agnostics in Britain as in NI.

NI lies between two states, each of which has a very different religious confession. British state is steeped in Protestantism, and in the Irish Republic Roman Catholicism prevails. Regarding Protestantism in NI, members of sects are more likely to have been born again, to be evangelical in theology, and to take the scriptures literally (Bruce: 1995; p.62). The idea that the Bible is the word of God is typical for Baptists and for members of the Presbyterian Church, the largest Protestant denomination.

2 MULTI-CULTURAL BRITAIN

There is very little inward migration in Britain in the modern period, and hence changes in its religious culture have mostly been the result of the evolution and fragmentation of a single tradition. The most prominent immigrant religions in Britain are described in the following paragraphs.

21 THE JEWS

British religious faith diversified between 1900 and 2000. Judaism, the Jewish faith in a single God, had existed in Britain since the Middle Ages. Bruce states that Jewish community has periodically been infused with the arrival of Jews escaping persecution in other parts of Europe and in the Middle East. In 1800 there were probably 30 000 Jews in England, and by 1881 the number had doubled. But there remained considerable anti-Jewish sentiment, not only among the poor who resented any migrant group which threatened to worsen their already dreadful conditions, but also in the English ruling classes (Bruce: 1995; p.73). Jews migrated to Britain in larger numbers between 1870 and 1917 (Brown: 2006; p.21) as a result of racial unrest in Russia and Poland. By 1900 there were about 250,000 Jews in Britain, and in 1914 about 300,000. Then during the 1950s, the Jewish population peaked at just over 400,000 (Davie: 1994; p.64). Subsequently it declined to around 300 000 people due to migration to Israel or marriage outside the community.

Unlike the case in many Eastern European countries, the 19th century British Jews were not compelled by law to form ghettos³, but the commonplace pressures of being a migrant minority in an often hostile land gave Jews a good reason to cluster. In a 1992 survey, a third of the Jews went to synagogue once a week, 21% went once a month, but almost half went only once a year (Bruce: 1995; p.76). According to Davie, Jewish immigration produced heavy concentration in certain districts, notably London, Manchester, Leeds and Glasgow (p.64).

³ The word “ghetto“ is Yiddish in origin – a term used to describe the area where Jews were compelled to live

Outside Christianity and Judaism, Britain witnessed the arrival of religious traditions during the twentieth century. These religions lacked central administrative control and leaders (Brown: 2006; p.21). Muslims and Hindus are their typical representatives.

22 MUSLIMS

Islam is a monotheistic religion that means 'submission to God'. It is based on the life and teachings of Mohammed, a prophet of the early seventh century (Brown: 2006; p.21). An adherent of Islam is called a Muslim. Muslims believe that God is one and incomparable. They pray five times a day and are obliged to visit Mecca, a pilgrimage, at least once in their life. Muslims are divided into a variety of traditions defined by political and ethnic as well as religious divisions. Most British Muslims are Sunnis, and perhaps 10% are Shi'as. Muslim settlement in Britain is highly concentrated. Bruce mentions that the 1991 census in Northern Ireland lists only 972 Muslims. There are few in Wales and more in Scotland, but the bulk of Muslims are found to be in a small number of places in England. In 2001, there were around 1,591,000 Muslims in the UK. They were heavily concentrated in urban areas with around 1 million in London; and Birmingham and Bradford were close behind (Brown: 2006; p.21).

23 HINDUS

The foundation of Hinduism is based on a multiplicity of gods, reincarnation and responsibility for one's deeds. It is predominantly a religion of Southern Asia. Demographically, Hinduism is the world's third largest religion, after Christianity and Islam, with more than a billion adherents all over the world. As Bruce states, Hindus are not required to attend a place of communal worship and much of their religion is done at home (p.83). They recognise a single deity and have specific theological systems [20].

Like most Muslim communities, Hindus are divided by ethnic background and preferences within the common religious tradition, but also by caste. Approximately 400,000 Hindus live in Britain; most of them came to this country from East Africa.

Recent Muslim and Hindu communities have been created by people from countries where religion remains a central part of the culture (Bruce: 1995; p.87). Ethnic minorities are also challenged by changes in their religion in other countries. Even though very traditional patterns of behaviour are stressed at home, they are not reinforced by the surrounding culture. These two religions have no official system of central church authority (Brown: 2006; p.21). Immigrant groups are strongest in urban rather than rural areas, (p.23) which means that Islam and Hinduism have been strongest in urban Britain, including London. The Church of England has tended to prevail in rural parts of England.

3 NEW RELIGIONS

In the 1960s and early 1970s new cults and sects appeared in Britain. All these sects used techniques for improving the one's self, but they differed from conventional psychotherapy by asserting one's perfectibility (Bruce: 1995; p.96). Two major groups were formed from these religious movements: those who reject the world and those who positively affirm it.

31 WORLD – REJECTING MOVEMENT

Moonies

Moonies are denoted as members of the Unification Church (UC), founded in 1954 in Korea by a leader called Reverend Moon. The movement appeared in California in the early 1960s. Moon believed that Christianity needed to be superseded because its disunity had undermined morality and the churches themselves. He saw his role as completing Christ's unfinished work by establishing the Kingdom of Heaven on earth (Bruce: 1995; p.96). After being accused of bigotry and adultery, Moon was sentenced into a jail. His international headquarters are established in America. In 1956, the English version of the Divine Principle was published as an authoritative work. Moonies view the world as an evil place ruined by the pursuit of material wealth. Typical characteristics adhered to include the following: no cigarettes, alcohol or drugs; practice of mass weddings and old-fashioned views of the purpose of sex.

Another very common characteristic was to suppose their leaders possessed mysterious powers of mind control; additionally, they have been accused of brainwashing their converts. Eileen Barker, professor of sociology and a consultant with the Centre for the Study of Human Rights, observed a few groups of young people who became members of UC. She followed them from their first contact with the Moonies to either their departure or full membership. Only a few of those who were keen to attend meetings actually pursued their interest. At most, only 3.5% were still members 4 years later

(Bruce: 1995; p.97). Nevertheless, the Unification Church now claims three million members in more than 120 countries.

Examples of world-rejecting movements: ISKCON (The News Agency of the International Society for Krishna Consciousness), the Unification Church, founded by Korean leader Sun Myung Moon, and the Children of God.

32 WORLD – AFFIRMING MOVEMENT

Bruce claims that the world-affirming movements lacked most of the features associated with religion. Absence of church, collective ritual of worship and ethical system is typical for them; and they do not have fully developed technology (p.98). These movements have a generally positive attitude about humankind and one's self. Norman Vincent Peale, a propagator of positive thinking, wrote a book called Power of Positive Thinking; he states that we are all extremely powerful, but need to learn how to exploit our potential. We also need to be taught how to break free of the internal constraints that are the legacy of the way our parents raised us (Bruce: 2005; p.98).

“World-affirming new religion does not renounce the world; in principle the world is good. What is not good is that more people cannot enjoy the good life because their personality stops them fulfilling their potential.....Much of what happens to us is outside our control. Our ability to alter the circumstances in which we work and live is slight.” (p.99,100)

In contrast to world-rejecting movements, world-affirming movements view mankind not as strong or evil, but as individuals. They aim to unlock the hidden powers lying dormant. There is no rejection of the world, but more an attitude of utilizing human potential.

Examples of world-affirming movements are Erhard Training Seminars (their purpose is to allow participants to achieve a sense of personal transformation and enhanced power) and Transcendental Meditation.

33 THE NEW AGE

Problem with trying to estimate the statistical significance of new religious movements is the widespread interest in Eastern and New Age concepts. The 1960's is regarded as the decade for the arrival of the 'new age'. This term is used loosely to describe a very wide range of beliefs and practices which became popular in 1960s. New Age is new religious movement which embodies an enormous range of ideas and practice, from alternative medicine to business management (Davie: 1994; p.41). The most common ways in which activity in this movement are organised are through the 'client cult' and the 'audience cult'. Client cults represent a relationship between a marketer and a consumer; typical are the therapists who advertise their services and provide individual consultations for a fee. On the other hand, audience cults are structured around the mass distribution of the word, spoken and printed (Bruce: 1995; p.103); and they are less religious in form. They also display no formal organisation [15]. Personal contact is only in the form of a lecture-and-workshop circuit where they advertise their meetings and present their insights and therapies.

Lucas and Robins mention that there is a general tolerance and respect for individual freedom of religion; and some pastors in the church have expressed favourable attitudes towards some New Age ideas, alleging that Christians may learn from other religious traditions (p.42).

331 **The Significance Of The New Age**

Taken narrowly, the influence of the New Age is bound to be small because the state and the economy remain unaffected. It is regarded to be more democratic. In Christianity or Muslim mysticism there is one God; but He is distant, and only some of us are sufficiently spiritual to hear him. In the New Age, as in the most radical forms of Quakerism, God is within; and all of us have the potential to tune in to ourselves (Bruce: 1995; p.118).

There is very widespread agreement that Britain's religious life is not what it used to be.

Although not regarded with any great hostility, British churches are unpopular, their teachings are ignored by the vast majority of the population, their leaders no longer have the ears of the rulers, and their efforts to glorify God are barely noticed. It is often asserted that religion has declined because people got smarter. Truth displaced falsehood and religion lost its medieval dominance because modern people are too clever to believe in old superstitions. The history of the human ability to firmly believe in what is ultimately nonsense suggests that whether something is true or false and whether it becomes widely accepted are two very different questions. Whether any particular religion is true is a theological, not a sociological question.

4 MAIN CHRISTIAN CHURCHES OPERATING IN THE CZECH REPUBLIC

The 2001 census showed a relatively rapid decline in the population who reported their membership to relatively large religious communities. Members of all faiths are granted religious freedom, as declared in the Charter of Fundamental Rights and Freedom. Article 15 states that “freedom of thought, conscience and religion is guaranteed.”⁴ Everyone has the right to change their religious beliefs or to have no religion.

Currently, the following churches and religious communities are registered in the Czech Republic:

Christianity is a monotheistic religion based on the life and teachings of Jesus Christ. It professes one God as the creator of the universe. As *Malý Slovník Sekt* mentions, Christianity teaches that God is the origin of life in the universe. Christians believe that Jesus was the Messiah and the Son of God. One of Christianity’s most important concepts is that Jesus was crucified on the cross for human sins and resurrected on the third day. Their holy book is the Bible which consists of the Old and New Testaments. Christians believe that there are three elements of God: God the Father, the Son, and the Holy Spirit. Over the centuries, Christianity became the most prevalent religion in the world. In the Czech Republic, Christianity was introduced in the 2nd half of 9th century.

Christianity is divided primarily into three parts: Catholicism, the Orthodox Church, and Protestantism.

41 CATHOLICISM

Catholicism refers to the method of Christian religious life and thought, which formed the foundations of Western Christianity in the context of the Reformation. Labelling the Catholic Christian Church in the first centuries AD expressed a unity which was formed of local communities. The name Catholic Church became a synonym for the Roman

⁴ The Charter of Fundamental Rights and Freedom: *Parlament České republiky* [online]. 1992 [cit. 2011-05-21]. Listina základních práv a svobod. Dostupné z WWW: <the Charter of Fundamental Rights and Freedom>.

Catholic Church (Vojtíšek: 2004, p.32).

411 The Roman Catholic Church

Members of the RCCH recognise the Pope as a Head of the Church. The centre of their religious life includes Sunday mass, baptism, confirmation (spirit bestowment), marriage, sanctification, and more. Special place belongs to the mother of Jesus – Mary; dogma surrounds her divine motherhood, unblemished conception, and rapture (p.33). The bearer of the largest ecclesiastical authority is the Pope, and the College of Cardinals decide who becomes the Pope. The Pope's power has a divine origin and is therefore irrevocable and irreversible. Vojtíšek further mentions the focus of the RCCH on education, health and reduction of social disadvantages in society. Some convents, as well as charitable organisations, care for these areas. According to the latest census in 2001, 2.7 million Czech citizens belong to the Roman Catholic Church.

412 The Greek Catholic Church

Vojtíšek states that the Greek Catholic Church was founded as a result of the RCCH's effort to overcome divisions in Christianity (p.50). The GCCH is the part of Christianity that is characterized by Latin ceremony and full relationship with the Pope. The 2001 census shows that just 0,075% of all Czech inhabitants declared a membership of the GCCH [16].

42 PROTESTANTISM

This movement began in northern Europe in the 16th century as a reaction against the attempt of Catholics to obtain tax support for Catholic schools. Martin Luther is regarded as the founder of Protestantism. He established churches in Germany and Scandinavia and in 1517 published the results of his theological research in 95 theses.

A typical characteristic of Protestantism is the recognition of the authority of Scripture which exceeds the authority of church tradition. Also, Protestantism puts emphasis on personal beliefs rather than belonging to the Church.

The following churches belong to this movement:

421 **Baptists**

The first Baptist churches were formed in Bohemia, Moravia and Slovakia in the late 1980's. Vojtíšek states that Baptists are identified as the largest Protestant church. The word Baptist is taken from the verb *baptize* because Baptists are known to baptize mainly adults on the basis of faith, not babies who are without confession. Each congregation is autonomous and each member has the right to participate in church affairs. Baptists believe that every Christian community is autonomous and independent of other congregations. Baptists claim the freedom of religion, and the decision of faith must be made voluntarily [12].

The Baptist Union recently celebrated the 150th anniversary of its beginning in the Czech Republic. The first church was founded in 1885 in Prague. Today, there are 38 Baptist churches in the Czech Republic with more than 3500 members. Worldwide, the World Association of Baptists reported 105 million members, and 16 million people belong to the Southern Baptist Convention in the USA.

422 **The Seventh-day Adventist Church**

The Seventh-day Adventist Church was established and started operating in the 1860' in North America. By the early 20th century, it had spread from the United States to other countries, where believers started to found congregations, schools, and health institutions. In the Czech lands the Church started functioning around 1890. First missionaries came from Germany, and then the first church was founded in 1902 in Prague. The number of believers gradually expanded, and other churches were established. The doctrines of the Adventist Church rapidly spread around the world [14].

Adventists are considered to be a small part of humanity that escapes The Last court. This church is provided with extraordinary gifts, especially prophecy (p.93). The teachings and dogmas of Adventists correspond to Protestant Christian teachings. It is a global community whose rule of faith and life is the Bible. Adventists profess faith in

God the Father and His Son Jesus Christ, a personal Saviour. They believe that salvation is a gift of God which can be achieved only by faith. According to the Scriptures, Adventists believe in the resurrection of believers and unbelievers as well as in eternal life.

423 **Charismatic Renewal**

As Vojtíšek mentions, the Charismatic Renewal started in the 1990's (p.47). It describes a Christian movement with beliefs and practices similar to Pentecostals who place an emphasis on a personal experience of God through the baptism in the Holy Spirit. Formerly, these groups were criticized for being elite groups that despise other Christians and cause division. Typical features of this movement are a close relationship with Jesus Christ, as well as an experience with the Holy Spirit. During their meetings, healing of illnesses occur, members pray in "tongues", and some people prophesy. One of the Charismatic movements is The Healing Revival, with outstanding ministers as Oral Roberts (1918-2009) or Derek Prince (1915-2003). Adherents of the renewal believe in the need for evangelism, which is the practice of spreading information about Christians' beliefs. They do this by gathering in outdoor spaces and preaching about Jesus. A common characteristic of the Protestant and Catholic charismatics is the renewal of a spiritual experience called The Baptism in the Holy Spirit (p.47).

Many churches profess to this movement; in the Czech Republic it is Evangelical Lutheran Church and the Word of Faith church. However, it is the Catholic Charismatic Renewal that forms numerically the strongest part of Charismatic Movement (p.67).

43 **Churches and religious communities with reformist roots that are not generally ranked among Protestants**

431 **Jehovah's Witnesses**

The Jehovah's Witnesses are a global religious community founded in the 1870's in the USA. Charles Taze Russell (1852-1916) is considered the founder. He believed in the

invisible return of Jesus Christ. This religion puts emphasis on the early termination of the world expected in the cosmic battle of Armageddon, which is followed by a renewed earth (Vojtišek: 2004; p.97).

The Jehovah's Witnesses are best known for their efforts to spread their beliefs. Most notably, they visit people and present them with their brochures and magazines. They are instructed to devote their time to ministry, reject ecumenical movements, and believe that there can only be one truth from God. Their Bible and Tract Society, Watchtower, publishes more material than all other sectarian groups in the world together. Printed texts are the main instrument of the Jehovah's Witnesses, and their journals bring new members to the community (Enroth: 1995; p.88). Today's *Watchtower* is published twice monthly in 106 languages totalling 18 million copies.

Jehovah's Witnesses refuse blood transfusions, and they do not celebrate Christmas and birthdays. They assert that participating in these celebrations is worshiping creation. Their doctrine denies the Trinity (God as three divine persons – Father, Son, and Holy Spirit) and argues that the Trinitarian teaching is an agent of Satan (p.90). Denial of immortality and hell is also worth mentioning. Witnesses teach that the soul is merely a life force that enlivens the flesh. When the flesh dies, the soul ceases to exist. "Hell is just a normal human grave and the thought that it is a place of punishment cannot be true." (p. 93) Witnesses reject government and military service. Jehovah's Witnesses are also known for their missionary activity. This is primarily a service "from house to house" where pairs distribute the previously mentioned magazines.

According to the Czech Statistical Office, 23.000 people signed up for this religious movement, which is a 3/5 increase from 1991.

432 **The Church of Jesus Christ of Latter-day Saints (Mormons)**

The Mormon Church is a Christian religion founded by Joseph Smith, Jr. (1805-1844) in 1830. The teaching of Mormons is based on Protestantism. Polytheism, the foundation of Jesus's Church in America, and obedience to the President of the Church are some of the Mormon's doctrines. There are currently over 14.1 million members worldwide, and

during the 2001 census, 1366 Czech members were counted [16].

5 SUNDAY SCHOOLS

51 Great Britain

Sunday schools play an important role in Britain's churches and denominations. Each school draws its materials primarily from the Bible which is a source of themes and stories taught at the schools every week. The goal is to encourage children to get to know the Bible personally.

The first Sunday school was opened in 1751 in Nottingham. The foundation of Sunday schools is associated with Robert Raikes who set up schools as a way of protecting children from committing crimes and being involved in slums. Sunday schools served as a vital point of contact between religious communities and the mass of non-religious people who did not want to lose the labour of their children during the working week. The parents' desire for instructing their children, not so much in 'religion' but in ethics and morals, came to be implemented in the 18th century when boys were sent to boarding school. Both boys and girls were taught to read and to learn basic Biblical stories there.

“The children were to come after ten in the morning, and stay till twelve; they were then to go home and return at one; and after reading a lesson, they were to be conducted to Church. After Church, they were to be employed in repeating the catechism till after five, and then dismissed, with an injunction to go home without making a noise.” –quoted in Montrose J. Moses, *Children's Books and Reading* (1907).

In the period 1890-1914, religious groups were being challenged by new 'secular' attractions such as cinema. Churches and independent organisations provided a series of leisure activities with religious and moral objectives which were primarily at children (Brown: 2006; p. 55). Congregations built church halls to provide venues on weekday evenings for morally acceptable activities.

Sunday schools became extremely popular in the 19th century. By 1831, Sunday schools in Great Britain were teaching 1.250.000 children weekly. Ironically, modern Sunday schools are attended only by children of church members [21]. Whereas the Church of England's membership now stands at just under 50 per cent of its 1900 value, the number of Sunday-school pupils is less than 10 per cent of its value.

52 The Czech Republic

In the Czech lands the first Sunday schools were started in Protestant Reformed churches. The first Sunday school was established in 1864 by Václav Šubrt, who issued a publication Sunday School. Other promoters of schools were Čeněk Dušek and Bohumil Karel Mareš who published several workbooks with Biblical themes for Sunday schools. Nowadays, leaders of Sunday schools focus on teaching Biblical stories with explanations of basic concepts. Emphasis is put on good manners and getting along with others. Teaching younger children is carried out through games, as well as with cartoons and DVD's.

6 RELIGIOUS BROADCASTING – BELIEVING WITHOUT BELONGING

Television and radio offer broadcasting of religious services to watchers and hearers, carefully distributed according to supposed demand. Great occasions, like the marriage of the Prince of Wales and the visit of Pope John Paul II, have lately involved the participation of several religious groups and were watched with enthusiasm on television by many people (Bromhead: 1991; p. 159). Since the creation of the first radio and then television, the British media has always given a privileged position to the churches. The first director of the British Broadcasting Company, John Reith, was a devout Presbyterian Scot who ensured that the voice of Christianity was clearly and frequently heard on the new medium. In the days when there were relatively few radio and TV channels, religious programmes were very popular, especially if they featured hymn singing (Bruce: 1995; p.55,56). Until 1993, BBC1 and ITV simultaneously transmitted music-based religious programmes on Sunday evening.

As Davie claims, the most significant aspect of religious broadcasting lies in its relationship with the institutional churches. It is a case of belief without belonging. It reflects the “wider nature of contemporary industrial society where the small screen competes with the equivalent activity in ‘real life“ (Davie: 1994; p.112). Bruce also mentions the concept of believing without belonging. Although one in 7 adults in Britain is a member of a Christian church, only one in 10 goes to church regularly. Most viewers see the main purpose of religious broadcasting as a provision of services for people who cannot get to church. The viewer audience comes mainly from church-goers and the demographic groups from which church-goers are drawn – the elderly and female. Interestingly, an increasing proportion of religious programmes are being made by broadcasters with an interest in religion, rather than by clergymen with an interest in broadcasting. The local churches know well that religious broadcasting is an extraordinarily effective medium which bolsters the values in society on which both religious broadcasting and churches depend for their survival. Broadcasting becomes both friend and foe to the institutional churches-patronizing the values necessary for the survival of the religious factors in the society, but offering a rival focus for such values.

While the changing nature of religious broadcasting and its declining popularity are obviously part of the general process of secularization, some of the decline has been caused by increased competition. There are now three and additional alternatives in the form of cable, satellite, and video. When The National Broadcasting Company (NBC) bought Superchannel in 1993, it cancelled all religious programming.

7 ANALYSIS

71 CHURCH ATTENDANCE AND THE SOCIAL COMPOSITION OF CHURCH-GOERS

A detailed picture of the church-going population can be formed by using the results of census. Due to the regular population census, it is clear how many people are either believers or atheists and which religion they profess to. According to recent studies, British religious attendance did decline slightly in the period from 1950 to 1990. Stanley Presser and Mark Chaves mention in their *Journal of the Scientific Study of Religion* that there is currently no theory of religious change that accounts for periods of stability alternating with periods of decline. However, they determine that church attendance has been stable since the 1990's. That finding challenges the idea that 'our society is increasingly secular, or that the changes since the 1990s—technological improvements, the increase of scientific knowledge, and urbanization— have any impact on church attendance.' [18]

711 Great Britain

Concerning Britain, graduates and others with higher education are more likely than expected to be frequent church attenders; those with no qualifications are more likely to never attend. Church attendance has now become so rare in Britain that it is no longer supported by group pressure; it is no longer an important mark of 'belonging' to any larger social formation. This century has seen a steady decrease in the size, popularity, and influence of the major Christian denominations. Many Christians interpret the decline as an expression of the modern lack of faith in institutions of any sort, rather than as a lack of faith. According to Bruce, religion in pre-Reformation Europe was a combination of three things: a church which performed official religion on behalf of all the people, a very widely diffused but not terribly well-informed Christian faith, and a pervasive superstitious belief in the supernatural. Due to the decline in religious involvement, sects and denominations tend to have a distinctive social identity. The

downtrend in believing has affected some classes and regions more than others (Bruce: 1995; p.42). When examining a composition of church-goers, two variables should be introduced: age and gender. Both variables play a major role in assessing the structure of particular denominations.

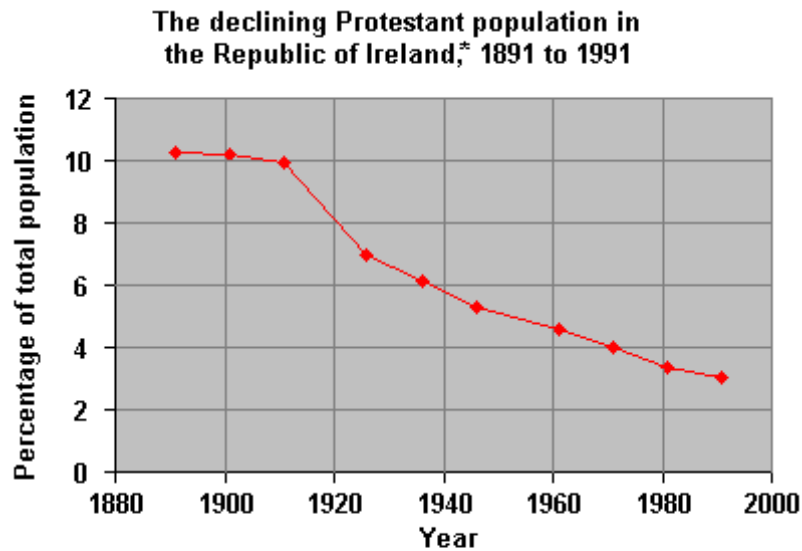
In Britain, there are considerable gender differences in church attendance. On the whole, women tend to be the contemporary church-goers. Whereas the proportion of population is rather balanced (51 per cent women, 49 per cent men), 63 per cent of Scottish church attenders were women in 1984 (Bruce: 1995; p.42). As far as Britain and Northern Ireland are concerned, two-thirds of British and Irish churchgoers are women. The disproportionate number of women is amply certified by the Marc Europe census from 1989, which points out that the imbalance between sexes is becoming rather marked in contemporary society (Davie: 1994; p.118). The present proportion of the adult population of the United Kingdom which belongs to Christian churches is about 14 per cent, or 6.7 million people. Three-quarters of these are members of just three denominations: the Church of England, the Church of Scotland, and the Catholic Church. All the major Protestant denominations have lost members in this century.⁵

In Scotland, the churchgoing rate for Glasgow in 1955 was calculated at 20 per cent. The first half of the century experienced a loss of a third of church attenders on Sunday. Church attendance fell by about the same margin in the second half of the century. By the 1980s, the figures for Sunday attendances had fallen in almost every part of Britain – to a range between 9 and 20 per cent. In 1979-84, weekly churchgoing stood at 11 per cent in England, 13 per cent in Wales, and 17.2 per cent in Scotland. Churchgoing continued to fall in the last two decades of the century. By the last few years of the century, churchgoing reached between 5 and 11 per cent of the population attending weekly services (Brown: 2006; p.26). In the 1990s, the level of infrequent and monthly attendance had diminished much more than weekly attendance. The constituency of the more passive Christians only started to slide from church belonging and churchgoing after about 1960. An additional factor in the case of Scotland is the greater presence of the Catholic Church. The Catholic Church at one time benefited from its additional social role as the institutional centre of a migrant minority. However, as the descendants

⁵ In the appendix, there are tables showing the statistical research.

of the Irish in Scotland have become more thoroughly assimilated, so the distinctively high rate of mass attendance has declined towards the Protestant norm.

Chart ⁶



*For the period before 1921, these figures are for the 26 counties that later constituted the Republic of Ireland.

Unlike the rest of this site, this chart is declared to be in the public domain.

Concerning Ireland, Brown states that Ireland has had a very different religious complexion throughout the 20th century. At the beginning of the 20th century, 74 per cent of the population was Roman Catholic, 13 per cent was Protestant, and 10 per cent was Presbyterian. The remaining 3 per cent was made up mostly of Methodists. Until 1921, Ireland was part of the United Kingdom. The division between Protestants and Catholics was fierce in Ulster. The Protestants included most of the elites, controlling the institution of the state and the major employers, leading to discrimination of Catholics (p.20). In Northern Ireland, the ratio of Protestants to Catholics changed during the second part of the 20th century – beginning with 35 per cent Catholics in 1901 it fell to 31 per cent in 1971, but then rose again to 44 per cent in 2001. The rest of Ireland gained its independence from Britain in 1921 as the Irish Free State, later known as the Republic of Ireland. It was strongly Roman Catholic. By 2001, the west, south and north

⁶ ***Travel Through the Ireland Story*** [online]. 1998 [cit. 2011-06-18]. **Changing distribution of Protestants in Ireland, 1861 - 1991.** Dostupné z WWW: <http://www.wesleyjohnston.com/users/ireland/past/protestants_1861_1991.html>.

of Northern Ireland had the highest concentrations of Catholics (around 57-65 per cent of the people), but the eastern part was strongly Protestant (62 per cent).

However, this does not mean that there is no religious growth at all. First, although churchgoing in the Anglican community as a whole is in decline, individual congregations are increasing in size (in rural areas). Forty per cent of rural churches grew in the period from 1985 to 1989.

712 **The Czech Republic**

In the Czech Republic, the current view of religion might be distorted not only by a forty-year rule of communist atheism, but also because of the process of secularization afflicting the whole of Europe. Religion in the 20th century was pushed outside the arena of public life and banished to purely private individuals. At present, however, an interest in religion is growing. New groups and movements have been created and people have founded small communities and sects.

Table 1.: The composition of the population by religion in 1950, 1991 and 2001,

taken from The Czech Statistical Office⁷

	1950	1991	2001
Believers in total	8 353 282 (93.9%)	4 523 734 (43.9%)	3 288 088 (32.2%)
In that:			
Roman Catholic Church	6 792 651 (76.4%)	4 021 385 (39%)	2 740 780 (26.8%)
Czechoslovak Hussite Church	946 497 (10.6%)	178 036 (1.7%)	99 103 (1%)
Evangelical Church	401 729 (4.5%)	203 996 (2%)	117 212 (1.2%)
Others	212 405 (2.4%)	120 317 (1.2%)	330 993 (3.2%)
In that:			
Jehovah's Witnesses	X	14 575 (0.1%)	23 162 (0.2%)
Orthodox Church	50 063 (0.6%)	19 354 (0.2%)	22 968 (0.2%)
Silesian Evangelical Church	57 807 (0.6%)	33 130 (0.3%)	14 020 (0.1%)
People with no religion	519 962 (5.8%)	4 112 864 (39.9%)	6 039 991 (59%)
Not identified	22 889 (0.3%)	1 665 617 (16.2%)	901 981 (8.8%)
Total population	8 896 133 (100%)	10 302 215 (100%)	10 230 060 (100%)

According to the Czech statistical office, 3.3 million people (a third of the population) reported having some type of religious faith. Approximately one million of the respondents refused to comment on the issue of religion, and the largest part, about 6

⁷ Table taken and translated from: Český statistický úřad [online]. 2003-08-06, 2011-03-18 [cit. 2011-06-18]. Náboženské vyznání obyvatelstva. Dostupné z WWW: <<http://www.czso.cz/csu/2003edicniplan.nsf/p/4110-03>>.

⁸ Guardian.co.uk [online]. 2011 [cit. 2011-06-10]. A brief history of the Troubles. URL: <http://www.guardian.co.uk/northernireland/page/0,12494,1569841,00.html>>.

million, stated they had no religion. The greatest number of religious people expressed a relationship to the Roman Catholic Church, with the census results showing about 2.7 million members (one quarter of the entire population). In 1950, the number of people claiming Czechoslovak Hussite Church exceeded one tenth of all believers. Two matters influenced this fact. The first was a change in the composition of the population due to the departure of Roman Catholic Germans; the second was the atmosphere of the time, especially when the Roman Catholic Church became progressively less and less acceptable to the leadership of the country.

Nearly forty per cent of all believers were reported to the Roman Catholic Church in 1991. The dominant position of this Church in the CR has its own historical context and is connected with denominational fragmentation of the remaining believers.

As far as the Evangelical and Czechoslovak Hussite Churches are concerned, the participation of all members has been below five per cent since 1989. In 2001, about one hundred thousand people reported to each of them, representing approximately one per cent of the population. While in 1950 the number of believers grew, in 2001 both churches registered a marked decline. Further loss of the believers was recorded in the census in 2001.

On the contrary, most other churches and religious societies noted the opposite progress. 120 thousand believers enrolled in 1991 and a decade later the number increased up to 330 thousand. As mentioned in the chart above, Jehovah's Witnesses, Orthodox, and the Evangelical Church are part of this group. The 2001 census showed a relatively rapid decline in adherence to relatively large religious communities. The Roman Catholic, Protestant, and Hussite Church reported a loss of membership. On the contrary, traditional minority religious communities generally show a slight rise. The largest increase among believers was noted under the section 'Others', which includes non-traditional religious forms (Vojtišek: 2004; p.13). Concerning the Seventh-day Adventist Church, membership is estimated at 15 million all over the world. According to the last census in 2001, nearly 10 thousand people professed to this movement.

To complete the evaluation, it is necessary to recall the category of people who did not

fill in the data concerning religion and faith. Until 1950, the number of these queried was very low. Since 1950, the amount has increased; and in the 2001 census, the citizens could answer the question about religion according to their decision, a significant number of non-fillers was marked. When looking at the reported numbers, it is necessary to take into account that believers could be among them.

8 CONCLUSION

This work focused on the different roles that religion plays in everyday life of people in Great Britain and the Czech Republic. It consisted of two parts: a theoretical one whose aim was to give an overview of the main churches operating in both countries, and the practical part which was focused on statistics. The first chapters of the theoretical part concern the issue of Christianity, its development in both countries and the political situation in relation to religious beliefs of the population. The main churches and communities are described: the Roman Catholic Church, the Anglican Church (Church of England), Nonconformists, and others. Furthermore, the origin and the development of Christianity in Bohemia are described in detail, and several important people who have merit as founders of Christianity are mentioned. The Church of England is the established Protestant church, though a quarter of the English belong to other religious denominations. A description of the main churches operating in Scotland, Ireland and Wales follows. In all these countries the major religion is Christianity, and concerning non-Christian religions, Islam. The Church of Scotland is quite separate, having a different organisation without bishops, and in Wales there has been no established Church at all since 1914. Conflicts in Ulster are also mentioned and compared to Britain, there are far fewer atheists.

The second half of the theoretical part is devoted to multicultural Britain. Apart from Muslims, Hindus and Jews also appear there. Jews escaped from persecution in other parts of Europe to come to Britain. Islam plays an important role in the life of British

people, and its teachings and dogmas have been introduced. One million Muslims were registered during the last census in 2001. Moreover, there are so-called new religions in Britain such as world-rejecting and world-affirming movements and New Age.

After the extensive dismantling of religious issues in Britain, the work focuses on the Czech Republic. The biggest part of Czech Christianity covers the Roman Catholic Church (nearly 27 per cent). Religions are divided according to Christianity or non-Christianity. Those belonging to Christian Churches include the Greek Catholic Church, Baptists (Protestants), Adventists (Protestants), and the Charismatic Renewal. Communities that do not belong to this group are Jehovah's Witnesses and Mormons.

In connection with Britain and the Czech Republic Sunday schools and their origin and benefits for children are mentioned. Children are brought up in a religious culture at school, and there are many schools administered and controlled by religious bodies in which religious instruction is taken seriously. The Christian churches still have a considerable amount of power and influence, even political influence. The majority of people still prefer to have their births, marriages, and deaths solemnized in a church or chapel. Religious broadcasting is appropriate for "believers without belonging" or for non-churchgoers.

The practical part of this paper is devoted to statistics. It analyses the attendance of religious communities throughout the 20th century. The data shows that during the last decades there appears to be a significant decline in the number of believers. From several researchers it is evident that educated people tend more to be church-goers than the less-skilled. In Britain, 14 per cent of the population claimed to Christianity, while Scotland recorded the largest decline in church attendance. Generally, the community is more women than men, particularly in Scotland. In the early 20th century, Ireland was 74 per cent Roman Catholic. In appendices there is a chart showing Christian church attendance from 1900 to 2000, a list of religious glossary, two articles connected with the British religion, and a graph with the church attendance according to the gender of members.

British people are less religious than most others, but religion plays an important factor in national life. There is a very widespread agreement that Britain's religious life is not what it used to be. Although not regarded with any great hostility, British churches are unpopular, their teachings are ignored by the vast majority of the population, their leaders no longer have the ears of the rulers, and their efforts to glorify God are barely noticed. There has been a decline in the regularity with which the population of Britain participates in formal religious institutions; fewer people are members of churches, and acts of worship and other religious ceremonies are less frequently attended.

It is often asserted that religion has declined because people got smarter. Truth displaced falsehood. Religion has lost its medieval dominance because modern people are too clever to believe in old superstitions. The history of the human ability to adamantly believe in what really is nonsense suggests that whether or not something is true or false and whether or not it becomes widely accepted are two very different questions. A second common criticism is that secularization assumes the decline in the social signification of religion to be uniform, regular, and irreversible; this is refuted by evidence of religious revivals and continued religiosity in modern society. Such criticism misunderstands the nature of explanation in the social sciences.

9 RESUMÉ

Teoretická část bakalářské práce začíná rozborem vývoje jednotlivých křesťanských církví. Nejprve je představena římskokatolická církev, která se po Anglikánské církvi řadí mezi největší církve ve Velké Británii. Po reformaci v 16. století byla římskokatolická církev slabá a pronásledovaná. Nyní má 4 arcibiskupy a 14 biskupů. Zmíněny jsou také katolické školy, které jsou díky Školskému zákonu z roku 1918 plně financovány státem. Mezi protestantské církve patří Anglikánská církev, která byla založena v 16. století Jindřichem VIII. Práce se také zabývá problematikou „odtržení“ krále Jindřicha od římskokatolické církve a vývojem Anglikánské církve po jeho smrti. Anglie je rozdělena na diecéze, což jsou správní jednotky Anglikánské církve, v čele obvykle stojí biskup. Každá diecéze má katedrálu a katedrály mají děkana. V čele církve stojí královna korunována Canterburským arcibiskupem.

Po Římskokatolické a Anglikánské církvi přicházejí na řadu Nonkonformisté, kteří vznikli v reakci na občanskou válku v 17. století. Jsou to členové tzv. Svobodné církve, řadí se sem například Baptisté či Metodisté. Baptisté kladou důraz na křest v dospělém věku, kdy už si člověk sám uvědomuje význam křtu. Metodisté jsou příslušníci protestantské církve vycházející z tradice anglikánské církve. Církev nese jméno podle přísné metodiky duchovního života a důsledného dodržování náboženských předpisů.

Do výčtu britských křesťanských hnutí je umístěna vsuvka týkající se křesťanství v Čechách. Podrobně je popsán vznik křesťanství na českém území, který se datuje do 9. století. Průlomovým rokem v oblasti křesťanství se stal rok 1415, kdy byl za své radikální učení upálen Mistr Jan Hus. Náboženská tolerance, která umožňovala přítomnost Husitů v Čechách, trvala až do roku 1620, kdy se odehrála Bitva na Bílé

Hoře. Po ní nastala vláda katolíků v Čechách, jež byla ukončena roku 1781 tolerančním patentem, kterým byl povolen protestantismus a pravoslaví. Podle sčítání z roku 2001 se k libovolnému vyznání řadí třetina Čechů, z toho většina ke křesťanství.

Dále jsou zmíněny církve Skotska, Irska a Walesu a situace v křesťanských a nekřesťanských církvích. Ve Walesu se většina obyvatel hlásí ke křesťanství (72% populace), nacházejí se zde také komunity hinduistů a buddhistů. Největším nekřesťanským vyznáním je islám s téměř 30 000 stoupenci. Co se týče Skotska, práce stručně popisuje vývoj Skotské církve a její členění. Římskokatolická církev je nejsilnější v největším skotském městě Glasgow. Podobně jako ve Walesu je i zde nejrozšířenějším nekřesťanským náboženstvím islám. Neustálé konflikty v Irsku způsobily, že se náboženství stalo středem pozornosti. Konflikty v Ulstru během 19. století a průmyslová revoluce měly na tuto oblast velký dopad. Ve srovnání s Británií se zde vyskytuje mnohem méně ateistů. V Severním Irsku převládá římskokatolické vyznání, zastoupeni jsou však také baptisté a presbyteriáni.

Druhá část teoretické práce se věnuje multikulturní Británii. Kromě již zmíněných muslimů a hinduistů se zde objevují Židé. S nimi je spojen judaismus jako termín, který označuje náboženství a kulturu židovského národa – Izraele. V Británii se toto židovské náboženství vyskytuje už od středověku, kdy Židé do Británie unikali před pronásledováním z jiných částí Evropy. Nejvíce Židů se sem přesunulo mezi lety 1870 a 1917, kdy jejich počet dosáhl dvojnásobku. V Británii však stále přetrvávalo protižidovské cítění ze strany chudých, kteří se obávali zhoršení životních podmínek po přílivu imigrantů, a ani vládnoucí vrstva nebyla s imigrací spokojena. Práce se dále věnuje islámu - monoteistickému náboženství, založenému na životě a učení Mohameda. Je zde krátce popsáno učení muslimů, v co věří a jaké jsou jejich každodenní rituály. Většina muslimů se nachází v menších částech Anglie a v Londýně, kde jich v době posledního sčítání obyvatel z roku 2001 byl evidován přibližně jeden milion. Poslední zmíněnou multikulturní skupinou Velké Británie jsou hinduisté. Toto náboženství se vyznačuje mnohobožstvím, reinkarnací a zodpovědností za své vlastní skutky. Demograficky se hinduismus řadí mezi třetí největší náboženství světa. Hinduisté se rodí do pevně stanovených kast, jichž je v Británii 400 000. Na závěr jsou srovnány některé

znaky muslimů a hinduistů.

Další kapitolu tvoří tzv. nová náboženství Velké Británie. Dělí se na hnutí odmítající svět a na hnutí přijímající svět. Mezi skupinu odmítající svět se řadí Moonové. Ti vidí svět jako zlo zničené touhou po bohatství a přepychu. Jsou zde vyjmenovány zásady, kterými se Moonové řídí, jako například zákaz kouření nebo alkoholu. Práce zmiňuje i některé významné osobnosti spojené s tímto hnutím, jako například profesor sociologie Eileen Barker. Na závěr jsou uvedena další hnutí, která spadají mezi tuto skupinu. Pro hnutí přijímající svět jsou typické znaky jako například nechození do církve nebo absence uctívacích rituálů. Následuje úryvek z knihy Síla pozitivního myšlení od Vincenta Peale a vysvětlení rozdílu mezi hnutími přijímacími a odmítajícími svět. Jako u skupiny odmítající svět i zde jsou uvedeny konkrétní příklady hnutí, spadající do této skupiny. Poslední kapitola týkající se Velké Británie pojednává o hnutí New Age neboli Nového věku. To vzniklo v 60. letech 19. století a vyznačuje se širokou škálou náboženských praktik, od alternativní medicíny až po obchodní management. Hnutí je popsáno a zmíněn je i jeho význam a vliv na život členů.

Obecně vzato, popularita náboženského života v Británii klesá. Kostely a církve se stávají méně populární a učení nezajímavé. Říká se, že náboženství ztratilo svou dominantnost s příchodem moderní doby, lidé jsou příliš chytří na to, aby věřili pověrám a podle některých i nesmyslům. Druhým uváděným důvodem pro upadající náboženství je tzv. sekularizace neboli zesvětštění, které znamená pokles v sociálním vnímání náboženství. Sekularizace také znamená potlačení vlivu náboženství.

Po rozsáhlém rozebrání náboženské problematiky a vzniku křesťanství ve Velké Británii se práce zaměřuje na Českou Republiku. Hned na začátku je uveden výňatek Deklarace práv a svobod, která zaručuje svobodu náboženského vyznání. Každý má právo věřit v libovolné náboženství i být bez vyznání. Práce pokračuje charakteristikami křesťanství a jeho členění do tří základních skupin – katolicismu, pravoslaví a protestantismu. Popisuje se zde římskokatolická a řeckokatolická církev, jejich vznik a funkce. Hlavním zdrojem pro náboženství v Čechách je publikace Encyklopedie náboženských směrů v České Republice od docenta Vojtíška, která přehledně poukazuje na všechna existující

náboženství dnešní doby. Následně jsou rozebrány církve patřící do protestantismu, který začal do Evropy pronikat již v 16. století. K těm patří Baptisté, již zmínění v souvislosti s Velkou Británií, dále Adventisté sedmého dne, které se do Evropy dostalo až ve 20. století, a nakonec Charismatická obnova. Charismatická obnova se vyznačuje například důrazem na proroctví nebo evangelizaci neboli hlásání zvěsti o životě a smrti Ježíše Krista. Po křesťanských hnutích a církvích následují dvě komunity, které se neřadí mezi protestanty. Jsou to Svědci Jehovovi, známí především odmítáním transfuze krve a neslavením Vánoc, a Mormoni neboli Církev Ježíše Krista Posledních Dnů.

Teoretická část práce je zakončena tématem nedělních škol Velké Británie i České republiky, jejich role a význam pro společnost. Nedělní školy se staly populárními v 19. století a jsou dnes navštěvovány nejen dětmi z křesťanských rodin. V souvislosti s Českou republikou je zde zmíněn zakladatel nedělních škol v Čechách a vývoj škol v průběhu desetiletí. Závěr této části je věnován problematice náboženského vysílání v médiích, jeho počátkům a vývoji. Vysílání je určeno především těm, kteří z jakéhokoli důvodu nemohou navštěvovat svá společenství nebo těm, kteří se hlásí k nějakému vyznání, ale komunitu nenavštěvují. Opět jsou uvedena jména významných osobností, které se na vzniku podíleli.

Následuje praktická část, která je věnována statistikám. Rozebírá návštěvnost jednotlivých náboženských společenství a církví v průběhu 20. století. Z údajů vyplývá, že ve Velké Británii byl během posledních desetiletí zaznamenán velký pokles v počtu věřících. Zajímavé je zjištění, že častějšími návštěvníky církví jsou vzdělanější lidé, zatímco méně kvalifikovaní chodí do společenství méně. Náboženství jsou také zkoumána s ohledem na pohlaví stoupenců a věk obyvatelstva. Obecně do společenství dochází víc žen než mužů, hlavně pak ve Skotsku. Ve Velké Británii se ke křesťanství hlásí 14% obyvatelstva, zatímco ve Skotsku byl zaznamenán největší pokles návštěvnosti církví. Z tabulek je zřejmé, že na začátku 20. století bylo Irsko ze 74% římskokatolické. Do roku 1921 bylo Irsko součástí Spojeného Království a náboženské konflikty mezi protestanty a katolíky byly nejvíc patrné v oblasti Ulstru. Během 20. století se podíl protestantů a katolíků změnil, počet katolíků se nejdříve zmenšil, aby

posléze zase vzrostl. Podle statistiky z roku 2001 je převážná část Severního Irsku katolická, protestanství se vyskytuje spíše ve východní části.

Náboženství v Čechách ve 20. století ovlivnil hlavně komunismus a sekularizace (zesvětštění). V současnosti však zájem o náboženství roste, vznikají nová společenství a komunity, ale také sekty. Podle statistiky z roku 1950 se k nějakému náboženskému vyznání hlásilo téměř 94% obyvatel, zatímco v roce 2001 už to byla jen třetina. Nejvíce přívrženců má dnes římskokatolická církev (téměř 27%), mezi další větší církve se řadí církev husitská a evangelická. Obě mají zastoupení kolem 1% věřících. Ze statistik plyne, že počet stoupenců větších církví klesá, zatímco menší společenství nabývají popularity.

V příloze se vyskytuje tabulka ukazující počet členů v jednotlivých britských církvích od roku 1900 do roku 2000, dále slovník náboženské terminologie, články související s náboženskou tematikou a graf návštěvnosti církví podle pohlaví.

10 BIBLIOGRAPHY

Printed sources:

1. BROMHEAD, Peter . *Life in Modern Britain* . England : Longman Group UK, 1991. 198 s. ISBN 0-582-036429.
2. BROWN, G. Callum. *Religion and Society in Twentieth-Century Britain* . 1st. Pearson Education Limited : Harlow, 2006. 344 s. ISBN 0-582-47289-X.
3. BRUCE, Steve. *Religion in Modern Britain*. Oxford University Press Inc. : New York, 1995. 143 s. ISBN 0-19-878090-7.
4. DAVIE, Grace. *Religion in Britain since 1945* . 1st. Blackwell Publishing : Oxford, 1994. 226 s. ISBN 978-0-631-18444-7.
5. ENROTH, Ronald. Průvodce sektami a novými náboženstvími. 2nd. Praha : Návrat domů, 1995. 179 s. ISBN 80-85495-29-5.
6. HUGHES, Eamonn. *Culture and Politics in Northern Ireland*. Open University Press : Buckingham, 1991. 182 s. ISBN 0-335-09712-X.
7. JENKINS, Philips. *A history of Modern Wales*. England : Longman Group UK, 1992. 451 s. ISBN 0-582-48925-3.
8. LUCAS, Phillip Charles; ROBBINS, Thomas. *New Religious movements in the twenty-first century* . New York : Routledge, 2004. 364 s. ISBN 0-415-96577-2.
9. MCDOWAL, David. *An Illustrated history of Britain*. 1st. England : Longman Group UK, 1989. 188 s. ISBN 0-582-749212.
10. SIROVÁTKOVÁ, Alžběta. *Malý slovník sekt* . Kolení Vydří : Karmelitánské

nakladatelství , 1998. 144 s. ISBN 80-7192-246-3.

11. VOJTÍŠEK, Zdeněk . Encyklopedie náboženských směrů v České Republice . 1st. Praha : Portál, 2004. 440 s. ISBN 80-7178-798-1.

Electronic sources:

12. *Bratrská jednota baptistů* [online]. 2011 [cit. 2011-04-17]. O nás. URL: <<http://www.bjb.cz/cs/clanky/o-nas>>.
13. *British Embassy Prague* [online]. 2011 [cit. 2011-05-04]. Politické strany. URL: <<http://ukinczechrepublic.fco.gov.uk/cs/visiting-uk/people-and-politics/political-legal-system/political-parties/>>.
14. Církev Anventistů Sedméno Dne [online]. 2006 [cit. 2011-04-17]. *Informace o církvi*. URL: <<http://www.casd.cz/index.php?a=cat.16>>.
15. Client and Audience. *Association for the Sociology of Religion, Inc.* [online]. 1980, No. 3, [cit. 2011-06-18]. URL: <<http://www.jstor.org/pss/3710398>>.
16. *Český statistický úřad* [online]. 2003-08-06, 2011-03-18 [cit. 2011-06-18]. Náboženské vyznání obyvatelstva. URL: <<http://www.czso.cz/csu/2003edicniplan.nsf/p/4110-03>>.
17. *History Learning Site* [online]. 2000, 2011 [cit. 2011-05-18]. Henry VIII and Scotland. URL: <http://www.historylearningsite.co.uk/henry_viii_scotland.htm>.
18. *Christianity Today* [online]. 2007-08-11 [cit. 2011-05-10]. Is Church Attendance Declining?. URL: <<http://www.christianitytoday.com/ct/2007/novemberweb-only/145-42.0.htm>>.
19. *Quaker Information Center* [online]. 2010, last updated 2010-09-29 [cit. 2011-04-18]. What are "Quakers"?. URL: <<http://www.quakerinfo.org>>.
20. *Religious Tolerance* [online]. 1995, 2011-05-25 [cit. 2011-05-18]. Hinduism: The world's third largest religion. URL: <<http://www.religioustolerance.org/hinduism.htm>>.

21. *Sojourn Kids* [online]. 2011 [cit. 2011-06-18]. History of Family Ministry. URL: <<http://sojournkids.com/2010/04/history-of-family-ministry-part-2-sunday-school-the-industrial-revolution/>>.

11 APPENDICES

Glossary

Adherent - a supporter; a follower

Adultery – fornication, conjugal infidelity; an adulterer/an adulteress– a man/woman who had an intercourse with a married or a betrothed woman

Atonement – reconciliation; a term used to denote the effect which flows from the death of Christ

Baptism – a religious sacrament marked by the symbolic application of water to the head or immersion of the body to the water

Bigotry – prejudice, intolerance, fanaticism

Congregation – a community, an assembling

Crucifixion – a common mode of punishment among heathen nations; death on the cross

Church – a place of worship; an assembly of believers

Denomination – a large group of religious congregations united under a common faith and name and organized under a single administrative

Dean – in Roman Catholic Church a priest appointed to oversee a group of parishes within a diocese

Diocese – the district or churches under the jurisdiction of a bishop; a bishopric

Dissenting – a non-conformist; a dissident

Ecclesiastical – relating to a church, especially as an organised institution

Missionary – a person sent on a mission to do religious or charitable work abroad

Parish – a part of a diocese that has its own church; a chapelry

Resurrection – a raise from the death

Salvation – deliverance from evil or danger

Secularization - gradual decline in participation in Christian churches

Scripture – a collection of sacred books, regarded as given by inspiration of God

Shrine – a little model and medallion of the temple

Tithes – a tenth of the produce of the earth consecrated and set apart for special purposes

Trinity – a term used to express the doctrine of the unity of God as subsisting in three distinct persons

Upheaval – a strong, sudden, or violent disturbance, as in politics, social conditions etc.

Venerable – worthy of reverence, respect by virtue of age, dignity, character, or position

(definitions taken from the Free Dictionary and the Theopilos Dictionary)

The statistical contours of religious change

Statistics are particularly useful in examining five aspects of religious change in twentieth-century Britain – church belonging, churchgoing, religious belief, gender and moral change. This section looks at each in turn.

There is little doubt that popular adherence to churches fell between 1900 and 2000. Table 1.2 shows the levels of church membership and adherence in four of the main Christian churches in mainland Britain. The measures vary between the churches, but they permit useful comparison; those for communicants and mass attendance are similar in that they are each a census taken once per year, whilst estimated Catholic population, which is based on baptised persons, is the least sensitive to church decline. What does the table show? Each of the four churches experienced significant growth until at least the later 1920s, and most experienced only temporary and minor decline until the later 1950s.

TABLE 1.2 *Christian church adherence, 1900–2000: selected churches*

	<i>Church of England</i>	<i>Roman Catholic Church</i>		<i>Methodism</i>	<i>Church of Scotland</i>
<i>Easter Day communicants</i>		<i>Great Britain, estimated Catholic population</i>	<i>England & Wales mass attendance</i>	<i>Members</i>	<i>Communicants</i>
1900	1,902,000	2,016,000		770,406	1,154,593
1910	2,212,000	2,216,000		841,294	1,220,732
1920	2,171,000	2,501,937		801,721	1,268,931
1930	2,261,857*	2,781,000		841,462	1,287,672
1940	1,997,820*	3,023,000		792,192	1,301,871
1950	1,847,998*	3,499,374		744,815	1,295,803
1960	2,159,356	4,346,140	1,941,500	728,589	1,324,437
1970	1,631,506	4,828,710	1,934,853	617,018	1,171,459
1980	1,551,000	5,091,589†		487,972	965,684
1990	1,376,000	5,092,808	1,387,435	424,540	795,099
2000	1,163,000	4,773,019‡	1,005,522	335,567	607,714

* I am adhering to these data given by Currie *et al.* from a 1962 Church of England source, but which differ from the figures of 2,285,000 (1930), 2,018,000 (1940) and 1,867,000 (1950) contained in Table 22 of [Anglican] *Church Statistics 2002* (online version, accessed March 2005). The two series agree on the figures for 1960 and 1970.

† The English and Wales constituent of this figure relates to 1981.

‡ The Scottish constituent of this figure relates to 2002.

Sources: Figures are from or calculated from data in R. Currie, A. Gilbert and L. Horsley, *Churches and Churchgoers: Patterns of Church Growth in the British Isles since 1700* (Oxford, Clarendon Press, 1977), pp. 31, 128–9, 133–5, 153, 163–5; www.anglican.org.uk; *Church of England Yearbook, 1979–2000*; *Church of Scotland Yearbook, 1971–99*; Church of Scotland HQ press release, May 2005; www.catholic-ew.org.uk; www.scmo.org/bishops_conference; minutes of the Methodist Conference, (various), courtesy of John Sawkins.

Britain

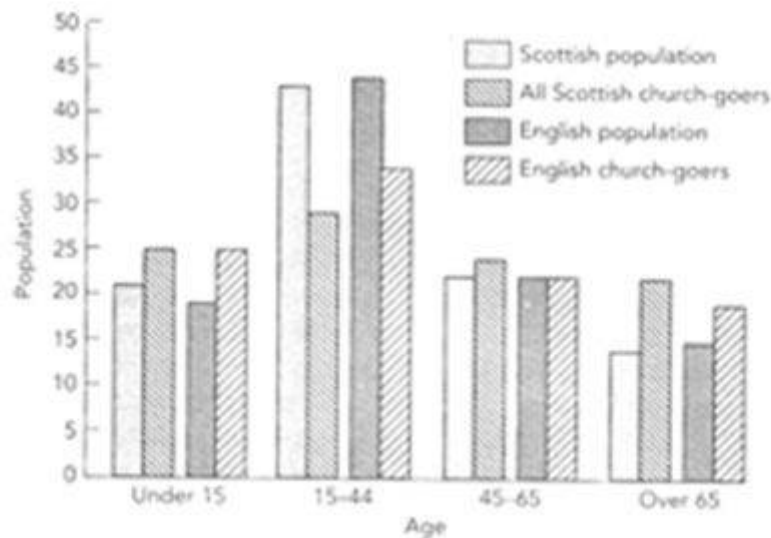
The Present

Table 2.8 Gender and Church Attendance, Britain and Northern Ireland, 1991 (%)

Attendance	Britain		Northern Ireland	
	Men	Women	Men	Women
Frequent	37	63	39	61
Regular	35	65	57	43
Rare	48	52	49	51

Source: 1991 British Social Attitudes Survey.

Figure 2.3 Church Attendance, by Age, England (1991) and Scotland (1984)



Sources: Peter Brierley, *'Christian' England: What the English Church Census Reveals* (London: MARC Europe, 1991); Church of Scotland Board of Social Responsibility, *Lifestyle Survey* (Edinburgh: St Andrew Press, 1987).

tions and their church-going habits. As such surveys are relatively recent in Britain, we do not have the data with which to make historical comparisons, but we know that there is presently a class factor in church-going.

Gender and Church attendance from *Religion and Society in Twentieth-Century Britain*

A history of the Troubles

1916: The Easter Rising

Centuries of political and religious battles over whether Northern Ireland should remain part of the UK culminate in the Easter Rising on April 24 when Irish rebels seize strategic buildings in Dublin, notably the general post office. About 20,000 British soldiers enter the city and fire on the rebels. The fighting lasts for five days and the rebels are forced to surrender. Seventy are sentenced to death and 15 are executed, fuelling support for Sinn Féin.

1919-1922: The war of independence, and partition

Under the leadership of Michael Collins the IRA uses violence to force Britain to negotiate. The Government of Ireland Act is introduced, along with two parliaments, one in Dublin and one in Belfast. The settlement establishes the Irish Free State, ruled by the Dublin parliament, but leaves Northern Ireland part of the UK. Violence escalates as Catholics oppose partition.

1922-26: Civil war and a split in Sinn Féin

Anti-partition forces, now known as the Free State Army, take up arms against former IRA comrades. Fighting lasts for just over a year and leaves Michael Collins dead. The provisional government puts down the violence, and over 1,000 rebels are imprisoned without trial. The leader of the Free State Army, Eamon de Valera, splits from republican colleagues and founds the Fianna Fail party, which will come to dominate Irish politics.

1939: Bombing campaign in England

The IRA launches a bombing campaign in England. The Irish Free State, fearing for its independence, executes five IRA leaders and interns many more republican volunteers.

1969: The Troubles begin in Northern Ireland

The Royal Ulster Constabulary attacks a Catholic civil rights protest. Counter-demonstrations by Protestant loyalists - so called for their "loyalty" to British rule - lead to escalating violence. Frustrated by what they see as the passivity of the IRA's leadership, some members form a new group, which they call the Provisional IRA.

1971-72: Internment and Bloody Sunday

Nearly 2,000 people are interned, or arrested and held without trial, in a bid to prevent further attacks on British troops. After internment is introduced, on August 9 1971, violent protests follow that leave 17 dead. The move increases support for the IRA. On January 30 1972, British soldiers shoot dead 13 men and injure 14 others, one of them fatally, during a civil rights march in Derry against internment on what will become known as [Bloody Sunday](#). Thousands of people sign up to the IRA. Amid increasing violence, the Belfast parliament is suspended and Northern Ireland is [ruled directly](#) from London.

November-December 1974: The Birmingham bombings

Twenty-one people are killed in November when the IRA bombs two pubs in Birmingham city centre. The British government responds by introducing the Prevention of Terrorism Act, which allows suspects to be held without charge for up to seven days. A bomb also [explodes](#) at the House of Commons in London, injuring 11 people. In December, the IRA calls a ceasefire in the belief that the British are about to pull out of Northern Ireland. Armed violence soon [resumes](#).

The 1980s: Hunger strikes

Bobby Sands, the IRA leader held at the Maze prison, dies after refusing food for 66 days. Nine others die of starvation between May 12 and August 20 1981. Many people believe them to be [martyrs](#) to the struggle for independence, and around 10,000 people attend Bobby Sands'

funeral. Support for the political wing of the IRA increases.

1993-94: Independence declared and another ceasefire

Downing Street issues a declaration that the people of Northern Ireland should be free to decide their own future. Sinn Féin is offered a seat in parliament as long as IRA violence ends. The IRA declares a complete cessation of military activities on August 31 1994.

July 1996: Riots over marches

Violent protests spread across Northern Ireland when police block a key Orange Order parade near Portadown, an Orange heartland. Police back down after four nights of Protestant riots across Northern Ireland and the parade passes through Portadown's main Catholic district, triggering three nights of Catholic riots and IRA gun attacks.

February 9 1996: Ceasefire collapses

The IRA [bombs Canary Wharf](#) in London after John Major's government insists that decommissioning occurs as a precondition of talks. Two people are killed and millions of pounds worth of damage is caused.

July 1997: Ceasefire restored

The IRA announces another ceasefire, allowing Sinn Féin to join multi-party talks. Talks are hindered by paramilitary killings on both sides, but continue until April 1998.

April 1998: The Good Friday agreement

The [Good Friday agreement](#) is reached on April 10 1998. It includes a devolved parliament and a role for the Republic of Ireland in Northern Ireland affairs. Democratic Unionists oppose the deal as giving too much power to Catholics.

July-August 1998: Violence and the Omagh bombing

Britain having in January granted a Catholic-Protestant commission new powers to restrict Protestant parades, police and British troops in July block Portadown's Orangemen, who abandon a week-long standoff only after three young Catholic brothers are killed in an arson attack. On August 15 a car bomb kills 29 people in [Omagh](#), in County Tyrone. The Real IRA, a breakaway group, claims responsibility.

December 2004: Decommissioning deal unravels

The first act of decommissioning was announced in October 2001 but the third, in October 2003, was rejected by unionists. In December 2004 the deal starts to fall apart over photographs of IRA arms.

2005

February: The IRA [withdraws its offer](#) to complete decommissioning. In April Gerry Adams appeals to the IRA to continue the deal.

June 25: Orangemen postpone a parade on Belfast's Springfield Road because the Parades Commission insists the Orangemen must avoid their usual route, near Catholic homes, and go through an abandoned factory site instead.

July 12: Orangemen mount their largest annual parades across Northern Ireland. They observe Parades Commission restrictions in several areas, including on Springfield Road, but vow to stage their postponed June 25 parade eventually without restrictions. Nationalist militants [bombard](#) police and British troops with grenades and other weapons after a small Orange parade passes an IRA power base in north Belfast. About 100 police and 10 civilians are wounded.

July 28: The IRA announces that it has [formally abandoned](#) its armed campaign. Britain unveils a plan to cut the number of military bases and disband the army's locally recruited Protestant

divisions.

August 4: The Ulster Volunteer Force, one of Northern Ireland's biggest outlawed Protestant groups, directs a mob attack on police units in the hardline areas of Shankill and Crumlin Road, in Belfast, after raids on homes of some of its members. A five-hour riot injures 40 officers and damages dozens of cars.

September 5: A UVF-directed mob on Shankill attacks police again following more police raids. The next day the British and Irish governments receive a report from international experts on violence being committed by UVF and other [loyalist gangs](#).

September 9: Orange leaders appeal to Protestants to stage sit-down street protests as Saturday's restricted march proceeds.

September 10: [Rioting erupts](#) at several Orange protests at key roads and intersections and on the main highway running through Belfast. Orangemen and supporters scuffle in streets with police backed by British troops. Up to 50 police officers are wounded in two nights of rioting.⁸