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**RELIGION AND SPIRITUALITY IN THE USA – AN
ANALYSIS OF SELECTED MARGINAL
RELIGIONS AND SPIRITUAL TRENDS WITH
TRANSLATION AND GLOSSARY**

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Prohlašuji, že jsem práci zpracoval(a) samostatně a použil(a) jen uvedených pramenů a literatury.

Plzeň, duben 2013

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1 INTRODUCTION

This Bachelor's thesis is concerned with selected marginal religions and spiritual trends in the United States. Its objective is to introduce some spiritual movements which are becoming more and more powerful in the course of recent years due to disillusion with mainstream religions and rapidness of daily life. These movements are presently attracting larger quantity of followers who desire to escape from present world. The topic was selected with respect to its continuity to the development of the American society and its importance for culture of the United States. The translation text was selected due to my personal enthusiasm for American Indian culture and their tradition and also due to my personal experience in familiarization with their culture during my trip to the United States. This thesis contains cultural studies of American society and its religious stratification which is shown in the overview of religions in the United States and also in statistic analysis provided by the Pew Forum's U.S. Religious Landscape Survey conducted from May 8 to August 13, 2007 which involved interviews with more than 36,000 Americans and also the American Religious Identification Survey (ARIS) from 2008 containing 54,461 interviews with residential households in the continental U.S.A (48 states). Then it contains translation study of Native American legend with its glossary and, of course, the analysis of some specific marginal spiritual movements involving their bases, principles, methodological background, and also attractiveness for their followers.

This Bachelor's thesis is divided into twelve main sections containing introduction, brief overview of the religion in the United States, then the analysis of Native American religion, translation of Native American legend - Apache Creation Legend - with its glossary, the analysis of Neopaganism containing two branches of this movement such as Druidry and Wicca, the analysis of the New Thought Movement, Unitarian Universalism and also Taoism, which is becoming increasingly popular in the United States, then, statistic data involving maps and also tables with

concrete numbers of followers of the mainstream and also marginal religions, and finally, this thesis contains glossary of the whole work, conclusion, and summary. Each part of the analysis of particular movement involves information about its basic principles, practices, traditions, key books or pieces followed and venerated by its followers, revered gods, sometimes practitioners such as Shamans or priests and their capacities, key terms, and another important and interesting facts.

This Bachelor's thesis gathers information predominantly from internet sources that contain more current data than printed sources. This thesis process information from for example www.religionfacts.com pages, www.sacred-texts.com pages, or bbc pages that represent very reliable sources that provide data concerning particular movements and spiritual views. This thesis also contains some maps available on www.thearda.com pages or www.patheos.com pages. The information concerning statistic surveys are available on religions.pewforum.org pages and guides.library.duke.edu pages that provide and gather data about most of surveys concerning American society in the United States. Then, this thesis involves tables providing total number of followers of specific religions and movements that are available also on religions.pewforum.org pages or www.thearda.com pages. Finally, this thesis includes the translation of Native American legend found on www.firstpeople.us pages. This internet site provides detailed information about Native Americans and their culture and it also contains about 1400 original American Indian legends.

This Bachelor's thesis is aimed at students or anyone from the general public who wishes to gain a brief overview of Religion and a number of its marginal branches in the United States.

2 OVERVIEW OF THE RELIGION IN THE UNITED STATES

In general, the United States forms a mostly protestant nation. The variety of religious views in the United States constitutes the nation's diversity of nationalities, ethnicities and races. This finding is true despite the fact that the majority of Americans, 78.4%, identify themselves as Christians. About one-third of these self-identified Christians are unaffiliated with any church. In addition, practicing Christians fall into a wide range of churches that vary on organization, programs, theology, regulations and policies. The largest quantity of Christians in the United States belong to one of many Protestant denominations that possess different practices, beliefs, and convictions. Roman Catholics represent the next largest denomination of American Christians, followed by Mormons, Jehovah's Witnesses, and Eastern Orthodox Church.¹

Majority of Christians in the United States are Protestants, but there exist hundreds of independent congregations and Protestant groups. The Protestant faith, in general, consists of three main branches such as Evangelical Protestant Churches (26.3%), Mainline Protestant Churches (18.1%) and Historically Black Churches (6.9%). Many of the principal denominations, such as Baptists and Methodists, belong to all of those three main branches. Lutherans and Presbyterians fall into Evangelical Protestant and Mainline Protestant branches. These denominations are divided into separate groups that have different ideas about church organization, convictions or theology. Certain Protestant religious movements, involving Fundamentalism and Evangelicalism, traverse lots of different Protestant organizations.²

Roman Catholics (23.9%), who represent the next largest religious denomination in America, are much more unified than Protestants (51.3%). This fact is associated with their hierarchical structure and, on

¹ <http://www.theusaonline.com/people/religion.htm>, 8.1.2013

² <http://religions.pewforum.org/reports>, 10.2.2013

the other hand, with their willingness to discuss certain beliefs and practices within its ranks, despite the fact that they insist on some core beliefs.³

Eastern Orthodox Church (0.6%), which constitute the third main group of Christian churches, is classified by national origin. The largest branches in the United States are Greek Orthodox Church (about 0.3%), Russian Orthodox Church (about 0.3%), and other.⁴

Presently, the number of followers of Mormon (1.7%) and Jehovah's Witnesses Churches (0.7%) exceeds the quantity of members in Eastern Orthodox Church. Mormons are also divided into branches, Church of Jesus Christ of Latter-day Saints (1.6%), Community of Christ (about 0.3%), and other.⁵

Blacks and whites generally keep distinct practices and organizations, or at least separate congregations among lots of Protestant denominations. Separate parishes and parish schools were established even among Roman Catholics by the residential segregation in American society.⁶

The next largest religion in the United states is Judaism (2%). Judaism is divided into branches as well, with the largest being Reform (0.7%), Orthodox (0.3%), and Conservative (0.5%). Among other religions practiced in America, we can find Buddhism, Hinduism, and Islam. Islam is one of the fastest-growing religious denominations. Its members represented just about 1% of the U.S. population in 2001, then about 0.6% in 2007. Islam is classified into branches, such as the Sunni (0.3%), the Shia (0.3%), and other.⁷

Large quantity of Americans are unaffiliated with any religious view of the world. These nonreligious population of the United States constitutes

³ <http://www.theusaonline.com/people/religion.htm>, 8.1.2013

⁴ <http://religions.pewforum.org/reports>, 10.2.2013

⁵ Ibid.

⁶ <http://www.theusaonline.com/people/religion.htm>, 8.1.2013

⁷ <http://religions.pewforum.org/reports>, 10.2.2013

about 16.1%. Population which is considered unaffiliated consists of Atheists (1.6%), Agnostics (2.4%), and, of course, population that believe in nothing in particular (12.1%). This mixture of various religious and secular points of view of the world existed from the beginning of European colonization.⁸

This overview constitutes the main religious denominations of the population in the United States but this Bachelor's thesis analyzes and explores the lesser-known, marginal, religious views and beliefs. They exist next to these mainstream religions and consist of the wide variety of interesting, even controversial or shocking spiritual groups which are very interesting to learn about. These movements are becoming much more powerful in the course of recent years due to disillusion with mainstream religions and rapidness of daily life. These groups are presently attracting larger quantity of followers who desire to escape from present world, tied down with regulations, and return back to old traditions where they believed the nature and spiritual world really meant something.

3 NATIVE AMERICANS

3.1 Basic information about Native Americans

The first religious group this thesis explores, are Native Americans. As an introduction, they possessed many religious beliefs, but almost all groups shared a belief in a world of spirits. These spirits were part of animals and plants, mountains and rivers, and clans, tribes, and individuals. These spirits required prayers, sacrifices, dances and songs, or thanks. Every main event which included planting corn, killing games, building settlements or acquiring an adult name required interaction with the spirit world. There existed benevolent spirits and protective spirits, and also trickster spirits who caused sickness, misery, and misfortune. Native Americans did not believe that people were superior to nature, but insisted on the conviction that people had to protect and maintain the

⁸ <http://religions.pewforum.org/reports>, 10.2.2013

spirits in their environment. The task to memorize the religious heritage of the group was given to some men and women. According to a European point of view, these religious beliefs were merely superstitions and had to be despatched. The large quantity of Native Americans belonged to one of the Christian sects by the end of the 19th century. The 20th century was linked with preserving and reinvigorating the spiritual traditions of the tribal groups.⁹

3.2 Inuit culture

This thesis will look in detail into their culture and presents beliefs of Native Americans from the Arctic to the Southwest. The first group is the traditional Inuit (Eskimo) culture which is similar to cultures found in Northern Scandinavian countries and Northern Russia. The popular name for us – Eskimo – is not used by the Inuit. Their life is continually precarious because of both challenges of the cold and the continual threat of starvation. Their religious view consists of belief that *anua* (soul) exists in all people and animals. Individuals of the tribe must follow a complex system of taboos to guarantee that animals will continue to make themselves available to chase. They perform many rituals and ceremonies before and after hunting expeditions to assure hunting success. The tribe has to obey the taboos as closely as possible because they are observed by an underwater Goddess *Sedna* or *Takanaluk* who is in charge of the sea mammals. She is part human and part fish and releases her animals to the hunters directly. There exist also array of deities who release land mammals like Keepers or Masters, one for each species. The spiritual leader of each tribe is *Angakut* (Shaman). He is able to find the causes of lack of hunting success or diseases with the aid of entering a trance by drum beating and chanting. This trance allows his

⁹ <http://www.theusaonline.com/people/religion.htm>, 8.1.2013

soul to leave his body and surpass great distances for determining the causes of diseases and other tribe problems.¹⁰

3.3 Eastern Subarctic, Eastern Woodlands, Plains and Southwest Cultures

The other groups such as Eastern Subarctic, Eastern Woodlands, Plains and Southwest Cultures share some similarities, and differ significantly from Inuit culture described above. Spiritual elements found in some non-Inuit Native religions are represented in deity showing a dual divinity such as the Creator who is responsible for the creation of the world and is respected in prayers and rituals and a mythical individual, a hero or trickster, who provides sustenance to the members of the tribe and teaches culture and proper behavior. There also exist spirits which interact with humans, manage the weather, or inhabit the underworld. A single spiritual force which is formed by the Creator and the spirits is found in the unity called *Wakan-Tanka* by Lakota and Dakota tribes.¹¹

Each tribe possess the different stories of Creation. One story tells that in the beginning, the world was populated by lots of people. Most of them were subsequently transformed into animals. Tribes feel a close connection with animals because of their shared human ancestry. Dogs does not belong to this relationship. This connection is presented during frequent rituals in which there is simulated animal behavior. Individual species have its master which is larger than all the others. The Creator is the master of humans.¹²

The science, considering religion as natural phenomena, also mentions this fact: "*To be sure, man is, zoologically speaking, an animal. Yet, he is a unique animal, differing from all others in so many fundamental ways that a separate science for man is well-justified.*"¹³

Ernst Mayr, *The Growth of Biological Thought*

¹⁰ <http://www.religioustolerance.org/nataspir3.htm>, 9.1.2013

¹¹ Ibid.

¹² Ibid.

¹³ Breaking the Spell, p.29

In the Southwest, they believed in the universe consisting of many dark, underground layers through which humans had to climb. They believed that their tribe was formed by humans who emerged into the present world from a small hole in the ground which was called the world's navel. Other tribes believe that their ancestors have been presented in the North America from the beginning of human existence. The question of the formation of the tribes is linked with their view of the cosmology. In some tribes, they understand the universe as being consisted of many layers. The natural world is a middle one. These layers are linked by the *World Tree*, which has its roots in the underground, its trunk in the natural world, and its treetop in the sky world.¹⁴

Native religions have no specific view of the life after death, some believe in reincarnation, being reborn as a human or animal after death, some believe that they return as ghosts or go to another world. Others say no one's fate after this life can be known.¹⁵

Like this thesis describes in the Inuit part, Shamans are integral part of Indians' culture. The term "Shaman" has its origins in Siberia and is often used for Aboriginal healers. Shaman's body is occupied by spirits which are asked during public ceremonies to depart and perform the needed tasks. Chanting and drum beating aid Shaman to enter into a trance and traverse the underworld or surpass great distances in this world to find the answers or search for lost possessions or healing.¹⁶

Traditional housing of the Native tribes can vary across the North America. Conical wigwams or tipis, long houses, and cliff dwellings represent the best-known traditional Indian housing. The shape of the structure often forms a model of the cosmos.¹⁷

For illustration of some tribe's traditions this thesis introduces the Vision Quest which is a manner for young boys before or at puberty to

¹⁴ <http://www.religioustolerance.org/nataspir3.htm>, 9.1.2013

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

receive a vision that will guide their development all their lives. It consists of entering into a period of fasting, meditation, and physical challenge. They separate themselves from the tribe and go to wilderness. After receiving the vision, they also search for a guardian spirit who will support them in their lives.¹⁸

Among the next traditions of Native Americans are Renewal Celebrations such as The Sun Dance of the Plains Natives. This term is a mistranslation of the *Sun gazing dance* of the Lakota tribe. It has many religious purposes: to thank to the Creator, to pray for the renewal of the Earth, to pray for health, etc. People can socialize and renew friendships with other tribes. Participants are purified during the Sweat Lodge, similar to the Finnish sauna, and are driven to lengthy fasting and dancing due to which this celebration was gradually suppressed in most tribes by the Government of Canada and the United States. Nevertheless, it survived on some other places and is now being increasingly observed. The Sweat Lodge structure generates hot moist air. It can be made of a construction of saplings, covered with blanket. In the center, there are hot rocks where water is thrown on them to create steam. About ten people can be accommodated in some lodges. Hunting ceremonies involve the ritual treatment of the animals after its killing. The purpose is to appease its spirits and convince other animals to allow the Natives to kill them in the future.¹⁹

The main Abrahamic religions such as Judaism, Christianity, or Islam have series of patriarchs and prophets. But Native Americans have not such revered persons as these religions. Among Native prophets, we can find White Buffalo Woman of the Lakota and Dakota tribes, Handsome Lake in the Iroquois Confederacy, and Sweet Medicine of the Cheyenne.²⁰

¹⁸ <http://www.religioustolerance.org/nataspir3.htm>, 9.1.2013

¹⁹ Ibid.

²⁰ Ibid.

In conclusion, the religious traditions of Native Americans are communitarian and have no meaning outside the individual tribal groups. In contrast to Euro-Americans, Indian people cannot decide which tribal religious traditions they will follow. Instead, they are born into an individual group and its particular tradition life. Ceremonies of Native Americans are connected with nature and its structure is difficult for temporally oriented peoples to understand. Many cultural misunderstandings and deformations are currently menacing Indian religious traditions.²¹ Presently, Native Americans have little legal support for protecting places of spiritual value to them and they have to live in their own reservations isolated from another population. On the other hand, in many states in America, there is the intention to preserve the tribal culture in the form of many privileges such as privilege to run casinos within the United States. They obtain many bonuses such as high children allowances, etc. I personally visited one of the Indian casinos in California near San Diego, Grand Canyon National Park (park managed by American Indian tribes) and also the Big Cypress Seminole Indian Reservation and its Billie Swamp Safari in Florida.

3.4 Native American Legend

Apache Creation Legend

(An Apache Legend)

"In the beginning nothing existed: no Earth, no Sky, no Sun, no Moon. Only darkness was everywhere.

Suddenly from the darkness emerged a thin disc, one side yellow and the other side white, appearing suspended in midair. Within the disc sat a small bearded man, Creator, the One Who Lives Above.

As if waking from a long nap, he rubbed his eyes and face with both hands.

²¹ <http://www.native-languages.org/religion.htm>, 9.1.2013

When he looked into the endless darkness, light appeared above. He looked down and it became a sea of light. To the East, he created yellow streaks of dawn. To the West, tints of many colors appeared everywhere. There were also clouds of different colors.

Creator wiped his sweating face and rubbed his hands together, thrusting them downward. Behold! A shining cloud upon which sat a little girl.

"Stand up and tell me where are you going," said Creator. But she did not reply. He rubbed his eyes again and offered his right hand to the Girl-Without- Parents.

"Where did you come from?" she asked, grasping his hand.

"From the East where it is now light," he replied, stepping upon her cloud.

"Where is the Earth?" she asked.

"Where is the sky?" he asked, and sang, "I am thinking, thinking, thinking what I shall create next." He sang four times, which was the magic number.

Creator brushed his face with his hands, rubbed them together, then flung them wide open! Before them stood Sun-God. Again Creator rubbed his sweaty brow and from his hands dropped Small-Boy.

Creator, Sun-God, Girl-Without-Parents, and Small-Boy sat in deep thought upon the small cloud.

"What shall we make next?" asked Creator. "This cloud is much too small for us to live upon."

Then he created Tarantula, Big Dipper, Wind, Lightning-Maker, and some Western clouds in which to house Lightning-Rumbler, which he just finished.

Creator sang, "Let us make Earth. I am thinking of the Earth, Earth, Earth; I am thinking of the Earth," he sang four times.

All four gods shook hands. In doing so, their sweat mixed together and Creator rubbed his palms, from which fell a small round, brown ball, not much larger than a bean.

Creator kicked it, and it expanded. Girl-Without-Parents kicked the ball, and it enlarged more. Sun-God and Small-Boy took turns giving it hard kicks, and each time the ball expanded. Creator told Wind to go inside the ball and to blow it up.

Tarantula spun a black cord and, attaching it to the ball, crawled away fast to the East, pulling on the cord with all his strength. Tarantula repeated with a blue cord to the South, a yellow cord to the West, and a white cord to the North. With mighty pulls in each direction, the brown ball stretched to immeasurable size--it became the Earth! No hills, mountains, or rivers were visible; only smooth, treeless, brown plains appeared.

Creator scratched his chest and rubbed his fingers together and there appeared Hummingbird.

"Fly North, South, East, and West and tell us what you see," said Creator. "All is well," reported Hummingbird upon his return. "The Earth is most beautiful, with water on the West side."

But the Earth kept rolling and dancing up and down. So Creator made four giant posts--black, blue, yellow, and white to support the Earth. Wind carried the four posts, placing them beneath the four cardinal points of the Earth. The Earth sat still.

Creator sang, "World is now made and now sits still," which he repeated four times.

Then he began a song about the sky. None existed, but he thought there should be one. After singing about it four times, twenty-eight people appeared to help make a sky above the Earth. Creator chanted about making chiefs for the Earth and sky.

He sent Lightning-Maker to encircle the world, and he returned with three uncouth creatures, two girls and a boy found in a turquoise shell. They had no eyes, ears, hair, mouths, noses, or teeth. They had arms and legs, but no fingers or toes.

Sun-God sent for Fly to come and build a sweat house. Girl-Without-Parents covered it with four heavy clouds. In front of the East doorway she placed a soft, red cloud for a foot-blanket to be used after the sweat.

Four stones were heated by the fire inside the sweat house. The three uncouth creatures were placed inside. The others sang songs of healing on the outside, until it was time for the sweat to be finished. Out came the three strangers who stood upon the magic red cloud-blanket. Creator then shook his hands toward them, giving each one fingers, toes, mouths, eyes, ears, noses and hair.

Creator named the boy, Sky-Boy, to be chief of the Sky-People. One girl he named Earth-Daughter, to take charge of the Earth and its crops. The other girl he named Pollen-Girl, and gave her charge of health care for all Earth- People.

Since the Earth was flat and barren, Creator thought it fun to create animals, birds, trees, and a hill. He sent Pigeon to see how the world looked. Four days later, he returned and reported, "All is beautiful around the world. But four days from now, the water on the other side of the Earth will rise and cause a mighty flood."

Creator made a very tall pinion tree. Girl-Without-Parents covered the tree framework with pinion gum, creating a large, tight ball.

In four days, the flood occurred. Creator went up on a cloud, taking his twenty-eight helpers with him. Girl-Without-Parents put the others into the large, hollow ball, closing it tight at the top.

In twelve days, the water receded, leaving the float-ball high on a hilltop. The rushing floodwater changed the plains into mountains, hills, valleys, and rivers. Girl-Without-Parents led the gods out from the float-ball onto the new Earth. She took them upon her cloud, drifting upward until they met Creator with his helpers, who had completed their work making the sky during the flood time on Earth.

Together the two clouds descended to a valley below. There, Girl-Without- Parents gathered everyone together to listen to Creator.

"I am planning to leave you," he said. "I wish each of you to do your best toward making a perfect, happy world.

"You, Lightning-Rumbler, shall have charge of clouds and water.

"You, Sky-Boy, look after all Sky-People.

"You, Earth-Daughter, take charge of all crops and Earth-People.

"You, Pollen-Girl, care for their health and guide them.

"You, Girl-Without-Parents, I leave you in charge over all."

Creator then turned toward Girl-Without-Parents and together they rubbed their legs with their hands and quickly cast them forcefully downward. Immediately between them arose a great pile of wood, over which Creator waved a hand, creating fire.

Great billowy clouds of smoke at once drifted skyward. Into this cloud, Creator disappeared. The other gods followed him in other clouds of smoke, leaving the twenty-eight workers to people the Earth.

Sun-God went East to live and travel with the Sun. Girl-Without-Parents departed Westward to live on the far horizon. Small-Boy and Pollen-Girl made cloud homes in the South. Big Dipper can still be seen in the Northern sky at night, a reliable guide to all."²²

Legenda kmene Apačů O Stvoření světa

(legenda kmene Apačů)

Na začátku nic neexistovalo: žádná Země, žádné nebe, žádné Slunce, žádný Měsíc. Všude byla pouze temnota.

Najednou se z temnoty vynořil tenký kotouč, z jedné strany žlutý, z druhé bílý, jako by visel vysoko nad zemí. Na kotouči seděl malý vousatý muž, Stvořitel, Ten, jenž žije nad vším.

Jako kdyby se vzbudil z dlouhého zdřímnutí, otřel si oči i tvář oběma rukama.

Když se podíval do nekonečné temnoty, objevilo se nad ním světlo. Podíval se dolů a světlo se změnilo v moře světla. Na východě stvořil

²² <http://www.firstpeople.us/FP-HTML-Legends/ApacheCreationLegend-Apache.html>

žluté záblesky úsvitu. Na západě se všude objevily odstíny mnoha barev. Byly tam také mraky různých barev.

Stvořitel otřel svoji zpocenou tvář a mnul si ruce, které strkal dolů. Hle! Zářivý mrak, na kterém sedělo malé děvče.

„Vstaň a řekni mi, kam jdeš,“ řekl Stvořitel. Ale ona neodpověděla. Znovu si otřel oči a nabídl svou pravou ruku Girl-Without-Parents (*Děvčeti-bez-rodiců*).

„Odkud jsi přišel?“ zeptala se, při uchopování jeho dlaně.

„Z východu, kde je nyní světlo,“ odpověděl, když vstupoval na její mrak.

„Kde je Země?“ zeptala se.

„Kde je nebe?“ zeptal se, a zazpíval, „Přemýšlím, přemýšlím, přemýšlím, co mám vytvořit dalšího.“ Zazpíval čtyřikrát, což činilo magické číslo.

Stvořitel otřel dlaněmi svou tvář a mnul si je, poté je mrštil široce od sebe! Před nimi stál Sun-God (*Bůh-Slunce*). Stvořitel si opět otřel zpocené čelo a ze svých rukou upustil Small-Boye (*Malého-chlapce*).

Stvořitel, Sun-God, Girl-Without-Parents a Small-Boy seděli v hlubokém zadumání na malém mraku.

„Co máme vytvořit dále?“ zeptal se Stvořitel. „Tento mrak je moc malý na to, abychom na něm žili.“

Poté stvořil Tarantula (*Tarantulu*), Big Dipper (*Velký vůz*), Wind (*Vítr*), Lightning-Maker (*Tvořitele-blesků*) a několik západních mraků, ve kterých sídlil Lightning-Rumbler (*Hromo-blesk*), kterého právě dokončil.

Stvořitel zazpíval, „Nechte nás stvořit Zemi. Uvažuji o Zemi, Zemi, Zemi; uvažuji o Zemi,“ zazpíval čtyřikrát.

Všichni čtyři bozi si potřásli rukama. Přitom se smísil jejich pot a Stvořitel si promnul dlaně, ze kterých vypadl malý kulatý hnědý míč, ne větší než fazole.

Stvořitel ho kopl a on se rozšířil. Girl-Without-Parents koplo do míče a on se zvětšil ještě víc. Sun-God a Small-Boy se vystřídali, aby ho odkopli ještě silněji, a pokaždé se míč rozšířil. Stvořitel řekl Windovi, aby vešel dovnitř míče a nafoukl ho.

Tarantula spředl černou přízi, a když ji připevnil k míči, odplazil se rychle na východ, aby ji natáhl co nejpevněji. Tarantula to zopakoval s modrou přízí na jih, žlutou přízí na západ a bílou přízí na sever. S ohromnými tahy každým směrem se hnědý míč roztáhnul do nezměrné velikosti a stal se Zemí! Žádné kopce, hory nebo řeky nebyly viditelné; objevila se pouze hladkost, plochy bez stromů a hnědé pláně.

Stvořitel si poškrábal hrud' a promnul si prsty, až se objevil Kolibřík. „Leť na sever, jih, východ a západ a řekni nám, co vidíš,“ řekl Stvořitel. „Vše je dobré,“ hlásil Kolibřík při svém návratu. „Země je nejkrásnější s vodou na západní straně.“

Ale Země pokračovala s točením a houpáním nahoru a dolů. Tak Stvořitel vytvořil čtyři obří sloupy – černý, modrý, žlutý a bílý, aby podepřely Zemi. Wind nesl tyto čtyři sloupy, aby je přemístil pod čtyři základní body Země. Země klidně seděla.

Stvořitel zazpíval, „Svět je nyní vytvořený a sedí klidně,“ což opakoval čtyřikrát.

Poté začal s písní o nebi. Žádné neexistovalo, ale myslel si, že by nějaké mělo být. Když o tom zazpíval čtyřikrát, objevilo se dvacet osm lidí, aby pomohli vytvořit nebe nad Zemí. Stvořitel zazpíval o vytvoření správců pro Zemi a nebe.

Poslal Lightning-Makera, aby obletěl svět, a on se vrátil se třemi neohrabanými bytostmi, dvěma dívkami a chlapcem, které našel v tyrkysové lastuře. Neměli oči, uši, vlasy, ústa, nosy ani zuby. Měli paže a nohy, ale žádné prsty na rukou ani nohou.

Sun-God poslal pro Mouchu, aby přilétla a postavila sweat house (*typ sauny Amerických indiánů*). Girl-Without-Parents jej přikrylo čtyřmi mohutnými mraky. Před východním vchodem umístilo měkký, červený mrak jako podložku pro nohy po zpocení.

Uvnitř sauny byly zahřívány čtyři kameny. Tyto tři neohrabané bytosti byly umístěny dovnitř. Ostatní zpívali písně léčení navenek, dokud nebyl čas na dokončení vypocení. Tři cizinci přišli ven, přitom stáli na magické

červené mrakové podložce. Stvořitel poté třásl rukama směrem k nim, aby každému dal prsty na ruku i nohou, ústa, oči, uši, nosy a vlasy.

Stvořitel pojmenoval chlapce, Sky-Boy (*Nebeský-chlapec*), aby byl náčelník Sky-People (*Nebeských-lidí*). Jednu dívku pojmenoval Earth-Daughter (*Dcera-Země*), aby převzala péči o Zemi a její plodiny. Další dívku pojmenoval Pollen-Girl (*Pylová-dívka*) a dal jí na starost zdravotní péči o všechny Earth-People (*Lidi-Země*).

Od té doby, co byla rovná a neúrodná, Stvořitel si myslel, že by byla zábava stvořit zvířata, ptáky, stromy a vrch. Poslal Holuba, aby se podíval, jak svět vypadá. O čtyři dny později se vrátil a hlásil, „Po celém světě je vše nádherné. Ale čtyři dny ode dneška voda na druhé straně Země bude stoupat a zapříčiní ohromnou záplavu.“

Stvořitel vytvořil velmi vysoký piniový strom. Girl-Without-Parents pokrylo strukturu stromu piniovou gumou, aby vytvořilo mohutný, pevný míč.

Během čtyř dnů se objevila záplava. Stvořitel vystoupal na mraku a vzal s sebou svých dvacet osm pomocníků. Girl-Without-Parents umístilo ostatní do ohromného dutého míče a pevně ho na vrcholu uzavřelo.

Během dvanácti dnů voda ustoupila a nechala plující míč vysoko na vrcholu kopce. Řinoucí se přivalová voda změnila pláně v hory, kopce, údolí a řeky. Girl-Without-Parents vyvedlo bohy ven z plujícího míče na novou Zemi. Vzalo je na její mrak, který byl hnán větrem vzhůru, dokud nepotkali Stvořitele s jeho pomocníky, kteří již dokončili svou práci vytvoření nebe během záplavového období na Zemi.

Tyto dva mraky společně klesaly do údolí níže. Tam, Girl-Without-Parents všechny shromáždilo, aby si poslechli Stvořitele.

„Plánuji vás opustit,“ řekl. „Přál bych si, aby každý z vás dělal to nejlepší, aby vytvořil dokonalý, šťastný svět.“

„Ty, Lightning-Rumblere, mohl bys mít na starost mraky a vodu.“

„Ty, Sky-Boyi, starej se o všechny Sky-People.“

„Ty, Earth-Daughter, vezmi si na starost všechny plodiny a Earth-People.“

„Ty, Pollen-Girl, postarej se o jejich zdraví a veď je.

„Ty, Girl-Without-Parents, nechávám tě na starost všechno.“

Stvořitel se poté otočil k Girl-Without-Parents a společně si třeli nohy svými rukama a rychle a důrazně je namířili dolů. Mezi nimi okamžitě vyrostla ohromná hromada dříví, nad kterou Stvořitel mávl rukou, aby vytvořil oheň.

Dmoucí se velké mraky kouře byly společně unášeny k nebi. V tomto mraku Stvořitel zmizel. Ostatní bozi ho následovali v ostatních mracích kouře, přitom nechali dvacet-osm pracovníků zalidnit Zemi.

Sun-God odešel na východ, aby žil a cestoval se Sluncem. Girl-Without-Parents odešlo západně, aby žilo na vzdáleném horizontu. Small-Boy a Pollen-Girl si vytvořili domovy z mraků na jihu. Big Dippera je možno stále spatřit v noci na severní obloze, jako spolehlivého průvodce všem.²³

4 NEO-PAGANISM

4.1 Basic information about Neo-paganism

Neo-paganism (Neopaganism, Paganism) forms a popular religious movement which puts emphasis on ancient pagan religious traditions and respect for nature. It possess variety of forms which are known as "paths" and range from Wicca, which concentrates on magic, spells and goddess worship, to Hellenic Polytheism, which tries to retrieve Greek Paganism. Neo-paganism is not an organized religion; it follows a wide range of paths and may have a variety of views on religious questions such as human nature, divine and afterlife. But there exist some common beliefs that are held by most Pagans.²⁴

The recognition of the divine in nature is the most fundamental belief in Neopaganism. Neopagans worship the cycle of the seasons seen as an expression of the divine in nature, which forms a model for spiritual

²³ <http://www.firstpeople.us/FP-HTML-Legends/ApacheCreationLegend-Apache.html> (trans. by Kamila Potužáková from Eng.)

²⁴ <http://www.religionfacts.com/neopaganism/beliefs.htm>, 11.1.2013

growth and renewal. The Earth is seen as sacred by many Neopagans. The other common beliefs of Pagans constitute deep ecological concerns. Different times of the year are connected with different deities which are worshipped in seasonal festivals. The belief in nature's divinity includes the practices like astrology and divination.²⁵

The other characteristics of Neopaganism form its revival of ancient polytheistic religions. Neopagans are interested in the pantheons of Britain (Celtic) and northern Europe (Norse) but also affiliate gods and beliefs of ancient Greek, Egyptian and Roman Neopaganism.²⁶

The Supreme Principle means that one particular god (or the God and Goddess pair) is regarded by some Pagans as the deity above all others. It shapes the aspects of the Great God above all gods and the Great Goddess above all goddesses. But almost all Pagans acknowledge the existence and true divinity of other gods. Moreover, Pagans usually worship ancestral and locational spirits. These spirits include deceased relatives (honored at *Samhain*), *Elves*, the spirits of the hearth, local and national heroes, etc.²⁷

In conclusion, Neopagans are usually polytheistic or duotheistic. Wiccans are duotheistic and honour the Goddess and the God, who are usually called "huntress" and the "horned one". On the other hand, Druids are polytheistic and revere aspects of nature such as "the sky", "the river", and "the sun". Most aspects are nature oriented revering pre-Christian deities. Lots of these pre-Christian religions have changed and presently, they have a greater relevance to contemporary styles of life. Pagans have changed and modified pre-existing traditions and they have also introduced a variety of new concepts to these ancient religions. New concepts encompass lack of institutionalization, dynamic and divergent

²⁵ <http://www.religionfacts.com/neopaganism/beliefs.htm>, 11.1.2013

²⁶ Ibid.

²⁷ Ibid.

personal beliefs, quest for spiritual encouragement, fulfillment and acceptance of dissimilarity.²⁸

Lots of Neopagan movements have formerly been almost wiped out and presently, they have been transformed from ancient religions. Neopagans such as ancient pagans possess deep reverence for nature. This conviction results from their belief that the Gods are immanent. Neopagans understand the Divine being everywhere around us and within us, not only above us. Their religion concentrate on the Earth and her seasonal cycles.²⁹

Lots of Neopagans such as Druids and Wiccans practice magic. It is seen as a conscious direction of ones will to evoke a change. Wiccans create "magic circles" to practice magic during particular phases of the moon. Many Neopagans follow the "Wiccan Rede", it means "*An it harm none, do what thou wilt*". This Rede, which represents a code of practice, prevents individuals practicing magic from harming anyone.³⁰

The recent renewal of Neopagan religions can be based on several factors. With the largest growth beginning in 1960s, many people were disillusioned with the present mainstream religions. That is why many people found a spiritual escape in nature based movements through return of the basic practices of Paganism (presently called Neopaganism). These ancient movements had been widely presented in the world for centuries before appearance of Christianity. After the world becoming increasingly stressful and complicated, people started to search for spiritual path again. These movements provide simple release from everyday's pressures, it offers a tolerant setting, which supports diversity and a search for spiritual fulfillment, that the materialistic twentieth century lacks.³¹

²⁸ <http://library.thinkquest.org/28111/the.htm>, 11.1.2013

²⁹ Ibid.

³⁰ Ibid.

³¹ Ibid.

Probably the best example of the merger of Pagan and Pantheistic traditions is presented in the songs of well-known group Led Zeppelin who used romantic pagan imagery, with ideas of stone circles and Viking human sacrifice.³² The representation of Pagan religion is also found in contemporary culture in James Cameron's "Avatar" movie released during December 2009. Ross Douthat, a columnist for the New York Times, commented it this way:

" 'Avatar' is Cameron's long apologia for pantheism — a faith that equates God with Nature, and calls humanity into religious communion with the natural world. The Na'Vi [race] are saved by the movie's hero, a turncoat Marine, but they're also saved by their faith in Eywa, the 'All Mother,' described variously as a network of energy and the sum total of every living thing. [...]"

"If this narrative arc sounds familiar, that's because pantheism has been Hollywood's religion of choice for a generation now. It's the truth that Kevin Costner discovered when he went dancing with wolves. It's the metaphysic woven through Disney cartoons like 'The Lion King' and 'Pocahontas.' And it's the dogma of George Lucas's Jedi, whose mystical Force 'surrounds us, penetrates us, and binds the galaxy together'."

"Hollywood keeps returning to these themes because millions of Americans respond favorably to them. From Deepak Chopra to Eckhart Tolle, the 'religion and inspiration' section in your local bookstore is crowded with titles pushing a pantheistic message. [...]"

"At the same time, pantheism opens a path to numinous experience for people uncomfortable with the literal-mindedness of the monotheistic religions — with their miracle-working deities and holy books, their virgin births and resurrected bodies. [...]"³³

³² The Oxford Handbook of New Religious Movements, p. 231

³³ http://www.religioustolerance.org/wic_beli.htm:

Ross Douthat, "Heaven and Nature," New York Times, 2009-DEC-20, at: <http://www.nytimes.com/>: 7.2.2013

4.2 Witchcraft, Wicca

4.2.1 Basic explanation

Witchcraft is the best-known ancient Pagan religion. It originates from ancient beliefs which follow the seasonal cycles. Witchcraft forms the Earth based movement which reveres the force of nature on the sky and planet. A "witch" meant different things in various societies. In some cultures, they represented tribal "witch doctors" or healers. Witchcraft as ancient pagan religion is often called the "Old Religion".³⁴

Lots of them, perhaps most, are solitary practitioners. Others compose small groups of followers, which are called covens, groves, etc. Lots of conservative Christians and other people associate Wiccans with Satanists due to their following the seasonal festivals, rituals featured nudity and sometimes sexual activity or forming cult circles even though these two belief traditions are as different as Christianity and Atheism. This conviction results from years of religious propaganda and misinformation.³⁵

*"If you take [a copy of] the Christian Bible and put it out in the wind and the rain, soon the paper on which the words are printed will disintegrate and the words will be gone. Our bible IS the wind and the rain."*³⁶

Herbalist Carol McGrath

There exist several forms of veneration in Witchcraft which vary from simple meditation to complex rituals. Wicca represents a modern, updated form of pre-Christian movement consisted of Goddess veneration, primarily Witchcraft. There exist a variety of modern and ancient Witchcraft, which are examined in this thesis. Due to persecutions of witches in the Middle Ages, a great number of this movement was lost. Consequently, any revival of the ancient movement can be fragmented and imperfect. There were made many modification and reforms in the

³⁴ http://www.religioustolerance.org/wic_nbr3.htm, 8.2.2013

³⁵ The Oxford Handbook of New Religious Movements, p. 231

³⁶ <http://www.religioustolerance.org/witchcra.htm>, 10.1.2013

Old Religion because of changed needs and demands of modern society.³⁷ To understand these variations, this thesis must examine, in the first place, Witchcraft as the ancient pagan religion.

Witchcraft formed an ancient movement founded on a fertility cult practiced by peasants. Witchcraft, known as the "Old Religion", signifies "*Craft of the Wise Ones*". Its origins reach to Neolithic cave paintings. Christianity, thanks to its powerful Church, has almost completely wiped it out through torture, propaganda, and genocide. Anyone who remained loyal to this movement risked death or was forced to go into hiding.³⁸

4.2.2 Gods

Both modern and also ancient Witches' faith is duotheistic. They believe in one God and Goddess, viewed as the female and male aspects of this single deity, but honour them as many gods who are aspects of the God and the Goddess. There exist many different forms and names for them. The Goddess represents the mother of the Earth, of nature and all things. She is often called the Huntress, Artemis, Astarte, Dione, Gaia (mother Earth), Aphrodite, Melusine, Ceridwen, Diana, Brigid, and Arionrhod. She symbolizes fertility and life and is represented by the Moon. From May to October, during the fertile months, her power is greatest. "*The Charge of the Goddess*" is the important Wiccan belief by which the Goddess commands all believers to revere her and respect all life on the Earth. The God represents the consort of the Goddess and he is called the "horned one" (the ancient people hunted horned animals). This sign symbolizes his skills, force, and majesty. His power is at the top from October to May during the "dark half" of the year.³⁹

Witches believe that the gods are immanent, it means they live not only above us but they are also present all around us and within us. Witches believe in the divine being presented in all things, from the

³⁷ <http://library.thinkquest.org/28111/the.htm>, 8.2.2013

³⁸ Ibid.

³⁹ Ibid.

smallest rock to the tallest tree. This conviction shapes Witches' deep veneration for the Earth and their affinity with nature. Witches do not construct temples or churches as Christians, they have celebrations outdoors instead, to be closer to their gods and nature. Witches' worship include meditation and prayers. A "ritual circle" serves as an instrument for worship and celebrations.⁴⁰

4.2.3 Magic, Wiccan Rede

The practice of magic occurs within the circle veneration. Magic is practiced at specific time of the year which follows the phases of the Moon. The Moon, which symbolizes the Goddess, is considered to be very powerful. All witches use specific tools, which include: spells, visualization, chants, meditation, candles, and amulets, to aid the performance of magic. Much of the ancient practices and forms of magic have been changed over the centuries because Wiccans have been forced to adapt their worship to a modern time, that is why modern magic is slightly different.⁴¹

Magic is a conscious direction of someone's will to evoke a change, for good or bad. Nevertheless, in the Wiccan Rede and the three fold law, there exist a prevention for Witches from using "black" or "evil" magic through their belief. The Wiccan Rede is formed by the phrase "*An thou harm none, do what thou wilt*". Witches are persuaded that whatever they perpetrate, it will return to them three fold, that is why they are prevented from harming anyone. They also rejoice the passing of the tides and the seasons and primarily, their unity with life, nature, and the Earth.⁴²

Witches believe in re-incarnation, rather than afterlife. They are convinced that they return back to purify themselves and achieve

⁴⁰ <http://library.thinkquest.org/28111/the.htm>, 8.2.2013

⁴¹ Ibid.

⁴² Ibid.

perfection, after reaching a particular level of attainment, they are admitted into the godhead and do not return back.⁴³

4.2.4 Statistics

Presently, in practice, everyone knows Christianity, Islam and Judaism. But among the three denominations that are close to being ranked at the fourth place in the United States, nearly everyone knows Buddhism and Hinduism. If you mention Wicca to the ordinary American, they will do not know anything about it. A main reason for this fact is that many Wiccans keep their religion secret; they are afraid of being physically and economically attacked. A recent survey of 3,798 Wiccan visitors to religioustolerance.org site showed that: 17% are totally "in the closet", 33% allow only family or friends to know they are Wiccans, 30% are slightly "out of the closet", and only 20% admit their belief in public.⁴⁴

The massive American Religious Identification Survey (ARIS) is almost the most exact source for religious identification. It was a telephone survey conducted from February to June 2001 among over 50,000 people. Their best estimate of the total quantity of Wiccans in the United States during 2001 is based on the ARIS study:

Table 1: ARIS study

Number of Wiccan found by ARIS:	134,000 adults
Number of Pagans found by ARIS:	140,000 adults
Total Wiccans and Pagans:	274,000 adults
Less estimated Pagans who are not Wiccans:	- 70,000 adults
Total Wiccans:	204,000 adults
Estimated number of Wiccans who refused to disclose religion	204,000 adults
Total Wiccan adults in the U.S.	408,000 adults
Total Wiccan families (adults plus children)	750,000 people

Source of Table 1 ⁴⁵

⁴³ <http://library.thinkquest.org/28111/the.htm>, 8.2.2013

⁴⁴ Ibid.

⁴⁵ www.AmericanReligionSurvey-ARIS.org

Update ARIS study projects data from the 2008 ARIS survey in comparison to 2001 data. They stated:

"Specifically, the number of Wiccans more than doubled from 2001 to 2008, from 134,000 to 342,000, and the same held true for [other] neo-pagans, who went from 140,000 in 2001 to 340,000 in 2008."

*"Experts say the growth reflects not only increasing numbers of neo-pagans, but also a rise in the social acceptability of paganism. As a result, more respondents would be willing to identify themselves as followers of some pagan tradition. They also note that identification surveys do not fully measure the influence of neo-paganism. Many people use two or more religious identifiers — calling themselves Unitarian and Druid, for example — while others might adopt certain neo-pagan practices without calling themselves neo-pagan."*⁴⁶

With 682,000 followers admitting that they were Wiccans or other Neopagans, the true quantity would probably be significantly larger than this quantity, even though between 2001 and 2008, it has become safer for Neopagans to go "out of the closet".⁴⁷

Presently, a recent article concerning Wicca in America in a British teenagers' magazine highlights the following interesting points: *"Witchcraft, or Wicca, is the fastest growing 'religion' in the USA today. It is estimated that around a million and a half teenage Americans, often as young as thirteen, are practicing Wiccans. Television programs such as Sabrina the Teenage Witch and films like The Craft have sparked continent-wide interest in Witchcraft and awarded it the official Hollywood stamp of 'cool'."* This interest does not shape a new phenomenon. Over the past forty years, there has been a sharp rise of people tolerant of and also keen for new forms of spirituality and for what may be called "the occult".⁴⁸

⁴⁶ www.AmericanReligionSurvey-ARIS.org

⁴⁷ http://www.religioustolerance.org/wic_nbr3.htm, 8.2.2013

⁴⁸ The Oxford Handbook of New Religious Movements, p.47

In conclusion, Wicca emerged in 1960s and 1970s thanks to Gerald Gardner. It forms a modern spiritual movement based on Witchcraft but enriched with modern practices and themes. Wiccan followers include people usually disillusioned with the mainstream religions who turned to Witchcraft because of their expectations of finding spiritual fulfillment which they lack in the materialistic modern world. Wiccans search for an outlet for their spiritual and emotional needs by returning to ancient practices and nature. The growth of this movement is particularly obvious among teenagers, who refuse the autocracy, paternalism, sexism, homophobia, transphobia, or insensitivity to the environment that exist in the conservative wings of some of the largest denominations. The central point is that Neo-Pagan Witchcraft embodies the attempt to resurge moral issues through lifestyle choices, an action that is undertaken by almost everyone in contemporary society as the guiding role of this tradition. Therefore, Wicca is considered to be the operation characterized as "pure relationships", not determined by the external conditions of social and economic life, maintained solely for the benefits of the relationship itself, as experienced by the parties involved. They focus on intimacy and keep their tradition through commitment and trust.⁴⁹ Lots of North Americans of European descent, who wish to discover their ancestral heritage, are attracted to this movement as well. Even though the modern form of Witchcraft is slightly different from the ancient one, it fulfills the same needs and desires. Wicca forms a regress to the old way of life which accompanied people on Earth for thousands of years.⁵⁰

4.3 Neo-Druidism

4.3.1 Basic explanation

There exist many common signs between ancient Druidism and Neo-Druidism but the role of Druids in modern society has rapidly reduced. In ancient times, they acted as an studied and wise class, obtaining skills

⁴⁹ The Oxford Handbook of New Religious Movements, p.526

⁵⁰ <http://library.thinkquest.org/28111/the.htm>, 12.1.2013

essential to their tribes survival in contrast with modern times where their role has been lowered to practicing rituals and sacrifices for their own benefit. Modern Druids' rituals, sacrifices, and Earth-based, polytheistic beliefs are all the common signs.⁵¹

Even though there exists some documentation disclosing life of ancient Druids, their rituals and ceremonies, there is still not enough information about them. Although there is little information about ancient Druids, modern Druidism use older concepts and simply adapt new ideas to them. They do not fully imitate the ancient Druids practices, they follow their hearts and practice rituals which they consider to be good and true.⁵²

Neo-Druidism represents an Earth based movement, respecting nature and practicing lots of rituals and sacrifices in forests, glens, and other places where they can be connected with nature. Modern Druids worship "Mother Earth", which is their alteration attached to Neo-Druidism. Even though this forms a modern alteration, modern Druids do not feel it suppress its importance. It can be seen as a way of renewing an interdependence of people and the Earth. They throw grains and seeds to the Earth itself to show their appreciation for the Earth. It represents a form of worship which is enriched with a chant "*Earth Mother, giver of life we return to you a measure of the bounty you have provided may you be enriched and your wild things be preserved.*"⁵³

4.3.2 Gods

Neo-Druidism is polytheistic in nature. They continue to revere one main God and Goddess and also honour a number of lesser divinities. They recognize and worship as many different Gods, Goddesses and divinities as they consider suitable in one ritual. Neo-Druids believe that different Gods and Goddesses have different relationships with each other and humans. They revere different divinities as Patrons of divergent

⁵¹ <http://library.thinkquest.org/28111/the.htm>, 12.1.2013

⁵² Ibid.

⁵³ Ibid.

spheres, as workers, or particular energies, as substitutes of specific relationships on the layer of the Earth.⁵⁴

A cosmos of modern Druidism includes three particular elements which consist of the sea, the sky, and the land. The "Presence of the Gods", known as the sacred fire is formed by these three elements. Another adaptation, known as the "Dragon", forms a concept similar to the Christian concept of the Holy Spirit. Modern Druids are convinced that this "Dragon Energy", presented as a sacred being, was all genderless and comprising. They believed that this "Dragon energy" was present in everything and was considered to be immanent. The "Dragon" could be presented in all aspects of nature such as the wind formed by its breath or the bark of trees shaped by its scales. This idea of omnipresent being shows the common sign of all Neo-Pagan movements.⁵⁵

4.3.3 Worship and sacrifices

Worship and sacrifices shape another common element which connects modern and ancient Druidism. Neo-Druids imitate the concept of ancient Druids, who sacrificed things to the divinities to delight them. They worship with the aid of incense, flowers, herbs, oils, and all things which could be accepted by the divinities. The distinction between ancient and modern times is represented by the sacrificed things. Ancient Druids sacrificed animals and humans as well (voluntary or punishing a crime) while modern Druids oppose this idea of harming any living entity thus they worship by the aid of plants and herbs. This conviction forms the greatest Pagan principle.⁵⁶

Modern Druids are persuaded that all land is sacred. It shapes a little distinction from ancient Druidism. Ancient Druids arranged rituals on pre-ordained or untimely intended sacred land which can include private area containing sacred trees, groves, special hedges and saplings, or other

⁵⁴ <http://library.thinkquest.org/28111/the.htm>, 12.1.2013

⁵⁵ Ibid.

⁵⁶ Ibid.

similar elements. Modern Druids start the rituals with following the pre-ritual directions such as setting a calm atmosphere on the sacred ground and organizing individual thoughts. Everyone, following pre-ritual instructions, is concerned in a meditation to get himself into a sacred mindset and into a conformity with the other participants. The meditation ends with a personal summoning or a musical cue. After the meditation, participants move to the ritual area and start with the rituals. Neo-Druids possess particular code of practice which initiates their rituals.⁵⁷

*"What is Druidry? A Spiritual Path, a way of life, a philosophy, Druidry is all of these...Druidry today is alive and well, and has migrated around the world forming a wonderful web of people who honour and respect the Earth and the sacred right to life of all that is part of the Earth. Like a great tree drawing nourishment through its roots, Druidry draws wisdom from its ancestral heritage. There is a saying in Druidry that 'The great tree thrives on the leaves that it casts to the ground'. Druidry today does not pretend to present a replica of the past, rather it is producing a new season's growth."*⁵⁸

Cairistiona Worthington, *The Beginner's Guide to Druidry*

5 NEW THOUGHT MOVEMENT

5.1 Basic explanation

The New Thought Movement forms a mind-healing religion that has its roots in the United States in the 19th and early 20th century. Its essential teaching encompass the conviction that the spirit is more powerful and more real than matter and that the mind has the power to heal the body. The New Thought Movement, like the Law of Attraction, is based on methods such as developing a positive view, meditation, confirmations and consciousness. These methods are oriented to making an individual

⁵⁷ <http://library.thinkquest.org/28111/the.htm>, 13.1.2013

⁵⁸ <http://www.druidry.org/druid-way/what-druidry>, 14.1.2013

conscious of their power and empowers us to make our dreams obvious by the proper application of positive energy of our thoughts.⁵⁹

5.2 The Law of Attraction

The Law of Attraction forms a lesson of New Thought that describes that people's thought process, emotions and attitude affect their life. The New Thought theory introduces that we are competent at achieving remarkable changes in our lives through effective mind management and rightful usage of our positive mind. The New Thought spiritual books and New Thought cure have become extremely popular methods that are altering the thoughts and lives of thousands of people in the world. The Law of Attraction also expects that strong concentration on the optimistic way of thinking can also aid someone to overcome any negative situations in life.⁶⁰

Both the Law of Attraction and the New Thought Movement are similar in number of ways. The New Thought Movement is based on a list of religious ideas that revealed under Phineas Parkhurst Quimby in the United States in late 19th century. This theory is inspired by Transcendental movement and followers use affirmative prayers and minds for the fulfillment of their ends and needs. Both the New Thought Movement and the Law of Attraction are regarded as the power of mind which can create reality.⁶¹

The Law of Attraction and the New Thought Movement position the individual above society and speak about a value-based society where the individual thought is the operative power behind all situations. They both put emphasis on positive thinking and mental responsibility. Positive thinking guides everyone to choose a positive approach in life and it is demonstrated in changed circumstances. The capacity to learn from failures by applying a positive approach aids to overcome obstacles by

⁵⁹ http://www.religionfacts.com/a-z-religion-index/new_thought.htm, 16.1.2013

⁶⁰ <http://www.newthoughtgeneration.com/2009/06/new-thought-movement-and-the-power-of-the-law-of-attraction/>, 16.1.2013

⁶¹ Ibid.

turning them into forces. Positive thinking represents the chief principle of the New Thought Movement which emphasizes the importance of a strong mental integrity. Unity of thought (mental integrity) means a feeling of confidence and belief for someone's mind and capacities. The New Thought Movement proposes we should have a full understanding of our desires, goals we wish to reach and means to satisfy it. Therefore, the New Thought Movement stress the self analysis and examination next to the transparency of mind and acts.⁶²

According to the Law of Attraction, the goal is oriented to bring our maximum happiness by applying our mental power. The New Thought Movement exceeds in universal goodness which means that individual contribution aims at the fulfillment of a cosmic goal. This shows the collective effort represented by a combined work of all individuals leading to the satisfaction of a mission which is considered impossible to achieve.⁶³

5.3 Major orders and their philosophy

The Divine Science, Church of Religious Science, and Unity Church represent the major orders which belong to the New Thought Movement. The New Thought Movement has its roots in Christianity, historically and also philosophically. But in contrast with the New Thought Movement, Christianity is more instructive and organized. Moreover, the New Thought Movement does not deny modern medicine as Christian Scientists do. The Christian Bible constitutes the main source of most New Thought groups. "*The Bible is Unity's basic textbook. Scripture comes alive when it is understood as a clear and helpful guide for today's experiences.*"⁶⁴

⁶² <http://www.newthoughtgeneration.com/2009/06/new-thought-movement-and-the-power-of-the-law-of-attraction/>, 16.1.2013

⁶³ Ibid.

⁶⁴ http://www.religionfacts.com/a-z-religion-index/new_thought.htm, 16.1.2013

5.3.1 Seven-element list

The New Thought Movement involves two essential beliefs: the Divine is in all things and mind is much more powerful and real than matter. The seven-element list, proposed by Dr. Quimby (founder of the New Thought Movement) and arranged by Horatio W. Dresser, includes:

- 1) The omnipresent Wisdom, the warm, loving Father of us all, Creator of all the universe, whose works are good, whose substance is an invisible reality.
- 2) The real man, whose life is eternal in the invisible kingdom of God, whose senses are spiritual and function independently of matter.
- 3) The visible world, which Dr. Quimby once characterized as "*the shadow of Wisdom's amusements*", that is nature is only the external manifestation of an internal activity far more real and permanent.
- 4) Spiritual matter, or slightly perforating substance, directly receptive to thought and instinctively embodying in the flesh the fears, beliefs, hopes, errors, and joys of the mind.
- 5) Disease is unconsciously developed by impressing wrong thoughts and mental pictures upon the subconscious spiritual matter.
- 6) As disease is due to false reasoning, so health is due to knowledge of the truth. To remove disease permanently, it is necessary to know the cause, the error which led to it. "*The explanation is the cure.*"
- 7) To know the truth about life is therefore the sovereign remedy for all ills. This truth Jesus came to declare. Jesus knew how he cured and Dr. Quimby, without taking any credit to himself as a discoverer, believed that he understood and practiced the same great truth or science.⁶⁵

5.3.2 Religious and philosophical sources

The beliefs of the New Thought Movement have their roots in a diversity of philosophical and religious sources. It involves Platonism,

⁶⁵ http://www.religionfacts.com/a-z-religion-index/new_thought.htm, 15.1.2013

putting emphasis on the sphere of Ideas, Hegelianism, a philosophy designating the nervous organism as the meeting of the body and the mind, Swedenborgianism, biblical interpretation grounded on the view that the material sphere has spiritual causes and divine objectives, spiritual teachings of Eastern movements like Hinduism, and mainly the Transcendentalism of the 19th century American philosopher and poet Ralph Waldo Emerson.⁶⁶

Lots of New Thought groups associate themselves with views of Christianity. Dr. Quimby considered Jesus to be a man who wholly understood the workings of the mind and body and need to be seen as a good example. The Unity movement regards itself as "*positive, practical Christianity*" that shows "*the effective, daily using of the principles of the Truth described and exemplified by Jesus Christ*".⁶⁷

Both Divine and Unity Science confirm the divinity of Jesus but also the divinity of all human entities. According to Divine Science, "*Jesus presented His divine potential and strove to show us how to express ours as well. Salvation is then the expanding understanding of one's inborn divinity and transcendency through living the life presented by Jesus*".⁶⁸

The New Thought Movement regards sin as a "*secession from God, the Good, in consciousness*" (Unity). Salvation forms something that can be reached in this life rather than in the next, and shapes the overcoming of negative behavior and spiritual and physical sickness. Heaven and hell are not places, but states of mind. The existence of eternal life is confirmed by Divine Science, but it adds that it begins in this life and that this life is the centre.⁶⁹

Prayer forms the constituent practice for helping themselves and others in lots of New Thought groups. Lessons and studies are also significant for changing someone's thinking from negative to positive.

⁶⁶ http://www.religionfacts.com/a-z-religion-index/new_thought.htm, 15.1.2013

⁶⁷ Ibid.

⁶⁸ Ibid.

⁶⁹ Ibid.

Spiritual baptism and communion are practiced by the Unity Church. Baptism exists as the "*affluent of the Holy Spirit*" and the communion embraces Christ's realization of the God life through meditation and prayer in silence.⁷⁰

"God is so great that the greatness precludes existence."

Raimundo Panikkar, *The Silence of God*

"It is the final proof of God's omnipotence that he need not exist in order to save us."

Sermon by the hyperliberal Reverend Mackerel, hero of The Mackerel Plaza by Peter De Vries

In general, the world would be a better place to live if people shared more truths and believed fewer falsehoods. Some religious beliefs may lie in proprietary secrets, but the general standard is for people not just to share but to try to persuade others, especially their own children, of their religious beliefs.⁷¹

In conclusion, the New Thought Movement has its basis in the belief that a higher force pervades all existence, and that individuals can create their own destiny via affirmations, meditation and prayer. Early New Thought groups appeared from the Christian Science surrounding, and lots of New Thought writers refer back to the Bible as their constituent book.⁷²

6 UNITARIAN UNIVERSALISM

6.1 Basic explanation

Unitarian Universalism (UU) forms a liberal, "non-creedal" movement that permits diversity among its followers' beliefs and practices. The Unitarian Universalist Association (UUA) was established in 1961 in Boston, Massachusetts by the fusion of Unitarian and Universalist (Protestant) denominations. Its followers do not consider their faith as a Christian denomination even though Unitarian Universalism has its roots

⁷⁰ http://www.religionfacts.com/a-z-religion-index/new_thought.htm, 15.1.2013

⁷¹ *Breaking the Spell*, p.222

⁷² <http://www.sacred-texts.com/nth/index.htm>, 17.1.2013

in Protestant Christianity. Its Church counts about 800,000 worldwide, most in the USA. The "Unitarian Universalist Association" constitutes an American association of Unitarian Universalist congregations which represents the largest organization of this Church worldwide.⁷³

"Unitarianism" refuses the teaching of the Trinity. The name adverts to the unity, it means to uniformity of God.

"Universalism" forms the belief that God will save everyone and no one will suffer eternal punishment.⁷⁴

6.2 Religious texts and principles

Unitarian Universalism does not follow one special religious text to be the most sacred or important. Its followers use sacred texts from a diversity of traditions or none at all, but the Bible represents the most commonly used sacred book. They also respect the sacred literature of other religions. Contemporary works of science, art, and social sciences are used as well. Unitarian Universalist's creed is presented in a formulation "*revelation is not sealed*", they yearn after the truth as wide as the world – they aim to find verity anywhere, universally.⁷⁵

Unitarian Universalism does not possess a list of beliefs, and this fact forms its defining characteristics. Unitarian Universalism is a liberal religion which has its historical roots in the Jewish and Christian traditions. Its followers respect all religious questions people have struggled with in all eras and places. They believe that personal experience, conscience, and reason should be the final bodies in religion, and that in the end religious authority relies on ourselves, not on a book, person, or institution.⁷⁶

Unitarian Universalists associate themselves with Christianity, Humanism, Buddhism, Atheism, or any tradition that is purposeful to them. They usually base their beliefs on more than one religious or

⁷³ http://www.religionfacts.com/a-z-religion-index/unitarian_universalism.htm

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid.

philosophical movement. There exist a great diversity within one congregation and it is perhaps reduced by the fact that Unitarian Universalism emphasizes the importance of action over belief. Even though Unitarian Universalism has no formal creed or regulations, the Unitarian Universalist Association has assumed a list of "*Principles, Purposes and Sources*" that embody qualities shared by majority of its followers.⁷⁷

These principles were primarily assumed in 1984 and have been modified once: to supplement a seventh "principle" concerning environmentalism.

"We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote (the following principles):

- 1. The inherent worth and dignity of every person*
- 2. Justice, equity and compassion in human relations*
- 3. Acceptance of one another and encouragement to spiritual growth in our congregations*
- 4. A free and responsible search for truth and meaning*
- 5. The right of conscience and the use of the democratic process within our congregations and in society at large*
- 6. The goal of world community with peace, liberty, and justice for all*
- 7. Respect for the interdependent web of all existence of which we are a part."*⁷⁸

The Seven Principles are especially essential to Unitarian Universalist self-understanding and are often used.⁷⁹

6.3 Practices

Unitarian Universalist practices are a combination of Protestant Christian traditions and ideas from a diversity of religious movements. Religious services are usually kept on Sundays and they are commonly

⁷⁷ http://www.religionfacts.com/a-z-religion-index/unitarian_universalism.htm

⁷⁸ Ibid.

⁷⁹ Ibid.

similar to Protestant services. The service usually involves a sermon pronounced by a minister, chanting of hymns, moments of sharing "joys and concerns", and lastly prayer, meditation, and silence. Unitarian Universalists publish their own hymn and song books, majority of songs represent original compositions, while others came from Native American, Christian, Buddhist, or other movements.⁸⁰

Child dedication, coming of age, marriage, or death represent life events which are linked with special ceremonies which vary in their content. Coming of age rituals often include the young person developing his own belief statement. Baptism is not commonly practiced in UU. Unitarian Universalist Church usually celebrates common holidays from various religions. Unitarian Universalists assemble to celebrate Christmas, Passover, or Hindu holiday Divali, they celebrate in a universal context, recognizing and revering religious ceremonies as inborn and needful in all human cultures. Communion is not frequently practiced in Unitarian Universalist congregations. Compensation for the traditional Christian communion of bread and wine are two original Unitarian Universalist ceremonies such as Flower Communion and Water Communion, each of them is celebrated annually.⁸¹

6.3.1 Flower Communion

Flower Communion is usually observed in the spring. Each follower of the congregation is required to bring a fresh flower to the service which is placed in a large vase. The flowers are ordained by the minister during the service. During leaving the church, each member takes a different flower than he or she had brought. Flower Communion was first feted in 1923 and was proposed by Norbert Capek, the man, who founded Unitarian Church in Czechoslovakia. This ceremony contains the symbolic meaning which is generally understood differently by all individuals. The common significance of the flower ceremony is that no

⁸⁰ http://www.religionfacts.com/a-z-religion-index/unitarian_universalism.htm, 18.1.13

⁸¹ Ibid.

two flowers are similar as no two people are similar. Together the various flowers shape a beautiful bouquet. Their common bouquet would not be the same without the precious addition of each particular flower. It is the same with UU's Church community which would not be the same without any member. This service constitutes a statement of UU's community. By exchanging flowers, Unitarian Universalists show their will to cooperate in their Search for truth, regardless of all features that can divide them. Each member brings home a flower from someone else, a symbol of their shared celebration in community. This commune of sharing is important to free people of a free religion.⁸²

6.3.2 Water Communion

Water Communion is not as important as Flower Communion, but it is still frequent. This ceremony was first celebrated in 1980 and it is kept in the fall and indicates the gathering of a congregation that is often disarranged over the summer. All the time of the year, members of the congregation gather small amounts of water from diverse places they have been, involving their homes and also travel destinations. During the service, there are the moments of sharing where each person adds their small bit of water to a bowl and describes shortly where water came from. The final bowl of water shapes the melange lives of the congregation, and a small part of it is reserved for ceremonial intentions throughout the year. Another section is saved for next year's Water Communion, constituting the connection of lives over the years.⁸³

In conclusion, Unitarian Universalism forms a liberal religious congregation and a dynamic, caring community. Its followers value the inherent worth and dignity of each person, regardless of who you are or who you love, your family or personal circumstances, or the way your faith asks you to follow. Unitarian Universalism shapes an open-minded religion that encourages people to search for their own spiritual way. They

⁸² http://www.religionfacts.com/a-z-religion-index/unitarian_universalism.htm, 18.1.13

⁸³ Ibid.

try to sustain their spirit and put their faith into action to create a right and compassionate world.⁸⁴

7 TAOISM

Taoism represents a 2,500 old spiritual movement which (unlike Zen) is presented as a "finger pointing at the moon". It means, Taoism indicates that words are just a sign to point to the nonconceptual utmost reality. It teaches us to not obsess over the conceptual pointer but to see the utmost reality clearly. Taoism represents an ancient tradition which is grounded on Chinese customs and worldview. It also adverts to Daoism, which shapes more exact form of representing in English the sound of the Chinese word.⁸⁵

7.1 Meaning of the *Tao*

The term Taoism consists of the word "*Tao*" which means "*the Way*", the ancient Chinese name used for the main principle that makes cosmic balance possible. All things are connected in the *Tao*. The *Tao* occurs in the world, particularly through nature, and can be chanced directly through mystical experience. It represents the utmost reality and also the proper natural way of life people must follow. Taoism emphasizes naturalness, non-action, and spirituality.⁸⁶

The *Tao* is not considered as God and is not revered. Taoism involves many deities, that are worshipped in Taoist temples, they are part of the universe and rely, like everything, on the *Tao*. Taoism emphasizes achieving harmony or unity with nature, the pursuit of spiritual immortality, and self-development. Taoist practices involve meditation, fortune telling, feng shui, and also reading and singing of Scriptures. Taoism does not revere God in the same way that the Abrahamic religions do. There does not exist an omnipotent being beyond the cosmos, who created and supervise the universe. In Taoism, the *Tao* composes the universe, and it

⁸⁴ <http://www.uufr.org/>, 19.1.2013

⁸⁵ <http://www.beliefnet.com/Faiths/2001/06/What-Taoists-Believe.aspx>, 29.1.2013

⁸⁶ <http://www.beliefnet.com/Faiths/Taoism/What-Do-Taoists-Believe.aspx>, 30.1.2013

also impersonally leads things on their way. Although the *Tao* does not embody God, Taoists use "God-talk" to refer to the *Tao*.⁸⁷

*"The Venerable Lord, the Tao, was at rest in open mystery, beyond silent desolation, in mysterious emptiness [...] Say it/he is there and do not see a shape; say it/he is not there, yet all beings follow him for life."*⁸⁸

Taoists also worship Lao Tsu as the first god of Taoism and as the personification of the *Tao*. Nevertheless, Taoists revere many gods, lots of them are borrowed from other movements. These venerated deities dwell within this universe and are themselves subjects of the *Tao*. Many of them represent gods of a special role rather than a personal divine being and possess titles rather than names.⁸⁹

7.2 Basic concepts of Taoism

This part of this thesis explains some basic concepts of Taoism. *The One* represents the essence of *Tao*, the principal energy of life, the possession of which allows beings and things to be truly themselves and in conformity with the *Tao*. Taoist literature often refer to the *Tao* as the mother and *the One* as the son.⁹⁰

Wu and Yu form being and non-being, or having and not-having. *Wu* also signifies unboundedness and inexhaustibility. Some writers suppose that *Wu* can be straightly experienced by human beings.⁹¹

Te is often translated as grace, but this interpretation can be misleading. Another mode of looking at the *Te* is an awareness of the *Tao* together with the abilities that allow human to follow the *Tao*.⁹²

Tzu Jan usually signifies spontaneity or naturalness, but this is rather confusing. One writer proposes using the expression "*that which is naturally so*", signifying the condition that something will happen if it is allowed to exist and develop innately and without intervention or conflict.

⁸⁷ <http://www.beliefnet.com/Faiths/Taoism/What-Do-Taoists-Believe.aspx>, 30.1.2013

⁸⁸ Livia Kohn, *The Taoist Experience: An Anthology*, 1993

⁸⁹ <http://www.bbc.co.uk/religion/religions/taoism/beliefs/gods.shtml>, 31.1.2013

⁹⁰ <http://www.bbc.co.uk/religion/religions/taoism/beliefs/concepts.shtml>, 29.1.2013

⁹¹ Ibid.

⁹² Ibid.

The Taoist ideal demands to complete that which is naturally so, and the way to do this is *Wu Wei*.⁹³

Wu Wei forms the method of following the *Tao*. This term can be interpreted as natural non-interference. *Wu Wei* can be sometimes interpreted as non-action, but this wrongly signifies that nothing is done. The *Tao Te Ching* tells: "*When nothing is done, nothing is left undone.*" *Wu Wei* signifies living by or going along with the true nature of the world, or without infracting the *Tao*, letting things take their natural way. Taoists spend their lives in balance and harmony. *Tao Te Ching* says: "*The world is a spiritual vessel, and one cannot act upon it, one who acts upon it destroys it.*" This does not stop human living a proactive life but their acts must be in conformity with the universe, and accordingly, should be completely objective and unprejudiced and mainly, not ego-driven. *Tao Te Ching* tells: "*Perfect activity leaves no track behind it, perfect speech is like a jade worker whose tool leaves no mark.*" This signifies that Taoists have an attitude similar to Voltaire's teaching (satirically meant) that "*All is for the best in this best of all possible worlds.*" Pure Taoism demands individuals to live on the principle that the world is working correctly, and that they accordingly should not intervene with it.⁹⁴

Yin Yang forms the principle of additive and natural forces, patterns and things that consist in one another and do not make sense on their own. These can be feminine or masculine, but they also could be light and darkness, which is nearer to the original sense of the light and dark sides of a hill, dry and wet, or action and inaction. These elements are opposites that fit together smoothly and cooperate in perfect balance. This is projected at the *Yin Yang* symbol. The *Yin Yang* concept does not represent the same thing as Western dualism, because these two opposites are not represented at war, but in balance and harmony. This is very clearly symbolized in its symbol: the dark area includes a spot of

⁹³ <http://www.bbc.co.uk/religion/religions/taoism/beliefs/concepts.shtml>, 29.1.2013

⁹⁴ Ibid.

light, and vice versa, and these two opposites are interlaced and composited together within the unifying circle. *Yin and Yang* are not continual, the harmony declines and unwinds between them. This act is indicated in the flowing curve where they meet.⁹⁵

Taoists regard the body as a miniature of the universe, which is filled with the *Tao*. The parts of the body possess their counterparts presented in physical attributes of the universe.⁹⁶

Ch'i (Qi) forms the cosmic vital energy that allows beings to survive and connects them to the universe as a whole.⁹⁷

Immortality does not signify living forever in the present physical body. This idea means that as Taoists point closer and closer to nature all along their life, death represents only the final step in reaching absolute unity with the universe.⁹⁸

Taoism regards a human knowledge as always partial and influenced by the attitude of the person declaring that knowledge. There can never exist an individual true knowledge, solely the totality of numberless divergent viewpoints. Knowledge is continually changing, because the universe is always changing. Knowledge is also consistent with the *Tao*. But true knowledge as the *Tao* cannot be known, it can rather be understood or lived.⁹⁹

7.3 Key people in Taoism

Taoist priests experience long and vigorous training to obtain the necessary skills. Priests must study liturgy and ritual, music, and also meditation and other physical practices. They must learn Taoist theology and the spiritual positions of the Taoist deities. During this training they are commanded to live very disciplined lives.¹⁰⁰

⁹⁵ <http://www.bbc.co.uk/religion/religions/taoism/beliefs/concepts.shtml>, 29.1.2013

⁹⁶ Ibid.

⁹⁷ Ibid.

⁹⁸ Ibid.

⁹⁹ Ibid.

¹⁰⁰ http://www.bbc.co.uk/religion/religions/taoism/beliefs/religious_1.shtml, 1.2.13

Taoist experts are convinced that they can travel in spirit to higher spheres of being, in the same way as Shamans can travel out of their bodies. Taoist traveller journeys through meditations, rituals, and visualisation which detach him from this world and coordinate him with the energy streams of the universe. The journeys subsequently push him closer and closer to the *Tao* itself.¹⁰¹

7.4 Key books

The literature of Taoism is represented by the key book which was drafted around the 3rd century BCE and is called the *Tao Te Ching* (*Dao De Jing* or *Daode Jing*) that means *The Way and Its Power*. This book possess 5,000 Chinese characters and is divided into 81 short sections filled with brief paragraphs with advices on life, and poetic descriptions of the constitution of the universe. Taoists consider the *Tao Te Ching* as the principal guide to live a full ethical and spiritual life. No author wrote the *Tao Te Ching*. Even though lots of textbooks usually declare it was written by *Lao Tzu* (*Laozi*) that is not true. This writing represents probably a compilation of the sayings and proverbs of many anonymous authors over a long period of time. The earliest Western version of the *Tao Te Ching* represented a Latin translation made by the Jesuits in the late 18th century.¹⁰²

Chuang-tzu forms another important book. Even though it was published after the *Tao Te Ching*, its collection was compiled earlier. It constitutes a compilation of the wisdom of many different people although it is dedicated to a man named *Chuang Tzu* (*Zhuangzi*).¹⁰³

7.5 Physical practices in Taoism

Taoism use lots of physical practices, because it does not make a rigid division between body and spirit. It acknowledges that physical actions have a spiritual effect. Taoist texts instruct the importance of maintaining

¹⁰¹ http://www.bbc.co.uk/religion/religions/taoism/beliefs/religious_1.shtml, 1.2.13

¹⁰² <http://www.bbc.co.uk/religion/religions/taoism/texts/texts.shtml>, 30.1.2013

¹⁰³ *Ibid.*

the body pure for the purpose of ensuring spiritual health. To stay pure, people should avoid some foods and activities. They must avoid greed, pride, lust and dishonesty as well. Meditation represents another important activity for Taoists. Complex meditation rituals can be practiced in several temples. The essential purpose of meditation is to create mental stillness and increase mindfulness. These features can give a person the mental space to know the *Tao* straightly. Breath represents the most easily felt form of *Ch'i*. There exist many Taoist breathing exercises which are called *Qui Gong (quigong)*. *Ch'i* constitutes the flow of life energy. It exists within the body and can be increased, regulated, or harmonised by several forms of exercises such as meditation and breathing, and techniques such as acupuncture. *T'ai Chi (taiji)*, a form of Martial art, originally evolved from Taoist exercises designed by *Chang San-Feng (Zhang Sanfeng)*. But modern types of *T'ai Chi* are more likely to be secular exercises than Taoist practices. Taoism also includes diet such as abstaining from alcohol, meat, beans, and grains.¹⁰⁴

Feng Shui, or "*wind and water*", refers back to neolithic era. It represents the art of living in balance and harmony with your natural environment, therefore allowing a natural flow of life energy, or *Qi*.¹⁰⁵

In conclusion, Taoism has spread throughout the globe and has currently moved West into the United States where it is becoming more and more a part of the mainstream. Recently, there are over thirty-one million followers on the world. *Yin Yang*, *T'ai-Chi* and *Feng-Shui* are becoming very popular in the United States. *Feng-Shui* represents a balancing of energy by arranging your living space a specific way, it is found in the pop-culture of young teen stores to literature "*How you can Feng-Shui your home to change your life*". The art of *T'ai Chi* has become more popular in the West as well. Recently, many people in the United States exercise in local parks the balancing of their energy by

¹⁰⁴ <http://www.bbc.co.uk/religion/religions/taoism/practices/physical.shtml>, 1.2.2013

¹⁰⁵ http://news.bbc.co.uk/2/hi/world/monitoring/media_reports/1207420.stm, 3.2.2013

using this Chinese Martial art. Most Americans are also familiar with the symbol *Yin Yang*, which moreover represents the icon for a popular clothing brand in the USA, *Ocean Pacific* (OP). Like many Eastern movements Taoism is considered as a mystical religion. Today, more and more people open their minds to peaceful harmonious relationship with nature because of hurried world we live in. Taoism represents a complex and fascinating philosophy that possess many branches that determine what has been accumulating for centuries. Taoism represents more the history and culture of China. It has sustained many changes that come with time thus it persists strong and pertinent to the world today.¹⁰⁶

8 STATISTICS CONCERNING US RELIGION

8.1 Pew Forum's U.S. Religious Landscape Survey

A large-scale survey lead by the Pew Forum on Religion & Public Life introduces statistics on religion in the United States. This survey is based on interviews with more than 35,000 Americans of the age 18 and older. The U.S. Religious Landscape Survey states that religious representation in the U.S. is very rich and varied.¹⁰⁷

More than one-quarter of Americans, 28 %, have kept the belief in which they were educated on behalf of another religion or no religion. 44 % of adults have either changed religious affiliation, moved from being unaffiliated with any church to being affiliated with a specific belief. The survey states that the quantity of people who mention they are unaffiliated with any specific faith today, 16.1 %, represents more than double of the number who mention they were not affiliated with any specific religion as children. Among Americans of the ages 18-29, one-in-four mention they are not presently affiliated with any specific church.¹⁰⁸

The Landscape Survey approves that the United States is on the edge of going into Protestant country. The quantity of Americans who

¹⁰⁶ <http://www.csuchico.edu/~cheinz/syllabi/fall99/hundoble/>, 4.2.2013

¹⁰⁷ <http://religions.pewforum.org/reports>, 4.2.2013

¹⁰⁸ *Ibid.*

announce that they are followers of Protestant denominations now runs to 51 %. In addition, Protestant followers are described by meaningful inside variety, comprising hundreds of divergent denominations which are freely grouped around three quite diverse religious traditions such as Evangelical Protestant Churches, 26.3 % of the total adult population, Mainline Protestant Churches, 18.1 %, and Historically Black Protestant Churches, 6.9 %.¹⁰⁹

Americans who are unaffiliated with any specific religion have experienced the greatest growth in quantity as a consequence of changes in affiliation, on the other hand, Catholicism has experienced the greatest losses as a consequence of these changes. As almost one-in-three Americans, 31%, were educated in Catholic faith, presently, fewer than one-in-four, 24%, define themselves as Catholic. These losses would have been more expressive without the impact of immigration. The Landscape Survey states that among the foreign-born adult population, Catholics outnumber Protestants by almost a two-to-one edge, 46% of Catholics vs. 24% of Protestants. On the other hand, among native-born Americans the statistics state that Protestants outnumber Catholics by a larger edge, 55% of Protestants vs. 21% of Catholics. Immigrants are also presented among divers world religions in the United States such as Islam, Hinduism, Buddhism, or less known Taoism.¹¹⁰

Even though about half as many Catholics is presented in the United States as Protestants, the quantity of Catholics almost competes the quantity of followers of Evangelical Protestant Churches and far overranges the quantity of followers of both Mainline Protestant Churches and Historically Black Protestant Churches. The United States also involves a significant quantity of followers of the third main branch of global Christianity – Orthodoxy – whose members presently count around 0.6% of the adult population of the United States. American Christianity

¹⁰⁹ <http://religions.pewforum.org/reports>, 4.2.2013

¹¹⁰ Ibid.

also involves a considerable quantity of Mormons such as 1.7% of the adult population, Jehovah's Witnesses which number around 0.7%, and other Christian groups which count around 0.3%.¹¹¹

Like the other main denominations, people who are unaffiliated with any specific religion, 16.1%, also express notable inside diversity. Even though one-quarter of this group consists of people who define themselves as Atheist or Agnostic, 1.6% and 2.4% of the adult population, the majority of the unaffiliated groups, 12.1% of the overall adult population, is composed of people who simply define their religion as "nothing in particular". This group is divided between the "secular unaffiliated", that means people who say that religion is not important in their lives, which represents around 6.3%, and the "religious unaffiliated", that means people who say that religion is slightly important or very important in their lives, which represents around 5.8% of the overall adult population.¹¹²

Smaller religions in the United States also show sizable internal diversity. Most Jews, such as 1.7% of the overall adult population, associate themselves with one of three main denominations: Reform, Conservative or Orthodox Judaism. Similarly, more than half of Buddhists, such as 0.7%, fall into one of three main denominations within Buddhism: Zen, Theravada or Tibetan Buddhism. Muslims, which count around 0.6%, divide themselves into two main denominations: Sunni and Shia.¹¹³

The survey states that continual movement forms the American religious marketplace, it means that every main religious denomination is gaining and losing members at the same time. Those that are increasing as a consequence of religious change are simply gaining new followers at a faster scale than they are losing followers. On the contrary, those that are decreasing in quantity because of religious change simply are not

¹¹¹ <http://religions.pewforum.org/reports>, 6.2.2013

¹¹² Ibid.

¹¹³ Ibid.

attracting enough new followers to balance the quantity of members who are abandoning those specific faiths.¹¹⁴

To explain this situation, this thesis need to examine the group gaining the largest quantity of followers at present such as actually the unaffiliated group mentioned previously. People moving into the unaffiliated group outnumber those moving out of this category by more than three-to-one. However, a considerable quantity of people, which counts nearly 4%, declare that as children they were unaffiliated with any specific religion but have since started to associate themselves with a religious denomination. It means that more than half of people who were unaffiliated with any specific religion as a child presently declare that they are associated with a religious denomination. In short, the Landscape Survey indicates that the unaffiliated population has increased despite having one of the lowest retention rates of all religious denominations.¹¹⁵

Another example of the dynamic changes of the American religious sphere is the experience of Catholic Church. Other surveys, for instance the General Social Surveys, executed by the National Opinion Research Center at the University of Chicago since 1972, state that the Catholic proportion of the adult population in the United States has been quite persistent in recent time, this counts around 25%. However, what this persistence endangers is the large quantity of followers who have left Catholic Church. Around one-third of the survey respondents who declare they were educated Catholic no longer define themselves as Catholic. This shows that around 10% of all Americans represent former Catholics. However, these losses have been partly balanced by the quantity of people who have changed their affiliation to Catholicism, which counts around 2.6%, but more importantly by the unreasonably high quantity of Catholics among immigrants to the United States.¹¹⁶ This fact is presented in *The Hispanic Challenge* by S.P. Huntington where he

¹¹⁴ <http://religions.pewforum.org/reports>, 7.2.2013

¹¹⁵ Ibid.

¹¹⁶ Ibid.

mentions the great impact of Hispanic immigration especially from Mexico on the religious stratification in the USA. He calls this feature "transformation into two peoples with two cultures (Anglo and Hispanic) and two languages (English and Spanish)".¹¹⁷ The result states that the overall percentage of the population that associates themselves with Catholic faith has stayed quite stable.¹¹⁸

In addition to detailing the actual religious organization of the United States and describing the dynamism in religious association, the findings from the Landscape Survey also offer essential points about the future orientation of religious affiliation in the United States. By detailing the age distribution of various religious denominations, for example, the survey's statistics on religion state that more than six-in-ten Americans age 70 and older, which count around 62%, are Protestants but that this quantity is only about four-in-ten, 43%, among Americans ages 18-29. On the contrary, young adults of the ages 18-29 more frequently declare that they are not affiliated with any specific religion than those of the age 70 and older, this counts around 25% vs. 8%. If these generation signs persist, actual descends in the quantity of Protestants and growth in the quantity of the unaffiliated population may continue.¹¹⁹

Other main topics in the survey involve diversity between men and women, etc. Men more frequently claim no religious affiliation than women. Nearly one-in-five men declare they have no formal religious association, that can be compared with nearly 13% of women.¹²⁰

Among people who are married, almost four-in-ten, 37%, are married to someone with a different religious affiliation. This fact involves Protestants who are married to another Protestant from a different denominational family, such as a Baptist who is married to a Methodist. Hindus and Mormons are most frequently married, 78% and 71%, and

¹¹⁷ The Hispanic Challenge, p.2

¹¹⁸ <http://religions.pewforum.org/reports>, 8.2.2013

¹¹⁹ Ibid.

¹²⁰ Ibid.

they are married to someone of the same religion, 90% and 83%. Another fact shows that Mormons and Muslims represent the groups with the largest families, more than one-in-five Mormon adults and 15% of Muslim adults in the United States have three or more children living at home.¹²¹

The Midwest most narrowly resembles the religious organization of the overall population. The South has the heaviest concentration of followers of Evangelical Protestant Churches. The Northeast possess the greatest concentration of Catholics, and the West has the largest amount of unaffiliated population, involving the largest number of Atheists and Agnostics.¹²²

Population not affiliated with any specific religion dominates for their youth compared with other religious traditions. Among the unaffiliated, 31% represent people under age 30 and 71% represent population under age 50. Comparable quantity for the overall adult population represent 20% and 59%. On the contrary, followers of Mainline Protestant Churches and Jews are on the average older than followers of other denominations. Nearly half of Jews and followers of Mainline Churches represent age 50 and older, compared with almost four-in-ten overall American adults.¹²³

Apart from Islam and Hinduism, Buddhism in the United States is mainly composed of native-born members, whites and converts. Only one-in-three American Buddhists define themselves as Asian, while almost three-in-four Buddhists declare they are converts to Buddhism.¹²⁴

Jehovah's Witnesses possess the lowest retention rate of any religious movement. Only 37% of all those who declare they were educated as Jehovah's Witnesses still associate themselves with Jehovah's Witnesses. Followers of Baptist churches count around one-third of all Protestants and close to one-fifth of the total adult population in

¹²¹ <http://religions.pewforum.org/reports>, 8.2.2013

¹²² Ibid.

¹²³ Ibid.

¹²⁴ Ibid.

the United States. Baptists also count around two-thirds of followers of Historically Black Protestant Churches.¹²⁵

These facts represent some of the key findings of the Pew Forum's U.S. Religious Landscape Survey, which borrows in the first place from a new national survey conducted from May 8 to August 13, 2007, among an illustrative sample of more than 35,000 adults in the United States, with supplementary oversamples of Eastern Orthodox Christians, Buddhists, Hindus, and also American Muslims. In total, these surveys involved interviews with more than 36,000 Americans.¹²⁶

¹²⁵ <http://religions.pewforum.org/reports>, 8.2.2013

¹²⁶ *Ibid.*

Table 2: Pew Forum's U.S. Religious Landscape Survey

Major Religious Traditions in the U.S.	
<i>Among all adults...</i>	
	%
Christian	78.4
Protestant	51.3
<i>Evangelical churches</i>	26.3
<i>Mainline churches</i>	18.1
<i>Hist. black churches</i>	6.9
Catholic	23.9
Mormon	1.7
Jehovah's Witness	0.7
Orthodox	0.6
<i>Greek Orthodox</i>	<0.3
<i>Russian Orthodox</i>	<0.3
<i>Other</i>	<0.3
Other Christian	0.3
Other Religions	4.7
Jewish	1.7
<i>Reform</i>	0.7
<i>Conservative</i>	0.5
<i>Orthodox</i>	<0.3
<i>Other</i>	0.3
Buddhist	0.7
<i>Zen Buddhist</i>	<0.3
<i>Theravada Buddhist</i>	<0.3
<i>Tibetan Buddhist</i>	<0.3
<i>Other</i>	0.3
Muslim*	0.6
<i>Sunni</i>	0.3
<i>Shia</i>	<0.3
<i>Other</i>	<0.3
Hindu	0.4
Other world rel.	<0.3
Other faiths	1.2
<i>Unitarians and other liberal faiths</i>	0.7
<i>New Age</i>	0.4
<i>Native American rel.</i>	<0.3
Unaffiliated	16.1
Atheist	1.6
Agnostic	2.4
Nothing in particular	12.1
<i>Secular unaffiliated</i>	6.3
<i>Religious unaffiliated</i>	5.8
Don't Know/Refused	0.8
	100

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Source of Table 2 ¹²⁷¹²⁷ <http://religions.pewforum.org/reports>, 6.2.2013

8.2 American Religious Identification Survey (ARIS)

Another survey this thesis introduces is conducted by the American Religious Identification Survey (ARIS) "The methodology of the American Religious Identification Survey (ARIS) 2008 replicated that used in previous surveys. The three surveys are based on random-digit-dialing telephone surveys of residential households in the continental U.S.A (48 states): 54,461 interviews in 2008, 50,281 in 2001, and 113,723 in 1990. Respondents were asked to describe themselves in terms of religion with an open-ended question. Interviewers did not prompt or offer a suggested list of potential answers.[...]" ¹²⁸

Table 3: American Religious Identification Survey (ARIS) 2008

Religious group	Estimates (1,000)			Religious group	Estimates (1,000)		
	1990	2001	2008		1990	2001	2008
Adult population, total ¹	175,440	207,983	228,182	Christian Reform	40	79	381
Christian, total ²	151,225	159,514	173,402	Foursquare Gospel	28	70	116
Catholic	46,004	50,873	57,199	Independent Christian Church.	25	71	86
Baptist	33,964	33,820	36,148	Other Christian ⁴	105	254	206
Protestant—no denomination supplied	17,214	4,647	5,187	Other religions, total ²	5,853	7,740	8,796
Methodist/Wesleyan	14,174	14,039	11,366	Jewish	3,137	2,837	2,680
Lutheran	9,110	9,580	8,674	Muslim	527	1,104	1,349
Christian—no denomination supplied	8,073	14,190	16,834	Buddhist.	404	1,082	1,189
Presbyterian	4,985	5,596	4,723	Unitarian/Universalist.	502	629	586
Pentecostal/Charismatic	3,116	4,407	5,416	Hindu	227	766	582
Episcopal/Anglican	3,043	3,451	2,405	Native American	47	103	186
Mormon/Latter-Day Saints.	2,487	2,697	3,158	Sikh	13	57	78
Churches of Christ.	1,769	2,593	1,921	Wiccan.	8	134	342
Jehovah's Witness	1,381	1,331	1,914	Pagan.	(NA)	140	340
Seventh-Day Adventist	668	724	938	Spiritualist	(NA)	116	426
Assemblies of God	617	1,105	810	Other unclassified ⁴	991	774	1,030
Holiness/Holy	610	569	352	No religion specified, total ²	14,331	29,481	34,169
Congregational/United Church of Christ	438	1,378	736	Atheist	(⁵)	902	1,621
Church of the Nazarene	549	544	358	Agnostic.	⁵ 1,186	991	1,985
Church of God	590	943	663	Humanist	29	49	90
Orthodox (Eastern)	502	645	824	No religion	13,116	27,486	30,427
Evangelical/Born Again ³	546	1,088	2,154	Other no religion ⁴	(NA)	57	45
Mennonite	235	346	438	Refused to reply to question	4,031	11,246	11,815
Christian Science.	214	194	339				
Church of the Brethren	206	358	231				
Nondenominational ³	194	2,489	8,032				
Disciples of Christ	144	492	263				
Reformed/Dutch Reform	161	289	206				
Apostolic/New Apostolic	117	254	970				
Quaker.	67	217	130				
Full Gospel	51	168	67				

NA Not available. ¹ Refers to the total number of adults in all fifty states. All other figures are based on projections from surveys conducted in the continental United States (48 states). ² Includes other groups, not shown separately. ³ Because of the subjective nature of replies to open-ended questions, these categories are the most unstable as they do not refer to clearly identifiable denominations as much as underlying feelings about religion. Thus they may be the most subject to fluctuation over time. ⁴ Estimates for subpopulations smaller than 75,000 adults are aggregated to minimize sampling errors. ⁵ Atheist included in Agnostic.

Source of Table 3 ¹²⁹

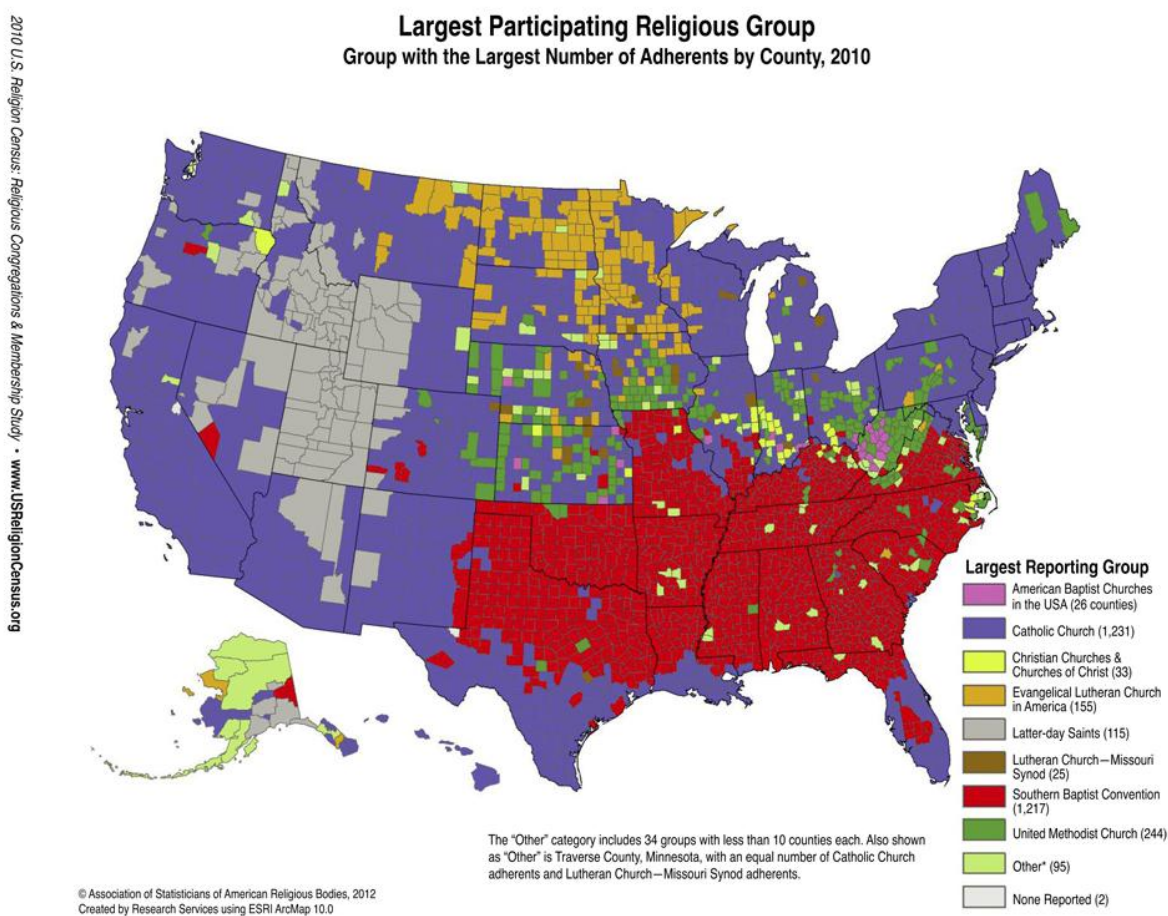
¹²⁸ <http://guides.library.duke.edu/religiondata>, 4.2.2013

¹²⁹ <http://www.census.gov/prod/2011pubs/12statab/pop.pdf>, p.61

8.3 Map of religion in the United States

In this part of the thesis is presented an interesting map that projects the largest religious denominations for each county in the United States. There are clearly projected the geographical concentrations of different denominations and traditions which refer to the rich social history that created religion in the United States.

Table 4: *Map of religion in the United States*



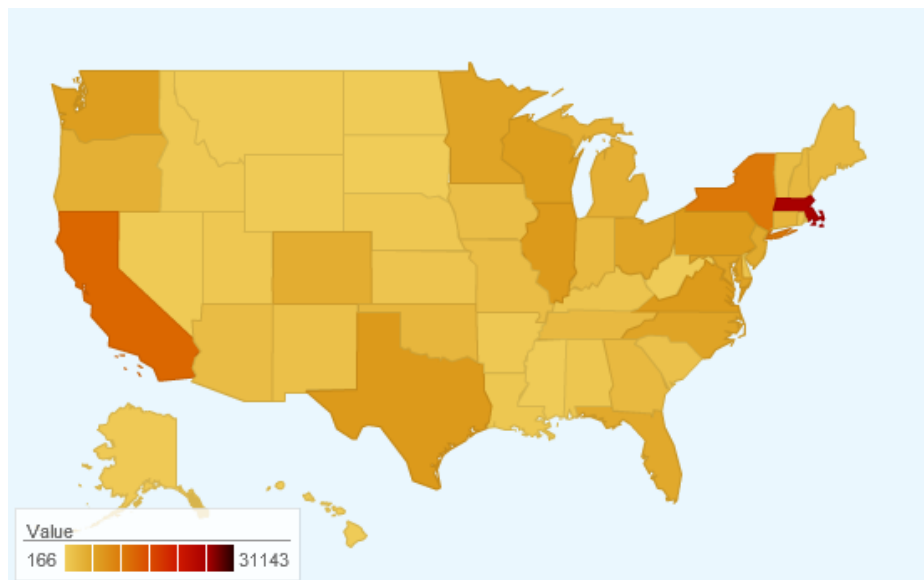
Source of Table 4 130

¹³⁰ <http://www.patheos.com/blogs/blackwhiteandgray/2012/07/map-of-religion-in-the-united-states/>, 5.2.2013

8.4 Arda Surveys

Another map shows the representation of Unitarian Universalist affiliation in the United States provided by the Arda Surveys.

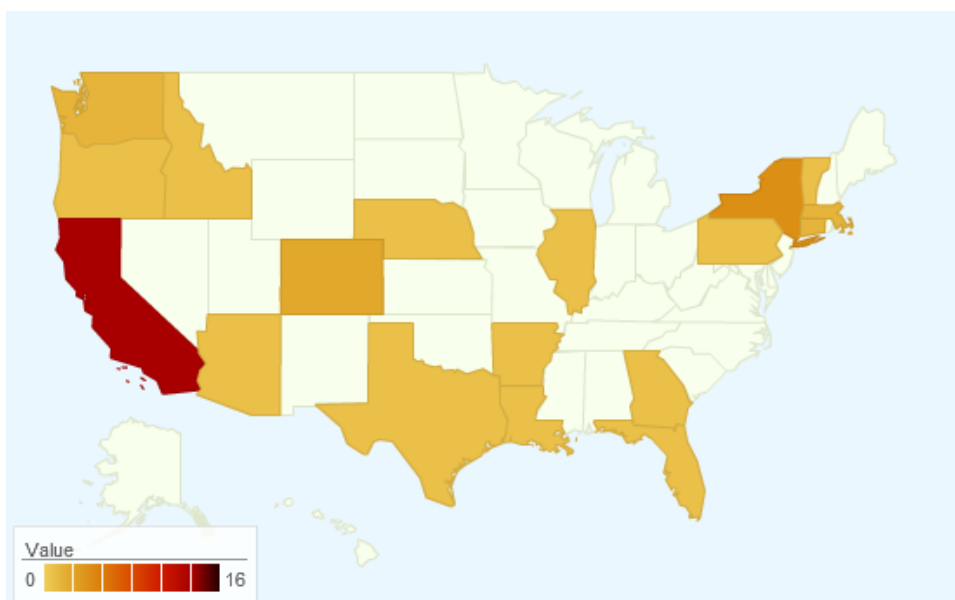
Table 5: *Unitarian Universalist Association of Congregations - Number of Followers (2010)*



Source of Table 5 ¹³¹

Another map shows the representation of Taoist affiliation.

Table 6: *Tao - Number of Congregations (2010)*



Source of Table 6 ¹³²

¹³¹ <http://www.thearda.com/mapsReports/maps/ArdaMap.asp?Map1=662&map2=&alpha=>

¹³² <http://www.thearda.com/mapsReports/maps/Ardamap.asp?GRP=2&map1=643>, 7.2.2013

9 CONCLUSION

This Bachelor's thesis aims to highlight all the important aspects of religion in general and especially the marginal movements which are recently becoming more and more popular within the United States. This thesis is completed by statistical data. The first chapter provides a brief overview of the religion and spirituality within the United States which is implemented by verified statistical data provided by the Pew Forum's U.S. Religious Landscape Survey as proof of the statements mentioned in this chapter. In general, majority of Christians in the United States are Protestants, but there exist hundreds of independent congregations and Protestant groups.

The next chapter deals with Native Americans and their culture. This chapter explains their belief in and interaction with a world of spirits. Benevolent spirits and protective spirits, and also trickster spirits who caused sickness, misery, and misfortune were omnipresent. The majority of tribes feel a close connection with animals and nature and this fact is proved by many Indian legends. This thesis is completed by the translation of the authentic Native American legend – Apache Creation Legend – as proof of this statement. This legend also introduces the well-known tradition of Native American tribes – the Sweat Lodge – similar to Finnish sauna. The facts concerning Native Americans are supplemented by my personal experience in familiarization with their culture during my trip to the United States.

The next chapter deals with Neopaganism and its two branches; Wicca and Neo-Druidism. The main purpose of this movement is to highlight the importance and respect for nature. The Earth is sacred and the cycles of the seasons are usually worshipped in this movement. Magic, seen as a conscious direction of one's will to evoke a change, plays an important role in Neopaganism. This movement experienced the largest growth beginning in 1960s when many people became disillusioned with the present mainstream religions, thus many people

found a spiritual escape in nature-based movements through return of the basic practices of Neopaganism. As proof, the popularity of this movement is seen in many branches of contemporary culture such as the songs of well-known group Led Zeppelin or James Cameron's "Avatar" movie mentioned in this chapter. The interesting fact is that many Wiccans keep their religion secret; they are afraid of being physically and economically attacked. This is proved by statistical data provided by religioustolerance.org site. The other statistics conducted by ARIS survey concerning Wicca movement provide the quantity of its followers which are quickly increasing. These data doubled from 2001 to 2008 due to its increasing popularity. In the work *The Oxford Handbook of New Religious Movements* the authors prove that it is influenced by "television programs such as *Sabrina the Teenage Witch* and films like *The Craft* that have attracted the interest in Witchcraft around the world and gave it the official Hollywood stamp of 'cool'".¹³³

Another chapter introduces the New Thought Movement, a mind-healing religion originated in the United States. Its essential teaching represents the conviction that the spirit is much more powerful and real than matter, it means that the mind has the power to heal the body. That is why the New Thought Movement is closely connected with the Law of Attraction. As a proof, I used the thoughts and opinions of the American author Brian Maxwell, founder of New Thought Generation which is focused on the personal development and self improvement of individual seeking to improve their quality of life.

The next section introduces Unitarian Universalism, a liberal movement that permits and highlights diversity among its followers. They celebrate in a universal context, recognizing and revering religious ceremonies as inborn and needful in all human cultures. These convictions are presented in UU's best-known traditions such as Flower Communion, emphasizing the precious addition of each particular

¹³³ The Oxford Handbook of New Religious Movements, p.47

member, and Water Communion. The UU's goal is to create a right and compassionate world. This fact is proved by UU's support for different beliefs and practices of its followers.

The next chapter deals with Taoism, a tradition grounded on Chinese customs. All things are integrated and connected in the *Tao* (the Way). All concepts of Taoism mentioned in this chapter refer directly to the *Tao* itself. Taoism has spread throughout the globe and has currently moved West into the United States where it is becoming more and more a part of the mainstream. Recently, there are over thirty-one million followers in the world. *Yin Yang*, *T'ai-Chi* and *Feng-Shui* are becoming very popular in the United States. There exist many books or other features connected to these practices in the United States. More and more people today are opening their minds to peaceful harmonious relationship with nature and spiritual world because of hurried world we live in.

The last chapter deals with the detailed statistical data with additional information concerning the usual age of particular followers or other features. For example Wicca is the most popular among teenagers who refuse the autocracy, paternalism, sexism, homophobia, transphobia, or insensitivity to the environment that exist in the conservative wings of some of the largest religions etc. The statistic analysis is provided by the Pew Forum's U.S. Religious Landscape Survey conducted from May 8 to August 13, 2007 which involved interviews with more than 36,000 Americans and also the American Religious Identification Survey (ARIS) from 2008 containing 54,461 interviews with residential households in the continental U.S.A (48 states). All data are completed by detailed tables for summarizing the information mentioned in this chapter.

As a result I found and gathered all the information needed for explaining the most important aspects of the selected movements. I achieved in creating a complex perspective on this interesting issue.

10 GLOSSARY

The following is a glossary of terms taken from the chosen subject matter.

10.1 Native American Legend

- 1) Big Dipper = Velký vůz
- 2) brush the face = otřít si tvář
- 3) cast the hands downward = namířit ruce dolů
- 4) crawl away = odplazit se
- 5) Creator = Stvořitel
- 6) encircle the world = obletět svět
- 7) flat and barren = rovné a neúrodné
- 8) flung them wide open = mrštit je široce od sebe
- 9) Hummingbird = Kolibřík
- 10) rub the eyes = otřít si oči
- 11) rub the hands together = mnout si ruce
- 12) scratch the chest = poškrábat si hrud'
- 13) spun a black cord = upředl černou přízi
- 14) streaks of dawn = záblesky úsvitu
- 15) suspend in midair = viset vysoko nad zemí
- 16) sweat house = indiánský typ sauny
- 17) the endless darkness = nekonečná temnota
- 18) the One Who Lives Above = Ten, jenž žije nad vším
- 19) thin disc = tenký kotouč
- 20) tints = odstíny
- 21) uncouth creatures = neohrabané bytosti

10.2 Glossary of the whole work

Overview of the Religion in the United States

1. belief = víra
2. Congregation = náboženská obec
3. denomination = náboženská denominace, skupina
4. Follower = stoupenec, přívrženec
5. Church of Jesus Christ of Latter-day Saints = Církev Ježíše Krista Svatých posledních dnů (CJKSPD)
6. Jehovah's Witnesses = Svědkové Jehovovi
7. mainstream religions = hlavní náboženství
8. marginal religions = okrajová náboženství
9. parishes and parish schools = farnosti a farní školy
10. Roman Catholics = Římští katolíci
11. secular = světský
12. unaffiliated with any church = nepřidružený k žádné církvi

Native Americans

13. appease its spirits = upokojit jejich duše
14. array of deities = soustava božstev
15. benevolent spirits = dobrotivý duchové
16. clans and tribes = domorodé kmeny
17. cliff dwellings = skalní obydlí
18. conical wigwams or tipis = kuželovité indiánské chatrče nebo stany
19. dual divinity = dvojí božstvo
20. enter a trance = vstoupit do transu
21. guardian spirit = dobrý duch
22. hunting expeditions = lovecké výpravy
23. inhabit the underworld = obývat podsvětí
24. interaction with the spirit world = vzájemné působení s duchovním světem

25. killing game = zabíjení zvěře
26. patriarchs and prophets = představitelé církve a proroci
27. period of fasting = období půstu
28. Prayers and sacrifices = modlitby a obětování
29. protective spirits = ochranní duchové
30. reinvigorating the spiritual traditions = znovuoživení duchovních tradic
31. trickster spirits = lstiví duchové

Native American Legend

32. Big Dipper = Velký vůz
33. brush the face = otřít si tvář
34. cast the hands downward = namířit ruce dolů
35. crawl away = odplazit se
36. Creator = Stvořitel
37. encircle the world = obletět svět
38. flat and barren = rovné a neúrodné
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45. streaks of dawn = záblesky úsvitu
46. suspend in midair = viset vysoko nad zemí
47. sweat house = indiánský typ sauny
48. the endless darkness = nekonečná temnota
49. the One Who Lives Above = Ten, jenž žije nad vším
50. thin disc = tenký kotouč
51. tints = odstíny
52. uncouth creatures = neohrabané bytosti

Neo-paganism

53. affinity with nature = spříznění s přírodou
54. bounty = štědrost
55. coven = sabat čarodějnic
56. Craft of the Wise Ones = umění moudrých
57. divination = věštění
58. divine in nature = božstvo v přírodě
59. fertility cult = kult plodnosti
60. horned one = ten rohatý
61. huntress = lovkyně
62. immanent = imanentní, trvalý
63. interdependence of people and the Earth = vzájemná závislost lidí a Země
64. numinous experience = nadpřirozený zážitek
65. omnipresent being = všudypřítomné jsoucno
66. Paganism = Pohanství
67. pantheon = antický chrám všech bohů
68. paternalism = autoritářství
69. persecution of witches = pronásledování čarodějnic
70. personal summoning = osobní vyzvání
71. preordained = předsvěcený
72. quest for spiritual fulfillment = pátrání po duchovním naplnění
73. Rede = rada
74. ritual circle = obřadní (rituální) kruh
75. sentient being = vnímavá bytost
76. solitary practitioner = poustevnický (samotářský) lékař
77. spell = čáry
78. spells and goddess worship = kouzla a uctívání bohyně
79. spiritual growth and renewal = duchovní růst a obnova
80. torture = mučení

New Thought Movement

81. baptism and communion = křest a přijímání (svátosti)
82. eternal life = věčný život
83. inborn divinity = vrozené božství
84. Law of Attraction = gravitační zákon
85. matter = hmota
86. New Thought Movement = Nový myšlenkový směr
87. omnipresent Wisdom = všudypřítomná moudrost
88. pervade all existence = prolínat celou existenci
89. prayer in silence = tichá modlitba
90. salvation = spása
91. Scripture = Písmo svaté
92. secession from God = oddělení od Boha
93. sin = hřích
94. state of mind = (duševní) stav mysli
95. transcendancy = naprostá dokonalost
96. unity of thought = jednotnost myšlení

Unitarian Universalism

97. compassionate world = soucitný svět
98. covenant = úmluva
99. child dedication = dětské vysvěcení
100. inherent worth and dignity = vrozená vážnost a důstojnost
101. minister = farář
102. non-creedal movement = hnutí bez učení
103. revelation is not sealed = odhalení není zapečetěné
104. sermon = kázání
105. sustain the spirit = živit mysl
106. Trinity = svatá trojice
107. uniformity of God = jednotnost Boha

Taoism

- 108. finger pointing at the moon = prst směřující k měsíci
- 109. fortune telling = věštění osudu
- 110. Chinese Martial art = čínské bojové umění
- 111. mental stillness = duševní klid
- 112. omnipotent being = všemohoucí bytost
- 113. pursuit of spiritual immortality = snaha o duševní nesmrtelnost
- 114. unboundedness and inexhaustibility = neomezenost a nevyčerpatelnost
- 115. virtuous = ctnostný

Statistics concerning US religion

- 116. illustrative sample = názorný (ilustrační) příklad
- 117. large-scale survey = rozsáhlý průzkum
- 118. lowest retention rate = nejnižší míra zachování (udržení)
- 119. outnumber = převyšovat počtem
- 120. overall adult population = celkový počet dospělého obyvatelstva
- 121. random-digit-dialing telephone surveys = průzkumy založené na náhodné volbě telefonických čísel

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12 ABSTRACT

This Bachelor thesis is elaborated in order to provide its readers an essential knowledge of selected marginal religions and spiritual trends within the United States. This analysis focuses on Native American tribes supplemented by Native American Legend with its translation into Czech, Neopaganism divided into two main branches such as Wicca and Neo-Druidism, the New Thought Movement, Unitarian Universalism, Taoism, and in the last place, general overview of the religion in the United States completed by statistical data with tables and maps detailing provided data. This thesis shows and explains the increasing importance of these movements and their significance in people's lives. This work is divided into several chapters, it is logically arranged and is written even for readers without any knowledge of this issue. It was necessary to explain many related features to these movements as well as to describe the contemporary trends of American society. This thesis demonstrates the facts and statements in the tables and maps provided by verified sources. Because of the relative recency and continual development of this issue, this analysis was created mainly from online sources.

13 RESUME

Tato bakalářská práce je vypracována za účelem poskytnout svým čtenářům základní znalost vybraných okrajových náboženství a duchovních trendů ve Spojených Státech Amerických. Tato analýza se zaměřuje na kmeny Indiánů doplněné o Indiánskou legendu přeloženou do češtiny, Pohanství rozdělené na dvě hlavní větve což je Wicca a Neodruidismus, Nový myšlenkový směr, Univerzální Unitariánství, Taoismus, a v poslední řadě všeobecný přehled náboženství ve Spojených Státech doplněný o statistická data s tabulkami a mapami popisujícími poskytnuté informace. Tato práce poukazuje a vysvětluje zvyšující se důležitost těchto hnutí a jejich významnost v životě lidí. Tato práce je rozdělena do několika kapitol, je logicky řazena a je psána pro čtenáře, kteří nemají žádné povědomí o této problematice. Bylo nutné vysvětlit mnoho rysů souvisejících s těmito hnutími stejně tak jako popsat současné trendy Americké společnosti. Tato práce znázorňuje fakta a tvrzení v tabulkách a mapách z ověřených zdrojů. Z důvodu relativní aktuálnosti a neustálému vývoji této problematiky byla práce sestavena zejména z internetových zdrojů.