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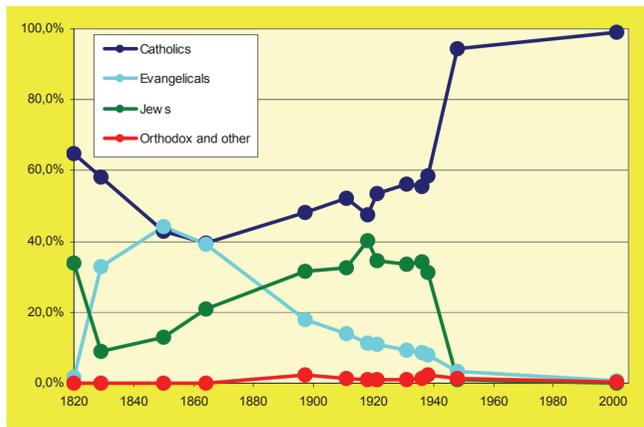
This Sheet XVIII comprises six maps. The first one presents the religious structure of Łódź in 1931, and the next three relate to Roman Catholicism, providing information on the following topics: ‘Parishes according to the date of establishment and the number of inhabitants in 2000’, ‘Parish clergy in 2000’ and ‘Sacred buildings and church social infrastructure in 2000’. The next two maps show the locations of buildings that are officially used by ‘Protestant churches in 2001’ (map 5) and ‘Other faiths’ (map 6). These last two maps take into account sacred buildings (respecting the terminology used by particular churches and religions), cemeteries and other facilities (mainly church administration or residential buildings).

The current religious structure of Łódź results from specific trends in the development of the city and, among others, its demographic development (fig. 1). Until the beginning of the 19th c., Łódź was a small town in which Roman Catholics constituted a majority. Only a few Jewish families lived in Łódź at the time. From the mid-19th c., the religious structure became increasingly complex. The dynamic industrial development that took place in the city at the time attracted settlers who started coming to Łódź from different parts of Europe, mainly from the territory of the present-day Germany and the Czech Republic. Most of them were Protestants. Orthodox Russians arrived here in large numbers to take up positions in the army or state administration. This mosaic of religion was a characteristic feature of Łódź until the 1940s. In 1931, Łódź was inhabited by 340 486 Roman Catholics (56% of the city’s population), 56 159 Protestants (9%), 2 122 Orthodox (0.4%), 202 497 Jews (33%), and 2 034 followers of other religions and atheists. The Second World War and the post-war period saw the extermination of most Jews, the escape of Germans, and the subsequent emigration of Czechs and the remaining Germans and Jews. These changes were accompanied by a considerable influx of Catholics. New religious movements (Christian, Buddhist, Hindu, and other) were also becoming increasingly active.

Today, Łódź is the regional capital of four Christian denominations and the home of:

- Archdiocese of Łódź of the Roman Catholic Church,
- Archbishop of the Diocese of Łódź and Poznań of the Polish Autocephalous Orthodox Church,
- Bishop of the Diocese of Łódź and Śląsk of the Old Catholic Mariavite Church,
- Bishop of the Diocese of Warsaw of the Evangelical Church of the Augsburg Confession

Fig. 1. The religious structure of the population between 1820 and 2001



The diocese of Łódź was established by a decree of Pope Benedict XV in 1920. In the following years, the boundaries of the diocese were re-defined several times and the current administrative division of the Polish Church was ultimately established by Pope John Paul II in 1990. According to the papal bull ‘Totus Tuus Poloniae Populus’, Łódź became the capital of an archdiocese directly subordinate to the Holy See. The Archdiocese of Łódź is divided into 34 dioceses, further subdivided into 211 parishes.

The area of Łódź comprises 71 parishes<sup>1</sup>, 65 of which possess parish churches within the city boundaries. The remaining six parishes are partly located in Łódź, but are based in the boroughs (gminas) directly adjacent to the urban areas. Fifty eight parishes are located entirely within the city boundaries, while seven extend beyond.

The maps were produced mainly on the basis of a publication entitled ‘Facts and Information on the Archdiocese of Łódź 2001’. Supplementary information was also obtained from the archdiocese’s Internet website ([www.archidieceja.lodz.pl](http://www.archidieceja.lodz.pl)).

Materials from the 1931 Census, the last Census to enquire into religious faiths, provided the basis for constructing the first map entitled ‘Religious faiths of Łódź in 1931’. The map shows Łódź within the then-applicable administrative boundaries, with the census districts coinciding territorially with the police stations’ beats. The map includes the three largest religious groups represented in the city. The diagrams are of different sizes and use a linear scale, helping the reader to become acquainted not only with the religious structure, but also with their support in particular districts of Łódź.

The next two maps concern Roman Catholicism and show the aspects in question as per parishes 2. The fourth map shows the location of specific buildings. To produce this map, the authors used the address database system devised by ‘Imagis’.

The maps of the remaining faiths were constructed primarily on the basis of questionnaire interviews conducted with representatives of particular churches in Łódź. To verify the data so obtained, the authors compared them with the data acquired from the Regional Council (Urząd Wojewódzki) and different publications. The most divergent data related to the numbers of Jehovah’s Witnesses. According to most sources, the Association of Jehovah’s Witnesses has between 10 and 14 000 members in the entire district. However, other sources provide that there are about 3 400 of active adherents in Łódź, besides sympathizers and children.

Unfortunately, the authors were unable to find evidence for the activity of all those listed in the register of churches and religious communities in the Łódź Województwo. The current register comprises 40 churches and religious associations. It seems that some of them may have suspended their activity or moved to a different locality, however, this cannot be confirmed because there is no obligation to register such changes with the state administration. The difficulties contacting these groups may also be associated with their hermetic character and small number of followers (up to 20). The authors are also aware of the existence of other religions in Łódź, most often practised by foreign nationals who study at higher education institutions (many of whom remain in Łódź after completing their studies) and by different foreign professionals who come here on business (mainly from beyond the eastern border of Poland: Ukrainians, Armenians, Vietnamese and others). However, they do not establish any formalized structures or their own religious organizations, and settle for practising their religion on their own. On two occasions, the authors were denied information by representatives of the Ayapa Yoga Association and Hatha Yoga ‘Yoga Gate’ Association, who protested against being treated as a religion despite the fact that their groups had been registered as religious associations. As they explained, their classes are attended by followers of other religions.

Without any doubt, Roman Catholics occupy the most important position among the churches of Łódź. This dominant position can be seen in the number of churches, other sacred buildings, Roman Catholic institutions, associations, and schools. The authors encountered difficulties in determining the exact number of Roman Catholics, impossible to obtain, because church authorities only provide information on the number of inhabitants in particular parishes. Since more precise figures were not available, the above information served as the basis for constructing the figures used in maps 2 and 3.

Apart from the number of inhabitants in particular parishes, map 2 also contains information on the parishes’ foundation dates. The authors divided the history of Łódź into six periods beginning and ending in the years marked by important events in the history of Poland (3rd partition of Poland, the regaining of independence, the end of the Second World War, and political breakthroughs of 1970 and 1989). Analysing the number of parishes created in particular periods, we can observe a clear disproportion in relation to the duration of these periods. In the first period, lasting 600 years, only three parishes were founded. During the partitions, twelve parishes were founded and another ten were created at the time of the 2nd Republic. This rate fell sharply in the period between the end of the war and 1970 (only five parishes were established). Political changes and improved relations between the state and the church after 1970 enabled further efforts to establish new parishes. It should be remembered that no parish could be formed without obtaining a building permit for the construction of a new church. Institutional and political changes that took place in 1989 boosted the development of new parishes in Łódź, leading to the establishment of as many as 23 in eleven years. The map contains numbers that help to identify the patron of each parish and the diocese to which it belongs.

Map 3 shows the number of clergy in particular parishes in Łódź. This number comprises priests in parish churches, as well as monks and nuns living in the city. In total, there are 221 priests who perform ministerial service, 178 monks who live in male religious orders, and 426 nuns living in convents. The largest male order is that of the Franciscans (69 monks). Among the nuns, the largest is the Convent of Carmelite Sisters of the Infant Jesus (87 nuns).

There are considerable differences in the number of clergy in particular parishes. Five parishes employ only one priest, while two have as many as nine. Most parishes have two priests (18) and the remaining ones have between three and five.

In 81% of all parishes there are 1000–3000 or 3000–5000 inhabitants per priest. In five parishes, there are fewer than 1000 inhabitants per priest while for one the ratio exceeds 7000.

Map 4 presents the location of sacred buildings and the social infrastructure of the Roman Catholic Church. Apart from 65 parish churches, there are 13 cemeteries<sup>3</sup>, 17 chapels and filial churches, 20 offices and church institutions, ten bases of Catholic movements and associations, 36 buildings belonging to convents, 18 belonging to male orders and 14 secondary schools and higher education institutions. Detailed information on the mapped facilities and those not included on this map may be found in the literature and in the referenced source materials.

As can be seen, there is a considerable concentration of clerical buildings in the direct vicinity of the Child Jesus cathedral. Over 20 out of 193 social infrastructure buildings and facilities are located there. In other parts of the city, sacred buildings are more scattered, with larger groupings in the city centre and near some parish churches.

In Poland, there are 15 churches and religious associations whose activity is regulated by separate legal acts<sup>4</sup>. The presence of three of these in Łódź remains unconfirmed (i.e. of the Eastern Old Believers Church, the Muslim Religious Union and the Karaim Religious Union). Furthermore, there are 138 churches and religious associations listed in the ‘Register of Churches and Other Religious Associations’. In 2001, 10 of these were headquartered in Łódź. Also present in Łódź are the followers of: 1.Christian Community ‘Jesus is Lord’ (with four members of the Pabianice congregation), 2.Buddhist Association of the Karma Kamtzang tradition (50 people), 3.Baha’i Faith in Poland (with three followers commuting from Warsaw), 4.Lectorium Rosicrucianum – International School of the Golden Rosicrucians (with five members of the Wieluń-based centre).

A lot of churches and religious associations that are active in Łódź do not possess any developed territorial structures in the city, but are members of certain all-Polish structures:a) Evangelical Church of the Augsburg Confession (Lutheran) has six dioceses and one diocese - the parish of Łódź belongs to the diocese of Warsaw, b) Evangelical-Reformed Church (Calvinist) has ten parishes, including the parish of Łódź, c) Christian Baptist Church (Baptist) has nine circuits - the place of worship in Łódź belongs to the central circuit, d) Seventh-day Adventist Church has three dioceses - the three places of worship in Łódź constitute the circuit that belongs to the eastern diocese, e) Evangelical Methodist Church possesses 5 circuits - the parish of Łódź belongs to the eastern circuit, f) Pentecostal Church is divided into 6 districts - the two places of worship in Łódź belong to the central circuit g) The place of worship of the Christian Pentecostal Community is one of 20 in Poland, h) The association of Jehovah’s Witnesses has 42 groups in the city,i ) Lay Missionary Movement -

‘Epiphany’ sets up autonomous places of worship - the one in Łódź additionally encompasses the area of Pabianice, Zgierz and Zduńska Wola (120 people in total), j)The autonomous place of worship of the Evangelical Christian Church also covers the area of Zgierz, Glowno, Pabianice and one centre in Konin (150 people in total), k) Church of Christians of the Seventh Day has four places of worship - the one in Łódź belongs to the central circuit,l) Church of Free Christians is a religious association uniting the places of worship of Free Christians that adhere to the same principles of faith, m) Church of Jesus Christ of the Latter-day Saints (Mormons) has eleven meeting places in Polish cities, n) The Łódź place of worship of the New Apostolic Church belongs to the south-central church circuit, o) Polish Autocephalous Orthodox Church has four archdioceses – the parish of Łódź belongs to the archdiocese of Łódź and Poznań) Old Catholic Mariavite Church has three dioceses – the parish of Łódź belongs to the diocese of Śląsk and Łódź) r) Catholic Mariavite Church has two ‘custodias’ – the parish of Łódź belongs to the ‘custodia’ of Plock and Łódź, s) Polish Catholic Church is divided into three dioceses - the two parishes in Łódź belong to the diocese of Warsaw, t) Jewish Confessional Community in Łódź is one of nine invested with a legal identity which together constitute the Union of Jewish Confessional Communities, u) Karma Kagyu Buddhist Union follows the teachings of Buddha, relying upon the tradition preserved in Tibet. It is an association of centres, each with at least seven members, v) Kwam Um School of Zen in Łódź is one of 20 schools in Poland that practise Buddhism in accordance with the Korean Czogie tradition.

Table 1. Religious minorities in Łódź

Churches and religious associations	Active in Łódź since	Priests (2001)	Believers and followers		
			1948-1949 <sup>b</sup>	1997 <sup>b</sup>	2001 <sup>c</sup>
<b>Evangelical and denominations based on evangelical tradition</b>	before 1800	3	15000	1000	760
Evangelical Augsburg Church in Poland	1869	1	279	–	110
Evangelical-Reformed Church in Poland	1868	2	426	107	90
Christian Baptist Church in Poland	1895	2	–	220	280
Seventh-day Adventist Church in Poland	1920	1	68	100	80
Evangelical-Methodist Church in Poland	1923	2	80	310	70
Pentecostal Church in Poland	1936	1	–	17	20
Christian Pentecostal Community	1917	–	1000	14000 <sup>e</sup>	3400 <sup>f</sup>
Association of Jehovah’s Witnesses	1924	10	150	200	96
Lay Missionary Movement - ‘Epiphany’	1945	2	–	70	130
Evangelical Christian Church	1933	2	14	4	5
Church of Christians of the Seventh Day	1983	1	–	6	10
Church of Free Christians	1991	1	–	70	92
Church of Jesus Christ of the Latter-day Saints	1906	1	–	–	50
New Apostolic Church					
<b>Orthodox</b>					
Polish Autocephalous Orthodox Church	1884	3	–	1000	1000
Old Catholic					
Old Catholic Mariavite Church in Poland	1906	1	2500	1000	900
Catholic Mariavite Church in Poland	1906	1	230	200	260
Polish-Catholic Church in Poland	1934	3	2625	300	230
<b>Non-Christian</b>					
Jewish Confessional Community in Poland	1806	5	6000	102	242
Karma Kagyu Buddhist Union	1986	–	–	20	23
Kwam Um School of Zen in Poland	1983	1	–	15	10

<sup>a</sup> Own survey; <sup>b</sup> According to the publication ‘Łódź wielonarodowa i wielowyznaniowa idea tolerancji (Multinational and multi-religious Łódź and the idea of tolerance)’, 1997; <sup>c</sup> Own survey. All questions related only to residents of Łódź; <sup>d</sup> They operate in Poland pursuant to individual laws concerning the relations between the state and a given church; <sup>e</sup> This number includes followers with families and sympathizers from the district of Łódź; <sup>f</sup> Only those residing in Łódź.

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<sup>1</sup> A list of the patron saints of Łódź parishes:  
**Diocese of Łódź-Baluty** - 1. Good Shepherd, 2. Holy Virgin Mary the Queen of Peace, 3. St. Michael the Archangel, 4. St. Theresa of the Child Jesus and St. John Bosko, 5. Assumption of the Holy Virgin Mary, 6. Descent of the Holy Ghost; **Diocese of Łódź-Chojny**- 7. Holy Virgin Mary the Mother of Redeemer and St. John of God, 8 Transfiguration, 9. St. Rafał Kalinowski, 10. St. Adalbert the Bishop and Martyr, 11. Resurrection of the Lord; **Diocese of Łódź-Dąbrowa** - 12. St. Mary of the Angels, 13. St. Mary of Fatima, 14. St. Ann, 15. St. Maximilian Maria Kolbe, 16. Holy Trinity; **Diocese of Łódź-Olechów** - 17. Blessed Pope John XXIII, 18. Immaculate Conception of the Holy Virgin Mary, 19. St. John the Evangelist; **Diocese of Łódź-Radogoszcz** - 20. St. Mary of Consolation, 21. Holy Virgin Mary the Queen of Poland, 22. Holy Virgin Mary the Gracious, 23. Holyest Sacrament, 24. Sacred Heart of Jesus Christ and St. Maria Margaret Alacoque, 25. Protection of St. Joseph and St. Mary of Charity, 26. St. Antoni Padewski and St. John the Baptist; **Diocese of Łódź-Retkinia** - 27. Christ the King, 28. Holyest Eucharist, 29. Sacred Heart of Jesus Christ, 30. Holy Family, 31. Ascension of the Lord; **Diocese of Łódź-Ruda** - 32. Blessed Urszula Ledóchowska, 33. Sacred Name of Mary, 34. St. Francis of Assisi, 35. St. Joseph the Spouse of Mary (Ruda), 36. St. Luke the Evangelist and St. Florian the Martyr, 37. Descent of the Holy Ghost; **Diocese of Łódź-Stoki** 38 St. Mary of the Holy Rosary and St. Stanisław the Bishop and Martyr, 39. Providence of God, 40. St. Andrzej Bobola, 41. St. Dorothy and St. John the Baptist, 42. St. Elisabeth of Hungary, 43. St. Jude Thaddeus, 44. St. Vincent Pallotti; **Diocese of Łódź-Śródmieście** - 45. Archsee under the invocation of St. Stanisław Kostka, 46. Sanctuary of Mary the Victorious, 47. Sacred Name of Jesus, 48. Elevation of the Holy Cross, 49. St. Matthew the Evangelist, 50. St. Faustyna Kowalska; **Diocese of Łódź-Teofilów** - 51. St. Mary the Sorrowful, 52. St. Mary of Perpetual Help, 53. Charity of God, 54. Immaculate Heart of the Holy Virgin Mary and St. Anthony Maria Klaret, 55. St. John the Baptist; **Diocese Łódź-Widzew** - 56. St. Mary of Jasna Góra, 57. St. Mary Help of Christians, 58. St. Albert Chmielowski, 59. St. Apostles Peter and Paul, 60 St. Casimir, **Diocese Łódź-Zubardz** - 61. Christ the Redeemer, 62. Sacred Saviour, 63. St. Anthony of Padwa, 64. St. Joseph the Spouse of the Holy Virgin Mary, 65. St. Mark the Evangelist, 66. Annunciation of the

Lord (Rąbień); **Dioceses outside Łódź** - 67. Nativity of the Holy Virgin Mary (Konstantynów L.), 68. Visitation of the Holy Virgin Mary (Konstantynów-Srebrna), 69. St. Mary the Queen of Poland (Bedoń), 70. St. John the Baptist and St. Dorothy (Dobra), 71. Charity of God (Konstantynów L.).  
<sup>2</sup> A modified underlay was used here, developed by T. Dronka M.A.  
<sup>3</sup> The one that is used by the inhabitants of Łódź is located in Gadka Stara in the Borough of Rzgów, not far from the city boundary.  
<sup>4</sup> Lists of churches and religious associations registered in Poland are available on the websites of the Ministry of Internal Affairs and Administration: <http://www.mswia.gov.pl/wyznania.html>