

## WAYS OF COVERAGE OF CHRISTIAN CREED IN SLOVAK DAILIES

### NAČINI IZVJEŠTAVANJA O KRŠĆANSTVU U SLOVAČKIM DNEVNIM LISTOVIMA

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#### *Abstract*

The Slovak republic is markedly a Christian country. According to results of the last population census in 2001, not less than 84 per cent of people claimed to be Christians. Catholicism prevails among Christian denominations. Despite the fact, in Slovakia there is not a strong periodical, besides *the Catholic Newspaper*, with Christian background, so an image of Christian/Catholic creed and religion is formed mainly by means of secular media. Diego Contreras (2004) from The School of Institutional Social Communications at the Pontifical University of the Holy Cross in Rome led the extensive research in 1998 within which he analyzed 10 prominent dailies from five countries (*Corriere della sera, La Repubblica; ABC, El País; The New York Times, The Washington Post; Le Monde, Le Figaro; The Times, The Daily Telegraph*). The results of the research show that 85 % of texts covering any religious topic were related to the Catholic Church. The share was up to 90% in case of Italian and Spanish dailies. We may assume, and this is the first hypothesis of our paper, that we can gain similar numbers when analysing the Slovak dailies quantitatively. All the elite newspapers (the liberal *SME daily*, the mainstream *daily PRAVDA* which was officially a periodical of the Communist Party before 1989 and the daily *Economic Newspaper- Hospodárske noviny*) cover issues from the Catholic Church mostly critically. We are planning to confirm or disprove this second hypothesis by means of the qualitative research of the Slovak dailies. At the same time, we plan to specify accurately reasons of the critical approach. The research sample of the qualitative and quantitative research will be the issues of the above-mentioned dailies within the chosen months in the year 2011.

#### *Sažetak*

Slovačka je izrazito kršćanska zemlja. Prema rezultatima posljednjeg popisa stanovništva u 2001, ne manje od 84 posto ljudi izjasnilo se kršćanima. Katoličanstvo prevladava među kršćanskim denominacijama. Unatoč tome, u Slovačkoj ne postoji jak časopis, osim *Katoličkih novina*, s kršćanskom pozadinom, tako da se slika kršćanske / katoličke vjere i religije uglavnom formira kroz svjetovne medije. Diego Contreras (2004) iz škole institucionalnih društvenih komunikacija Papinskog sveučilišta Svetoga Križa u Rimu vodio je opsežno istraživanje 1998. u kojem je analizirao 10 uglednih dnevnih novina iz pet zemalja (*Corriere della Sera, La Repubblica, ABC, El País, New York Times, Washington Post, Le Monde, Le Figaro, The Times, Daily Telegraph*). Rezultati istraživanja su pokazali da se 85% tekstova koji se bave vjerskim temama odnose na Katoličku crkvu. Udio je bio i do 90 posto u slučaju talijanskih i španjolskih dnevnika. Možemo pretpostaviti, a to je prva pretpostavka našeg rada, da ćemo dobiti slične brojeve pri kvantitativnoj analizi slovačkih dnevnih novina. Sve elite novine (*SME liberalni dnevnik, mainstream dnevnik Pravda, koji je bio službeni časopis komunističke partije prije 1989. i dnevnik Ekonomske novine - Hospodárske noviny*) pokrivaju pitanja Katoličke crkve uglavnom kritički. Planiramo potvrditi ili opovrgnuti ovu drugu hipotezu pomoću kvalitativnih istraživanja slovačkih dnevnih listova. U isto vrijeme, planiramo navesti razloge kritičkog pristupa. Istraživački uzorak za kvalitativno i kvantitativno istraživanje bit će gore navedeni listovi u odabranim mjesecima 2011. godine.

Print media, besides traditional issues that attract attention of wide range of readers, e.g., politics, sport, popular culture, cover also issues with more demanding and complex con-

tent, namely events and issues from science, medicine, economics, ethics or religion. Prevalingly, there is special space reserved in special sections as *Science, Health* or *Entertainment*, but,

occasionally, they may become a part of the front page. They are topics containing strong *news values* (conflict, currency, proximity, unexpectedness, etc.) as evidence for existence of antisubstance, development in research and cure of cancer, sexual scandals of priests. It is just the right time when even internally more complex issues become top stories of the day and we can observe journalists incapable of proper, i.e., attractive and truthful coverage. In editorial offices of significant international media there work editor who cover specific issues and who are specialists in given areas at the same time. The journalist Piero Bianucci, editor of prominent Italian *La Stampa's* "Tuttoscienze" supplement for more than twenty years writes in his work *Te lo dico con parole tue (I will tell you that by your words)* regards necessary for information belonging to a scientific sphere to be offered in secular media with a certain level of suitable popularisation (*buona divulgazione*), but at the same time he emphasizes a request of clear and comprehensible communication (*comunicazione facile*), as there is at stake knowledge which is a part of important political, economic or moral decisions /1/.

In our paper we pay our attention to religious sphere that is complex for one numerous group (it consists of nonbelievers or formal believers) and very sensitive for the other group (mostly believers) of recipients. To analyze ways of coverage of religious issues in media is important especially because "*most people are informed about churches especially by media. This statement is not totally in force in case of active believers, although one cannot exclude impact of media even for this group. Because as it seems, an exchange via media is also important for members of the church.*" /2/ As the public opinion is affected mostly by secular media /3/, we decided to insert two elite most read dailies *SME* daily and the *Pravda* daily.

### Hypotheses and research questions

The Catholic Church holds a prominent position among religious institutions drawing attention of media. Diego Contreras (2004) from The School of Institutional Social Communications at the Pontifical University of the Holy Cross in Rome completed his extensive research in 1998. /4/ within which he analyzed 10

prominent dailies from five countries (*Corriere della sera, La Repubblica; ABC, El País; The New York Times, The Washington Post; Le Monde, Le Figaro; The Times, The Daily Telegraph*). The results of the research show that 85 % of texts covering any religious topic were related to the Catholic Church. The share was up to 90% in case of Italian and Spanish dailies.

Based on these findings, the Catholic tradition in Slovakia, but also with a view to the fact that according to results of the last population census, not less than 65,8 % of citizens claimed to belong to the Catholic Church (Roman Catholic Church 3.347.277, The Greek Catholic Church 206.871) /5/ we suppose that also our analysis confirms primary coverage of the Catholic Church. We will be interested in the coverage of further christian churches in Slovakia, i.e., the *Evangelical Church of the Augsburg Confession* in Slovakia (316.250 believers-5,9 % of population), *Reformed Christian Church* (98.797-1,8 %) and the *Orthodox Church* (49.133-0,9 %). There frequently appear stipulations by particular religious and some ecclesiastical officials that media cover churches insufficiently and that they pay their attention chiefly to issues with prevailing conflict and curiosity. Luigi Accattoli, Professor Emeritus and a vaticanist of the daily *Corriere della Sera* assumes that the aim of religious information in commercial media is the same as in case of other information: to draw attention of audience, to cover the issue vividly and attractively, to get attention of those who are not primarily affected by the information /6/. In our paper we try to answer, at least partly, the question whether religious issues in secular dailies are missing, respectively whether religions and churches, especially christian ones, are depicted mostly negatively.

### Quantitative analysis

We divided the analysis of coverage of religious/christian issues in dailies *SME* and *Pravda* into two parts. In the first part, in which we provide brief quantitative analysis, there are not only news dedicated to christian churches, but to any religious issues published in the mentioned dailies within research period. It is the first quarter of the year 2011, i.e., months January, February and March. The reason is to

compare the proportion of coverage of christianity and its particular denominations with the coverage of other world religions and religious groups. In the second part we quantitatively analyze articles dedicated to christian issues only. In months January – March 2011 we identified 183 articles that fully or prevailingly covered any world religion, religious society or a church. Articles which contain the research topic only secondarily are not a part of our analysis. In the case of SME daily we speak of 87 articles, in the case of Pravda daily we speak of 96 articles. The number of articles that were published in given analyzed periodicals is the first signal of the interest of media in the research topic. We may assume that in the research period there was not a sharp difference in number of articles covering religious topics. As far as Pravda daily concerned, neither of issues was published in the front page, while in the case of SME daily it was one issue, and thus, on March 24 the daily brought information on formation of a special group of experts that is supposed to investigate possibilities of a change of ways of financing of churches from the state budget /7/.

Results (chart nr.1) confirm that the Catholic Church was expressly a church covered most by the two media, articles covering issues in Islam ranked second, however, with a huge disadvantage. Another world religions, religious societies or churches were presented by the two dailies only marginally. A special category is the category 'Unrated' to which we included articles that cover more religions or churches, respectively that cover religious issues without stating concrete religions or churches.

Chart nr. 1: Covered religions and churches  
 Pravda daily

	January	February	March	Total
<b>The Catholic Church</b>	17	16	14	47
<b>Unrated</b>	7	8	12	27
<b>Islam</b>	4	3	5	12
<b>The Coptic Church</b>	3	-	1	4
<b>Budhism</b>	-	-	3	3
<b>Reformed Christian Church</b>	-	-	2	2
<b>The Church of Scientology</b>	-	-	1	1

<b>Total</b>	<b>31</b>	<b>27</b>	<b>38</b>	<b>96</b>
<b>SME daily</b>				
	January	February	March	Total
<b>The Catholic Church</b>	19	7	11	37
<b>Unrated</b>	9	5	13	27
<b>Islam</b>	3	3	1	7
<b>Judaism</b>	1	2	2	5
<b>The Church of Scientology</b>	-	-	4	4
<b>The Coptic Church</b>	2	1	1	4
<b>Budhism</b>	-	-	2	2
<b>The Orthodox Church</b>	-	1	-	1
<b>The Evangelical Church</b>	-	1	-	1
<b>Total</b>	<b>33</b>	<b>20</b>	<b>34</b>	<b>87</b>

An interesting fact is that from 150 researched issues of the both dailies issued within the research interval (75 of the both), only 41 of them do not contain any religious issue. It confirms the fact that within the period very frequently defined as a secularized or 'dereligious' period, there is notable interest of the Slovak dailies in religion.

Chart nr. 2: Number of issues of dailies without religious topics

	SME daily	Pravda daily
<b>January</b>	24/6	24/7
<b>February</b>	24/11	24/5
<b>March</b>	27/7	27/5
<b>Total</b>	<b>75/24</b>	<b>75/17</b>

There is a huge discrepancy in an approach towards coverage of religious issues, as it is shown in the chart nr. 3. While in the case of Pravda daily the news articles prevail over in-depth coverage, in the case of SME daily the proportion is balanced. One of reasons is also the fact that in the weekend issue of SME daily there has been a regular section Viera (Religion) devoted to religious in-depth coverage.

Chart nr. 3: Genre classification of articles  
 Pravda daily

	January	February	March	Total
<b>News articles</b>	27	16	32	75
<b>In-depth coverage</b>	4	11	6	21

SME daily

	January	February	March	Total
<b>News articles</b>	24	6	16	46

<b>In-depth coverage</b>	9	14	18	<b>41</b>
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As far as quantitative analysis concerned, we paid our attention also to sections where the researched articles were published. From the chapter nr. 4 results that, especially in the case of Pravda daily, articles in sections covering international political situations prevailed. In the case of SME daily the weekend supplement ranked second. It is an integral part of the Saturday edition. This was supported by the fact that the section Religion is a part of the weekend supplement. However, in the case of both dailies sections covering national issues (*Slovakia/National News*) ranked after sections *International News/World*. Almost similar space was dedicated to religious issues in in-depth sections, i.e., in the case of Pravda daily it is the section *Opinions*, in SME daily *In-Depth Analysis* and *Opinions*. Similar proportion of religious issues is in lifestyle sections *Society/People* and *Entertainment*.

Chart nr. 4: Section Classification of Newspaper Articles  
 Pravda daily

	January	February	March	Total
<b>International News</b>	14	8	11	<b>33</b>
<b>National News</b>	6	2	9	<b>17</b>
<b>Opinions</b>	3	8	3	<b>14</b>
<b>Society/People</b>	3	2	6	<b>11</b>
<b>Regions</b>	2	3	3	<b>8</b>
<b>Culture</b>	1	1	2	<b>4</b>
<b>Weekend</b>	1	1	2	<b>4</b>
<b>Science</b>	1	-	2	<b>3</b>
<b>"Wasp" (Supplement)</b>	-	2	-	<b>2</b>

SME daily

January	February	March	Total	January
<b>International News</b>	11	9	6	<b>26</b>
<b>Weekend News</b>	10	7	6	<b>23</b>
<b>News</b>	5	2	9	<b>16</b>
<b>Entertainment</b>	5	-	4	<b>9</b>
<b>In-Depth Analysis</b>	-	-	6	<b>6</b>
<b>Opinions</b>	-	2	1	<b>3</b>
<b>Culture</b>	-	-	2	<b>2</b>
<b>Bratislava</b>	1	-	-	<b>1</b>
<b>Media</b>	1	-	-	<b>1</b>

### Qualitative content analysis

In this part of our paper we will briefly define main topics the analyzed dailies paid their at-

tention to when covering christian churches and the way of their coverage. In the chapter we present an overview of topics covered in higher number.

Chart nr. 5: main topics

	Pravda daily	SME daily	total
Beatification of John Paul II.	8	10	18
Financial separation of churches from state	12	5	17
Protection of proscribed christians	5	4	9
Attacks on Copts in Egypt	5	4	9
National census	6	1	7
Sexual deliquencies of clergy	3	3	6
Letter of bishop Tondra	1	3	4
Other christian churches	2	2	4

### Beatification of John Paul II.

The topic that was covered most and systematically by both dailies during the whole reserach period was the beatification of John Paul II. Pravda daily covered it in 8 and SME daily in 10 articles. Events was firstly covered on January 5, when they published information about the decision of a medical comission that had confirmed inexplicability of healing of the French nun Maria-Simon Pierre from Parkinson disease /8/. They returned to the topic ten days later when informing on an approval of the beatification of the Pope by Benedict XVI and setting the date of the process on May 1st, 2011 /9/. Meanwhile, Pravda daily in news-story mentioned also confirmation of miraculous healing of the nun by cardinals and bishops from Congregation for the Causes of Saints /10/ which name was wrongly translated as Congregation for the Issues of Beatification. SME daily covered the issue in the whole page on January 20 and it explained readers in four articles importance and process of beatification and canonisation or the meaning of veneration of saints in the Catholic church. The topic was covered in the days to come, e.g., when they informed about preparation for the act of beatification in Rome and Poland. Both dailies found an interconnection with Slovakia, i.e., SME daily informed on the erecting of the larger-than-life statue of the deceased Pope in Nitra

/11/, Pravda daily brought information on polemics which Slovak politics would be members of the official delegation on May 1 in Vatican /12/.

### **Financial separation of the church from the state**

Another vividly presented topic within the period was the financial separation of churches from the state about which it has been spoken since the origin of the Slovak republic in 1993, but which still does not take place. There were 17 articles, 5 were published in SME daily, 12 in Pravda daily. Mostly they were in-depth analysis and commentaries in which authors and external correspondents commented on the Then-minister of Culture Daniel Krajcer. Minister from the liberal party SAS (Freedom and Solidarity) in the end of February 2011 tried to stir a new round of negotiations between churches, religious societies active in Slovakia and the state. Only six news covered the issue, three in each daily, but 11 commentaries - 9 in Pravda daily. Despite the fact that within national discussion it was all about the separation of the state and churches, authors paid their attention to the catholic Church mostly. That is why we divided articles into the category "The Catholic Church" and the remaining nine into "Unclassified", as they covered more churches and religious societies.

SME daily, but especially Pravda daily dedicated wider space for authors who churches, but mostly the Catholic church regard to be an institution of power which is satisfied to benefit from the state budget. Authors of texts were former priests, a lesbian activist Hana Fábry or pro.choice activist Oľga Pietruchová. As well as sociologists asked by Pravda daily were critical against church. Eloquent are headlines of their articles, e.g., Church hunt for secular power /13/ or Churches like to scoop from state budget /14/. Even in short-news stories there were sentences as: "even if Slovakia does not follow any ideology or religion, the reality is different." /15/

### **Declaration of Slovak Parliament on protection of Christians**

The declaration approved by the Slovak parliament in the end of March reacted on attacks

against Christian minorities, especially in the Near East. Controversy was caused the the proposal of one member of Parliament for the liberal political party in which they compared persecutions of Christians with discrimination of homosexuals. 9 articles covered the issue, Pravda daily in 5 and SME daily in 4 Commentaries in both of the dailies emphasized that the declaration against persecution of Christians is necessary, but the homosexual minority deserves the same attention /16/.

### **Attacks of Copts**

The second most presented christian denomination after the Catholic Church was, rather paradoxically, The Coptic Orthodox Church, which is not active in Slovakia. The reason of its medialization was attacks on Coptic religious minority in Egypt which were recorded by the end of the year 2010 and at the beginning of the year 2011. 9 articles covered Copts within the mentioned period, i.e., 5 in Pravda daily and 4 in SME daily. 6 articles covered bomb attacks on a Coptic church in Alexandria in Egypt which happened at the end of midnight Mass at a Coptic church on New Year's Eve, two articles were dedicated to a clash between Copts and Muslims taking place at the beginning of March 2011 in Cairo and one article covered a position of Egyptian Copts in a context of protests against president Hosni Mubarak. Both the dailies in their articles emphasized that the Copts represent from 5% to 10% or less of a population of over 83 million Egyptians. SME daily did not approach the religious minority in detail. Pravda daily presented better information. "*Coptic Christians represented a majority for several centuries in Egypt. Their dominance was suppressed in the 7th. century by Islamic raids*" stated the daily in its first edition in the year 2011 /17/. A small box belonged to the article carrying the title "*Christianity in Egypt*" in which the daily explained in four points that Copts in Egypt have been living since the fourth century, that they are the largest Christian community in the Near East, they are Catholics and Orthodox and that the name is derived from the word *kubti* (Egyptian). "*Since the time when most of Egyptians started to profess Islam, this term was restricted for Christians only.*" In the next edition, readers could learn

even the fact that the head of the church was Pope Shenouda III of Alexandria (His death in March 2012 was also covered by media) and despite previous threats he decided to celebrate Christmass Mass. /18/ Despite the fact that victims of the attacks were copts, in dailies they carried an image of a rather conflicting minority. *"They tried to force an entrance to mosques to take revenge for the attacks,"* SME daily wrote. Moreover, it emphasized that tension between Egyptian Christians and Muslims still grows /19/. *"Analytics addressed by the weekly TIME say that the problem is also caused by the fact that Egyptian Muslims and Coptic Christians are radicalized, which enhances shadiness and hate."* Pravda daily published similar information: *"After an explosion police were forced to intervene by means of tear gas against Christians and Muslims who both had caused riots."* /20/ However, on the other day it added that according to The Associated Press *"lately, attacks have hit Christians not only in Egypt or Iraq, but also Christians in Iran face persecutions and there is a threat over the community even in Yemen."* /21/ Copts were described as an actively defending minority when media informed on new struggles with Muslims. Headlines of articles claimed Copts to be victims of violence, i.e., Christians attacked in Egypt (Pravda daily), Christians killed in central Egypt (SME daily), but in articles themselves there are lines depicting scenes as *"fight lasting for several hours between Christians and Muslims"* /22/ or manifestation of about two thousand Christians that turned out to be *"a struggle between Muslims during which both sides threw stones and shot at each other."* /23/ The photograph portraying members of the both religions together protesting against violence has an important impact within the context of describing rivalry between Christians and Muslims. It was published by SME daily, and there is a comment below the photograph: *"Egyptian Muslims and Christians protested against attacks with Koran and a cross together."* /24/ Dailies paid their attention also to the attacking side. Firstly, they brought information on a probable suicidal assassin, while they stressed a strategy and threat of the militant Islamist organization Al-Qaeda. Pravda daily informed also on disavowing attacks by Hamas, Hiyballah and Tehran. In contrast to Pravda daily, SME daily covered the

issue after a couple of days and it quoted the Egyptian Minister of Interior, according to whom the group of Army of Islam takes full responsibility and which is still in contact with Al-Qaeda. Two texts from the scope of these articles grab reader's attention. The first one is a short report, author of which is Matúš Krčmárik, a delegated editor of SME daily in Cairo. A Coptic university profesor speaks of freedom that Copts gained in Mubarak's regime. *"I did not get to know his name, not even the reason what they could lose as they frequently complain about intimidation and discrimination in Islamic Egypt. A man in casual clothes came up to us and the professor immediately became silent. Copts may have religious freedom, but, as the rest of Egyptians, they do not have some of basic human rights. Freedom of speech."* /25/ The second article with the special headline 'Hitparade of Martyrs' covers not only attacks on Copts, but in a wider context also pursuit of Christians in the Near East. In author's opinion (Michal Havran, a protestant theologian) *"European media have accepted a game of apocalyptic fractions of Islam, the game of forming a hit parade of martyrs. And this game is overwhelmingly won by ours."* /26/ A basic message of the article is that victims cannot be judged by religion, whether they are Muslims or Christians. *"Until we find out that every destroyed human life, regardless his or her religion, is a loss for the whole humanity, we will keep on making obscene hit parades of martyrs that we wail most likely when they die away at their homes, thousands of kilometres from our Christmas peace."*

### National Census

Another national issue in the first half of 2011 was the national census in Slovakia. As one of the questions was related to confession, articles were dedicated to Slovak churches. The issue was covered in seven articles of the dailies- whilst SME daily had only one text, Pravda daily had three news articles and three commentaries. The three articles published by Pravda daily were primarily targeted at Pastoral letter of Catholic bishops in which they appeal to believers to declare their confession. *"A sociologist Miroslav Tížik defines activities of churches as a demonstration of their power. Believers would, in his opinion, declare their*

confession at any rate, but via appeals the church shows its influence in society, "he stated in Pravda daily /27/. On the contrary, SME daily paid its attention to marketing activities of not only the Catholic, but also Evangelical church or Jewish religious communities. In its opinion pages the daily formed a space of the head of Slovak Statistic Office of Slovakia to explain validity of findings of confession /28/ together with two secular humanists who declare non religious world-view. In their texts they criticised that "for the Slovak republic, in practice, there are not any citizens without religious world-views /29/ and, in their opinion, the question of confession intrudes privacy of the citizen /30/.

### **Sexual abuse of the youth**

In six articles dailies covered lately a vividly medialized issue, i.e., sex abuse of children and the youth by priests. Newspaper informed on new recorded cases, which took place on 1950s and 1960s /31/, about crisis of churches in the USA, Belgium and Austria /32/ or alleged barriers for investigation by Vatican /33/. SME daily covered the issue even in the section Culture where there was a review of the novel by Andrew O'Hagan *Be Near Me*, which was published in the Czech and in which the main character, the priest David Anderton, abuses a teenager /34/.

### **Pastoral letter of Bishop Tondra dedicated to bishop Ján Vojtaššák**

A widespread controversy at opinion pages of the both dailies was sparked by the pastoral letter of the Diocesan bishop of Spiš František Tondra who wrote about his predecessor Ján Vojtaššák. The bishop who experienced hardships in communist jail and whose process of beatification has been running for a couple of years is blamed by some people for the lack of engagement in favour of saving Jews during the WWII. In Pravda daily the protestant theologian Michal Havran /35/ sharply criticised it and in SME daily it was the former Catholic priest of Spiš diocese Miroslav Kocúr /36/. Bishop Tondra /37/ reacted to Kocúr's text together with two Slovak historians frequently quoted by the both authors /38/.

### **Other Christian Churches**

Besides the Catholic and the Coptic Orthodox Church we recorded information about three other churches in the both dailies during the research period and, namely, The Evangelical Church (1 article), The Orthodox Church (1 article) and Reformed Christian Church (2 articles). The first two were covered by SME daily and the last one was covered by Pravda daily. Despite the fact that the the *Evangelical Church* of the Augsburg Confession is the second most numerous church in Slovakia (316. 250 believers, which means 5.9 % of the Slovak population), one article was dedicated to it during the three-month period. Its theme was a position of women priests within the church, as Slovaks commemorated the 60th anniversary of sanctification of Darina Bancíková. Author of the article which is in the whole page in the section Religion in Saturday supplement, Karol Sudor, followed utterances of three female priests who expressed their opinions of the fact "*whether they face prejudice of the type 'only men should preach'.*" /39/ Only one article covered an issue from the sphere of the Orthodox Church with 49.133 believers, which is 0,9 % of the Slovak population. The article did not cover Slovak, but Russian Orthodox Church. In a column *Mníši v negligé (Monks in negligee)* published in SME daily its authoress Petra Procházková wrote about the Russian Orthodox Cultural and Spiritual Centre of Moscow Patriarchate /40/. The luxurious centre is, according to environmental activists, supposed to be built in the protected environment of the Krasnodarsk region and will serve as a relaxation centre of orthodox clergy. "*The palace for the patriarch is a proof that not only secular leaders long for primitive material pleasure,*" writes author and she finishes her article via the question: "*And what does God say about that?*" Two articles in Pravda daily mentioned Reformed Christian Church with 98.797 believers which is 1,8 % of the Slovak population. Author of both of them is Štefan Rimaj and in both articles he pays his attention to sacral objects, i.e., it is the church belfry of the Renaissance church in the village Riečka in the first article. It has been gradually diverting, so it remembers the The Leaning Tower of Pisa /41/, in the second case author informs

about a deteriorating church from the 15th. century in the village Zacharovce /42/.

### Conclusion

Professor Diego Contreras in his study *La Chiesa di carta. La stampa e gli interventi della gerarchia ecclesiastica* /43/ defines five models of editorship which characterize how secular media inform about the church: militant laicist, pluralist laicist, libertarian, liberal-conservative and christian-liberal. The pluralist laicist is characterized as the one which there prevails efforts to form pluralist space securing presentation of various views, there absents ideologization typical of laicist line, so there is space for negative and positive views and it provides space for views of the Church. Based on our analysis we suppose that editorship of SME daily is mostly pluralist laicist, while Pravda daily still more inclines to militant laicist of which it is typical the perception of the Church as an enemy for democratic and developing society. While SME daily provides articles of a Catholic bishop and religious topics are given a special section, Pravda daily prefers authors with critical or hostile attitude, while the daily claims its identification with the attitudes. In case of the both dailies we observe a strong interest in religious topics, especially those which describe the Slovak Catholic Church. Remaining religions and churches are given less space, which is understood as a challenge to improve their communication strategies. At the same time, if churches wish to gain better coverage, they should enter an open dialogue with journalists and to help them to orientate in for them frequently unknown world.

### Notes

- /1/ BIANUCCI, Piero: *Te lo dico con parole tue. La scienza di scrivere per farsi capire*. Bologna : Zanichelli: 2008, p. 7, 10.
- /2/ FIALA, Petr: *Laboratoř sekularizace*. [The Laboratory of Secularisation]Brno : CDK, 2007, p. 57.
- /3/ Under the term of worldly or secular media we understand media that do not comprise in the environment of a church or religious society.
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