

siders the Soviet system and the Communist Party to be the outcome of a Satanic force of evil and calls on people not to labour under any delusions, not to be deceived and not to join the Party, the Komsomol or the Pioneers. She calls on those who are already members to leave their ranks. The author regards Georgia as a colony of Russia and points to these dangers of russification and loss of freedom and originality which are threatening the Georgian people, Georgian culture and the Georgian Church. She holds up to shame the renegades who serve the interests of great-power imperialism in the search for a career and honours.

However, references to Valentina Pailodze in the Georgian Soviet press completely conceal the fact that she is a political prisoner. With the aim of confusing the people, she is declared to be an ordinary anonymous author, a parasite, etc., who has also engaged in political provocations.

Recently a woman investigator from the MVD (Ministry of Internal Affairs) called Julietta (her surname is not known) visited Valentina Pailodze in labour camp and offered to release her from the camp if she would agree to work in Rustavi (a metallurgical town near Tbilisi) and live in Dzhandara. (Dzhandara is a settlement in the Azerbaidzhani desert, 50 kilometres from Tbilisi, a shady, out-of-the-way place where murders, robberies and various crimes occur frequently.) The authorities' black design is as clear as day: the "accidental murder" of Valentina Pailodze could take place most easily of all precisely in Dzhandara! However, Valentina Pailodze refused such a "favour". She also refused to appeal for a pardon so that her sentence would be reduced by half (she was sentenced to a year and a half).

We appeal to you, as a tireless fighter for the right to profess religion, to defend Valentina Pailodze, a deeply religious person, and a true patriot of her homeland, and to demand for her the status of a political prisoner.

The Action Group for the Defence of Human Rights,  
Z. Gamsakhurdia, M. Kostava, O. Tsikolia.

## The Roman Catholic Church and Polish Youth

*The Soviet anti-religious journal, Nauka i Religia ("Science and Religion") No. 5, 1975 (pp. 85-90) in an article entitled "A Programme of Education", described the achievements of atheist education in Poland. The results from a number of surveys on religious belief and observance among young Poles are given in the following extracts.*

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The Catholic Church, which by force of a series of historical conditions has until now preserved its influence over a significant section of the population, is also attempting to exert an influence on Polish young people.

Church ideologues are aware that the strengthening of the educational system, the development of science and the improvement in the organization of popular education will in the last analysis lead to the ousting of religion from the consciousness of the rising generation. The opposition of the Catholic Church to this

is revealed in two tendencies. On the one hand it is trying to preserve at least part of its former influence over young people by way of clericalization or at least de-ideologization of the State system of instruction and education, and on the other, by means of propagating a religious world outlook.

The Church hierarchy speaks out against the socialist system of education from a position of "the defence of national morality", affirming that there is no morality outside religion and that atheist education is therefore devoid of morality.

For example, in his New Year message on 1 January 1974, Cardinal Wyszyński, the head of the Polish Catholic Church, did not restrain himself in his views on this matter. "The publication of the new programme for the socialist education of young people," he asserted, "was a complete surprise to us. We realize that this is only camouflage, and that in fact it is a question of something quite different. This is not merely secular education, but atheist education, completely secularized, without the image of God . . . We do not want such education in Poland."

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In the '50s believers may still have formed the overwhelming majority of young people, but in 1970, the Marxist sociologist, Ch. Statsiva, revealed the following: after questioning young people called up for military service, out of 2,036 people examined, 21% unreservedly considered themselves believers, 19% believed with reservations, 29% were wavering and 30% declared that they did not believe in God at all.

In 1969 the priest I. Marianski, analyzing the motives for the religious conviction of believers, including young people, in one of the parishes in the city of Plock, came to the conclusion that of 500 people examined, in 65.3% religious conviction had evolved under the influence of those around them, in 22.2% it had a purely emotional character, 8.6% considered themselves believers only because they took part in Church rituals, and only 3% named holy scripture as a source of their faith.

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It is curious also that the majority of young people who consider themselves believers in practice avoid fulfilling religious rites.

E. Cupak cites the results of an investigation, during the course of which 38.5% of those at the secondary and technical schools of one of the cities of Koshalinski province were questioned. It became clear that 98.4% of them were baptized and 97.2% had taken First Communion. However, as they grew up, under the influence of socialist education young people – irrespective of the religious conviction of their parents – began to define their attitude to religion more consciously and more freely. But even among these young men and girls, who still considered themselves believers, less than half regularly went to Mass on Sundays, and 13% did not go to church at all. About a third of those examined went to confession no more than once a year, and 21.9% did not go to confession at all. Even before such a great Christian festival as Easter only slightly more than half the number of young people who called themselves believers prepared for Communion by fasting. An even more eloquent picture was demonstrated by such an indicator of religious conviction as prayer. Only 30.4% of young men and girls prayed systematically, and 27.4% did not pray at all.

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For example, the following emerged from an investigation conducted in the town of Wloclawek among 572 believing young men and girls. Only 26.4% of them supposed that man was created by God, while 72.9% thought that man was formed as a result of the evolution of species, that is, they upheld the materialist view of his origin. Only 26% of those questioned believed that God created the world and half gave a negative answer to this question. Even less – 20% – believed God was the creator of history; 70.9% of those examined said man created history. The majority of them admitted that their faith had weakened significantly in comparison with their early years. For 39.7% this had happened when they learned about the achievements of science, for 34.8% under the influence of teachers, for 19.9% as a result of participating in the activities of socialist young people's organizations and only for 3.3% under the influence of their parents. This last is easy to explain, because the basic source of religious conviction in young people in socialist conditions is a believing family.

In 1972 the Marxist sociologist T. Sozanski investigated the religious conviction of students in Jagellonian University and the polytechnic in Krakow. Of 236 examined, 21.6% did not believe in God. In answer to the question: "Do you agree with the view that the progress of science confirms the correctness of materialist philosophy?" 21.3% of believers replied affirmatively, and only 22.6% decisively said "No". Now Catholic investigators also admit these changes in the attitude of young people to religion.

Under the influence of socialist reality and thanks to the single-minded, all-embracing system of communist education, young people in search of the meaning of life and spiritual values are no longer turning to religion, but to that which is purely scientific – to the Marxist-Leninist world outlook.

## Sermon by Cardinal Wyszynski

*As a contrast to the previous document, we print below an extract from an outspoken sermon delivered on 9 April 1974 by Cardinal Wyszynski to Polish students. The sermon originally appeared in the Mirror, July 1974 (entitled "The False and the True Church") and is reprinted with kind permission of "Aid to the Church in Need".*

Do not think, men and women students, that your identity card and your academic degree determine who you are. Who you are and whence you have come can only be told by the Spirit of God who is working in you, moving your conscience and irradiating your heart. The time has come to speak out fearlessly. For mankind becomes degraded and of less and less value if he does not respect himself, if he does not defend his human worth and his rights. The time has come in the confusion of the intellectual, moral, social and cultural life for you to raise your voices at last and to say courageously to your fellow students: Respect your dignity for you are made by the hand of the Heavenly Father.

The time has come to say to each other: Colleagues, respect our girl-students for they are the future mothers of the new Poland. We want Poles to be born of pure mothers who keep themselves immaculate and by their behaviour command