

opposed to the limitations on church activity required of registered congregations and who feel called to make their Christian witness in Soviet society in spite of the many difficulties they encounter. Undoubtedly they are persecuted for their

refusal to accept the limitations and register their congregations but the scale of persecution is unknown. While the emigration activists have been very vocal, these other Pentecostals have formed the silent majority.

MICHAEL ROWE

Developments in the Catholic Church in Poland before the Second Papal Visit

Warsaw radio quoted with approval from Cardinal Glemp's interview, published on 26 March in the Italian weekly *Il Sabato*, in which he stated that demonstrations in Poland could jeopardise the Pope's second visit to his homeland. When asked about the wisdom of his appeals to the government for a renewal of dialogue, the Cardinal maintained that "the relative peace enjoyed by Poland, which may lead to stability later, is precisely the result of such dialogue between Church and State. The possibility of the Holy Father's visit is the most tangible proof of this." The Cardinal's critics in Poland say, however, that the visit has been used to subdue the Church's criticism of martial law.

On 10 April in the Church of St Augustine in Warsaw Polish Jews, together with Catholics, celebrated the fortieth anniversary of the Warsaw Ghetto uprising. After the Mass Cardinal Glemp said that "the tragic choice of the Jewish fighter had been between a dignified death in battle or being slaughtered".

On 17 April Cardinal Glemp and Lech Wałęsa, the former Solidarity leader, met and spoke for half an hour before Mass in Gdańsk Cathedral, where a congregation of over twenty thousand people cheered him upon his arrival and chanted "no liberty without Solidarity".

On 24 April, Cardinal Glemp, speaking to an audience of over thirty thousand faithful in Gniezno Cathedral, urged people not to take part in May Day demonstrations called for by Solidarity as they could get out of hand. "It is not up to the Church to tell the workers how they should celebrate their holiday. It is our duty, however; to remind you of the hidden dangers and possible tragic consequences of such demonstrations, even if such are not the intentions of the organisers."

A two-day Plenary Conference of the Episcopate took place on 3-4 May in Częstochowa. The Polish Bishops appealed to the Government to lift martial law, free political prisoners and reinstate people sacked for their active involvement in Solidarity. The Pope's forthcoming visit could serve as an opportunity for such a gesture of goodwill, said the bishops. "The Holy Father's visit is an occasion for renewed national hope. In this spirit, the deeds committed under the martial law regulations should be relegated to the past."

A few days later Grzegorz Przymek, the only son of Barbara Sadowska, a poetess and aid worker at St Martin's Church, died at hospital after being detained and brutally beaten by the police.

On 3 May a group of twenty men in civilian clothing broke into a convent near St Martin's Church in Warsaw and beat up voluntary workers who belong to a church group helping the families of Solidarity activists jailed under martial law. The attackers were armed with truncheons used by the police and one of them carried a police walkie-talkie radio. They threw furniture about and hit the church aid workers with chairs and a shovel-handle. Six members of the Primate's Aid Committee were injured. Four of them, all men, were driven out of Warsaw and abandoned in a nearby forest.

On 11 May Warsaw radio criticised Pope John Paul II, saying that the Pope's stance on matters most important for "humanity" (a reference to the papal view on disarmament)

clashes with the news broadcast on 29 April by Radio Free Europe that Pope John Paul II was reported to have asked the Polish authorities to free all political pris-

oners before his visit to Poland. While he seems to be taking an ambiguous stance on the missiles aimed at Poland threatening death to thirty-six million of his countrymen, his stance on the release of a few dozen people is quite unambiguous.

In the middle of May a group of Polish shipyard workers from Gdańsk lodged a strong protest concerning the government propaganda campaign against Lech Wałęsa and his parish priest, Father Henryk Jankowski. The letter, addressed to the Sejm (the Polish Parliament), defends Father Jankowski against press allegations that his father collaborated with the Germans during the war. It states:

Father Jankowski's support for the workers' struggle for human and civil rights and our pastor's refusal to obey the order to keep silent about the existence and activity of Solidarity have aroused the fury of the security forces [. . .] We hereby solemnly declare

that we shall oppose any insidious attempts to undermine our confidence in Lech Wałęsa and Father Henryk Jankowski and destroy their good name.

In an interview broadcast by Vatican Radio on 24 May, Archbishop Henryk Gulbinowicz of Wrocław, referring to the months of preparation for the Pope's visit, said:

These were months of experience and shock, times of trial and loyalty to the ideal of the Gospel, times of prayer, penance and hope. In assessing this period it should be said that all the experiences, calamities and sufferings which the Poles have gone through have been transformed into a time of exceptional national consolidation [. . .] This has been a time when we loved our neighbour in practice. I think that this has prepared us well for the visit of the Holy Father.

TADEUSZ KADENACY

Jesus Christ the Life of the World: The Sixth Assembly of the World Council of Churches in Vancouver 24 July-10 August 1983

The sixth assembly marked a further stage in the process of the integration of the Churches of Eastern Europe — and indeed of the Orthodox Churches — into the normal workings of the World Council of Churches. Previously the Orthodox often found it necessary to intervene "as Orthodox" and to establish their own point of view over against the emerging consensus. This time, they made their contribution — forcefully and skilfully — but as part of the whole and with many indications that for all their continuity of outward symbolism they have learnt a lot from the ecumenical movement and are receiving as well as giving. Similarly, we had no more of the self-conscious passport speeches from East European participants which have been a feature of earlier ecumenical events. It may well be that their governments and secretariats for religious affairs have also learnt something about the limits of acceptability in international discourse. This does not mean that official representatives of

churches are yet in a position to criticise their own governments — or indeed Churches — with the enthusiasm of the North Americans or the fervour of the Latin Americans. It does mean that they are noticeably reticent on many issues on which previously spokesmen like Bishop Bartha of Hungary might have been heard actively supporting their governments' policies; that they quietly vote for statements and resolutions on Central America and Southern Africa without actually joining in the attack on western iniquities; that they work away hard at committee stage to try to secure draft texts which they will not have to repudiate later, and that they are then prepared to defend what has been agreed.

This became clear when a draft statement on Afghanistan came before the Assembly. Compared with statements on Central America and Southern Africa for example it was short and reticent. In the debate speakers from Western Europe, America, Africa and Asia had no hesitation in saying