

(p. 83) May God help you to be a Martha for those who work and a Mary for your own soul and salvation. When I was in Central Asia, I did not only establish a church for my people and bear the worries of it, but I very often helped them with everyday things: I used to go to the bazaar, I bought food, fuel and so on. However, this fuss for others, being in the name of love, meant that I nearly always felt an unusual spiritual lightness, an inner peace, a warmth in my heart and an emotion in my prayers. I suppose that this is the reward for everyone who remembers and, according to his strength, performs the commandment of the Lord . . .

(p. 86) . . . what are all our virtues without humility? Nothing more than dust, carried away by the first breath of pride (Metropolitan Filaret). Our misfortune is this, that we teach others and know that everything ought to begin with humility, everything ought to be protected by it. It is the "salt" which must flavour everything brought by us to God, but we ourselves scarcely feel its beneficial influence in us, because we are far away from all which nurtures it . . . (p. 87) It is just as you write, "Every day I feel more and more⁴ my own utter worthlessness". This means that in our conscience has begun faintly to shine the Light which no sinful darkness will be able to overcome, once we ourselves sincerely wish to be free of it . . .

(p. 88) . . . Faith which all the time, like the Israelites in the wilderness, tempts God and tests Him, is a bad faith. Only faith kindled by a warm love for the Lord and His truth, only this faith is strong, steadfast and courageous.

The Case of Yevgeni Barabanov

Last year a search began in a Moscow flat at 9 p.m. on 24 August. It ended seven hours later. Yevgeni Barabanov, who lived in this flat, was accused of sending "anti-Soviet" literature abroad. Much of this literature was of a religious nature, for Barabanov, as an Orthodox Christian, wished to share the spiritual experience of his country with others through the publication of this material. Below we print Barabanov's press statement made on 15 September, 1973.

In the night of 24-25 August, the Orël section of the KGB carried out a search in my flat. They were looking for anti-Soviet literature, but did not find any. Instead, they took away a bagful of theological books that had been published abroad. On 27 August the interrogations began with investigator O. F. Ilin. "The preliminary investigation has conclusively proved that you sent anti-Soviet materials to the West. Where did you get so many émigré books from? We know that you regularly supplied the editor of the journal *Herald of the Russian Student Christian Movement (Vestnik RSKhD)* . . . Don't smile, this is a serious matter . . ."

In the course of the interrogations there emerged words that had been spoken behind closed doors, friends were named. It became clear that over several months my every day had been X-rayed, examined, spied upon. I felt like the victim of a police round-up: "You are surrounded, so surrender!" My wife was summoned to one of the interrogations. "Your husband's guilt is proved," they told her, "so an open confession would help his fate." But I thought: just what is my guilt supposed to consist of? Why do my actions turn

me into a criminal? After all this is a question of the most elementary, the most essential thing: the freedom to read and write, freedom of thought, the right of self-expression, without which a man loses himself and his own spiritual essence. These freedoms are inseparably linked with the ability to receive and to pass on any kind of information, as long as it does not contain military secrets. It is a question of the sovereignty of human thought and word as confirmed in the Declaration of Human Rights. Our government signed this along with other UNO members. Nor does Soviet legislation forbid those actions of which they are trying to accuse me. On the contrary, the confiscation of manuscripts and persecution of authors, arbitrary vetoes on publication, hindering the printing of certain works not only here but also abroad – these are clearly illegal actions which must be stopped. The hounding of free thought and stifling of the word, which have become a vicious habit with us, cannot be justified by any method. Appeal to the ideological struggle is nonsensical on a legal basis. It is only effective for those who wish to take part in that struggle. But I never gave any ideological oath and am under no obligation to adhere to only official opinions. If the state does not wish to publish things that do not come into its sphere of interest or correspond to official ideas – all printing is nationalised in our country – by what law does it forbid its citizens to think differently, to create in non-prescribed ways or to read what appeals to them? In conditions of strict censorship, a certain proportion of works has always been published abroad. In Russia during the reign of Nicholas I, Khomyakov's main theological works were published abroad. Leo Tolstoy and Vladimir Soloviev were also forced on occasions to use such a roundabout route to their readers. The fact that some works by Russian writers of our time have begun to be published abroad itself testifies to the birth of a literature that does not remain within the permitted limits. The spiritual energy of my people is not susceptible to the control of official ideological authorities. It will inevitably find an outlet, and it is foolish and criminal to fight against this historical inevitability. This is why the state bodies, unable to forbid people to write, have concentrated their efforts at repression upon the dissemination of manuscripts. For eight years now, beginning with the Sinyavsky-Daniel trial of sad memory, they have been waging a struggle against the free Russian word. As could have been foreseen, this struggle has not been successful. Through attempts to stifle it, the spirit only burns brighter, and one can only be amazed at the inability of those who try to do so to grasp this truth which has often been confirmed by history. Today we are justified in speaking of a whole literature expressing the mood of the so-called "dissidents". But the writers' fate is hard, and it is even harder for those who devote themselves to seeing that this literature survives, is published, is distributed and read. The majority of these works, which are completely unprotected by authors' rights, fall into the hands of ill-famed publishing agencies which deliberately exploit them in their own narrowly political interests and this, in turn, serves as a convenient pretext for starting political persecutions and trials. This is precisely the reason why one of the tasks I set myself was to shield manuscripts and documents from profiteering and speculative manipulations. The Russian journal *Herald of the Russian Student Christian Movement* and the YMCA-Press to whom I turned, do not have any political goals. No unprejudiced reader could disagree with this. I have nothing to hide. I can speak openly about my actions before my nation and before the world. Let those people take cover who fear the light of publicity and who persecute the free

word. I did send manuscripts and documents to the West, and I did it completely disinterestedly. I repeat: I have nothing to do with some mythical ideological enemies into whose hands I am supposed to be playing. Up to now the West has offered the only possibility of preserving these documents, saving them from physical destruction or oblivion. In doing this I was guided not only by my right of free spiritual orientation, but also by the demands of Christian duty and conscience, for I am convinced that genuine spiritual values cannot be created in a closed atmosphere where there is disinformation. Therefore I considered, and still consider, the materials that I sent out as a serious contribution to Russian culture, Russian thought and self-awareness. That is why I transmitted the manuscript journal *Chronicle of Current Events* which testified to the persecution of people who insisted on their right to freedom and human dignity. I did transmit the works, unpublished here, of great Russian poets: Anna Akhmatova, Marina Tsvetaeva, Osip Mandelstam and Boris Pasternak. I did transmit materials on the history of Russian culture, of the church, religious philosophy and unofficial theology. I also have some share in the publication of works by Nikolai Berdyaev and the martyrs Father Pavel Florensky and Lev Karsavin. I did transmit poems of Daniil Andreyev and Anatoli Radygin, commemorating the tragic image of the prisons and camps of our time. I transmitted the prison diaries of Eduard Kuznetsov – a man of outstanding courage who sacrificed himself for the right of the Jews to emigrate to Israel. I transmitted photographs of contemporary social activists and writers suffering persecution, people of good will. The aim of this statement is not self-justification. If I am arrested I shall consider it an act of gross arbitrariness. But the question does not simply concern me, but Russian culture: should it exist regardless of whether or not it is permitted by the official ideology and censorship? Should manuscripts perish if the authorities will not publish them here? Should people be forgotten who have already become the victims of arbitrary cruelty? To allow this would be to allow an injury not only to Russian, but to world culture. The world would not know the whole truth about our country, all the complexity of her life, her spiritual problems, the tragic nature of her historical experience. Our century would be deprived of some of its meaning and depth if it did not draw this experience into itself. I appeal for support to all people, whatever political and religious convictions they hold. I want people to understand the meaning of my actions. One of the serious threats hanging over the world is the constant tendency to isolation, to false secrecy, to the hiding of evil. There would be less violence and evil in the world if everybody knew about them.

Ukrainian Catholics Appeal

A petition signed by 180 Ukrainian Catholics reached the West in 1972 and was published in several Ukrainian Catholic newspapers, including Ukrainski visti (7 December, 1972), a weekly published in Edmonton, Canada. This document illustrates the predicament of the Ukrainian Catholic (Uniate) Church – the largest of the Byzantine Rite Churches – which was driven underground by the Soviet authorities when, in clear violation of the Soviet constitution, they staged a forcible “conversion” to Russian Orthodoxy of the Uniates in the Western Ukraine (1946-1949).