

The Son of God forces no-one to recognize Him. The Crucified addresses himself to the freedom of man's spirit, only to freedom. He never, on no condition, forces anyone. In order to recognize God in him, the victory of man's free spirit is needed . . .

Christianity is the religion of victory over hell, both in this world and the next. We make it *our* victory by the *free act* (*podvig*) of participating in the work of Christ the Saviour completed by his divine and human love for men, revealed in the whole of his life, in his passion, death and resurrection. It is only possible to participate in this work when we answer Him with love. In the free meeting of God's *love* for man and of man's love for God is the present religious consciousness of men established in mankind. The most important characteristic of this consciousness is the joy that overcomes and the light of loving communion and solidarity between God and the world, between the world and God. It (this consciousness) does not accept the meaningless and blasphemous idea that Christ's victory had the automatic and, as it were, magical effect of *power*. The essence of His victory is that it pours into the world, brings into it a power which regenerates it from damage, *helping* men to participate in the saving sacrifice of Christ.

Having understood as much as we can of what was *finished* when Christ on the cross bowed his Head, we now *thus* try to approach the hidden meaning of the last great mysteries of God. And *thus* we understand the basic meaning also of that way of the Cross, along which we are all called by Christ's Church – the way along which “walked and are walking all Orthodox Christians, nameless saints and righteous men and which is the supreme and adequate expression of Christianity's paradoxical truth”. Amen.

6. *A Priest in Prison*

Father Zalivako, a Russian Orthodox priest aged 33, was mentioned in the *Times* on 31 December, 1971, but since then the press has been silent. Amnesty International took up his case last year, but its letters, sent to the Soviet authorities and to Father Zalivako, have as yet received no reply. Father Zalivako is a man of exceptional qualities and clearly impressed his fellow prisoners when held in one of the Mordovian labour camps. Now he is in the Vladimir prison, where conditions are particularly severe.

The Chronicle of Current Events No. 17, 31 December, 1970
(Amnesty International Publications, London, 1971, p. 73)

Boris Borisovich Zalivako, a priest born in 1940 in Leningrad, was sentenced in early 1970 by the Uzhgorod (W. Ukraine, near the border with Czechoslovakia) Regional Court to eight years in a strict-regime corrective-labour camp and five years' exile for attempting to cross the Soviet-Czechoslovak frontier. He is in camp No. 3 (ZhKh-385/3-1).

A Letter from Political Prisoners, Mordovia, December 1971
(*Russkaya Mysl*, 20 April, 1972, p. 3. Extract)

Those who continue to stand up for their human dignity are subjected to repressions of a yet more brutal kind. Thus in the spring of 1971 the Orthodox priest Boris Borisovich Zalivako was transferred to the Vladimir prison from camp 3/1; Father Boris won everyone's respect by his calmness and gentleness, by the shining strength of his spirit. His firmness and refusal to compromise his convictions and conscience, the inevitable moral influence which he had on those around him could not but frighten those who are accustomed to live "in conformity with baseness". He was therefore isolated in prison in yet harsher conditions . . .