

tion be collected on preaching, pastoral work; on the role of active believers and on the work of priests; on churches, choirs, articles of worship. Those monitoring sermons "should be active atheists with sufficient education" and should give in their reports the location of the church, the date and time of the service, the priest's name and address. In addition such a report should contain details on the number of people present at a service; on the number of men, women, young people and school-children. The service should be described. Reports on priests should be made: is a priest active or not, does he cater for different groups in a parish; how does he prepare children for their First Communion? Not only is the priest closely observed. Information on the parochial church council, executive committee and choir is also included in such reports. Even details about the structural condition of a church, the state of its bells and contents must be noted down. *Chronicle* No. 11 reports that the local authorities are now planning to examine the membership of the parochial church councils and executive committees, with the aim of removing those members who are considered unreliable. Quoting from an official document the *Chronicle* states: "An effort must be made to see that loyal individuals are entered on those lists [i.e. which contain the names of members. Ed.]. Persons who have been tried by courts, deported or are in general reactionary, should be removed." As administrative power in a parish lies with the parish's executive committee, which should be elected by the parochial church council, the character and loyalty of its members are of vital importance to the Church. Members who are "reliable" from the authorities' point of view, may not be in the eyes of the Church.

The authorities, anxious to stop the production and distribution of the *Chronicle*, in December 1974 organized a trial of the five Lithuanians (see *RCL* Vol. 3, Nos. 4-5, pp. 11-13) chiefly responsible for its appearance. The defendants constantly stressed that the *Chronicle* had no anti-soviet aims and was the product of men with purely religious motives. According to a woman, Nijole Sadunaite (tried in June this year for typing out *Chronicle* No. 11) the *Chronicle* "struggles against physical and spiritual tyranny". Inevitably such a struggle becomes politicized in the Soviet polity, and particularly in an area like Lithuania where nationalist and religious goals are closely associated.

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