

**Arūnas Streikus**  
**„Persecution of Religion in 1944 – 1953 (Bibliographic – Historiography part)“**

Review

Within this research the soviet confessional policy in Lithuania in 1944 – 1953 is analyzed and the most important aspects are emphasized: control institutions are described, differentiated attitudes towards religions are illustrated, specific projects analyzed (establishment of national church, replacement of Episcopal leadership, registration of religious communities and priests, taxing policy, restraints imposed on clerical seminaries, arrests of priests, propagation of atheism etc.)

The author has deep knowledge of the historiography researches and documents preserved in Lithuania's archives. He discusses versatile aspects of soviet intervention into Lithuanian church of the period referred.

I would perhaps suggest revising title of the work, as to my mind persecution of the Church is analyzed more than persecution of religion in 1944 – 1953. This kind of soviet government policy was not associated directly with discrimination of religion, and for analyzing the latter one should go deep not only into history of the Church institution, but take into account how religious the society is, what the soviet laws (for instance restrictions imposed on teaching religion) and results of government decisions are.

The historiography part of the research reviewed is a little bit out of date, considering at least three works linked to the subject have done in recent years: A. Streikus, *Soviet Anti-Church Policy in Lithuania (1944 – 1990)*, Vilnius, 2002; J. Stankevicius, *Crossroads of My Life*, Vilnius, LKMA, 2002; R. Laukaityte, *Orthodox Church in Lithuania in 1944 – 1990,; Persecution and Protection*, Lithuanian Catholic academy chronicle, 2001, t. XIX, p. 195 – 212.

Generally, presenting the newest researches, author distinguishes three common characteristics (the use of archival documents, focus on Church losses, and the shortage of wider context). In my eyes, opinions, the policy of soviet government and evaluation of their consequences are highlighted in these researches.

I would like to draw your attention to some of the terms used. It is the Russian Orthodox Church that operates and not the “Orthodox Church of Russia” (as it has episcopates and parishes established in all continents); and one must not use “religious confessions”, because “confession” is “belief”, “religion” in Latin.

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