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| **14.45–16.30** | **1 PARALLEL GROUP.** Dignity and vocation of woman: historical perspective. |

**Aušra VASILIAUSKIENĖ**

*The Expression of Bernardine Sisters’ Devotion in Art*

The history and art of Lithuanian women's monasteries are receiving more and more attention from scholars, but there is definitely a lack of detailed research. The art of the monasteries is inextricably linked with the devotion they express, the accents of piety: for example, in the devotional practices of the Carmelites, the Our Lady of Mount Carmel is especially important, of Dominicans – Our Lady of the Rosary. As a result, these monasteries are rich in images of the relevant subject. The purpose of this report is to reveal the influence of piety on the artistic expression of Bernardine Sisters’ monasteries in Europe and Lithuania

**Kęstutis ŽEMAITIS; Viktor BILOTAS**

*Woman and the Catholic Church in Lithuania Between the World Wars*

Tarpukario Lietuvoje (1918 – 1940) sparčiai vystėsi švietimo ir mokslo institucijos. Valstybė skyrė daug dėmesio jaunimo ugdymui. Visgi merginos neturėjo tokių pat galimybių mokytis gimnazijose ar kitose mokyklose.Tai liudija to meto socialinė visuomenės padėtis. Bažnyčia, matydama šią problemą, stengėsi Katalikiškos Akcijos dėka padėti moteriai labiau įsijungti į visuomeninę veiklą, siekti mokslo, ugdyti savo asmenybę. Katalikiškosios Akcijos dėka tarpukaryje buvo išugdyta gana katalikiškai sąmoninga ir patriotiškai nusiteikusi moterų karta.

**Artūras GRICKEVIČIUS**

*The Diary’s Story of the Maid of God Elena Spirgevičiūtė*

Elena Spirgevičiūtė (1924-1944) was a resident of Kaunas city killed by bandits connected to the Soviet partisans - one of these bandits was Alfonsas Čeponis, later announced to be the hero of the Soviet Union. In the judgement of the Archdiocese of Kaunas, she was recognized to be a martyr for the faith, and she is now called “Servant of God”; her cause for beatification is being prepared. In this report, the history of the diary written by Spirgevičiūtė, a student of St Casimir Sisters Girls School and from 1940 a student of Kaunas VIII gymnasium, is examined. It covers four phases: the phases of writing (1939- 1942), rewriting and the circulation of copies (1948-1949), the treatment of the original and the copies (1949 and 1959) and the spreading awareness of the diary (1992-2018). This diary reflects the daily life of a student, her values and spiritual life during a period that in the historical sense was a turning point. The report does not, however, explore the contents of the diary, as it highlights time and again, but the history of its text, i.e. the beginning of writing, the features of the text, its visibility, the fate of the original and sources of the copies, together with the number and features of the copies. Not only do these studies clarify the fate of the text itself as a historical source, but also the cultural and political vicissitudes of its treatment. These aspects have not yet been examined, their highlights systematically noted, until now, but such a treatment is necessary towards the cause for beatification of Spirgevičiūtė, and for making her and the contents of her diary better known

**Vaida KAMUNTAVIČIENĖ**

*Vocation to the Consecrated Life in Soviet Lithuania: the Case of the Sisters of St Catherine*

In 1948, all Catholic institutes of consecrated life were prohibited in the Soviet Lithuania. Nevertheless, they continued their activities secretly. The aim of this paper is to investigate how Lithuanian Sisters of St Catherine managed to lead their secret life in Soviet occupation times, what encouraged young women to choose secret monastic life, what circumstances they had to overrun by choosing such way of life in atheistic society.

**Mario OSCAR LLANOS, Loreta ARMALYTE**

*Women’s Contribution to the Pastoral Care of Vocations in the Soviet Lithuania (1972 – 1989*

The pastoral care of vocations in Lithuania in the late Soviet era has not been the object of thoroughly investigation. The analysis of how the animation model of vocations was influenced by KGB persecutions is necessary to assess properly the contribution of the Catholic women to the pastoral care of vocations in the Soviet Lithuania. On the one hand, both consecrated people and laypersons shared the objective of increasing faith in propaganda-saturated environment. While acting in the underground, Lithuanian monasteries could profit from otherwise unexperienced -freedom to mobilize candidates, act as disciples, and distribute underground press. On the other hand, however, the so called home churches, more precisely – the active female members of these home churches, contributed most actively to the pastoral care of vocations at that time. Faith-awakening exempla were necessary in order to help recognize oneself as a Church member and show that separate persons can be models of Christianity in their everyday lives. Women were the most often active in the parishes and became exempla of Christianity by leading processions, carrying out secret catechetical activities and leading home churches

**Rasa RAČIŪNAITĖ-PAUŽUOLIENĖ**

*Vocation of the Family in the Lithuanian Diaspora: a Case Study in England*

In order to understand a vocation of family of Lithuanian Catholics in England, a case study of the Lithuanian St. Casimir’s parish in London is analyzed. The main aim of this research is to examine a vocation of family of new wave Lithuanian immigrants in England. The research focuses on Lithuanian immigrants from the Lithuanian St. Casimir Parish in London. The study revealed three questions that are discussed in this paper: a vocation of the family in diaspora; importance of the family/relatives networks in diaspora; the role of the Roman Catholic Church of St. Casimir in Lithuanian Catholic families’ life. To answer the research questions a qualitative research by using structured, partly-structured in-depth interviews, the questionnaire forms, discussions, and observation methods was carried out. The main source of this paper derives from ethnographic material gathering by the author in the UK and Lithuania in 2017 according the project “Cultural and Religious Identity of Lithuanians in England“ (Reg. No. SA-1) co-funded from The Council for the Protection of Ethnic Culture. The ethnographic material was gathered using classical fieldwork methods, also, the analysis of Lithuanian diaspora’s religious activity in the parish websites.