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| **14.45–16.30** | **4 PARALLEL GROUP**  |

**Rimas SKINKAITIS**

*The Woman's Anthropology in the Document of John Paul II "Mulieris dignitatem"*

Pope John Paul II, like no other, highlighted and emphasized the importance of the dignity of women and their role in the Church and in society. In the document, the Pope presents an in-depth theological analysis of female anthropology. This meditation on the dignity and vocation of women, John Paul II returns to the Second Vatican Council’s Constitution on the Church in the Modern World (Gaudium et Spes), promulgated in 1965.2 An integral part of Mulieris Dignitatem comes from a famous passage in Gaudium et Spes. The passage states, “Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear.” How does Jesus do this? How does Jesus Christ reveal one to oneself, as this particular woman or man, at this particular time and place in his or her life? Mulieris Dignitatem helps answer this question.

**Benas ULEVIČIUS**

*Mary as New Eve: Importance of Feminine in Economy of Salvation"*

**Lina ŠULCIENĖ**

*Some aspects of theological and anthropological foundations of woman's dignity*

Justification of not only woman’s but any person’s dignity has been changing in the course of history. Christian thought also evolved over time getting to know Divine Revelation deeper and enunciating theological and philosophical principles which originate human dignity more and more accurately. Today Christian thought substantiates human dignity by certain fundamental anthropological principles: 1) fundamental division between person and nature is inherent to any human being, that is to say, that he as if consists of two different levels – transcendent and immanent – where the second is subordinated to the first; 2) notion of human freedom is essentially related to the transcendent level, not the immanent; freedom is being understood as a person’s power to determine himself which he absolutely owns (K. Rahner), as a absolute openness and undeterminedness (A. Maceina); 3) interaction of the transcendent and immanent levels is being discussed in categories of interaction between the grace of God and nature, as well as freedom and necessity, freedom and natural givenness. Woman’s dignity in contemporary Christian thought is justified by a certain explications of these anthropological principles, which relate to the conceptions of human nature and freedom, as well as a question about relationship between freedom and necessity together with freedom and nature, and newly interpret Aristotelian principle *ordo* *essendi* *est ordo agendi.* Paper is dedicated to the discussion of these explications.

**Dr. Aušra VASILIAUSKAITĖ,** Vytautas Magnus University

*“Two dimensions of woman’s vocation: motherhood-virginity”*

**Doctor.st. Algirdas Akelaitis,** Vytautas Magnus University

*Mary as the sign of dignity in Lk 1:39-56*

The so-called Visitation scene in the Gospel of Luke (Lk 1:39-56) is often interpreted as revolving around the figure of Jesus. The narrative criticism opens the different horizon of interpretation, in which it is the figure of Mary that becomes a hermeneutical key, unveiling anthropological and theological significance of the scene. The presentation will discuss the strategic importance of such a prominent female figure within the theological landscape of Luke's Gospel.