

WOMEN IN THE LITHUANIAN CATHOLIC ACADEMY OF SCIENCE

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The Lithuanian Catholic Academy of Science (LCAS) unites Lithuanian scholars residing in Lithuania and throughout the world, working in different academic fields and seeking harmony of science, catholic thought and culture.

Founded in 1922, the LCAS has three distinct periods of activity:

- 1922-1940—the work of the LCAS in interwar Lithuania;
- 1956-1992—the work of the academy in exile;
- From 1990 onward—the reestablishment of the LCAS in Lithuania and the transfer of the General Administration Board from Rome to Lithuania in 1992.

The works created by the academy during the second period—in exile—are as important as those of the first. It should be noted that exiles from other countries did not have such an academic institution. During the decade after its reestablishment in Lithuania, the LCAS accomplished a considerable number of important tasks.

Since the restoration of independence, the history and work of the academy has been the subject of thorough research, for no blank spots must be left in the history of Lithuania! There are women among the merited scholars of the Catholic Academy but, apart from a few brief articles, they have not been given their due [1](#). Thus, the works and activity of the women members of the LCAS still await a thorough investigation. The task of this paper is to review the main activities of the women scholars of the Academy and to detail some of their works.

At every period of the history of the LCAS, women's activities in the work of the academy are distinctive and important. Women did their bit in arranging seminars, symposia, conferences, exhibitions, worked as secretaries during the conferences, headed sections and performed a solid share of the administration of the LCAS and its centers. They organized new sections and headed them when they were set up. Women contributed to LCAS publications, monographs, books and periodicals. They performed a lot of other work. The following trends of their work can be discerned: organizational, administrative and academic.

Organizing work

The role of LCAS conferences in rallying Lithuanian scholars and promoting their achievements is of paramount importance. Three conferences were held in interwar Lithuania (1933, 1936 and 1939), eleven in exile, and four after the return of the LCAS to Lithuania (1991, 1994, 1997 and 2000).

The organizational committees of the LCAS in prewar Lithuania had no women in them. At the Second Conference of the LCAS, Onutė Norušytė was elected to the working presidium [2](#). At the Third Conference, L Maceinienė was invited to the honorary presidium [3](#).

Women served as secretaries to two sections during the Third Conference of the LCAS: pedagogy (K. Balčiūnienė) and the social and economic sciences (B. Ramoškaitė)⁴.

The formation of an independent Women's Section was the major achievement of women's organizing work at the LCAS in interwar Lithuania. Unfortunately, the section functioned only during the First and Second Conferences. The women's section was not formed at the Third Conference. The reasons for this are open to discussion.

There were few women engaged in the organizational work of the LCAS reestablished in exile in the West. Only five women took part in the Fourth Conference: two of whom were honorable guests together with their husbands, G. Vaitekūnaitė-Kaneb, M. Watkins-Vaitekūniene and B. Šlepetytė-Venskuvienė. Two women were engaged in organizing the Fifth Conference as members of the Procedures Commission and some students—*giedrininkės* took a share in the work of registration and information services. V-Skrupskelytė was asked to keep records of the proceedings of the conference. Alicija Rūgytė acted as a secretary for the sociology section. During the Sixth Conference, women performed secretarial duties for three sections: Political and Social Sciences (M. Vygantienė), Historical Sciences (A. Rūgytė) and Philosophy (Danguolė Masionytė). A. Grinienė served on the organizing committee of the Seventh Conference, whereas as many as six women were on the twelve-member organizing committee of the Tenth Conference. As we see, the women's organizational work was rather narrow.

In connection with reestablishment of the LCAS in Lithuania, a reconstituent declaration-appeal was made at the reconstituent Conference of the Ateitininkai Federation on November 26, 1989. It was signed by 16 scholars, including three women—doctor of science: Giedrė Butkienė, Birutė Ignatavičiūtė and Angelė Vyšniauskaitė, who became members of the reconstituent committee of the LCAS.

At the end of 1991, an election by correspondence to the general administration board of the LCAS was organized. The voting results were announced in early 1992—Dr. Antanė Kučinskaitė was elected to the duties of secretary in charge of organizing work. Dr. A. Vyšniauskaitė was elected to the Audit commission.

The women also took an active part in creating LCAS centers and sections. A good deal of work in connection with the creation of centers in Klaipėda, Šiauliai, Panevėžys, Anykščiai, Alytus and Utena was carried out by Dr. Antanė Kučinskaitė. In some places, she was assisted by Dr. Aldona Vasiliauskienė.

At different times, six sections were set up in the Vilnius center: they were sections of sociologists, teachers, historians, physicians, specialists of agriculture and ethnologists. The organizing work in creating the sections of teachers, historians and specialists of agriculture was performed by the women and they are still heading these sections.

Women initiated and organized numerous seminars and meetings. Dr. Auksė Norvilienė is in charge of arranging a cycle of international scientific meetings entitled "Women and the Church," dedicated to distinguished women who were devoted advocates of the Catholic Church: the 650th anniversary of the birth of Catherine of Siena, Doctor of the Church and the 900th anniversary of the birth of St. Hildegard. The third meeting of this cycle, held in 1999, was dedicated to Cecilija Pliaterytė-Zyber.

On the initiative of Dr. Stasė Dzeniuškaitė, conferences were organized to tackle urgent educational problems and to pay homage to famous Catholic women teachers.

On Dr. Aldona Vasiliauskienė's initiative, seminars, scientific and commemorative conferences were held to pay tribute to some remarkable Lithuanian scholars, martyrs for the faith, advocates of Lithuania's independence and various other members of the LCAS: The Rev. Stasys Yla, Professor Pranas Dovydaitis, Archbishop Mečislovas Reinys, Professor Juozas Eretas, Dr. Stasys Antanas Bačkis, The Rev. Father Professor Paulius Rabikauskas SJ, The Rev. Father Professor Antanas Liuima SJ, Edvardas Turauskas, Ona Galvydaitė-Bačkienė, the alumnus of the Sales order Petras Perkumas, the Rev. Dr. Vytautas Balčiūnas, Bishop Pranas Būčys, Archbishop Juozapas Skvireckas, Prelate Dr. Juozas Prunskis, Dr. Juozas Girnius and others.

By organizing such events, the LCAS women members promote information about the academy, its personalities and the Catholic outlook on many issues.

Administrative work

In interwar Lithuania, women were occasionally elected to the administrative posts of sections. For example, at the Second Conference I. Maceinienė was elected to the section on Language, Literature and Art, Dr. Marija Ruginienė—to the History Section, Dr. Onutė Norušytė—to the Philosophy and Pedagogy Section. At the Third Conference, L. Maceinienė was reelected to the Section on Language and Literature, and O. Norušytė—to the Pedagogy Section.⁵

The Women's Section, formed at the First Conference was chaired by Dr. V. Karvelienė. During the discussion that followed the presentation of the papers, it was decided to convert this section into a standing one⁶. Dr. O. Norušytė, the lawyer O. Beleckienė and O. Labanauskaitė were elected heads of this section⁷.

The problem of setting up a Women's Section within the LCAS had been a matter of concern for a long time. It was thought that it should stress those academic points which were of special concern to women. However, as we know, the section interrupted its life even before the LCAS was banned by the Soviet authorities.

Not a single woman served on the LCAS General Administration Board in interwar Lithuania. Only 18 years later, when the academy was reestablished in the West, Dr. Angelė Avižonienė was elected to the new Board in June-July 1974 (out of a total of 226 members of the LCAS at that time)⁸. She was appointed first vice-chairman and became the first woman to open the way to the leadership of the LCAS. Dr. Avižonienė was elected to the board again in 1980. For the 1985-1992 term of office, Professor Joyce Ridikaitė was elected first vice-chair and A. Avižonienė second vice-chairman; Dr. Barbora Vileišytė was appointed secretary⁹. Thus, there have been three women on the General Administration Board of the LCAS since 1985.

As already mentioned, three women scholars, as members of the reconstituent committee, signed the declaration-appeal for the reestablishment of the LCAS in Lithuania.

They were Giedrė Butkienė, Birutė Ignatavičiūtė and Angelė Vyšniauskaitė. Before long, at the future bishop Jonas Boruta's suggestion, Dr. Antanė Kučinskaitė was appointed to the committee. When the General Administration Board was transferred to Lithuania, Dr. Kučinskaitė was elected to the post of secretary for organizing work and Vyšniauskaitė to the auditing commission. Thus, two women became involved in the administration of the reestablished LCAS.

Women chaired some sections: Dr. Stasė Dzeniuškaitė—the Pedagogy Section (set up October 26, 1991), Dr. Aldona Vasiliauskienė—the History Section (January 11, 1992), Dr. Vanda Žekonienė—the Agriculture Section (April 4, 1992).

The purposeful organizing and administrative activity of the LCAS promotes broader academic activity.

Academic activity

Science is not merely a theory, it must serve human life. A scholar creates theory and searches for truth and introduces it in life, motivating scientifically the methods by which she implements it. Science has its beginnings in everyday life and scientific achievements go back to life. Guided by this concept, the organizers of the LCAS gave the assembled women a chance to discuss how much science contributed to the solution of specifically women's tasks in life, how much they gained from it, and how much they could contribute to it through science¹⁰.

Two papers were read at the women's section during the First conference of the LCAS: "Woman's Position in the Middle Ages and Woman's Emancipation," by Dr. Marija Andziulytė-Ruginienė,¹¹ and "Catholic Women's Academic Tasks," by S. Ladygienė. These papers marked Lithuanian women scholars' first investigations along feminist lines.

Two papers were read at the Second Conference too: "Moral Education in the Lithuanian Family," by Dr. O. Norušytė,¹² and "Women's Work Problems," by O. Labanauskaitė¹³.

As mentioned above, the Third Conference had no Women's Section.

In interwar Lithuania, women participated in the work of other sections as well. They delivered reports and took part in discussions during the sessions. At the Second Conference, Dr. M. Ruginienė read a lecture at the History Section, on the christening of the Samogitians¹⁴, causing animated discussion. At the Pedagogy Section of the Third Conference, O. Norušytė gave a lecture on organizing family education¹⁵. Thus, the field of women's academic activities is very important and the problems dealt with during the interwar period are still urgent sixty years later.

Women's academic activity in exile as emigres may be illustrated by the papers they presented at the conferences of the LCAS. They show the kinds of problems women were especially interested in. It was only during the Fifth Conference, in 1961, that women joined the academy's academic activity. Dr. Aldona Balčytė-Grovrogkienė read a paper at the Medicine Section "Antibiotics in Modern Medicine"¹⁶. She was the first woman to read a paper at the academy after it was reestablished in exile, but women did not take part in the next two conferences.

Out of 34 papers read at the eighth Conference of the LCAS (Toronto, 1970), two were presented by women: "Lithuanian Youth's Participation in Social Life," by Prof. Irena Lukoševičienė¹⁷ and "Neuropsychology and Development of the Personality" by Dr. Agota Šidlauskaitė¹⁸. The subjects reflected the needs of Lithuanian life in exile.

At the Ninth Conference of the LCAS (Boston, 1973), papers were read by Ona Mikailaitė ("Charismatic Renewal Movements in the Present Catholic Church" and Professor Ina Užgiriienė ("Mental Development and the Conception of Ethical Standards")¹⁹; at the Tenth Conference (Southfield, 1976), only Dr. Mirga Girniuvienė read a paper ("The Nature of Poetic Thought")²⁰. Two papers were read at the Eleventh Conference (Chicago, 1979) by women: Professor Viktorija Skrupskelytė's paper on Slavičinskis's literary style²¹ and Dr. Violeta Kelertienė's Notes on "Current Literary Studies at Vilnius University." At the Twelfth Conference (St. Petersburg, 1982), out of a total of 30 papers six were read by women: Birutė Saldukienė spoke about the biblical Flood from the point of view of geography, geology and archaeology; Dr. Aldona Grinienė spoke on the psychological discomforts of elderly people; Vida Krištolaitytė dealt with Lithuanian women painters in exile; and Dr. Liucija Baš-kauskaitė's paper was about Lithuanians in exile. Literary subjects were investigated by Aušra Liulevičienė and Dr. Birutė Ciplijauskaitė. At the Thirteenth Conference, five papers out of 25 were read by women: R. Saldukienė, R. Mažeikaitė, Professor A. Šlepetytė-Janačienė, Professor Elena Tumienė and Alė Rūta—Veronika Arbienė. At the Fourteenth Conference (Rome, 1988) the last in exile—18 papers were read, five by women: "The Role of Nature In the Works of Vaižgantas and Krėvė" (Professor Birutė Ciplijauskaitė), "Notes on the Lexicon of Bretkūnais *Postilė* in the Great Dictionary of the Lithuanian Language" (Professor Birutė Žindžiūtė-Michelini), "Trade and Peace in the Death Zone: Trade Peace Treaties between Lithuanians and Crusaders in the 14th Century" (Dr. Rasa Mažeika), "Medical Treatment of Children: Social Care and Sanitary Conditions in Pre-independent Lithuania" (Dr. Milda Budrienė), "The Aspirations of the Lithuanian Programs on Vatican Radio and Radio Free Europe" (Dr. Milda Danytė).

So we see, that during the second period of the LCAS, the Women's Section did not function as a separate subunit. Moreover, we can judge by the papers presented that women's problems were not dealt with at any of the conferences. Out of 210 papers read at the conferences held in exile, only 24 were read by women.

Since the restoration of the LCAS in Lithuania, the women's activity in the work of the academy has increased considerably. At the Fifteenth Conference, out of a total of 101 papers included in the sixteen sections, as many as 30 women submitted 27 papers. Consequently, the papers read by women at the very first conference following the reestablishment of the LCAS in Lithuania outnumbered those read at the eleven conferences held in exile.

Out of a total of 81 reports made at the Sixteenth Conference of the LCAS—36 were made by women; at the Seventeenth Conference, 31 out of 54; and at the Eighteenth Conference, 63 out of 127 (some of them jointly with men). Fifteen sections operated: Theology and Philosophy, Ethnology and Folk Art, Pedagogy, Sociology, Ecology, Communications and Information, Literature and Language, Biology and Biochemistry, Catechetics, History, Psychology, Architecture and Fine Arts, Sciences, Sacred Music, and Medicine. Thus, the scope of investigations is extensive. Yet, the women's activity at the Catholic academy was never studied during its conferences.

Almost all the papers read at the conferences were published in *The Records of the LCAS Conferences* (their numbers correspond to the number volume of the conferences). If however, the authors did not submit their papers for publication or published them elsewhere, they do not appear in that series.

Another important publication is *The Chronicle of the LCAS*. This series was expected to appear in interwar Lithuania, but its first issue only came to light in Rome in 1965. Six volumes were published in Rome and another nine (volumes 7-15) appeared after the Academy returned to Lithuania. In volumes 1, 4 and 5 Veronika Kulbokienė, Ona Labanuskaitė and I. Maldeikienė contributed one obituary each. Barbora Vileišytė was the first woman to publish in *The Chronicle*, an article (Volume 4, 1968) on the print-shop of Seinai²². The second article published by a woman in Volume 6 was a study by A. Šlepetytė-Janačienė that analyzed Oskaras Milašius' works²³. So, six books, over 400 pages long contained only two articles and three obituaries written by women.

The number of articles written by women considerably increased in the *Chronicle of the LCAS* when the academy returned to Lithuania. The following statistics show the volume of women's academic activity.

Volume Eight of the LCAS Chronicle (it came out before Volume Seven) had 31 articles, 21 of which were written by women. In addition, three books contained Apolonija Tamulienė's reminiscences of the Rev. Stasys Yla and obituaries by A. Kučinskaitė. Volume Seven had 23 articles, including three written by women and one research study by Ina Bogomolovaitė jointly with Dalius Stančikas "The Interrogation and Destruction of Bishop Vincentas Borisevičius." Volume Nine had only one article from the pen of a woman: an article about Bishop Mečislovas Reinys²⁴. Volume Ten embraced 26 articles, bibliographical and autobiographical lists, a preface, P. Rabikauskas's speech and the *Chronicle*. Seven of these items were written by women. One item of information in the *Chronicle* column was submitted by a woman too. Volume Eleven: 30 articles, 15 by women; Volume Twelve: seven articles out of 35 were by women; Volume Thirteen: 19 publications and four pro memoria. Of these, six publications and two pro memoria were written by women. Volume Fourteen—37 articles (women: 11); Volume fifteen—21 (women: 9) and an extensive section of the Chronicle (out of a total of 20 publications, eight were by women).

Neither in interwar Lithuania nor in exile did the LCAS publish any book by a woman. When the academy was restored in Lithuania on the occasion of its 70th anniversary, (1996)—a publication was issued, for the first time in Lithuania, that surveyed the history of the LCAS²⁵. That same year, the LCAS published a book by Birutė Ciplijauskaitė²⁶—a book dedicated to Dr. Stasys Antanas Bačkis²⁷, and one to Professor Stasys Šalkauskis in 1998,²⁸. The LCAS allotted funds to

promote the publication of Meilė Kudarauskaitė's poetry²⁹ and Marija Matuškaitė's monograph "The Old Wooden Sculpture and Ornamental Carving in Lithuania".³⁰

Appreciation of women's activity

All the members of the Lithuanian Catholic Academy of Science—the women in particular—were overjoyed when, on October 24, 1993, Professor Aldona Šlepetytė-Janačienė was awarded the Pro Ecclesia et Pontifice (For the Church and Pope) for her Catholic activity. It is the first award of its kind conferred on a woman member of the LCAS.

In acknowledgment of valuable academic work, the Catholic Academy grants the title of Academician of the LCAS; and in acknowledgment of substantial financial support, it grants honorary memberships. In interwar Lithuania, 10 scholars were promoted to academicians of the LCAS. Aleksandras Dambrauskas-Jakštas was the only member granted honorary membership. In exile, 23 members were promoted to academicians, and five were granted honorary membership, but not a single woman was among them.

In the year 2000, Dr. Antanė Kučinskaitė was elected to honorary membership of the LCAS. "Dr. Antanė Kučinskaitė was the first woman to become an honorary member of the LCAS. In 1989, she was among the organizers who sought to reestablish the Lithuanian Catholic Academy of Science in Lithuania. When the administration of the academy was transferred to Lithuania in 1992, she was elected to the duties of secretary for academic matters; in 1997 she was reelected to this post. She is shouldering the heavy burden of correspondence of the whole academy, maintains regular links with the members of the academy at home and abroad, does the work of editing and arranges different meetings, never sparing of her time or strength. Dr. A. Kučinskaitė dedicates all her knowledge and talents to the academy. In this way, she has won the confidence and respect of all the members of the academy".³¹

Honorary membership was presented to Dr. A. Kučinskaitė on the 15th of April, during the LCAS seminar dedicated to the 85th year anniversary of this illustrious Lithuanian philologist.³²

New academicians of the LCAS were elected on June 15, 2000: Professor Sofija Kanopkaitė, Professor Angelė Vyšniauskaitė and Dr. Kęstutis Girnius. Professor Kanopkaitė and Professor Vyšniauskaitė are the first women to become academicians of the LCAS.³³ On June 28, during the Eighteenth conference of the LCAS, Professor Kanopkaitė was the first woman to receive the diploma for academician.³⁴

Currently, the LCAS has about 600 members; women make up almost half the membership.

Women's activities in the Lithuanian Catholic Academy of Science, which were so rapidly developing during the period of interwar Lithuania and then so abruptly interrupted, took a long time to recover while in exile, but at present, after the reestablishment of the academy in Lithuania, are growing their wings again. An inspiring women's initiative is working its way to a future of spiritual concentration and a Catholic outlook on life.

¹ Aldona Vasiliauskienė, "Lietuvių katalikų mokslo akademija ir moterų veikla." *Visuomenė. Politikos, visuomenės ir kultūros žurnalas*, 1993, no. I (22), 24-35; Aldona Vasiliauskienė, "Lietuvių Katalikų Mokslo Akademija ir moterų veikla atkurtoje akademijoje," *Socialiniai mokslai šiuolaikinei Lietuvai* (Kaunas, 1996), 275-284; Aldona Vasiliauskienė, "Statistinė moterų veiklos Lietuvių Katalikų Mokslo Akademijoje apžvalga," *LKMA Metraštis* (Vilnius, 1994), vol. 8, 141-155.

² Stasys Yla, "Antrasis LK mokslininkų ir mokslo mėgėjų suvažiavimas," *LKMA Suvažiavimo darbai* (Rome, 1973), vol. 2, 457.

³ A. Levanas, "Trečiasis LK Mokslininkų ir Mokslo Mėgėjų Suvažiavimas," *LKMA Suvažiavimo darbai* (Rome, 1972), vol. 3, 497.

⁴ Stasys Yla, "Antrasis LK mokslininkų ir mokslo mėgėjų suvažiavimas," *LKMA Suvažiavimo darbai* (Rome, 1973), vol. 2, 463-470.

⁵ A. Levanas, "Trečiasis LK mokslininkų ir mokslo mėgėjų suvažiavimas," *LKMA Suvažiavimo darbai* (Rome, 1972), vol. 3, 503-505.

⁶ "Moterų sekcija prie Lietuvių katalikų mokslo akademijos," *Naujoji Vaidilutė*, 1933, no. 3, 137.

⁷ Stasys Yla, "Antrasis LK mokslininkų ir mokslo mėgėjų suvažiavimas," *LKMA Suvažiavimo darbai* (Rome, 1973), vol. 2, 463-470.

⁸ *Aplinkraštis* No. 2 (23), LKMA archive in Rome.

⁹ *Bendrarraštis* 1 (3), LKMA archive in Rome.

¹⁰ "Moterų sekcija prie Lietuvių katalikų mokslo akademijos," *Naujoji Vaidilutė*, 1933, no. 3, 137.

¹¹ Marija Ruginienė, "Vidurinių amžių moters būklė ir moterų emancipacija," *LKMA Suvažiavimo darbai* (Rome, 1973), vol. I, 452-466.

¹² O. Norušytė, "Dorinis auklėjimas Šeimoje," *LKMA suvažiavimo darbai* (Rome, 1973), vol. 2, 195-216.

¹³ O. Labanauskaitė, "Moterų darbo problemos," *LKMA Suvažiavimo darbai* (Rome, 1973), vol. 2, 260-369.

¹⁴ M. Ruginienė, "Žemaičių christianizacija," *Athenaeum*, 1936. Notebook I, 3-64.

¹⁵ O. Norušytė, "Šeimyninio auklėjimo padėtis ir mūsų laikai," *LKMA Suvažiavimo darbai* (Rome, 1972), vol. 3, 169-199.

¹⁶ A. Balčytė-Gravrogkienė, "Antibiotikai modernioje medicinoje," *LKMA Suvažiavimo darbai* (Rome, 1964), vol. 5, 311-314.

¹⁷ Irena Lukoševičienė, "Lietuvių socialinė veikla organizacijose," *LKMA Suvažiavimo darbai* (Rome, 1972), vol. 8, 289-312.

¹⁸ Agota Šidlauskaitė, "Neuropsichologija ir asmenybės ugdymas: organizacinė ir vystymosi pažvalga į auklėjimo problemas," *LKMA Suvažiavimo darbai*

(Rome, 1972), vol. 8, 331-340.

¹⁹ Ina Užgiriienė, "Protinis vystymasis ir etinių normų supratimas," *LKMA Suvažiavimo darbai* (Rome, 1982), vol. 9, 159-176.

²⁰ Mirga Girmiuvienė, "Poetinės .minties prigimtis," *L K M A Suvažiavimo darbai* (Rome, 1984), vol. 10, 151-165.

²¹ Viktorija Skrupskelytė, "Literatūrinio stiliaus užuominos Slovačinskio giesmyne," *LKMA Suvažiavimo darbai* (Rome, 1987), vol. 11, 245-254.

²² Barbora Vileišytė, "Kultūrinė Seinų spaustuvės veikla," *LKMA Metraštis* (Rome, 1968), vol. 4, 51-162.

²³ A. šlepetytė-Janačienė, "Lietuva O. Milašiaus kūryboje," *LKMA Metraštis* (Rome, 1985), vol. 6, 189-216.

²⁴ A. Vasiliauskienė, "Arkivyskupo Mečislovo Reinio gyvenimo bruožai," *LKMA Metraštis* (Vilnius, 1995), vol. 9, 449-490.

²⁵ Aldona Vasiliauskienė, *Lietuvių Katalikų Mokslo Akademija* (Vilnius, 1992), 132 p.

²⁶ Birutė Ciplijauskaitė, *Literatūros eskizai* (Vilnius, 1992).

²⁷ Aldona Vasiliauskienė, *Stasio Antano Bačkio gyvenimo ir veiklos bruožai* (Vilnius, 1996), 126 p.

²⁸ J. Šalkauskienė, *I idealų aukštumas. Atsiminimai apie prof. Stasį Šalkauskį* (Vilnius, 1998), 256 p.

²⁹ Meilė Kudarauskaitė, *Kęstutaičių žemaičiai* (Vilnius, 1993).

³⁰ Marija Matušakaitė, *Senoji medžio skulptūra ir dekoratyvinė drožyba Lietuvoje* (Vilnius, 1998), 366 p.

³¹ J. Boruta, "Antanė Kučinskaitė—LKMA garbės narė." *Voruta*, 200, balandžio 15, no. 15-16, 1.

³² A. Orentaitė, "Garbinga LKMA jubiliatė," *Apžvalga*, 2000, gegužės 1-15, nr. 9, 12; A. Kačerauskienė, "Garbus garbios mokslininkės jubiliejus," *XXI amžius*, 2000, balandžio 28, no. 32, 4.

³³ Lietuvių katalikų mokslo akademijos Centro valdyba. "Lietuvių katalikų mokslo akademijos suvažiavimas," *XXI amžius*, 2000, liepos 5, no. 51, 16.

³⁴ Aldona Vasiliauskienė, "Lietuvių katalikų mokslo akademijos XVIII suvažiavimas," *Mokslo Lietuva*, 2000, liepos 20, no. 14, 13.