

THE BERNARDINE COMPLEX VILNIUS, LITHUANIA

CHARRETTE PROCEEDINGS AND PROJECT REPORT



ST. JOHN'S UNIVERSITY, NEW YORK

ARCHDIOCESE OF VILNIUS, LITHUANIA

ADVISED BY WORLD MONUMENTS FUND, NEW YORK

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OVERVIEW

The following pages present the history, goals, scope and budget of the **Bernardine Complex Project**, which was conceived cooperatively by a representative group of Lithuanians and Americans during an international conference in June 1995. The project's origin can be traced back to 1992 when Audrys Backis, the Archbishop of Vilnius, requested help from St. John's University in New York to assist him in his efforts to advance the social and economic development of Lithuania. Based on three years of collaborative experience of St. John's University with the Lithuanian people, the Bernardine Project has been facilitated by the World Monuments Fund and has been encouraged by a variety of sources.

The Bernardine Project scheduled for completion in 1999 has three components:

- the first is the Restoration of Bernardine complex, a valued historical site in Old Town, Vilnius;
- the second is the organization of adult education programs in media, business and education within the Continuing Education Center; and
- the third is the development of Commercial Ventures that will provide ongoing revenue and allow the Bernardine complex to be self-sustaining within five years of operation.

This proposal includes an Executive Summary in Part I; a project report of the Plan for Adaptive-Reuse developed by the US/Lithuanian Planning Group in Part II; and the Appendix with a variety of illustrations and reference materials.

**The Bernardine Complex
Vilnius, Lithuania**

CHARRETTE PROCEEDINGS AND PROJECT REPORT

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PART I

EXECUTIVE SUMMARY

The Bernardine Complex
Vilnius, Lithuania

BERNARDINE COMPLEX PROJECT REPORT

Executive Summary

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INTRODUCTION

The Bernardine Complex, encompassing a large city block in "Old Town" Vilnius, is an intact and unequaled architectural, historical, and cultural resource for the newly independent Lithuanian nation. This unique property has great potential to help the Lithuanian people achieve two paramount goals: to reclaim their multi-layered past, and to hasten their difficult transformation to a free society and market economy.

The Complex includes the former Church of St. Michael (currently used as an architectural museum), the old convent buildings and workshops of the Bernardine sisters, the Sapiega Palace, and a central courtyard. The present convent was originally built on a tower-type manor house from the mid-fifteenth century. It is the oldest medieval palace of its kind to survive, and belongs uniquely to the transitional period of architecture between Gothic and Renaissance styles.

The present condition of the Bernardine Complex varies from excellent (some aspects of the former Church of St. Michael), to very poor (the courtyard, the old workshops, and most notably, the roof of the old dwelling spaces of the sisters). Adjacent buildings are among the most beautiful treasures of Old Town, Vilnius, which has recently been added to UNESCO's World Heritage List.

A comprehensive plan for the conservation and adaptive re-use of the Complex was developed in Vilnius in June 1995 through the "charrette" process, a term borrowed from the French architectural planning tradition. Guided by the successful experience of the World Monuments Fund, an interdisciplinary team of Lithuanians and Americans worked together for five days under intense deadline pressure to create architectural, programming and financial plans for immediate review by local community leaders and experts.

Because the history of the Bernardine Complex is inextricably linked with the ethnic complexity of Vilnius and the development of the Lithuanian national identity, the planners envisioned both the conservation of the site and its conversion into a vibrant center for ongoing education and cultural exchange.

TEN FUNDAMENTAL PRINCIPLES

As the basis for their joint planning efforts, charrette participants formulated the following principles:

1. **VALUE OF THE SITE** as a unique "above ground relic" linking the Lithuanian present with the past.
2. **BENEFIT TO THE LITHUANIAN PEOPLE** through educational and cultural programs.
3. **DEVELOPMENT OF A MULTI-PURPOSE FACILITY** to accommodate education, performance, exhibition, tourism and accommodations for visiting instructors and experts.
4. **GOVERNANCE BY A CHARITABLE FOUNDATION** established under Lithuanian law.
5. **LITHUANIAN INVOLVEMENT** in all activities leading to complete control at a certain date.
6. **FINANCIAL INDEPENDENCE** through entrepreneurship after initial phases.
7. **TOURISM** as major contribution to economic development directly and indirectly.
8. **LEARNING OPPORTUNITIES FOR WESTERNERS** interested in high-quality restoration work.
9. **FINANCIAL MANAGEMENT AND ACCOUNTABILITY** to meet US and Lithuanian standards during all phases.
10. **CATALYST FOR CHANGE AND ECONOMIC DEVELOPMENT** which will serve both Lithuanians and visitors.

SUMMARY OF COMPREHENSIVE PLAN

Over a period of five days, the charrette participants reached consensus on the specific plans summarized below and described in detail in Part II of this report.

A. CULTURAL PROGRAMMING

To serve the nationwide Lithuanian market eager to experience their own traditions as well as to attract foreign tourists, the Bernardine Complex will create a **HERITAGE CENTER** incorporating a library and other resources, **TOURIST SERVICES**, and a **MULTI-USE STAGE** for music programs, readings, plays and art performances.

B. EDUCATIONAL PROGRAMMING

To help Lithuanians connect to a market economy and compete in the world market place, the Complex will create six components:

1. **BUSINESS RESOURCE CENTER** with library, computer and video facilities, and lecture and classroom space.
2. **CONTINUING EDUCATION PROGRAMS** geared to the ages 25–45 adult population with emphasis on practical business and communication skills and knowledge required in a free and open society.

3. **BASIC SKILLS TRAINING** for young people in Computer Science, Accounting, Business Management, Tourism, and English as a Second Language.
4. **VISITING CONSULTING TEAMS** to help accelerate Lithuania's transition to a free market economy.
5. **TELEVISION, RADIO AND FILM PRODUCTION STUDIO** to support the educational activities at the Complex and advance free media.
6. **RESTORATION ARTS INTERNSHIP PROGRAM** for students from around the world.

C. COMMERCIAL ACTIVITIES

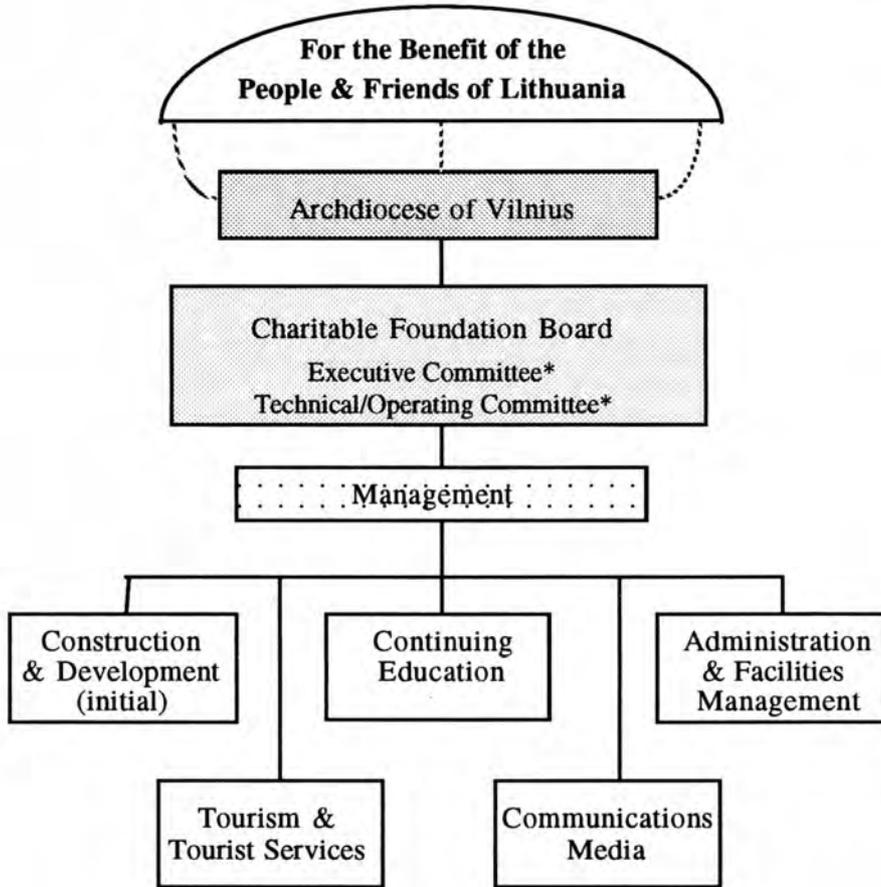
Assuming that foundation grants and other donations will be found to conserve the historic buildings under UNESCO guidelines and to adapt them for re-use, the charrette participants developed the following four plans for commercial activities to be carried on by entrepreneurs who will rent space at the Complex. These independent businesses will provide ongoing financial support for the Complex and its programs through:

- ACCOMMODATIONS for paying guests (60% rate of occupancy) and for visitors working at the Business Resource Center (40% rate of occupancy).
- RESTAURANT to provide fine dining in the historically important and elegant convent refectory (former eating hall of the Bernardine sisters).
- CAFE to be open from early morning to late evening to serve tourists as well as the general public.
- Two RETAIL SHOPS and a retail BUSINESS SERVICE CENTER to provide a wide range of products and services for local and visiting business people.

In summary, the continuing education programs and associated projects will be directed toward:

- ◊ reversing the Soviet mindset;
- ◊ developing leaders who understand and are committed to human rights, civic participation and social responsibility;
- ◊ advancing a market economy;
- ◊ supporting democratic processes and models;
- ◊ facilitating open communication and maintaining free media;
- ◊ producing broadcast quality media programs and professional print materials;
- ◊ encouraging entrepreneurs and creating an environment for prosperity that extends to all citizens;
- ◊ developing the country's tourism potential and developing a cadre of tourism specialists;
- ◊ creating networks between American and Lithuanian educators, business persons and other professionals;
- ◊ preserving a cultural treasure in Old Town Vilnius, "Lithuania's Louvre."

D. PLAN FOR GOVERNANCE AND ADMINISTRATION



* Composed of U.S. and Lithuanian Representatives

E. FINANCE

The chart below summarizes the anticipated sources of funds needed to put the Complex into the physical condition and operational mode required for self-sufficiency in the future.

PHASE	PROJECTS	CAPITAL FUNDING SOURCES
1	East and South Buildings (Accommodations, Retail & Restaurant)	Loans, foundation grants, corporate and individual donations
2	Sapiega Palace (Educational Facilities & Programs)	Foundation grants, corporate gifts, individual and national donations
3	Central Courtyard (Garden-Reconciliation Theme)	Donations from Lithuanians by public subscription
4	Southwest Corner Buildings (Restoration Arts & Multi-purpose Workshops)	Fund raising activities of the new charitable foundation
5	Former church of St. Michael's Currently Museum of Architecture (Culture, Heritage, Tourism & Performing Arts)	Lithuanian government, Depts of Tourism and Preservation, fund raising activities of the new charitable foundation
ALL PHASES	Past, Present and Future	In-kind contributions of many volunteers

F. ARCHITECTURE AND CONSERVATION

The present condition of the Bernardine Complex varies from excellent to very poor. The architects and engineers among the charrette participants stressed that the roof of the old convent must be repaired immediately to prevent further deterioration.

As one of the most important of the few remaining fragments of original heritage left in Lithuania, the Bernardine Complex is a classified cultural monument of architecture under Lithuanian law. Several artifacts in the former Church are also classified as objects of art to be protected and preserved, including the main altar, three tombstones, an epitaph, stained glass windows and an exterior wall painting.

As a component part of Old Town, the conservation and adaptive re-use of the Bernardine Complex according to recognized national and international conservation standards will provide a specific example of how this work can be carried out. As a corollary, the successful completion of this project will provide standards for the preservation of the other important Lithuanian monuments.

Highlights of six significant preliminary investigations are described in the ARCHITECTURE AND CONSERVATION section (Part II) of this report:

1. Archaeological excavations (1988–95);
2. The chemical composition of plaster and mortars of the historic masonry;
3. The grain composition of the aggregate of plasters and mortars (samples date as early as 1557);
4. Biological researches of the plasters and mortars;
5. Identification of soluble salts;
6. Extensive documentation of site.

G. ADAPTIVE RE-USE

Participants agreed that there is adequate space in the Complex to develop a multi-purpose program and that the following uses can be accommodated:

- Performing arts space (former Church);
- Living accommodations (short and longer term units);
- Administrative spaces (Renaissance structure);
- Work spaces;
- Conference/Education areas;
- Media production space;
- Indoor/outdoor central courtyard;
- Restaurant (former refectory);
- Cafe;
- Retail shops; and
- Parking.

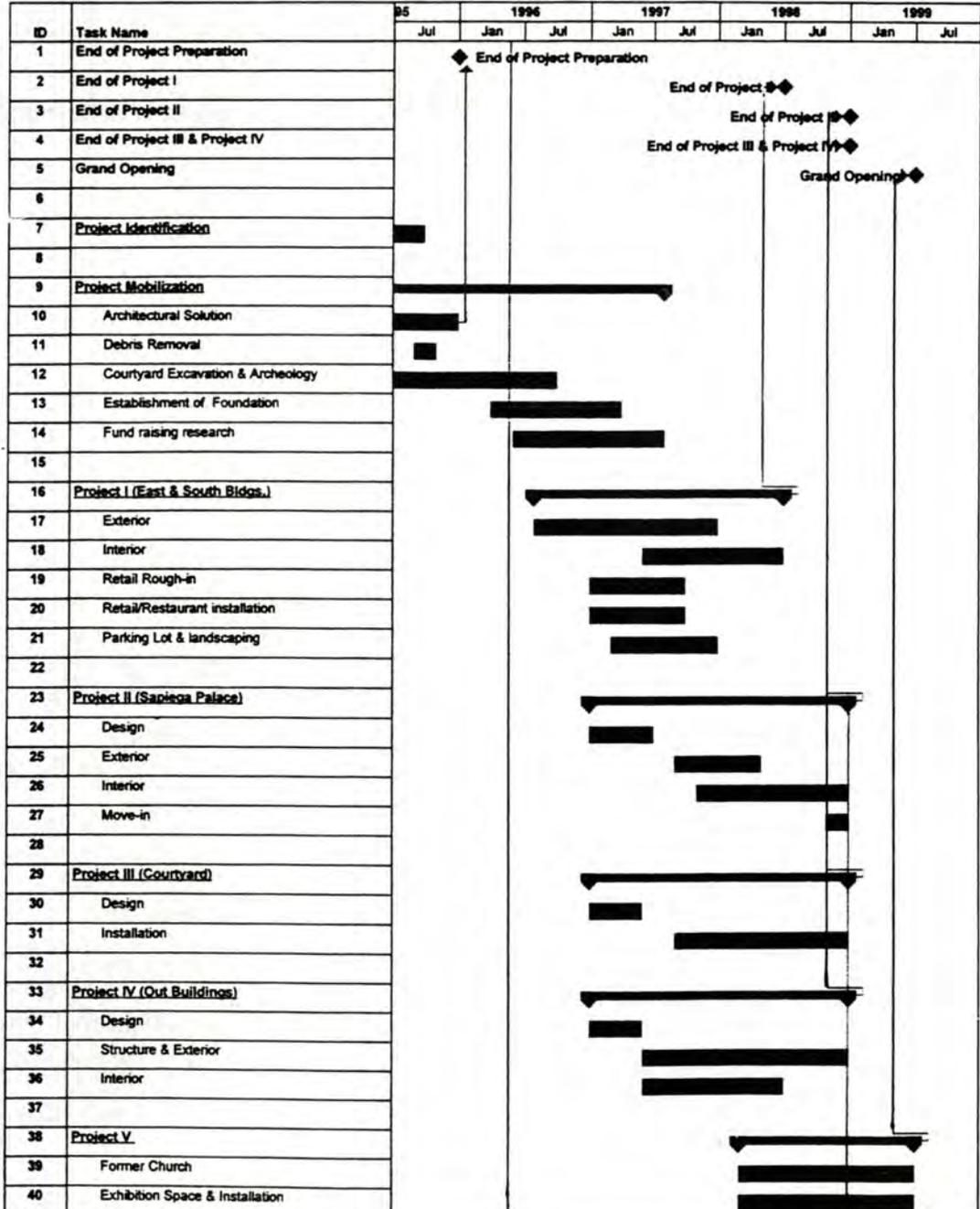
Given all of the above, the challenge for the architects was how to maintain the integrity of the site. Although final design and planning will require more information than was available to the charrette participants, the architects and engineers developed a comprehensive preliminary plan (see drawing in Appendix) that relies heavily on the ten years of historical research by Lithuanian experts that preceded the charrette.

Basically, the architects agreed that the public circulation around the commercially designated zones of the Complex should be separated from the educational and administrative spaces. Thus, commercial development could be primarily localized to the west wing of the old convent. Administration and educational components could be based in the east wing or Renaissance structure closest to the main entry of St. Michael's Church, which would serve as a performing arts/exhibit space. The upper stories of the east and south wings could easily remain similar to the configurations for which they were originally built, as living accommodations.

H. RESEARCH AND MOBILIZATION

To develop a strategy for the conservation of select areas, a comprehensive document providing an inventory of the Complex is needed, similar to the Historic Structures Report required of many U.S. projects. Other supplementary research should include surveys of fragile finishes and other architectural details; further architectural, archaeological, geological and debris research; as well as laboratory analysis of materials. Stabilization of the site and security of its buildings are top priorities.

I. PROJECT DEVELOPMENT PLAN A



J. BUDGET

The Plans call for completion of the project at an overall cost of 4.7 million dollars over a three-year period.

The total facilities component is set at 2.9 million. It can be concluded in three years with the commercial and educational areas being prepared in the first phase. The basic continuing education component for the period 1996-99 will be 1.8 million dollars. The budget in the full report provides the detail for the following:

Facilities (Restoration and Adaptation)	2.9 million US\$
Continuing Education	
Program (Operating Expenses)	1.1 million US\$
Capital Investment (Equipment and Classroom Furnishings)	.7 million US\$
TOTAL	4.7 million US\$

CONCLUSION

The Bernardine Project provides a unique opportunity for US individuals and groups to collaborate with the people of Lithuania as they recall their rich past and as they move forward to the new millennium as a free and integral part of the global society and world economy.

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PART II

CHARRETTE PROCEEDINGS

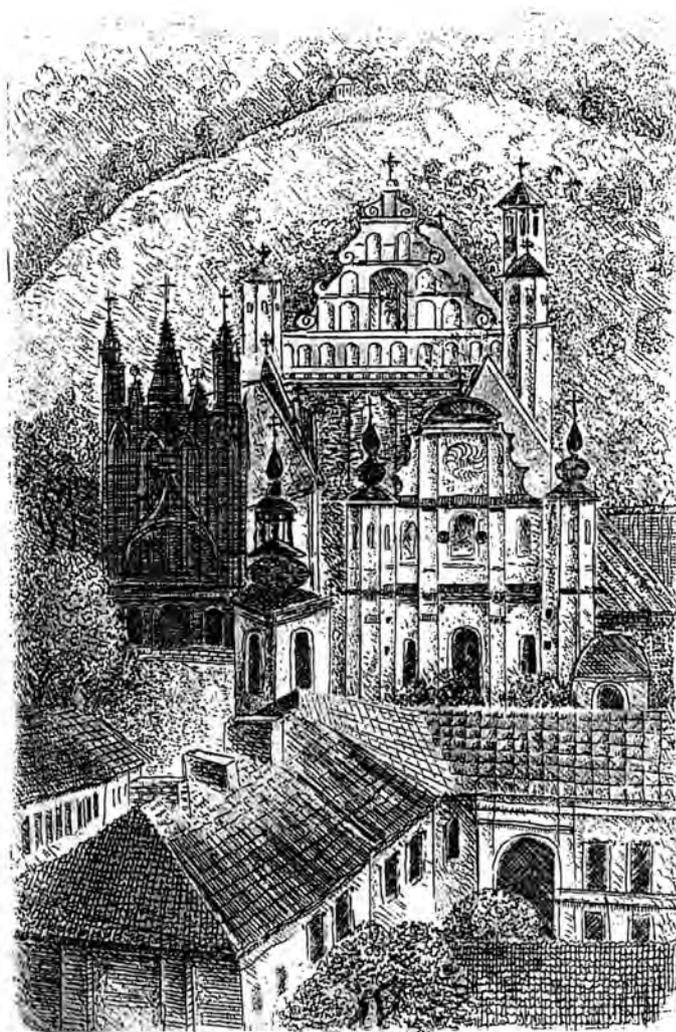
The Bernardine Complex
Vilnius, Lithuania

ACKNOWLEDGEMENTS

All the members of this international planning conference express sincere gratitude for the opportunity of participating in such a professionally and personally enriching project. All are especially grateful for the joint sponsorship of the Samuel H. Kress Foundation and St. John's University, for the gracious hospitality of Archbishop Backis and his staff, and for the experienced leadership of John Stubbs of the World Monuments Fund.

A special thanks to Charrette Participants, Regina Ayres, Kyle Normandin, ICOMOS Intern in Vilnius 1994, and Kirstin Sechler, ICOMOS Intern in Vilnius 1995, for their photographic and drawing contributions to this publication.

The Bernardine Complex
Vilnius, Lithuania



**THE BERNARDINE COMPLEX
PART II - CHARRETTE PROCEEDINGS AND PROJECT REPORT**

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I. THE BERNARDINE COMPLEX

HISTORICAL IMPORTANCE OF THE SITE

The Bernardine Monastery at the Church of St. Michael, now known as the "Bernardine Complex" in memory of the sisters who lived and worked there for hundreds of years, is located in the Old Town of Vilnius, not far from the ancient fortress called the Upper Castle. The history of the church and convent is inextricably linked with the ethnic complexity of Vilnius and with the development of Lithuanian national identity. Today, Lithuanians speak of it as a rare and unique "above ground" relic that links the present with the past.

In 1988, Robertas Zilinskas, an architect and researcher, confirmed an hypothesis by Polish historians that the present Bernardine Complex was originally built on a tower-type manor house from the mid-fifteenth century. It is the oldest medieval palace of its kind to survive, and belongs uniquely to the transitional period of architecture between Gothic and Renaissance styles. Zilinskas' discovery has led to further archeological surveys.

To appreciate fully the historical importance of the Bernardine Complex, the brief chronology presented in this section should be compared and integrated with that of the Lithuanian nation and the city of Vilnius. (See Appendix).

- 1469 Kazimieras Jogailaitis, Grand Duke of Lithuania and King of Poland, invited the Bernardine monks to Vilnius from Cracow, Poland, to settle in an area known as the Russian quarters, where ten Russian Orthodox churches had been established by the end of the 14th century. During the 15th century, the rapid spread of the Orthodox faith had caused Catholics to become apprehensive about an Orthodox majority. The king intended that the monks would help strengthen the position of the Catholic Church in Vilnius. Initially, the monastery had two Gothic style churches: the Bernardine Church and St. Anne's Church.
- 1495 The first Bernardine "nunnery" (convent for religious women) was founded on the opposite side of the river. Because the nuns did not have their own church, they had to cross the river through a covered passage to pray and attend mass at the Bernardine Church.
- 1594 Lew Sapieha (Leonas Sapiega), Chancellor and Hetman of the Grand Duchy of Lithuania from 1589 until 1623, sponsored and personally financed a new home and a church of their own for the nuns: the Bernardine Convent and St. Michael's Church (the buildings we call the "Bernardine Complex"). Located next to the already existing Bernardine Monastery it formed a picturesque and autonomous urban unit of three churches, living and working spaces, arcades, gardens, orchards and ponds.

A brick tower-type manor house, built in the mid-fifteenth century on land now adjacent to the Bernardine Monastery, was incorporated into the new construction. The house had originally belonged to Eustachas Valavicius, Chancellor and Senator of the Grand Duchy of Lithuania, a supporter of the Calvinist Reformation.

St. Michael's Church, begun in 1594 and completed in 1596, was connected to the convent through the corridor of the old manor house. The first nuns probably arrived before the end of the century and the construction of the remaining parts of the convent ensemble and courtyard were finished by 1604.

- 1610 A disastrous fire necessitated the reconstruction and expansion of St. Michael's Church. The work was completed in 1625, the date inscribed on the church's pediment. Although Gothic characteristics such as buttressed windows remained, dominant elements in St. Michael's Church were constructed in the Renaissance style. Significantly, the shallow niches were embellished by friezes and pilasters decorated with details of rue leaves, the traditional flower of Lithuania, instead of the usual Mediterranean acanthus. To the left of the altar is the marble funerary monument of Lew Sapieha (Leonas Sapiega) and his two wives.
- 1600-50 During the first half of the seventeenth century, the Bernardine Complex became one of the most well-endowed institutions in Vilnius. Many of the nuns came from wealthy families, bringing valuable dowries with them. A large territory and auxiliary buildings expanded outwards from the three original buildings and courtyard.
- 1655 During the war with Moscow, the monastery and the convent complex were devastated and plundered.
- 1663 The chronicle of the convent described the first stage of reconstruction, supported largely by the guardian of the complex, Povilas Jonas Sapiega (Sapieha), governor of Vilnius.
- 1665-1725 Many donations from Lithuanian noblemen financed Baroque-style covered procession galleries and double roofs.
- 1795 The prosperous period of the convent complex ended with the annexation of Lithuania by Russia.
- 1845 The tsarist regime expropriated all liquid assets of the convent complex.

- 1863 During the Lithuanian insurrection of 1863, monasteries and convents were forbidden to admit new candidates.
- 1864 Moscow dispatched Count Muravyov (the "Hangman") to Vilnius to restore order and to close many monasteries and convents. The Bernardine Complex remained open and accepted a large number of nuns from other convents.
- 1870 The present A. Mickevicius Street leading to the newly built Orthodox Metropolitan Cathedral was laid through the Bernardine properties and almost all the auxiliary buildings were pulled down. With the Bernardine Complex and St. Michael's Church on one side of the street, and the Bernardine Church and Monastery and St. Anne's Church on the other side, the unity of the overall design was destroyed.
- 1888 Upon suspicion of anti-tsarist leanings, both the Bernardine Complex and the Church of St. Michael were officially closed.
- 1906-12 The Complex was restored.
- 1952-56 During the Soviet occupation of Lithuania, St. Michael's Church and part of the convent were transformed into the Museum of Soviet Architecture. During this time, four valuable late-Baroque period altars were removed.
- 1992 The new independent government of Lithuania returned the Bernardine Complex to the Catholic Archdiocese of Vilnius. The Archbishop invited St. John's University of New York to help him find a way to conserve the site and to incorporate in an historically sensitive way the changes necessary to create a new cultural and educational center for the benefit of the Lithuanian people. Short-term living accommodations for visiting faculty and business experts were identified as a high priority to establish a learning community and to facilitate the move to democracy and to a market economy.
- 1994 World Monuments Fund and ICOMOS supported a summer fellowship for U.S. architect Kyle Normandin so that a preliminary study of the site could be developed.
- 1995 The Kress Foundation through The World Monuments Fund provided expertise and leadership for a Project Planning "Charrette" in Vilnius to develop a "Plan for the Conservation, Adaptive Re-use and Economic Self-sufficiency of the Bernardine Complex." All participants of the planning conference, jointly funded by St. John's University and the Samuel H. Kress Foundation, were sensitive to the enormous historical value of the site as well as to its potential as a center for learning and cultural exchange.

POSTSCRIPT ON THE SAPIEHAS

The intrinsic relationship between the Bernardine Complex and the Sapieha (Sapiega) family adds immeasurably to the historical significance of the site.

1557-1633 The Convent's founder, Lew Sapieha (Leonas Sapiega), was an important member of an important princely family who played leading roles in both Lithuanian and Polish history. The Sapiegas (originally Sopiha) descended from Russian boyars who had settled in the old grand principality of Lithuania, which at its zenith in the fifteenth century was essentially an international state. A Calvinist in his youth, Lew Sapieha returned to Catholicism and supported the king of Poland, the elected monarch of the Polish-Lithuanian Commonwealth. He served as chancellor of Lithuania from 1589-1623 and encouraged Polish intervention in Russia during the early 17th century "time of troubles."

1610-65 Pawel Jan Sapieha was active in the Commonwealth's wars against the Russians, Cossacks and Swedes. He was an opponent of the Polish King John II Casimir Vasa's centralizing policies.

1803-78 Leon Sapieha, politically active in Poland after the partition of the Commonwealth, participated in the 1830 November Insurrection against Russia and was later Speaker (1861-1875) of the Austrian Galician Sejm (diet).

1881-1963 Eustachy Sapieha was Polish envoy to London in 1919-1920 and Polish Foreign Minister in 1920-1921 (during the period of time when Poland annexed Vilnius).

II. CHARRETTE, JUNE 1995

The term "Charrette" is used in this context to describe an intense planning meeting of interested individuals and professional experts working together to develop a comprehensive plan for a specific project. The term is borrowed from the French Beaux Arts architectural planning tradition and is associated with the architectural training process where French architectural students worked against a deadline to complete their projects.

The Vilnius Charrette followed a successful formula developed by the World Monuments Fund. An interdisciplinary group of Lithuanians and Americans worked together at or near the Bernardine Complex for five days under intense deadline pressure to produce a comprehensive architectural, programming and financial plan. The result of their work was then presented to a "jury" of experts, community leaders and other interested individuals for a critical review and suggestions for improvement.

The Vilnius Charrette alternated between plenary sessions and small group teamwork. The plenary sessions developed the overall framework for the project including its assumptions, values, goals, objectives, parameters and limitations. The smaller groups concentrated on specific aspects of the project according to their participants' expertise and interest: architectural conservation and adaptive re-use, engineering, cultural and educational programming, governance, administration, legal structures, finance, budget, and fund raising.

Initially, the Lithuanian participants seemed a bit wary of the Charrette's somewhat freewheeling and "messy" group process. At the first plenary session, when everyone was given a colored marker and then invited to move about the room and add his or her ideas (in Lithuanian or English) to large sheets of paper taped to the walls, there were indeed a few politely raised eyebrows. But under the experienced leadership of John Stubbs of the World Monuments Fund and Sister Margaret John Kelly of St. John's University, the total group became a disciplined and focused team, ever conscious of its presentation deadline only a few days away.

Having a professional translator and three highly skilled bilingual participants also helped break down the communication barriers. At the conclusion, all agreed that getting to know each other and working together so intensely in these special circumstances was a very enjoyable challenge.

This report incorporates the work and consensus of the entire group which consisted of both full time participants in the week long event and respondents who were invited to judge the results and is based on the presentations made to the assembled respondents, and the feedback received from them on Tuesday afternoon, June 20, 1995.

CHARRETTE PARTICIPANTS

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Archdiocese of Vilnius

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Mr. James Swihart
US Ambassador in Vilnius
(Social Events)

Charrette Participants 1995



Charrette Participants 1995



Vilnius Charrette Conference

VILNIUS CHARRETTE CONFERENCE

JUNE 1995

WORKGROUPS

- A Finance and Economic Development
- B Legal Issues/Cultural Programming
- C Architecture
- D Respondents

SCHEDULE

Thursday	Friday		Saturday		Monday		Tuesday		Wednesday
15-Jun	16-Jun		17-Jun		19-Jun		20-Jun		21-Jun
		Working Groups		Working Groups		Working Groups	Working Groups		
	9:00 AM	11:30 AM	9:00 AM	11:30 AM	9:00 AM	11:30 AM	9:00 AM	2:00 PM	
Arrivals to Conference Welcome Reception	Plenary Session I	(A) (B) (C)	Synthesis I	A B C	Synthesis I	(A) (B) (C)	(A) → (B) → (C) → (D)	Presentation Of Solutions Plenary Session II	End of Conference
ORIENTATION			PLANNING		DISCUSSION		PRESENTATION		DEPARTURES

ASSUMPTIONS AND OVERVIEW

During their first plenary working session, the Charrette participants agreed on the ten ASSUMPTIONS listed below. These basic concepts became the foundation upon which the various smaller groups would base their work and recommendations.

1. The facility will be designed to support Lithuania's human, social and business development and must engage the Lithuanian people.
2. The project will be a catalyst for Lithuania's general and economic development and will be directed toward independence for the people.
3. The reborn Bernardine Complex will be a multi-purpose facility.
4. The highest priority will be given to educational and cultural programs and to the creation of accommodations necessary for visiting professors, consultants, and other visitors.
5. Because the facility is big it should probably be restored and put to use in stages. The former church space (St. Michael's) is in reasonably good shape and could be put to use almost immediately.
6. A non-profit organization governed by an international board will be required to govern and guide the project.
7. The Archdiocese of Vilnius will continue to own the site and to exercise appropriate oversight and control from that perspective.
8. Long-range, the Complex must be self-sustaining financially.
9. Although modest fees will be charged for all programs and services, tourist services will generate the largest revenues to support the activities at the Complex.
10. The Irish model of successful tourism should be explored and adapted for use by Lithuania.
11. Local Lithuanian business people and entrepreneurs must feel "comfortable" in the facility. This means they should have easy and convenient access to all programs and services and be encouraged to use them.

During the next five days, the Charrette participants developed the PROJECT COMPONENTS which are detailed in the sections following this introductory material and cover a range of topics.

- Cultural Programming
- Educational Programming
- Commercial Activities
- Lithuanian Self-Sufficiency
- Governance and Administration
- Finance
- Architecture/Conservation
- Budget Cost Estimate

Despite the somewhat repetitive nature of the following material which records the final consensus of the entire group, it is presented here to demonstrate the development of the

thinking of the group over the five working days of the Charrette. By working together, the initial ASSUMPTIONS were developed into an OVERVIEW of the plans for the project. These plans are detailed in the various sections of this report. The final consensus of the operating principles of the group follows:

1. **VALUE OF THE SITE:** The Bernardine Complex has great historical, religious and cultural value. It is located in a potentially vital commercial and economic area. (Old Town Vilnius has been added to UNESCO's World Heritage List.)
2. **BENEFIT OF THE LITHUANIAN PEOPLE:** The site will be designed to attract both Lithuanians and foreigners. Emphasis will be on cultural and educational programs which will contribute to the vitality of the city and of the country and which will enhance cultural identity.
3. **LITHUANIAN INVOLVEMENT:** At a certain date, joint sponsorship will cease and the Lithuanians will take over complete control of the project. From the beginning, there must be Lithuanian involvement from fund raising to program development.
4. **GOVERNANCE:** The board of the governing body will include representatives of both Lithuania and the United States. An appropriate relationship will be maintained with the Archdiocese of Vilnius which holds title to the property.
5. **MULTI-PURPOSE FACILITY:** The entire Complex can be revitalized and used for various activities including education, performance, exhibition, tourism and accommodations. Conservation and adaptive re-use will conform to UNESCO standards.
6. **FINANCIAL INDEPENDENCE:** While donations and external financing will be required initially, the Complex will be financially self-sustaining long-term through tourism and other cash-generating activities.
7. **LEARNING OPPORTUNITIES FOR WESTERNERS:** Lithuania has very talented, but underemployed specialists and craftsmen who can do high-quality restoration work and can also teach Western students those skills and techniques. The number of buildings needing attention is great and could provide laboratory experience for many students for years to come. Such joint endeavors profit the individuals but also foster international solidarity.
8. **TOURISM:** Vilnius's rich history and cultural treasures make it an attractive tourist destination which can contribute to the economic development of the country directly and indirectly.
9. **FINANCIAL MANAGEMENT AND ACCOUNTABILITY:** Restoration and project activities must be clearly and accurately linked to funding sources and must conform to generally accepted accounting principles in both the USA and in Lithuania.
10. **CATALYST FOR CHANGE AND ECONOMIC DEVELOPMENT:** This project maintains an historical/cultural treasure but, more importantly, it will be a strong and immediate catalyst for improved employment during construction and after its completion. Its various enterprises will serve both Lithuanians and visitors.

III. FINAL POINTS OF CONSENSUS

The following discussion covers the major points of consensus reached by the participants over the five days. There is strong agreement and enthusiastic support for the adaptive re-use of the Bernardine Complex as a Cultural and Educational Learning Resource Center. The convent's rich heritage and special location in Old Town are perceived as very special advantages for a combined educational and cultural center supported in large part by privately operated businesses housed at this site. Through commercial activities (leased space for living and dining accommodations, rental of retail space, and tourism activities) overseen by the Foundation, the Complex could become financially self-sustaining within five years of operation.

For convenience, the overall points of consensus developed during the Charrette are presented under the headings of cultural programming, educational programming, commercial activities, governance and administration, finance and financing, architecture, conservation components, and budget.

CULTURAL PROGRAMMING

Lithuania's unique and complex cultural heritage, created and enriched through good times and bad, has been lovingly preserved through truly terrible times by the ingenuity and sheer willpower of an amazingly resilient people. To the Charrette's American participants, the profound affection of the Lithuanian participants for their Old Town and what it represents was deeply moving. And no matter where the participants went in Vilnius, they saw signs that this rich and ancient culture is being reborn in new ways.

The Charrette participants discussed various aspects of the Lithuanian national heritage and affirmed its great value to a variety of publics:

- its political, social and religious history (combined in a special and concrete way in the Bernardine Complex);
- its language, one of the oldest living Indo-European languages;
- its ancient legends, folklore and holiday customs (which along with religion and other personal freedoms had been prohibited by the Soviets);
- its literature, poetry and drama, suddenly reawakening from the long night of censorship;
- its powerfully expressive art and architecture, linked to Lithuania's political and religious institutions and the roles these institutions played in the development of Lithuanian national consciousness;
- its amazing spectrum of music from the most archaic forms of folk songs and polyphonic rounds to highly innovative contemporary pieces for orchestra and a wide array of smaller ensembles;
- its dance tradition which embraces folk, classical ballet and modern dance pieces (frequently based on Lithuanian folktales and myths).

Keeping in mind one of the few personal preferences that Archbishop Backis had shared with the total group ("I want this place to be alive!"), and guided by the input of the architects on the most appropriate adaptive re-uses for the site, the cultural programming group worked together to develop a practical plan.

The following three observations and related plans represent the consensus of the group on cultural programming:

1. There is a huge market for cultural programming for Lithuanians. Because they were systematically cut off from their social and religious traditions during the Soviet era, young and old alike are hungry for access to their cultural heritage.

PLAN: A "HERITAGE CENTER" will be created at the site which will incorporate a library/resource center and space for temporary exhibitions relating to Lithuanian history and culture. Unlike traditional museums with permanent exhibits, the Heritage Center will change its exhibitions frequently. Special emphasis will be placed on the living arts and traditions of the country and the Heritage Center will attempt to link the present with the past to foster ongoing cultural development and creativity.

2. Tourism is one of Lithuania's best prospects for earning substantial amounts of hard currency. Presently, the Lithuanian tourist industry is ill-prepared to cope with the expectations of the typical European, American or Japanese tourist. Experienced travelers in the group suggested that Lithuanians learn all they can about tourism and also noted that the Irish Tourist Board might be an appropriate model. A recent study conducted by a consulting firm affirms the high potential of Vilnius as a tourism center.

PLAN: TOURIST SERVICES will be offered at the site. The Bernardine Complex will become known as the place to go in Lithuania to make arrangements for high quality tourist activities conducted with integrity by knowledgeable Lithuanians.

Some examples:

- Guided walking tours of the Old City with special emphasis on art and architecture;
- Guided bus tours to visit points of interest throughout the country;
- Religious pilgrimages for which there is much pent up demand;
- Special interest tours such as "Roots Trips" for Lithuanian-Americans who have never seen the land of their ancestors.

3. There is a need in Vilnius for high quality performing arts space for small productions. Lithuanian chamber music, for example, is of particularly high quality. There is also an extraordinarily rich vocal tradition going back many centuries, with each of Lithuania's regions contributing its own unique style. Contemporary drama, which has not yet blossomed in the new Lithuania, needs to be encouraged and supported.

PLAN: A MULTI-USE STAGE will be incorporated into the Bernardine Complex. The former church area, now serving as the architectural museum, is well suited for

performance. A variety of high quality traditional and contemporary music programs will be offered as well as readings, plays and art performances. To encourage attendance by those unfamiliar with the Lithuanian language, music and dance will be emphasized during the busy tourist seasons of April through October.

EDUCATIONAL PROGRAMMING

The greatest difficulty for the planning group working on educational programming was to decide where to draw the line. Although the Lithuanians are highly literate, they were cut off from developments in the free world for so long that their educational interests and needs seem limitless.

After extensive discussion and multiple attempts to prioritize, the group reached consensus on the following six urgent needs and created plans to meet those needs through educational programming at the Bernardine Complex.

1. While Lithuania's dream of reestablishing its independence has become a political reality, this is only the first step towards a free market economy. Lithuanians must quickly find ways to deal with the harsh realities of introducing a market economy and competing in the world marketplace. At the same time, they are in short supply of capital and commodities, trained entrepreneurs and business managers, as well as technical and marketing expertise.

PLAN: A BUSINESS RESOURCE CENTER will be established at the Bernardine Complex. It will be a friendly and accessible place where local business people will feel welcome and at home. The Business Resource Center will provide a business library, computer and video facilities, lecture and classroom space. Visiting experts, consultants and scholars will have access to the living accommodations available within the Complex.

2. Lithuanian entrepreneurs and managers need to gain new knowledge and skills as quickly as possible to speed the transition from a state-controlled to a free market economy.

PLAN: CONTINUING EDUCATION (American Style) will be offered at the Business Resource Center in such subjects as the Market Economy, Banking, Capital Markets, Financial Management, Accounting, Marketing, Quality Management, Business Law and Ethics. Some courses will be self-taught through computer programs. Visiting professors and specialists will be brought in for short periods of time. Day, evening and weekend courses will be offered, according to demand. All programs will be primarily practical rather than academic and will be geared principally to the 25-45 year old population.

3. Business consulting services are desperately needed to facilitate and accelerate Lithuania's transition to a free market economy. Because hard currency is in such

short supply, Lithuanians must rely on the goodwill of volunteers from the United States and Western Europe, many of whom are retired business executives.

PLAN: VISITING CONSULTING TEAMS will be invited to spend from two to four weeks in Lithuania for specific "catalyst-type" projects. These visiting consultants will be offered simple but attractive living accommodations at the Bernardine Complex. They will work out of the Business Resource Center and will be encouraged to network and socialize with local business people and business students.

4. Many Lithuanians do not know where to begin to acquire the basic knowledge and skills they will need for a successful transition to the new economy.
PLAN: BASIC SKILLS TRAINING will also be offered at the Business Resource Center. Computer-based instruction with supervision will be offered in Computer Sciences, Basic Accounting and Business Management. Several levels of English as a Second Language will also be offered.

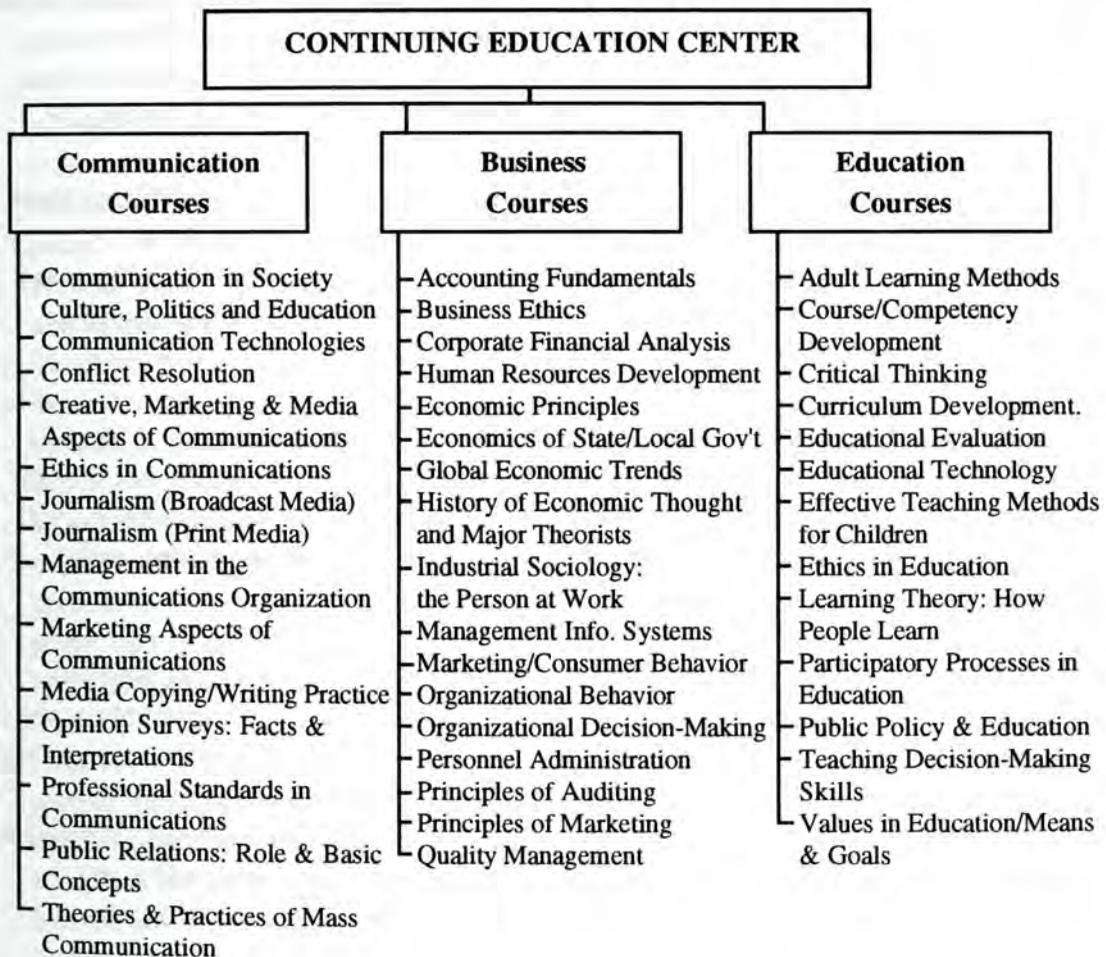
5. It is estimated that 70% of Lithuanian households own a television set. Educational programming is greatly needed.
PLAN: A TV/RADIO/FILM PRODUCTION STUDIO in the Business Resource Center will support its educational efforts. Whenever possible, it will acquire already available commercially produced programs.

6. Unlike many countries in the West, Lithuania has a good supply of trained craftsmen who are experienced in traditional methods of the restoration arts. Given the large amount of conservation and restoration work to be done in Old Town and in other parts of Lithuania, students of the restoration arts from around the world may be eager to come to Lithuania for internships and other short-term learning experiences.
PLAN: A RESTORATION ARTS INTERNSHIP PROGRAM will be established at the Bernardine Complex during the next three to five years. When work is completed here, this program will move to a new site and will continue indefinitely. (Note: Students will not replace Lithuanians on the job, but will learn specific skills from them.)

The mission, then, of the Continuing Education Center is to maintain a self-sustaining state of the art **EDUCATIONAL SERVICES CENTER** which provides focused short-term business, education and communications programs directed toward systemic economic and social reform within this newly-independent country. Planned, developed and implemented collaboratively by Lithuanians and Americans, the Center serves as an institutional change agent motivating and preparing individual change agents principally among the 25-45 age cohort of the population, most of whom completed their collegiate/university education under the Soviet regime but are now expected to assume leadership within the country and the global society.

In summary, the continuing education programs and associated projects will be directed toward:

- reversing the Soviet mind set;
- developing leaders who understand and are committed to human rights, civic participation and social responsibility;
- advancing a market economy;
- supporting democratic processes and models;
- facilitating open communication and maintaining free media;
- producing broadcast quality media programs and professional print materials;
- encouraging entrepreneurs and creating an environment for prosperity that extends to all citizens;
- developing the country's tourism potential and developing a cadre of tourism specialists;
- creating networks between American and Lithuania educators, business persons and professionals.



COMMERCIAL ACTIVITIES

ACCOMMODATIONS

At one of the earliest plenary sessions, all of the Charrette participants agreed that creating suitable short-term living accommodations was a necessary precondition to the operation of a Business Resource Center.

According to a recently published study of the Lithuanian tourist industry by ITC Consulting, there are about 30 hotels in Vilnius. The report confirms the experience of the Charrette participants: "In general, the hotel standard is poor and is only very gradually improving. Hotel guests frequently face small rooms, old and worn out furniture, badly functioning water, heating and telephone systems and a service attitude unchanged from former times...A recent review indicated that 5% of the bed stock matches western standards..."

The architects who participated in the Charrette strongly supported the concept that the areas of the Bernardine Complex which had housed the nuns for many years could readily be adapted for use as short-term living accommodations. The location of the Complex in Old Town, the lovely views from its windows, the proportions of its rooms, windows, ceiling heights and hallways -- these are the natural ingredients for attractive and tasteful rooms and self-catering apartments. By adding simple, good quality furnishings, the short-term living accommodations in the Complex could be among the most desirable in Vilnius.

PLAN: The Charrette's working group of architects submitted several different plans to the plenary sessions. The total group reached consensus on a plan for a combination of single (or double) rooms and self-catering apartments. Unlike many other available short-term living options in Vilnius, each unit would have its own bathroom, bookshelf and desk/workspace.

An underlying assumption of the plan is that the accommodations areas of the Complex will be leased to an entrepreneur who will operate the facilities as a private business venture. Revenue from the short-term rentals of these accommodations will help to fund the educational programs that the foundation will be offering at the Complex.

For budgeting purposes, a 60% rate of occupancy by paying guests was assumed. Projecting the general availability of from two to five empty rooms (probably fewer in the summer during the tourist season and more during the winter months -- a win/win situation for our purposes), visiting professors, experts and consultants will be accommodated in the single rooms at no charge to the Business Resource Center. The self-catering apartments will be designed as rental units to be leased to U.S. or European corporations for use by foreign executives on assignment in Vilnius.

RESTAURANT, CAFE AND RETAIL ACTIVITIES

1. During their initial group tour of the Bernardine Complex, all of the Charrette participants agreed that the original refectory (eating hall of the sisters) must come to life again as a restaurant. Since the group's consensus was that the refectory space should be leased by the foundation to a professional restaurateur, the naming of the space will be determined by the lessee. There was, however, much informal discussion as to an appropriate name for this beautiful space with the Sapiega coat of arms on its ceiling: "The Sapiega Grand Dining Room" and "The Refectory" were obvious suggestions; "The Grand Duke's Table" and "Mother Superior's" were also put forward as possibilities.

The ITC Consulting Report on Lithuanian Tourism (1995) mentioned in the Accommodations section above described the current status of Lithuanian restaurants:

"There are relatively few of what might be classified as good quality restaurants in Lithuania. In general terms, the main problems with restaurants are:

- poor food production and presentation
- shortage of good ingredients
- poor 'table-waiting' service
- inadequate supervisory skills

As against this, prices in general are very low by international standards.

Unfortunately, there is a tendency for the newer restaurants to be expensive, even by western standards and few seem to be opening that are good quality and moderate in price."

PLAN: THE NEW RESTAURANT will serve high quality meals daily at both lunch and dinner. Although prices will be expensive by Lithuanian standards, by western standards they will be considered moderate. Preliminary budgets are based on an average cost of \$12.00 per person for lunch and \$20.00 per person for dinner, not including drinks. (Wine, beer and a limited bar selection will be available.) The menu will vary throughout the year and will always include native Lithuanian dishes as well as a good selection of well-prepared "international" specialties. Restaurant patrons will include tourists and foreign business people, guests staying in the rooms and self-catering apartments of the Complex, Lithuanian business people, concert- and theater-goers, and other individuals who appreciate fine dining in an historically important and elegant place.

2. A cafe, located near the accommodations section of the Complex and accessible to tourists and the general public from the street and garden courtyard, was also determined to be an "essential" by the group.

PLAN: THE CAFE will be an early morning to late evening operation and will become known as the place to go in Vilnius for a quick light meal, drink or snack in a lively and attractive place. It will be leased and operated by an entrepreneur with a successful track record in this type of food service.

The cafe menu will include Lithuanian dishes as well as the staples of American fast food: Hamburgers, pizza, bagel sandwiches, vegetable and fruit salads, frozen yogurt and ice cream, muffins and cookies. Prices will range from inexpensive to moderate. Monthly "schedule of events" at the Complex will be listed on the menu inviting cafe patrons to visit the current exhibitions, buy tickets for the performances and tours scheduled, or sign up for courses and workshops offered.

3. Retail shops were also suggested by the architects and enthusiastically discussed by the entire group. The basic points of agreement were as follows:
 - Retail shops should front on the street and be accessible from the inner courtyard.
 - Retail space should be leased by the foundation to individual entrepreneurs and the rental income generated should be used to support the educational activities at the Complex.
 - Retail activities should support and must be compatible with the other activities and programs offered at the Complex.

PLAN: THE FOUNDATION will lease the **THREE AVAILABLE RETAIL SPACES** to experienced retailers who have demonstrated their commitment to offering quality goods and excellent customer service.

The two smaller stores may be rented for the sale of any suitable items such as crafts, musical instruments, art, antiques, clothing, jewelry, ceramics, specialty foods, etc. (Souvenirs, postcards, stamps, maps, travel guides and books about Lithuanian history, art and architecture will be sold elsewhere in the Complex in the space set aside as the Tourist Center.)

The third store, larger than the others, will be rented to an experienced operator of a "BUSINESS SERVICE CENTER" which will provide a wide range of business products and services: copying and word processing services; computer equipment and software (for purchase, lease or short term use at the site); office supplies; stationery; practical business books, videos and periodicals; local and foreign newspapers. Textbooks and classroom supplies needed for courses and workshops presented at the Resource Center of the Complex will also be sold there and discounted to enrolled students.

LITHUANIAN SELF-SUFFICIENCY AND TOURISM

From the very beginning of this project in 1992, the primary goal for St. John's University's involvement with the Archdiocese of Vilnius has been to assist the people of Lithuania in their efforts to rebuild their nation after five decades of Soviet control and to support and encourage them in a spirit of hope.

The five year commitment undertaken by the University in late 1992 at the urgent request of Archbishop Backis focused on the development of Lithuanian leaders. Educational activities begun at that time continue to be directed toward current and potential leaders who can contribute to the rebuilding of the economic and moral infrastructure of the country.

Assistance in the form of medical supplies, humanitarian help, and educational materials also supports the goal of building up the resources and confidence of the Lithuanian people.

The original plan, which in its broad outline has remained unchanged over the past three years, aimed to have in place by 1997 a functioning Resource Center which would provide residential and academic space for a variety of educational programs to facilitate the development of leadership in a learning community based on trust and respect.

At the June 1995 meeting in Vilnius, the Charrette participants strongly endorsed these concepts which were then incorporated into the more comprehensive architectural conservation and programming plan for the Bernardine Complex that evolved during their working sessions. They then turned their attention to a principal question on the Charrette's agenda. Assuming that foundation grants and other donations can be found to conserve the historic buildings under UNESCO guidelines and to adapt them for re-use, the Charrette participants posed the following question: **HOW CAN THE BERNARDINE COMPLEX AND ITS CULTURAL AND EDUCATIONAL PROGRAMS BECOME FINANCIALLY SELF-SUSTAINING UNDER LITHUANIAN LEADERSHIP BY THE TARGET YEAR 2000?** Based on the experience of the group members and the research data provided by Dr. Paul Poppler, the group concluded that **TOURISM** was a key to financial self-sufficiency for the complex and a major key for the economic independence of the country.

SUMMARY OF "TOURISM" POINTS DISCUSSED BY THE GROUP:

- Experts agree that tourism is one of Lithuania's best prospects for earning substantial amounts of hard currency.
- By international standards, the tourist industry in Lithuania is small scale and there are many problems concerning the quality and standards of accommodations and service. Management training must become a top priority.

- In addition to the capital city of Vilnius, tourist attractions include: the cities of Kaunas and Klaipeda; the resorts of Palanga, Birstonas and Druskininkai; five major national and regional parks; and areas of great beauty such as Trakai, the medieval capital, set in chains of lakes. The forest landscape of the country is another appealing feature which will attract hiking, fishing and biking enthusiasts.
- Lithuania's complex history creates an interesting dimension to the art, architecture, religion, culture and ethnic mix of the country. In addition to the major cities which have retained a number of historic buildings and monuments, picturesque old towns, castles and mansions dot the countryside.
- There is a wide diversity of both local and international music festivals which are becoming a major attraction for tourists.
- It is estimated that in 1994 Lithuania earned about 300 million Litas in foreign exchange from international stay over arrivals who stayed in paid accommodations. Adding those staying with friends and relatives probably brings the total foreign exchange earnings from tourism to about 600 million Litas. This represents approximately 4% of the Gross Domestic Product (GDP). Tourism in Lithuania directly supports just over 28,300 jobs, representing about 2% of total employment.
- The target set by the Lithuanian Tourist Department (LTD) for the year 2000 is a doubling of international stay over tourism in paid accommodations to 600 million Litas in terms of constant 1994 money values. The tourist services planned for the Bernardine complex can help Lithuania meet this objective. The LTD's "Indicative Tourism Development Master Plan" outlines a strategy that closely conforms to the Charrette participants' consensus:
 - a. Constantly improve tourist accommodations, tours and services;
 - b. Provide easier access to these services;
 - c. Expand the range of tourist facilities and things-to-see-and-do;
 - d. Introduce better management and a customer care ethos;
 - e. Give serious attention to image building; and
 - f. Implement a destination marketing campaign

SUMMARY: Tourism has considerable potential in contributing to Lithuanian economic development, principally in expanding net foreign exchange generation, helping urban, rural and regional development, job creation as well as maintaining existing employment, generating tax revenues for government and increasing the demand for products and services of other sectors of the economy through the multiplier effect.

CONCLUSION: The sale of tourist programs and services such as guided walking tours, "roots" trips, religious pilgrimages, tickets to entertainment and cultural events, pamphlets, maps, books, souvenirs, handicrafts, postcards, food services, hotel bookings and car rentals, etc. can become a major source of income to support the cultural and educational programs of the Bernardine complex.

GOVERNANCE AND ADMINISTRATION

In 1992 the government of Lithuania returned to the Archdiocese of Vilnius some Church properties that had been expropriated by the Soviets. The Most Reverend Audrys Backis, the Archbishop of Vilnius expressed a special concern for several sites including the Bernardine Complex to his friends at St. John's University of New York.

Archbishop Backis confessed that while his Archdiocese had no funds for restoration, he knew the Bernardine site had great historical and cultural value and could be critical in the economic development of Vilnius. Because the human development needs of his people were so great, he also knew that the top spending priority for the Archdiocese's limited financial resources must be educational and pastoral programs. The challenge which he shared with his American friends was this: Could they help him find a way to raise funds and access expertise to conserve the complex as a national treasure while at the same time adapting it for re-use as an education center?

The Archbishop outlined some basic parameters for the project:

1. The title to the property will remain with the Archdiocese.
2. Because Vilnius now has many operating churches, there is no need to rededicate St. Michael's Church as a place of worship. (Note also that the historically and artistically important Bernardine Church and St. Anne's Church are directly across the street from the Bernardine Complex.)
3. The property will be used for the benefit of all the people of Lithuania.
4. Activities at the Complex must be compatible with the site's cultural and spiritual history.
5. The place must be alive!
6. The projects must be self-sustaining.
7. Business education and development is the greatest priority at this point in Lithuania's history so that the country can move to a market economy.

Keeping these seven points in mind, the working group on Governance and Administration created a plan for the establishment of a charitable foundation with two official committees.

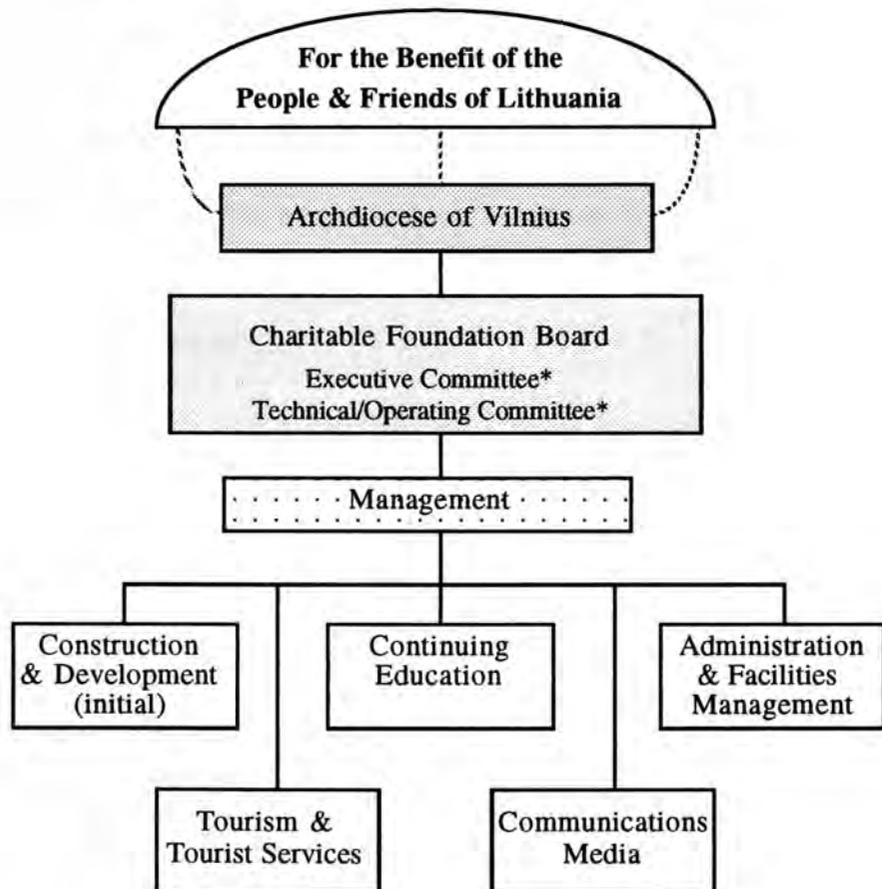
The senior level Executive Committee of the foundation board will include prominent Lithuanians and Americans with an interest in the mission and goals of the Bernardine Complex. There will also be a Technical/Operating Committee which will be responsible for guiding the professional management staff who will have the day-to-day responsibility

for running the programs and activities at the Complex. It is very desirable to have international representation on this committee also.

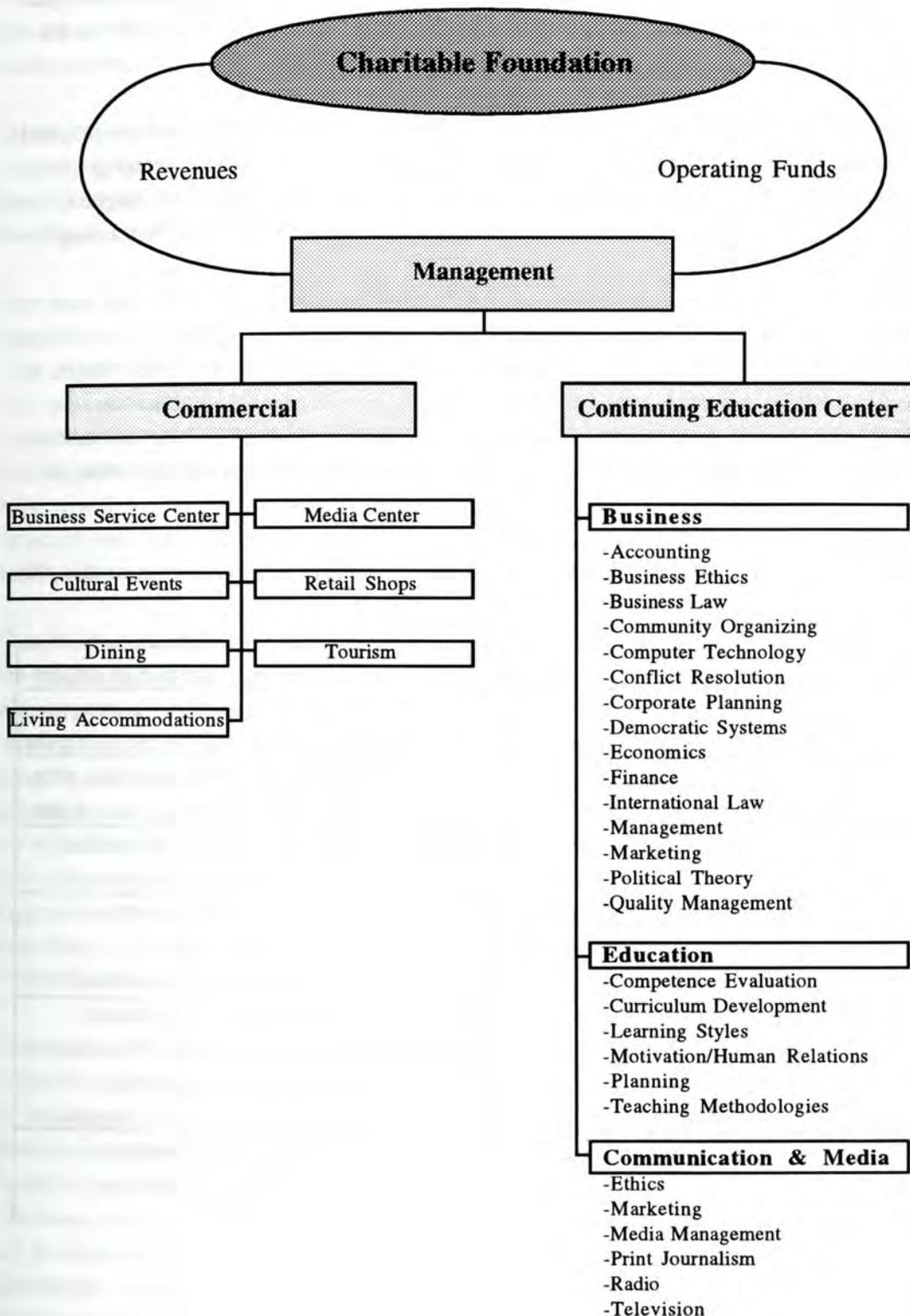
During the development of the Governance and Administration plan, the group had the advice and counsel of Lina Ignociene, Lithuanian attorney and Charrette participant, who explained the new Law on Charity and Support Activity passed by the Parliament in 1993. In general terms, charitable organizations and foundations are now not only legally permissible under Lithuanian law but also favorably treated, with important tax benefits for both the institutions themselves and for contributors to their financial support.

The following organization chart summarizes the plan developed by the Charrette participants:

PLAN FOR GOVERNANCE & ADMINISTRATION



* Composed of U.S. and Lithuanian Representatives



FINANCE

The working group on Finance faced the knottiest question of all: How will this plan for "The Conservation and Adaptive Re-use of the Bernardine Complex" be financed and put into such a physical condition and operational mode that it will be "self-sufficient" in the future?

After the architects described the five likely development phases of the overall project and made specific cost estimates for the completion of each phase, the Finance group got to work. Although there was much hope expressed that an individual benefactor might emerge to finance the entire project, there was no certainty around the table that a single large gift would be found.

A pragmatic "divide and conquer" approach was then adopted by the group: Financing would be sought from many sources in both Lithuania and the United States, as well as in Great Britain and Germany, countries which have substantial commercial connections or security interests in Lithuania. The cultural departments of the Lithuanian government can make significant non-monetary contributions through the provision of personnel who are familiar with the site.

After considerable brainstorming and discussion, the group came to consensus on the plan described below.

PHASE	PROJECTS	CAPITAL FUNDING SOURCES
1	East and South Buildings (Accommodations, Retail & Restaurant)	Loans, foundation grants, corporate and individual donations
2	Sapiega Palace (Educational Facilities & Programs)	Foundation grants, corporate gifts, individual and national donations
3	Central Courtyard (Garden-Reconciliation Theme)	Donations from Lithuanians by public subscription
4	Southwest Corner Buildings (Restoration Arts & Multi-purpose Workshops)	Fund raising activities of the new charitable foundation
5	Former church of St. Michael's Currently Museum of Architecture (Culture, Heritage, Tourism & Performing Arts)	Lithuanian government, Depts of Tourism and Preservation, fund raising activities of the new charitable foundation
ALL PHASES	Past, Present and Future	In-kind contributions of many volunteers

ARCHITECTURE/CONSERVATION

EXISTING CONDITIONS

The present condition of the Bernardine complex varies from excellent (some aspects of the former Church of St. Michael) to very poor (the courtyard, the old workshops and most notably, the roof of the old dwelling spaces of the sisters).

During their inspection of the site in June 1995, the Charrette participants also observed much extraneous debris at the site. Fortunately, a timely donation by a New York benefactor was put to good use in July and August and substantial progress has already been made in clearing away the accumulated rubbish. Clean-up has been initiated.

The next step which the architects and engineers consider to be of utmost and immediate importance is to repair the roof to prevent further deterioration.

As outlined earlier in this report, "Historical Importance of the Site," architectural researches of the Bernardine complex began in the summer of 1988. During this initial investigation, Robertas Zilinskas uncovered the remains of the original 16th century tower-type manor house erected before the foundation of the convent. Part of this 16th century structure was later incorporated into the convent ensemble. Zilinskas' discovery led to further architectural surveys and archaeological investigations.

One of the principal aims of both architectural documentation and archaeological investigation and documentation is to provide a foundation for a critical-historical assessment of a particular site, and the city as a whole. Although there is no exclusive written history of the buildings in the Bernardine complex, there are historical accounts of religious battles during the second half of the 16th century in Vilnius and descriptions of principal participants in these battles. The basis for historical documentation of this site emerges from the research regarding the architectural context of these battles. Thus, the Bernardine complex is, without doubt, among the most important of the few remaining fragments of original heritage left in Lithuania and a significant contribution to the remaining historical fabric of Vilnius and Lithuania. Old Town Vilnius is named on UNESCO World Heritage list.

Under Lithuanian law, the Bernardine complex (including St. Michael's Church) is a classified cultural monument of architecture. A number of pieces of religious art present in the former church are also classified by the Lithuanian government to be protected and preserved. These include the main altar, three tombstones, an epitaph, stained glass windows and an exterior wall painting.

As a component part of the Vilnius Old Town, the conservation and adaptive re-use of the Bernardine complex will demonstrate how this work can be carried out according to international standards. As a corollary, the successful completion of this project will

provide standards and systems for international partnerships in effective management preservation and "restoration" of the other important Lithuanian monuments.

Presently in Vilnius, on some sites, there appears to be a trial and error method of conservation and many times the term "restoration" is equated with "reconstruction." According to UNESCO guidelines, the conservation of historic buildings is different from the reconstruction or rehabilitation of them. Among some in Vilnius, it is common to use these terms interchangeably. Due to an enormous rush to "restore" parts of Old Town, reconstruction is a popular approach for integrating historic buildings into everyday use. Close observation, however, reveals that there is virtually a replacement of many exterior architectural details, including surface finishes, windows, roofing, and other elements.

The greatest technical challenge faced by the architects, engineers and researchers who participated in the Charrette was how to structure a synthesis of two very important objectives:

1. To make the changes necessary (and only those truly necessary) to adapt the buildings for re-use as a vibrant educational and cultural center which will attract young and old alike, Lithuanians as well as tourists; and
2. To preserve the historical interior and exterior fabric of the Bernardine complex by using traditional methods of lime technology.

PREVIOUS INVESTIGATION

It should be noted that a substantial amount of excellent preliminary work has already been done. Six significant investigations are briefly summarized here.

1. **ARCHAEOLOGICAL INVESTIGATIONS:** Beginning in 1988, eleven locations were selected around the perimeter of the building, at the courtyard and at the interior parts of two wings.

The following are among the most significant findings:

Excavation 4: The entrance level of the courtyard was excavated and revealed. The original level of the courtyard was then located two meters below current grade. The excavation of the courtyard also uncovered part of the remaining brick oven used by masons to construct the building.

Excavation 5: Stone flooring was found at a level 1.3 meters below current grade. Located just below this flooring, ceramic stoneware was revealed which dated to the early 17th century.

Excavation 10: An investigation was conducted to locate the original entrance along the south part of the complex. The foundation and footings were excavated as existing prior to the modifications in 1926-1933.

2. **CHEMICAL COMPOSITION OF PLASTER AND MORTARS OF THE HISTORIC MASONRY** from the Bernardine Complex: SO₃ was fixed during analysis. It shows that plasters and mortars of the masonry are lime and sand. The relation of the binding agent and aggregate shows that the mortars are quite large. The magnesimal modulus shows that the magnesimal lime had been used for the production of mortar; the hydraulic modulus shows that the plasters and the mortars have hydraulic properties. It is probable that the hydraulic properties were artificially added to the plasters and the mortars by adding the grain and powder from ground brick.

3. **THE GRAIN COMPOSITION OF THE AGGREGATE OF PLASTERS AND MORTARS OF THE HISTORIC MASONRY:** The aggregate of mortar in the masonry sample dated 1624 is opaque and colorless to light yellow. It is a typical river sand. The grains of the sand are round and slightly oval, oblong and angular with well polished corners. The sand is a varied coarse of granules with the following fraction measurements: 1.0 - 0.5mm (28.32%), 5.3 - 0.5mm (36.81%) and 0.5 - 0.32mm (17.34%). The plaster of the masonry sample dated 1624 has analogical characteristics, but it is smaller than the aggregates of the mortar. The fraction measurements are 1.0 - 0.5mm (36.81%) and 1.5 - 1.0mm (29.6%).

The aggregate of mortar and plaster of the masonry sample dated 1557 is opaque and colorless to light yellow. It is a typical river sand with a small dash (2%) of grains from ground yellow and red bricks. The grains of the sand are slightly oval, oblong and angular with well polished corners. The aggregate of the mortar is rather small with

prevalent fractions of 1.0 - 0.5mm (49.54%) and 0.5 - 0.315mm (23.39%). The aggregate of the plaster is variated coarse granules with prevalent fractions of 1.0 - 0.5mm (32.45%), 0.5 - 0.315mm (16.55%), 0.315 - 0.14mm (16.55%). It seems that the plaster sample dated 1557 is particularly separated.

The aggregate of mortar and plaster from the 18th century sample is from a typical river sand without any special additives. It has a very close composition of grains with the fraction measurements 1.0 - 0.5mm (40.85%), 0.5 - 0.315mm (28.66%) and 0.315 - 0.14mm (10.98%).

The recommendation of the experts is that a coarse granulated aggregate must be used as a compatible material for the conservation of this historic site.

4. **BIOLOGICAL RESEARCHES OF THE PLASTERS AND MORTARS OF THE HISTORIC MASONRY:** The mold fungi *Cladosporium breve-compactum* and *Mucor* are currently vegetating on the surface of the plasters. Application of an antiseptic on the plaster surfaces of the premises before painting is recommended as a standard procedure.
5. **IDENTIFICATION OF SOLUBLE SALTS:** Sulfates and nitrates are destroying the surface of the lime plaster. The brick under the cement shell has also deteriorated. Chlorides, nitrates and nitrites are also destroying the lime mortar of the Sapięga Palace. Sulfates, chlorides and nitrates have formed crystals that are trapped beneath the outer cement crusts on the surface. The plaster of the interior of the ground floor of the structure is disturbed by sulfates and chlorides. Salts have also attacked the plaster layer beneath the outer crust of the cementitious layer. The cement layer is preventing salts from migrating to the exterior surface.
6. **EXTENSIVE DOCUMENTATION OF SITE:** R. Zilinskas and S. Simelionis, through investigative studies of the buildings, have identified and documented how the buildings changed and were adapted over the nearly 500 years. They estimated the original appearance of the buildings through clues discovered through their study of the layers of major facade and plan changes.

PROCESS FOR THE ARCHITECTURAL WORKING GROUP

Aware of these studies, the participants of the architectural working group focused on three areas of architecture to develop a restoration program for the Bernardine Complex. These areas consisted of architectural history, conservation, and design. Initially, the Charrette participants convened as one large group to conceptualize how the space could be utilized. The members agreed that a conservation plan was necessary 1) to develop a strategy for the restoration and adaptive re-use of the building, and 2) to identify the site parameters described earlier in this report. In addition, participants met in smaller working groups to provide effective design solutions to the program goals of the project.

Program goals were based and developed on the goal of establishing an educational resource center within the Bernardine Complex. This continuing education concept was originally discussed by St. John's University and Archbishop Backis because both parties perceived this to be an immediate need in Vilnius if the country were to make a smooth and complete transition to democracy and a free market economy. This fundamental idea dominated the early planning stages of the architectural working group and the biggest challenge was to conceptualize other supportive program activities beyond the learning center. During the Charrette, various schemes were suggested, developed, and planned. This process enabled additional functional uses to be incorporated into the convent and for a practical commercial plan to be developed whereby the complex could financially sustain itself beyond the restoration.

There were several key components and concepts for the adaptive re-use of the Bernardine Complex. These ideas were generally based on the existing size of the buildings at the convent. Upon touring the site, many participants were surprised by how much space the site contained and how easily the space could be used to accommodate program schemes. It became clear that the function of the convent could and should become mixed-use because of its location and historic value.

The following list is a summary of the purposes proposed:

- Performing Arts Space (Former Church)
- Living accommodations (short and longer term self-catering units)
- Administrative Spaces in the Renaissance structure
- Work Spaces and Offices
- Conference/Education Areas
- Media Production Space
- Indoor/Outdoor central courtyard
- Restaurant/Cafe
- Retail
- Parking

Although it was evident that there was adequate space to develop a mixed-use program in the convent, there was still concern about how to maintain the integrity of the site. Because of restoration and ongoing maintenance expenses, some of these spaces would have to generate income. Archbishop Backis and participants agreed that the complex had to sustain itself and generate sufficient income to assure continuance of the programs. There was strong conviction that this project had to produce a stable institution which could operate with financial security for many years.

CONCEPTS FOR ADAPTIVE RE-USE

Given the set parameters for the restoration of the Bernardine Complex, the objectives of the design program focused on integrating educational programs, conferences, living accommodations, and commercial spaces.

It became the intent of the design team to keep the educational and administrative spaces as separate as possible from the more commercially designated spaces. This objective was achieved simply by maintaining the character of the complex as a collection of individual buildings.

The existing layout of the east and south buildings, as well as the closeness of the main pedestrian and vehicular street passing the site, was determined to be the best location for the commercial needs of the program. The commercial spaces would include such functions as retail shops, a restaurant and cafe, and hotel accommodations. To attract the public, retail spaces were given a strategic location right off the heavily trafficked street and sidewalk on the east facade of the building.

Several interior spaces throughout the building were determined to be best used as they had been first intended. The original refectory naturally lends itself to be reused as the main dining hall. It can easily accommodate a restaurant dining room; and its original baroque style fan vault with the Sapiiega coat of arms stands as a symbol of the rich history and prestige of the complex. A broad opening through the west wall of the refectory leads to the original kitchen area where there are still remnants of a 16th century kitchen oven. Logically, the rooms continuing down the south wing of the building could accommodate a new commercial kitchen and support functions. And the proximity of the spacious interior courtyard and south yard allows for the possibility of utilizing these areas for overflow cafe and seating and public gathering spaces.

As the public areas became more clearly defined, the upper stories of the east and south wings with minor alterations could continue with their original use as sleeping quarters for the hotel. At the end of the 17th century and in the beginning of the 18th century, the Bernardine Complex in its construction stage assumed the second baroque style and a covered procession gallery was built. During this period, the convent was covered by high baroque style double roofs. The ample attic space below could easily be adapted to accommodate more hotel rooms or apartments. The combination of functions with the living spaces above and the restaurant and retail spaces below provides a viable design solution.

With the context for commercial development primarily localized to the south and east wings of the convent, it was clear that the Sapiiega Palace, the Renaissance structure, could contain the administration and education components. And, in turn, St. Michael's Church could serve as the performing arts and exhibition space.

It is important to note that the interpretive measures of incorporating the program goals with the actual design and layout of the spaces were based solely on site observations and building plans and elevations. The participating architects, conservators and historians agreed that this design was based on a minimal amount of information and that the final design and planning would require a more detailed and comprehensive study.

RESEARCH/MOBILIZATION

HISTORIC STRUCTURES REPORT (HSR)

Over the past ten years, historian Audrone Kasperaviciene together with architect Saulius Simielionis and architect Robertas Zilinskas have compiled investigative and research material about the convent structures to determine the cultural significance of the structure. They bring an unquestionable amount of experience to the project and much historical work has been accomplished. However, the design program and conservation principle cannot be implemented until all information is available to those working on the project. There is need for a comprehensive document which provides an inventory of the Bernardine Complex, similar to an Historic Structures Report which many professionals are required to use in the U.S. Establishing such an inventory was considered an effective means of gathering all the information relevant to the project so that the restoration strategy could be fully specified.

Based on a comprehensive inventory of the Bernardine Complex, a strategy for the conservation of select areas throughout the convent would be possible. Being careful not to duplicate any of the research already completed, Rimvydas Kaikaris of CAD&F Projektservisas, located in Vilnius, offered to work on the project using state of the art photogrametric equipment and Computer Automated Design or Spirit Systems. This comprehensive survey and documentation of the site should be completed over the next few months if the proposed plan is to be implemented.

SUPPLEMENTARY RESEARCH NEEDED

In addition to an historic structures report as groundwork for development of a complete restoration plan at the Bernardine Complex, other supplementary research was recommended as a precautionary measure.

1. Survey of Fragile Finishes (Valuable & Other Architectural Details)
2. Supplements: Archaeological & Geological Research
3. Debris Research
4. Laboratory Analysis of Materials at the Convent
5. Stabilization of the Site and Building
6. Architectural Significance Survey

IMMEDIATE ACTION PLAN

To complement the strategy for a comprehensive inventory, a short list of preliminary actions was compiled to implement more investigative procedures and to secure the site. These activities were initiated in the Summer of 1995 through the efforts of local workers and under the supervision of a ICOMOS intern from the U.S. and a Lithuanian architect.

1. Commence Debris Removal Program
2. Instigate Supplemental Research Program
3. State Conservation Principles & Procedures
4. Produce Preliminary Design(s)
5. Produce Budget Cost Estimates

PROJECT MOBILIZATION PHASE

The following list of projects outlines the phases for restoration and adaptive re-use at the Bernardine Complex. Within this general outline of restoration phases for this project, more specific components are listed to provide a specific breakdown for potential construction costs necessary in this project.

PHASE 1: Restoration and Rehabilitation of east and south buildings to be hotel, residential and commercial spaces

PHASE 2: Renaissance Building Restoration and Rehabilitation for education purposes

PHASE 3: Restoration of Courtyard

PHASE 4: Rehabilitation of grain storage and bakery buildings at southwest corner of site

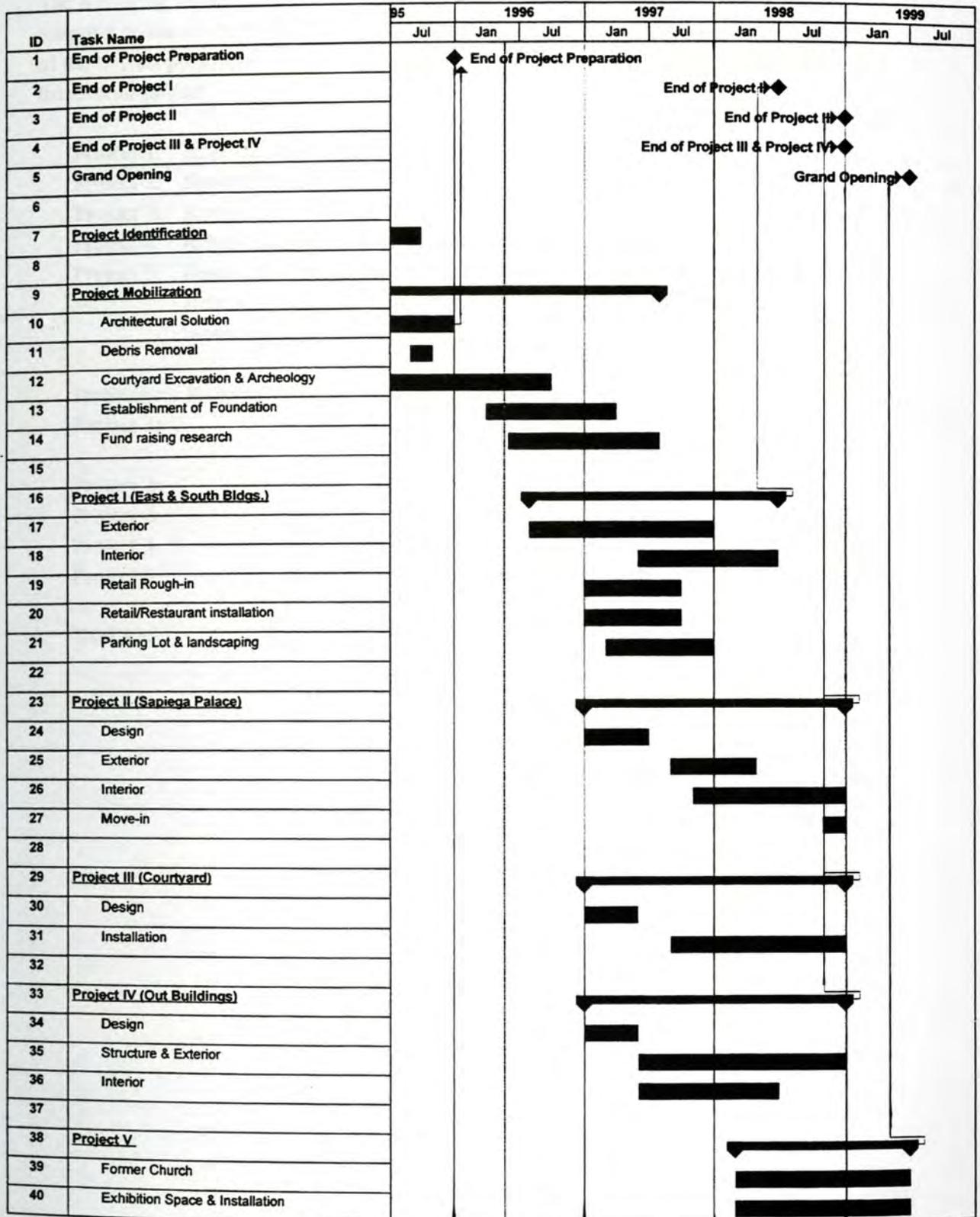
PHASE 5: Restoration and Rehabilitation at church interior (south corridor aisle area only) and church site entrance area.

PRELIMINARY PHASE: Prior to beginning Project 1 of the restoration there will need to be an overall stabilization phase to secure the entire complex and prevent further destruction and deterioration. Certain basic activities must be completed to avoid contracting for heavy equipment, hiring specialists and purchasing materials several times during the phasing. Furthermore, by completing the heavy work initially it will be possible to avoid inconvenience as well as aesthetic and environmental problems for the patrons of the hotel, retail and other functions.

These priorities are as follows:

- Exterior Shell of all Buildings and Roofs
- Wiring, Plumbing, HVAC for all Buildings
- General Demolition
- Drying out of Building (wood preservation and canalization of site)
- Structural Analysis - Chimney
- Chimney Cleanup
- Excavation as Necessary

Project Development Plan A.



BUDGET COST ESTIMATE

The following list of projects reflects likely development phases for restoration and adaptive re-use of the Bernardine Complex. In addition to the following suggested phases of the overall project are specific cost estimates which result in a budget cost estimate for the overall project.

- Project 1: Restoration and Rehabilitation of east and south buildings
- Project 2: Sapiega Palace restoration and rehabilitation
- Project 3: Restoration of Central Courtyard
- Project 4: Rehabilitation of buildings at southwest corner of Site
- Project 5: Restoration and Rehabilitation at former Church interior (south corridor aisle area only). Church site entrance area and miscellaneous other landscape concerns.

Preliminary Project Costs:

Project 1:	East & South Buildings	\$1,455,000
	w/ alternates totaling	\$40,000
Project 2:	Sapiega Palace	\$920,000
Project 3:	Central Courtyard	\$50,000
Project 4:	Southwest Corner Buildings	\$285,000
Project 5:	Former Church Improvements (allowance)	<u>\$ 200,000</u>
TOTAL		\$2,950,000

Project 1: Rehabilitation of East and South Buildings

Allowance/Estimate

Project Preparation

- Supplemental survey & design work/Historic Structures Report
(architecture, engineering, documentation, development of bid package) \$35,000
- Debris removal within all buildings
(including basement excavation & attic cleanup) \$10,000

Exterior Restoration

- Construction project mobilization \$3,000
- Chimney repairs (attic & roof) \$12,000
- Roof repair/partial replacement
(including attic work & flashing inter-handling systems) \$120,000
- Exterior surface repairs/restoration & painting
(courtyard & east/south elevations) \$140,000
- New double glazed wood casement sash windows \$110,000
- New entrance doors at west junction of buildings,
the east elevation and the courtyard \$35,000
- Immediately related site drainage (New lines to street, including
roof drainage) \$4,500

Interior Rehabilitation/Restoration

- Supplemental demolition & removal \$10,000
- General interior 'shell' rehabilitation as per designs \$140,000
- Floor repairs & replacement (wood, brick & carpet) \$50,000
- Ceiling cleaning, repairs & replacements \$20,000
- New panel doors throughout (including hardware) \$35,000
- Repairs to historic finishes & details \$30,000
- Insulate attic area \$4,000
- New bathrooms (16) \$45,000
- Surface preparation & painting throughout
(except at selected historical details) \$30,000
- New concrete work floors in reclaimed basement areas \$20,000
- Three improved or new internal/fire stairs \$50,000
- Repairs to existing kitchen chimney \$4,000

Mechanical/Electrical/Plumbing & Service

- Connection of city steam system and install steam heat
distribution throughout \$80,000
- Install new backup electric heating system \$35,000
- New electrical distribution with separate meters
or (3) shops, restaurant and cafe \$45,000
- New water supply & waste lines \$45,000
- New service entries for water, electricity \$15,000
- New (medium to high grade) plumbing fixtures for 16 bathrooms \$25,000

• New lighting fixtures throughout	\$20,000
• Telephone, security, fire detection, & alarms	\$15,000
• Kitchenettes for (3) self-catering apartments	\$8,000
• Laundry equipment & utilities	\$4,500
• Modifications to electrical substation in south courtyard	\$8,000
Site Work	
• Excavation of courtyard (estimated 1.75 meter depth) & soil removal (including supervision of archaeologist)	\$40,000
• Exterior building & site lighting	\$12,000
• Paving at east elevation (store areas) and brick walks and entrance areas	\$15,000
• New steps at west entrance	\$5,000
• Site excavation, slopes & drainage	\$4,000
• Demolition of new sheds at southeast corner of site	\$2,000
• Paved parking for cars in southeast corner and entrance driveway	\$18,000
• Landscaping at east & south of building	\$12,000
• New gate at entrance to parking court	<u>\$8,000</u>
Design and Construction Sub-total	\$1,324,000
Contingency (10% Construction Cost)	<u>\$132,400</u>
Budget Cost Estimated Grand Total	\$1,456,400
	(Rounded \$1,455,000)

ADD ALTERNATES

1. Debris removal and emergency stabilization to buildings comprising project (southwest corner of site). Allowance of \$10,000.
2. Repairs to Sapiega Palace to facilitate west entrance to 2nd floor accommodations. Allowance of \$30,000.

ASSUMPTIONS

1. Three new retail shops to be inserted at the east elevation built as 'shell' space only
2. Rehabilitation of usable basement areas

EXCLUSIONS

1. Cost increases due to inflation after January 1996
2. Interior chimney reconstructions (except for boiler bleaching)
3. Two new tenant entrances at the east elevation
4. Extraordinary structural repair work
5. Basement drainage system
6. Courtyard restoration and landscaping (see project 3)
7. Wall repairs at the southeast corner of site
8. Administration costs of St. John's and Archdiocese of Vilnius for project oversight
9. Installation of furnishings fittings and equipment in Sapiega Hall Restaurant (including reception area, bar, kitchen and restrooms)

10. Project "Clerk of Works"
11. Window shutters
12. Site lighting
13. Furnishings and fittings

Project 2: Sapiega Palace Restoration and Rehabilitation

Project Preparation

Demolition and removals (of tenant installations)	\$8,000
Finalization of design and bidding	\$2,500
Construction project mobilization	\$3,000

Exterior Restoration

• Repair and replace roof and chimneys (Assumes retention of present roof profile)	\$90,000
• Exterior facade restoration	\$75,000
• New double glazed windows	\$75,000
• Rehabilitate entrance ways and building connections	\$30,000
• Site drainage improvements	\$5,000

Interior Rehabilitation & Restoration

• General interior 'shell' rehabilitation	\$140,000
• Protection and restoration of significant interior finishes	\$85,000
• Installation of new bath rooms	\$45,000
• Insulation of attic area	\$5,000
• Surface preparation and painting throughout	\$18,000
• Basement space improvements (including mechanics room)	\$20,000

Mechanical/Electrical/Plumbing & Heating

• Replacement of present steam service and heating system	\$60,000
• Installation of auxiliary electrical heating system	\$50,000
• All new electrical system with separate meters	\$65,000
• New telephone/security/fire detection and alarm systems	\$30,000

Site Work

• Improve site drainage at west and south elevations (See also project 3 - courtyard restoration)	<u>\$6,000</u>
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Design/construction cost subtotal	\$837,500
Contingency (10% of construction cost)	<u>\$83,750</u>

Budget Cost Estimate Grand Total	\$921,250
	(Rounded \$920,000)

Project 3: Restoration of Central Courtyard

Project Preparation	
• Garden design development	\$2,000
Construction Costs	
• Supplement of excavation and removal	\$3,000
• Installation of new water supply and drainage system	\$6,500
• Allowance for Foundation	\$12,000
• Paving and curbs	\$16,000
• New topsoil	\$2,500
• New plant materials	\$2,000
• Site lighting	<u>\$2,000</u>
Design/Construction Cost Subtotal	\$46,500
Contingency (10% of construction cost)	<u>\$4,650</u>
Budget Cost Estimate Grand Total	\$51,150
	(Rounded \$50,000)

Project 4 - Buildings at Southwest Corner of Site

Project Preparation	
• Finalization of design & bidding	\$2,500
Construction Costs	
• Construction project mobilization	\$2,500
• Structural repairs	\$60,000
• New roof systems	\$45,000
• Exterior restorations	\$25,000
• Building `shell' rehabilitation work	\$40,000
• New windows and doors	\$40,000
• Interior finishes and built-ins	\$45,000
• New heating electric and water, supply and distribution	\$65,000
• Landscape improvement in immediate area	<u>\$6,000</u>
Design/Construction Cost Subtotal	\$259,000
Contingency (10% of Construction Cost)	<u>\$25,900</u>
Budget Cost Estimate Grand Total	\$284,900
	(Rounded \$285,000)

Project 5 - Restoration/rehabilitation at former church interior (south corridor aisle area only) Church site entrance area and miscellaneous other landscape concerns.
Allowance of \$200,000.

RECAP OF PROJECT ADAPTATION COSTS - Bernardine Complex, Vilnius

Project 1 - E & S Buildings	\$1,455,000
w/alternates totaling	\$40,000
Project 2 - Sapiega Palace	\$920,000
Project 3 - Central Courtyard	\$50,000
Project 4 - S.E. Corner Buildings	\$285,000
Project 5 - Church Improvements (allowance)	<u>\$200,000</u>
TOTAL COST OF ADAPTIVE RE-USE	\$2,950,000

Note:

All construction cost estimates appearing in this report assume no V.A.T. payment and include contractors' overhead, profit, and costs for permits.

No allowance for escalation or currency fluctuation beyond June 1995 is included in these estimates.

IV. SUMMARY BUDGET 1996 - 1999

BERNARDINE PROJECT

Summary Budget 1996 - 1999

<u>General Construction/Renovation of Facilities</u> (Complete budget appears earlier in Charrette report)	\$2,900,000
<u>Operational</u> (Continuing Education Courses)*	\$1,135,020
'97 - \$348,420 (Detail follows)	
'98 - \$380,000	
'99 - \$406,600	
<u>Capital</u> (Furnishings, Continuing Education Center, including Media Center)	\$736,100
'97 - \$436,100 (Detail follows)	
'98 - \$300,000	
TOTAL	\$4,771,120

* Utilities and ongoing maintenance are included in 1998-1999 Budgets. Total Project will be completed in 1999 and it is presumed that some revenue-producing commercial activities will then be in place.

BUDGET CONTINUING EDUCATION COMPONENT Detail of Fiscal Year 1997**Operational Budget**Personnel Costs

Administration

US Director (1/4 time)	\$25,000
US Administrative Assistant	\$12,000
Lithuanian Director (bi-lingual)	\$20,000
Lithuanian Administrative Assistant (bi-lingual)	\$12,000
Special consultants (media and computer)	\$18,000
Faculty (Short term, focused programs in business and communications)	
21 professors	<u>\$105,000</u>
Sub-Total	\$192,000

Other Operating Costs

Travel (Faculty and Administrators)	\$40,000
Per Diem Expense of \$150.00 for 420 days	\$63,420
Supplies/Learning Materials	\$20,000
Telephone/Fax	\$5,500
Printing/Publications	\$9,500
Space Rentals (assumes donated space will not be available)	\$9,000
Contingency	<u>\$9,000</u>
Sub-Total	\$156,420
TOTAL OPERATIONAL BUDGET	\$348,420

CAPITAL BUDGET 1997-98

6 Classrooms (tables, chairs, boards) @ \$10,000 each	\$60,000
3 Conference Rooms @ \$4,000	\$12,000
6 Small lobbies/gathering areas 4 @ \$1,200; 2 @ \$4,000	\$12,800
9 Offices @ \$1,500	\$13,500
1 Faculty Work/Conference Room with 2 computers	\$8,500
Computer Laboratory (20 units @ \$3,350)	\$67,000
Media Center	
Radio programming and Broadcast	\$135,000
Other Furnishings and Fixtures	<u>\$95,000</u>
Design/Construction Cost Subtotal	\$403,800
Delivery and Installation (8% of total)	<u>\$32,300</u>
BUDGET COST ESTIMATE GRAND TOTAL	\$436,100

Note: Furnishings will be purchased as soon as facility is readied. Space will be rented so that programs can be initiated in late 1996 and in 1997. Television equipment (\$300,000) will be purchased in 1998.

V. SUMMARY OF SUPPORT FROM ALL U.S. SOURCES 1992-1995

PRIVATE FUNDS

Foundations

NY Stock Exchange	\$25,000
Meehan Foundation	\$25,000
Meriwether Foundation	\$25,000
Borden Foundation	\$3,000
Kress Foundation	\$10,000
Mobil Matching Grant	<u>\$1,000</u>

Sub-total Private Funds \$89,000

INDIVIDUAL DONORS

St. John's University Trustees	\$21,000
Other Individuals	<u>\$10,200</u>

Sub-total Individual Donors \$120,200

PUBLIC SOURCES

UNDP (Faculty travel/board) \$15,600

Total Monetary Contributions \$135,800

OTHER SUPPORT/IN-KIND

SJU

SJU Faculty Service	\$375,000
Administration/Secretarial support	\$75,000
Research, Development, Site Visits	<u>\$100,000</u>

Sub total In-Kind Support \$550,000

TRUSTEE COMMITTEE

Assessment, site visits, committee work \$160,000

OTHERS

Charrette participants	
8 US Professionals (8 days)	<u>\$60,000</u>

Total In-kind \$770,000

TOTAL SUPPORT \$905,800

Note:

1. Humanitarian assistance and educational materials have not been included above but have been estimated to be approximately \$500,000 during 1993-95.

VI. AFTERWORD

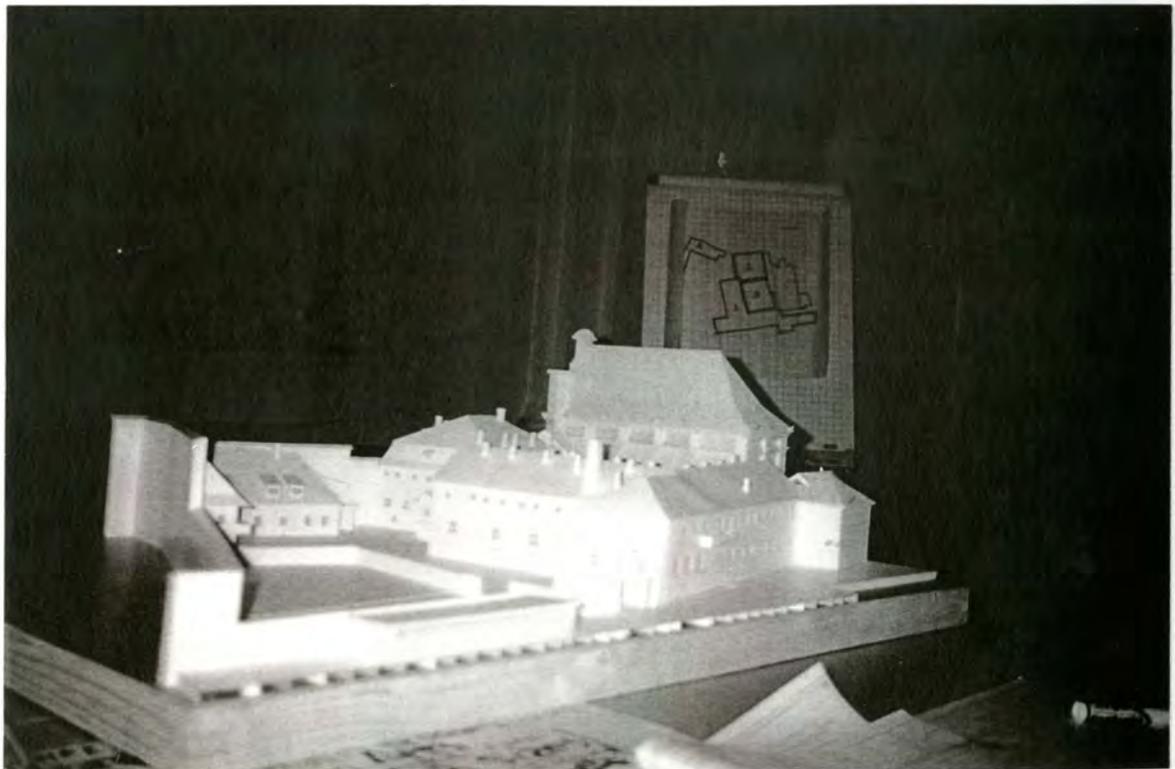
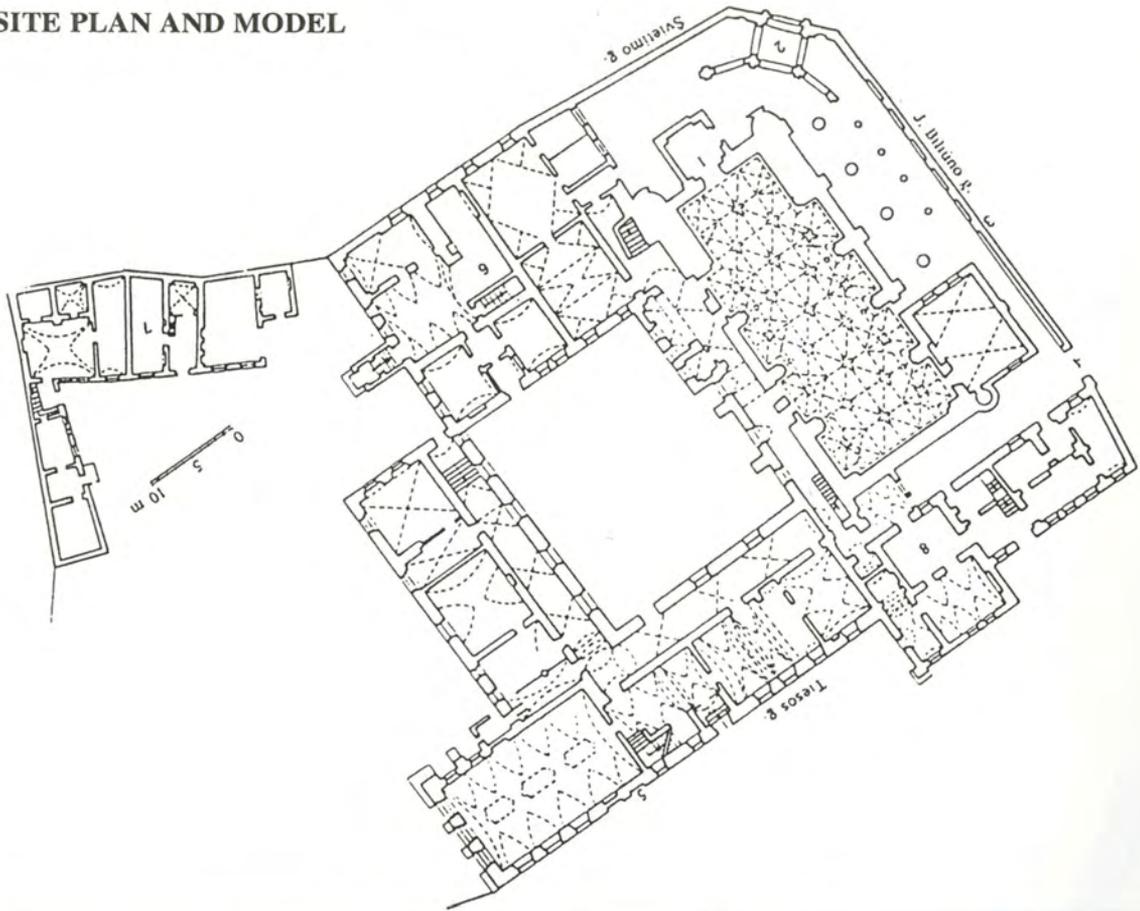
The Bernardine Charrette generated much dialogue, inspired much creativity, and fostered many relationships while the group met in June, 1995 in Vilnius. The spirit and work continue through phone, faxes, post, and e-mail. While reports are being finalized, the Archbishop and US Charrette participants are exploring the formation of the Foundation recommended. Through a special grant acquired by participant Mrs. Mary B Maguire, the clean-up phase was initiated in the summer of 1995 and has been supervised in part by Archbishop Backis, and Kirstin Sechler, ICOMOS intern and Charrette participant. All envision a vibrant learning center and successful enterprises at the site by 1999.

VII. APPENDIX

- A. Drawing and Photographs of the Bernardine Complex
- B. Map and Brief History of Lithuania
- C. Maps and Brief History of Vilnius
- D. Collateral Reading
 - "The Cultural Politics of Historic Preservation in Twentieth Century Lithuania"
 - John Maciuika

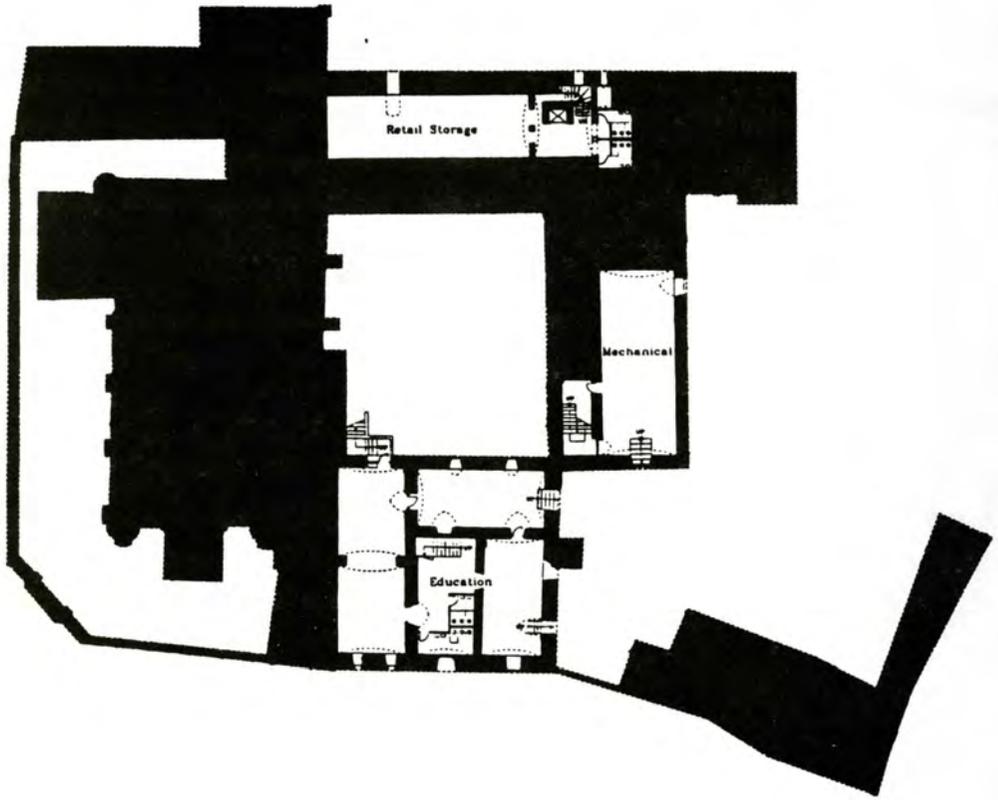
A. DRAWINGS AND PHOTOGRAPHS OF THE BERNARDINE COMPLEX

SITE PLAN AND MODEL



FLOOR PLANS

Basement Floor

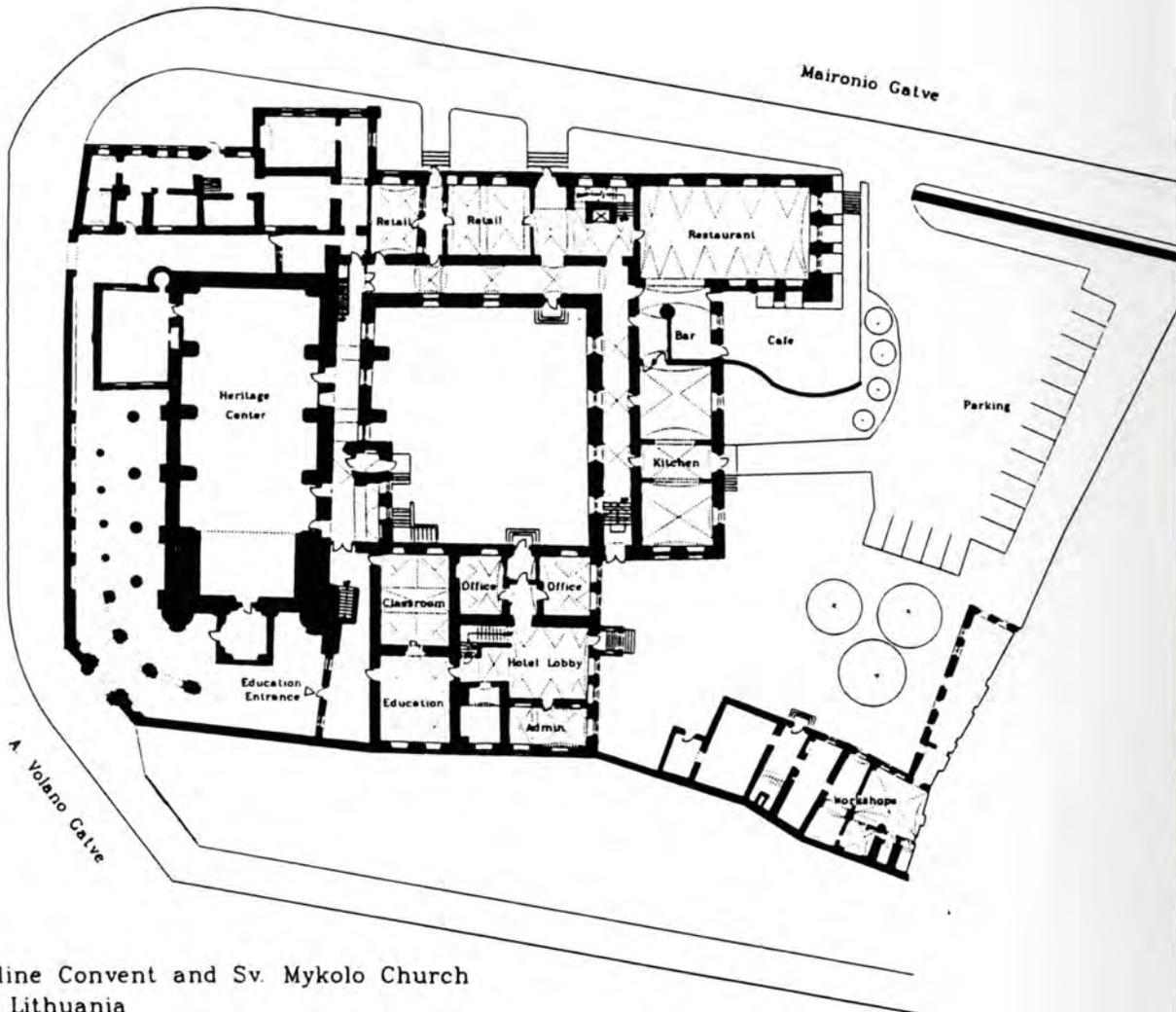


Bernardine Convent and Sv. Mykolo Church
Vilnius, Lithuania



Rusio Auksto/Basement Floor

First Floor

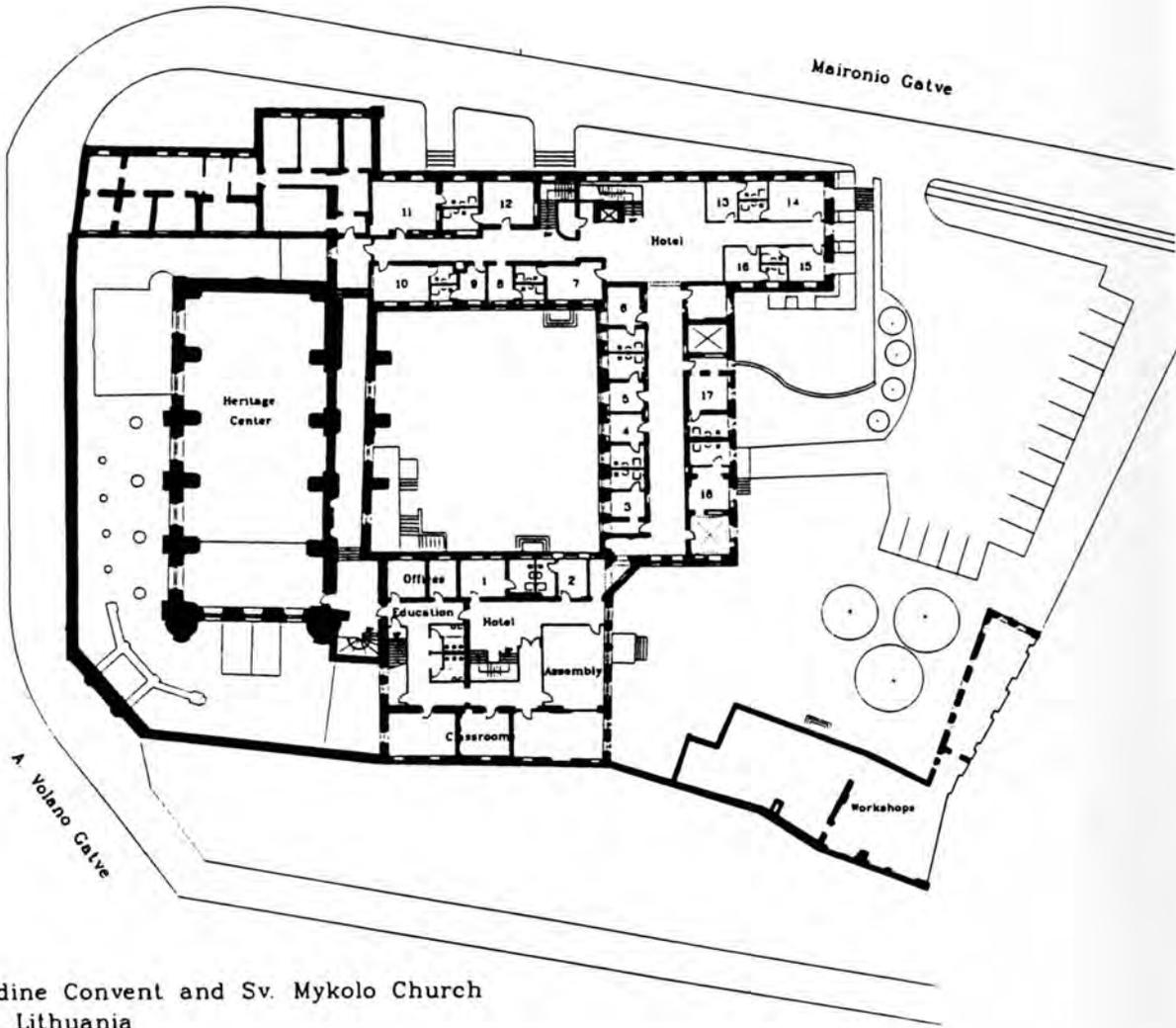


Bernardine Convent and Sv. Mykolo Church
Vilnius, Lithuania



Pirmo Auksto/First Floor

Second Floor

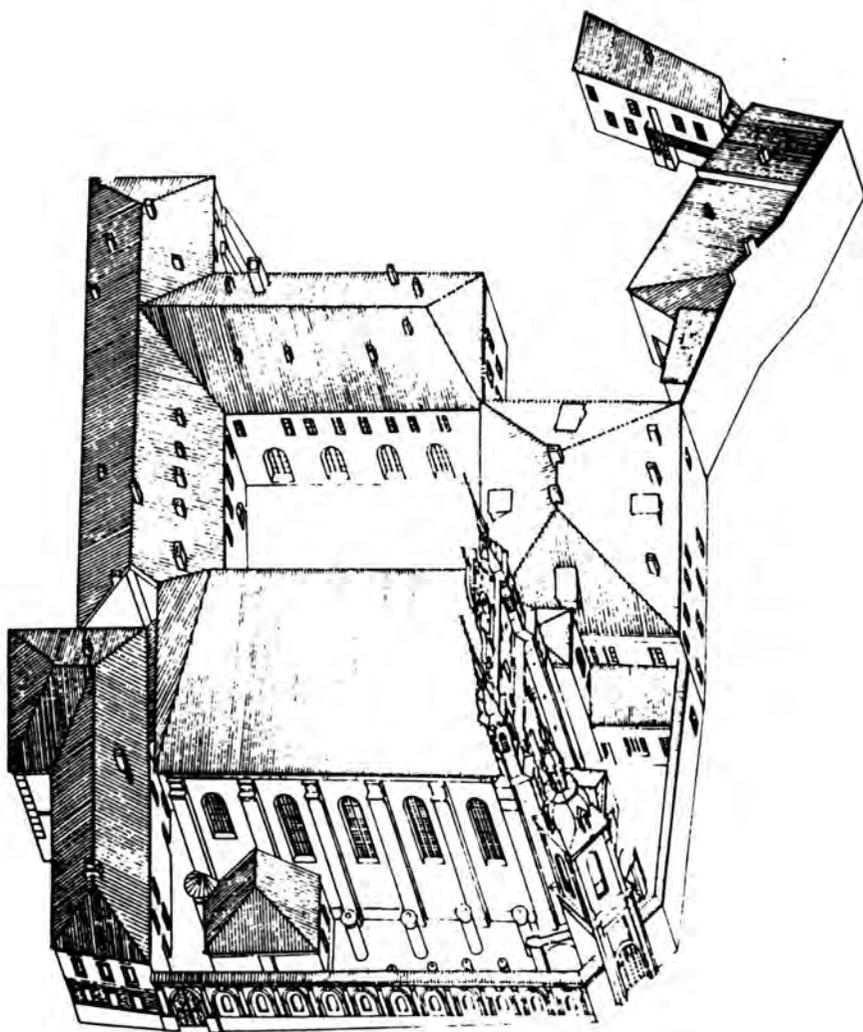


Bernardine Convent and Sv. Mykolo Church
Vilnius, Lithuania



Antro Auksto/Second Floor

AXONOMETRIC DRAWING



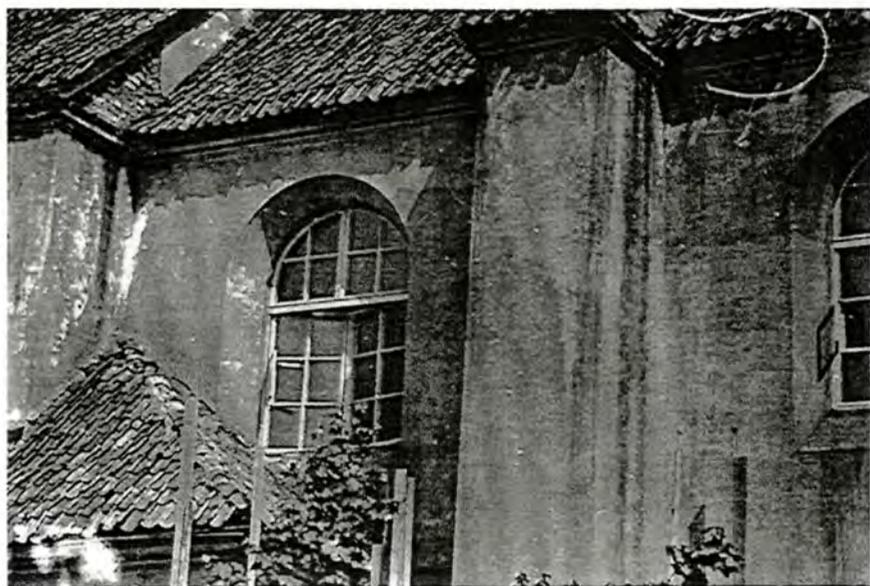
EXTERIOR VIEWS OF THE BERNARDINE CONVENT



EXTERIOR VIEWS OF S. MICHAEL'S CHURCH



VIEWS OF THE INTERIOR COURTYARD

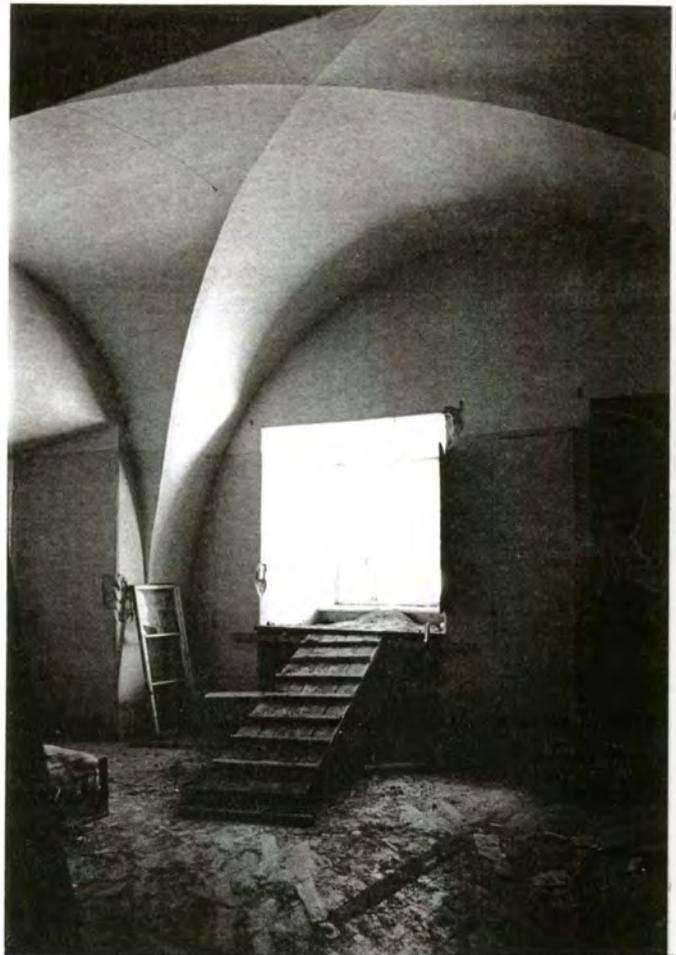


ARCHAEOLOGICAL INVESTIGATIONS IN THE INTERIOR COURTYARD

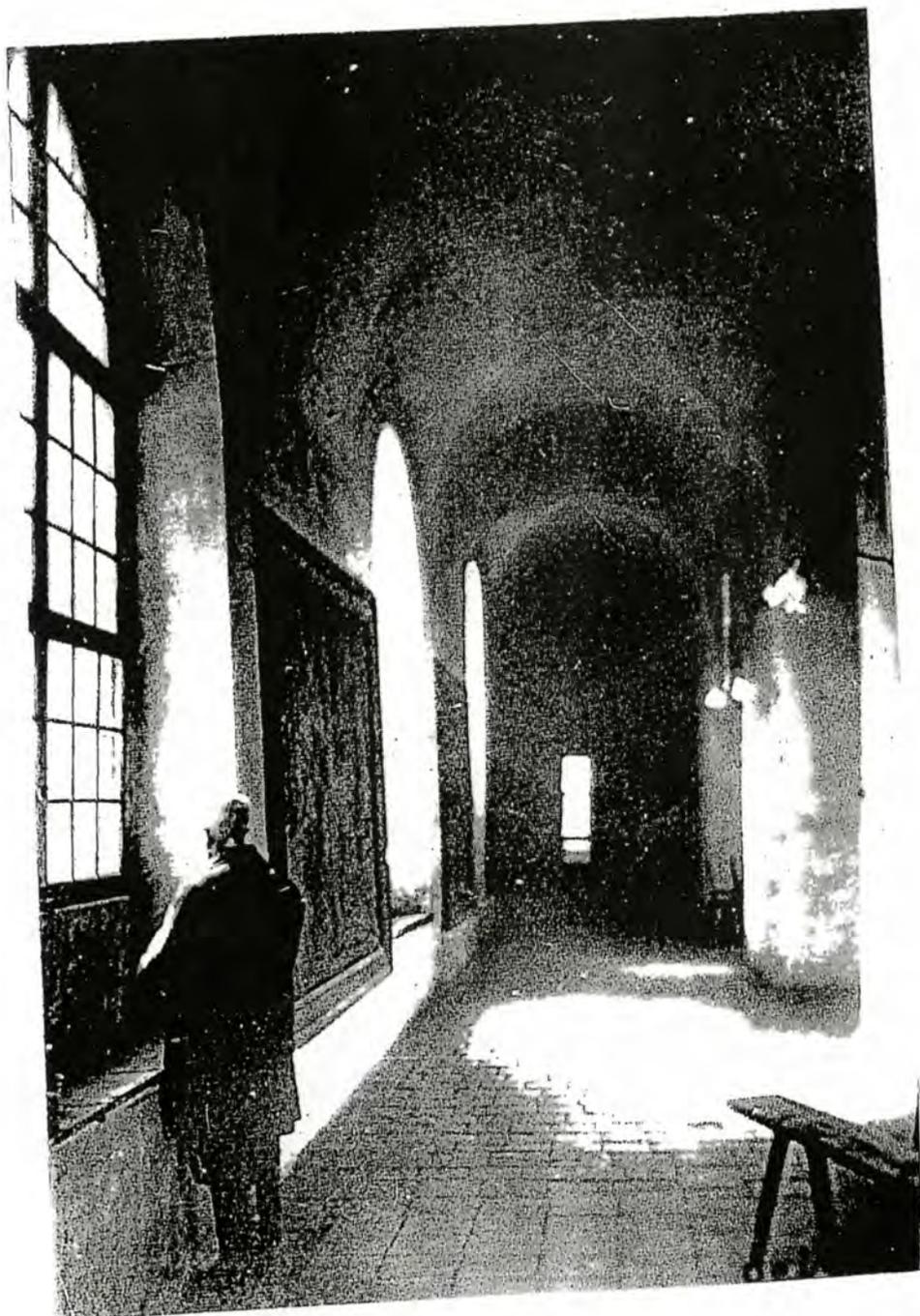


**INTERIOR VIEWS
OF THE
BERNARDINE CONVENT**

Current condition

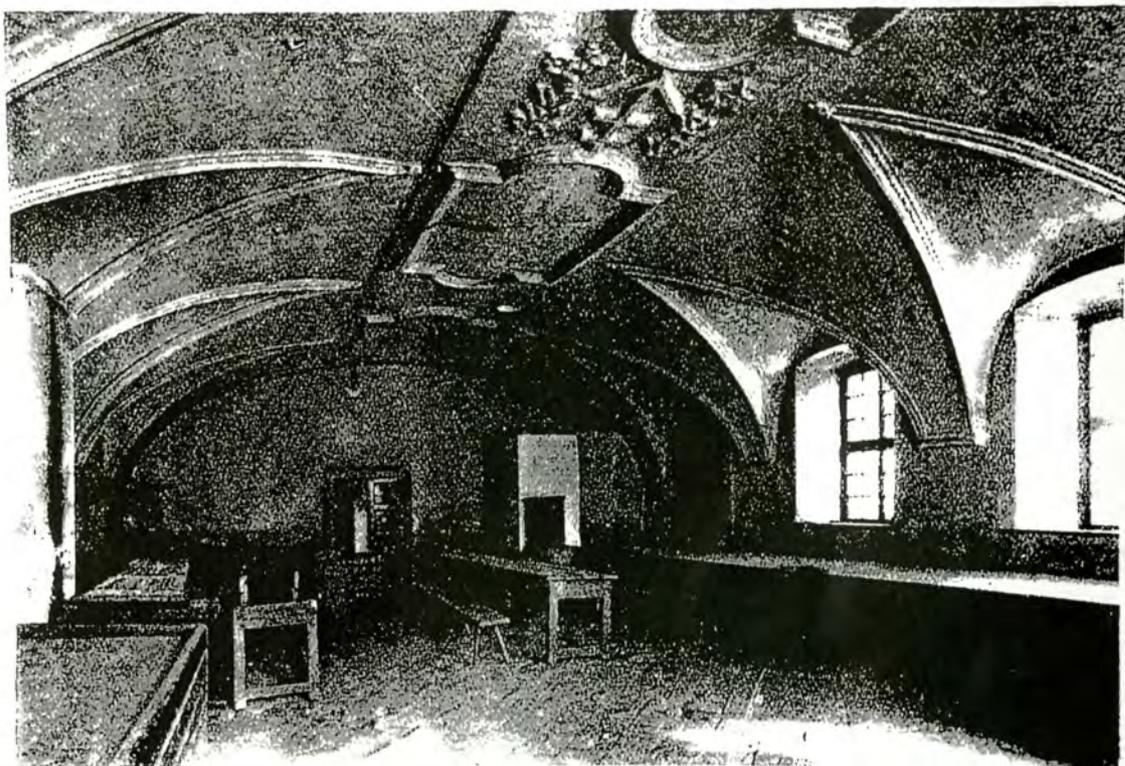


Corridor of Monastery from around 1926-1933



Refectory Room

Note: Ceiling molding of the Sapiiega family crest



B. A BRIEF HISTORY OF LITHUANIA

Lithuania is a strikingly beautiful country of over 3.7 million people, situated in northern Europe on the southeastern shores of the Baltic Sea. With an area of 26,173 square miles, it is more than twice the size of Belgium and somewhat smaller than Ireland (which has approximately the same size population). Lithuania is still a heavily wooded land with fertile fields, many rivers, streams and lakes.

Isolated in its forests, Lithuania was the last pagan state in Europe to be converted to Christianity (1387). And from these same woodlands, Lithuanian partisans, dubbed the "Forest Brothers," waged guerrilla warfare against the Soviet Army as late as 1953. The Baltic states are frequently lumped together, but their histories and characters are vastly different. While Estonia has strong cultural and historical links to Finland and Scandinavia, and Latvia retains strong German influences, Lithuania is the Baltic "loner." Renowned for military prowess during the Middle Ages, Lithuanians speak their own Indo-European language which linguists trace to Sanskrit.

It should be noted that although Christianity was late in coming to Lithuania, it became an integral component of Lithuanian life and national identity. Before World War II, 86% of the Lithuanian population was Roman Catholic. Despite more than four decades of atheistic indoctrination and religious persecution under the Soviet regime, many believers continued to practice their faith and to sustain the hope for religious freedom and national independence.

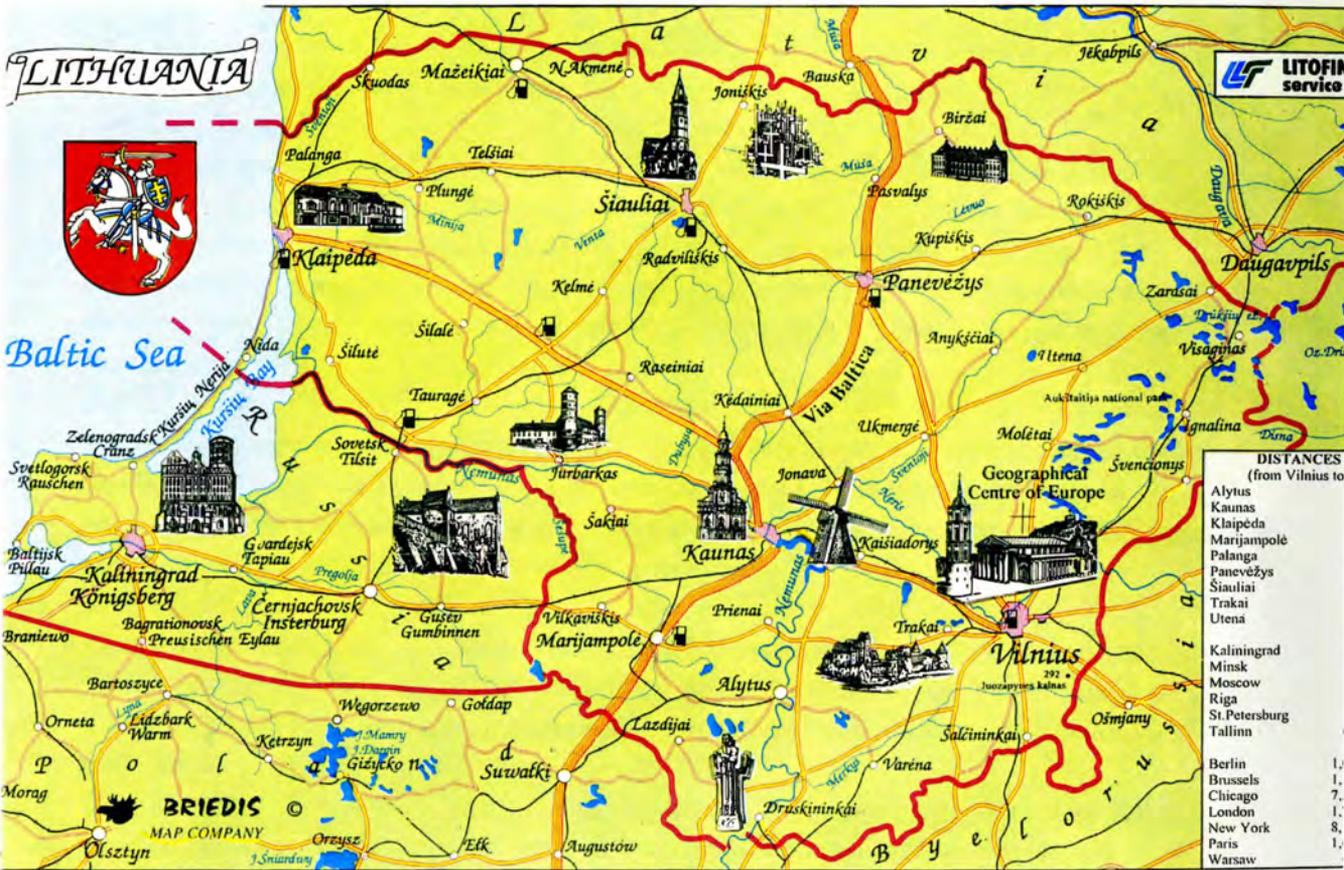
Although space considerations permit only the briefest outline, even a bare chronology provides a glimpse of the fascinating history lived by the liberty-loving Lithuanians.

ANCIENT CHRONICLES: Describe amber trade of Baltic peoples.

- | | |
|-----------|--|
| 11th C. | First mention of "Lithuania" in the Quedlinburg Chronicles. |
| 1236 | Mindaugas unites local chieftains and consolidates Lithuanian lands into a powerful Grand Duchy. |
| 1253 | Coronation of Mindaugas as first King of Lithuania. |
| 1323 | Grand Duke Gediminas designates the town of Vilnius as the capital of Lithuania. |
| 1385 | Threatened by the Teutonic Knights in the West and Muscovite power in the East, Grand Duke Jogaila (Jagiello) enters into a dynastic union with Poland, weds the Polish crown princess and converts to Christianity. |
| 1387 | Establishment of Christianity in Lithuania. |
| 1386-1572 | The Jagiello dynasty rules over the Polish-Lithuanian kingdom. |
| 1410 | Defeat of the Teutonic Knights by jointly-led Lithuanian and Polish armies. |
| 1430 | Under the leadership of Vytautas "the Great," Lithuanian lands extend from the Baltic to the Black Sea. |

- 1568 At the Union of Lublin, the Polish-Lithuanian kingdom is formally merged into a Commonwealth headed by an elected monarch.
- 1569-1795 Period of Polish-Lithuanian Commonwealth.
- 1572 Extinction of the Jagiellon line results in the political and cultural marginalization of Lithuania. Polish becomes the state language; peasants continue to speak Lithuanian.
- 1579 Founding of the Jesuit Academy, forerunner of the University of Vilnius.
- 1795 Weakened by internal dissension following wars with Russia and Sweden, the Commonwealth is partitioned among Russia, Austria and Prussia. Russia absorbs Lithuania.
- 1863 National uprising against the intensifying Russification and strict censorship under tsarist rule.
- 1864 Count Muravyov, nicknamed "Hangman," is dispatched to Vilnius to restore order. Thousands of Lithuanians are forced to emigrate to North America.
- 1883 Publication of first Lithuanian-language newspaper.
- 1915-1918 German occupation during World War I.
- 1918 Declaration of modern Lithuania's independence and establishment of the Lithuanian Republic.
- 1919-1920 Heavy fighting among Poland, Lithuania and the Bolsheviks.
- 1920 Poland annexes Vilnius and the Lithuanian capital is transferred to the city of Kaunas.
- 1922 Admission of Lithuania to the League of Nations.
- 1939 Lithuanian independence ends with the Molotov-Ribbentrop pact between Hitler and Stalin.
- 1940 Occupation of Lithuania by Soviet Union.
- 1941-1944 Occupation of Lithuania by Nazi Germany.
- 1944 Reincorporation of Lithuania into the USSR. Deportation of 250,000 Lithuanians to the gulag and extradition of Polish-Lithuanians to Poland.
- 1944-1953 Lithuanian partisans wage guerrilla warfare against the Soviets.
- 1988 Reemergence of Lithuanian independence movement.
- 1990 Lithuania declares the reestablishment of its independence.
- 1991 The USA recognizes Lithuania and independent Lithuania is admitted to the UN.
- 1993 The last Russian military unit is withdrawn.
- 1994 Lithuania joins NATO's "Partnership for Peace." "Old Town" Vilnius is placed on the UNESCO list of World Heritage Monuments.

Map of Lithuania



C. THE CITY OF VILNIUS

UNESCO placed the "Old Town" of Vilnius on its list of World Heritage Monuments in December 1994 in recognition of the unique cultural value of its architectural treasures. Encompassing 70 streets and lanes and over 1200 buildings, it is one of the largest in Eastern Europe. Throughout the Old Town, splendid monuments and beautiful old buildings, ranging from the Gothic to the neo-Classical, make Vilnius a unique urban center to be celebrated and enjoyed by native Lithuanians and foreign visitors alike.

Although written accounts confirm the designation of Vilnius as Lithuania's capital in 1323, archeological findings suggest that the area was inhabited well over 2000 years ago. With rivers flowing to both the Baltic Sea to the north and to the Black Sea to the south, Vilnius was perfectly located for trade.

In 1387, the same year that Jogaila converted the country to Christianity, Vilnius was granted a charter of self-rule. Three domains were recognized in Vilnius: the dukes controlled the castles, the bishops had jurisdiction over part of the town, and the townspeople, who lived where the Old Town is situated, were ruled by the magistrates. As the town grew, Gothic churches and monasteries sprang up and stone buildings replaced wooden structures.

By the mid-fifteenth century, large numbers of merchants and craftsmen had settled in the city bringing the population to 30,000. At the end of the 15th century, a large stone defense wall was constructed in response to a threat from the Crimean Tartars. Within these walls, the city developed over the next three centuries.

Vilnius flourished during the 16th century. The first printing press and glass workshop were opened and a stone bridge was constructed across the Neris River. The Renaissance style was prevalent at this time and many churches, palaces and administrative buildings were built.

The 17th and 18th centuries brought many calamities, but construction continued during this period, mainly in the baroque style. The aristocracy built luxurious palaces and generously financed the construction of churches and monasteries, often inviting Italian baroque masters to Vilnius to work. A baroque style unique to Vilnius had evolved by the middle of the 18th century: Verticality, a harmonious blending of horizontal and vertical lines and two graceful towers, replacing the typical cupola.

By the end of the eighteenth century, the baroque style of architecture gradually gave way to the neo-classical. In 1793 an Architecture department was established in the Jesuit Academy (forerunner of the University of Vilnius), under the direction of prominent neo-classical architect Liudas Stuoka-Gucevicius. But a long period of warfare had taken its toll and by 1795, when Tsarist Russia began its 121 years of occupation of Lithuania, the city's population had shrunk to 17,690.

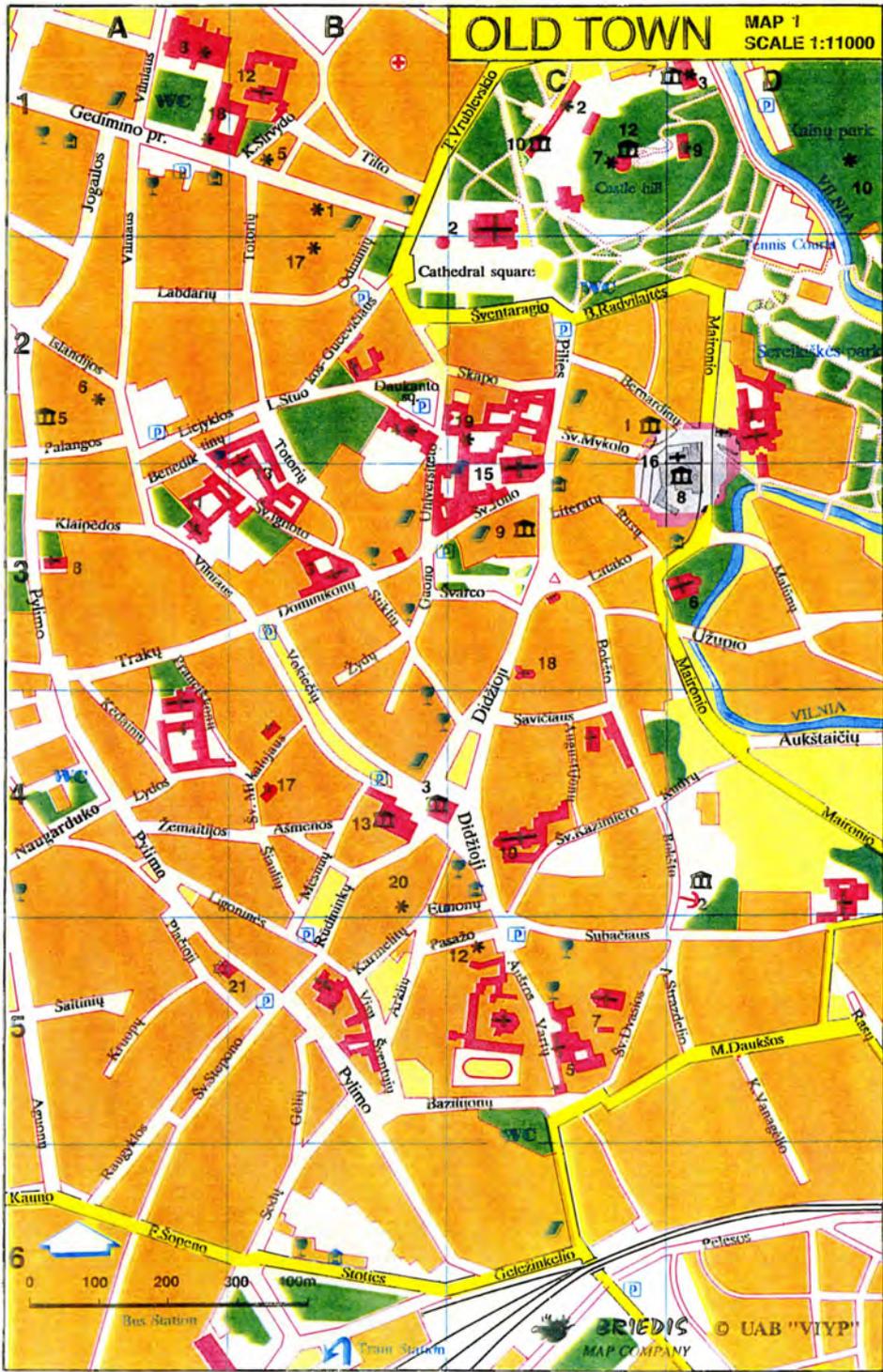
The 19th century was a dark, repressive period for Lithuania and its capital city. During the second half of the century, however, Vilnius expanded quite rapidly and by the beginning of the 20th century its population had grown to 138,000. Neo-classicism in the city's architecture gave way to eclecticism.

Until the present decade, the 20th century has been especially unkind to Vilnius. The century started with Tsarist Russia's suppression of a Lithuanian revolt. When World War I broke out, Vilnius was occupied by the Germans. After that war was over, wars for Lithuanian independence continued. Retreating from the Bolsheviks, the government of Lithuania was moved to the provisional capital of Kaunas in 1919. Vilnius then changed hands many times between the Russians and the Poles. The city and the region remained under Polish occupation until World War II, when it was reoccupied by the Soviets, the Nazis and the Soviets yet again.

During the past four years Vilnius has been reborn as the splendidly resilient capital of an ancient and complex culture. It is growing fast with a current population of 650,000. Historically, Vilnius has always been a multi-ethnic city. Today, people of 92 nationalities live in Vilnius. About half of the population is Lithuanian; Russians, Poles and Byelorussians constitute the larger minorities.

Although Old Town is still beautiful, there is much conservation, repair, restoration and rebuilding to be done. With the magnificent perseverance of the Lithuanian people and the help of their many friends throughout the world, there is little doubt that the best is yet to come.

Map of Vilnius Old Town (current)



Map of Vilnius Old Town (historic view)



D. COLLATERAL READINGS

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**The Cultural Politics of Historic Preservation
in
Twentieth-Century Lithuania**

A paper submitted for consideration
by the
Kennan Institute for Advanced Russian Studies

Note: A summary of this paper was presented by J. Maciuka, a participant,
during the Charrette proceedings.

Abstract

This paper surveys the role played by historic preservation in Lithuanian national identity during the twentieth century. Beginning with the rural bases of Lithuanian cultural identity in the late nineteenth century, it examines how images of the Lithuanian folk were celebrated in ethnographic museums, while at the same time being incorporated into idealized visions of a Lithuanian homeland. After tracing how a Lithuanian folk identity was preserved during the Soviet period, the paper turns to examine restoration in urban contexts, particularly Vilnius. Here the ties to historic Lithuanian identity are shown to be more complex -- even problematic -- but a rural-urban dialectic has proven central to the preservation of Lithuanian cultural identity nonetheless. Between the 1950s and the present day, the historic preservation of old Vilnius is shown to have been a mainstay of Lithuanian planning policies that mediated Moscow's demands for industrialization and modernization.

Introduction

The goals of this paper are to survey the links between historic preservation, cultural identity, and politics in Lithuania, both during its fifty-one year period as a Soviet republic and as an independent nation. As the twentieth century draws to a close and as a new chapter in the history of Eastern Europe begins to unfold, many unsettled issues of the past continue to influence the cultural policies, identities, and politics of former East bloc nations. Therefore, it is important to untangle the difficult and confusing histories in this region; this will not only serve to reconcile different positions within the new nation of Lithuania itself, but will hopefully open greater opportunities for mutual understanding and cooperation in the east-central European region.

During the trying upheavals that unfortunately typify much of the history of the Baltics, Lithuanian history, culture and politics have been unusually closely intertwined. This has been duly noted by Anatol Lieven, a writer of Baltic German descent and author of an insightful comparative study, *The Baltic Revolution: Estonia, Latvia, Lithuania, and the Path to Independence*.¹ But what specific kind of political and cultural identity did it take for Lithuania, a tiny republic of 3 1/2 million, to face off with the Kremlin, capital of a 250 million-person Soviet Empire? The jumble of events in the Soviet Union during 1989 and 1990 were certainly complicated; they were made even more so by Lithuania's early assertions of independence.²

This paper argues that the Lithuanian efforts at historic preservation must be understood in light of the interpenetration of culture and politics. In many cases, the "cultural politics" of historic preservation cause the memories evoked by past monuments and events to be injected into the political events of the present. My approach in demonstrating this is through an historical survey of monument restoration. The coverage is less in depth, and less on the technology or methodology of restoration. Rather, I focus on the interplay of rural and urban restoration efforts as reflections of a Lithuanian desire to fashion a unified, symbolic cultural landscape. Because the borders of the Baltic region have historically proven more fluid than stable, monument restoration contributes directly to the preservation of embattled Lithuanian identity, and to the vitality of indigenous cultural memory.

¹ Anatol Lieven, *The Baltic Revolution: Estonia, Latvia, Lithuania, and the Path to Independence* [New Haven: Yale University Press, 1993]. Much as he does from his position as a descendent of Baltic expatriates, I would like to adopt a sympathetic yet critical stance toward Lithuania's recent historical experience. As he points out, though this will inevitably offend some people of the region, it may be an improvement over what he calls the "odious mixture of ignorant goodwill, hypocritical rhetoric and indifference which has characterized so much of the West's approach to the region" (p.xvi).

² Vytautas Kavolis argues that Lithuanians achieved their successes based on a precariously balanced mixture of "moderation, dangerous courage, and theatrical style" which "do not easily go together." One possible historical trajectory of the Lithuanian push for independence can be found in Vytautas Kavolis, "The Second Lithuanian Revival: Culture as Performance," *Lituanus: The Lithuanian Quarterly*, v. 37 n.2 (1991), p.62.

The Roots of Identity: Rural History and the Mythologizing of a National Past

The first Lithuanian efforts at historic preservation were not, in actuality, efforts to preserve large cultural monuments at all. Nor, in fact, did these restorations take place under the Soviets. Rather, they were carried out by Lithuanian activist intellectuals, artists, and priests living in East Prussia during the late nineteenth century. East Prussia, then a multi-ethnic province under German rule, was more or less a cultural mecca for those intent on preserving Lithuanian identity. Because a Russian ban on written Lithuanian language materials had been in force since a Lithuanian peasant uprising of 1863, East Prussia was the only location where Lithuanians could print materials in Lithuanian and distribute them, with considerable difficulty, to peasant populations across the border.³

Lithuanians were primarily a rural people, and the resurgence of Lithuanian identity can be seen in the revival of folk architecture, mythology, and culture. The synthesis of a program to build political identity with a cultural program of historic preservation can be seen in at least three ways. First, with Russian Czar Alexander II's abolition of serfdom in 1861, there followed a revival in the use of traditional decorative forms in peasant communities.⁴ This upsurge was especially significant in light of Lithuania's demographic situation in the late 19th century: only 60 percent of the inhabitants of Lithuanian land were actually Lithuanian, and of these more than 90 percent were peasants. Late 19th-century census figures also show that urban populations were made up of Russians, Poles, and Jews, while the Lithuanian population in cities rarely exceeded 10 percent.⁵ Consequently, along with the sanctification of the Lithuanian language that occurred through the traffic in illegally printed Lithuanian books, peasant folk decorations took on distinct patriotic meaning for the community.

Knowing that virtually everyone who considered themselves Lithuanian in the late 19th century had been born in a rural cottage, cultural leaders added their own layers of historical meaning to Lithuanian rural life and its artifacts.⁶ For example, research on Lithuanian folk

³ One of the major Lithuanian culture heroes continue to be the "*knygnesys*," or "book carriers," who smuggled books across the guarded Russian borders near Tilzit. . Sapoka, ed., *Lietuvos Istorija [History of Lithuania]*, (Fellbach/Wurtemberg: Patria Publishers, 1950), pp. 465-490.

⁴ Klemensas Cerbulenas, "Valstieciu Kiemo Mediniu Trobesiu Dekoro Genese," [The Origins of Peasant Farmyard Building Decorations], *Lietuvos Architekturos Klausimai [Lithuanian Architectural Questions]*, v.4 (1974) pp.323-67. Also A. Sapoka, pp.465-9.

⁵ V. Merkys, *Lietuviu Nazionalinio Issivadavimo Judejimas, [The Lithuanian National Liberation Movement]*, Vilnius: Mokslas, 1987, p. 53. Census figures show that rural land remained plentiful well into the twentieth century: in 1900, urban population in Lithuania hovered around 10 percent, and only reached 20 percent in 1940. Census data reproduced in Jonas Zinkus, *Lithuania: An Encyclopedic Survey* (Vilnius: Vilnius Encyclopedia Publishers, 1984), p.36.

⁶ This "layering" of historical meaning by nineteenth century Lithuanian cultural figures has been traced in the literature, art, and poetry of figures like Simonas Daukantas, Kristojonas Donelaitis, and Jonas Basancevicius, in Vytautas Kavolis, [*Signatures of the Epochs*] (Chicago: AM&M Publications, 1986) pp. 81-88.

architecture and house types increased during the late nineteenth and early twentieth centuries,⁷ while a "Lithuanian Artists' Society" was formed in East Prussia to support Lithuanian folk art and ethnography in 1906.⁸ In the work of the Lithuanian Artists' Society we see the second articulation of Lithuanian identity through historic preservation: the construction of an outdoor museum of Lithuanian folklife at the Prussian Cultures Outdoor Exhibition of 1905. Patterned after similar national museums of folk architecture and material culture that were founded at Skansen, Sweden in 1891, Oslo Norway in 1897, and outside Helsinki, Finland in 1909, the Prussian Cultures Outdoor Exhibition was soon expanded to become the "East Prussian Heimatmuseum of Königsberg" in 1912.⁹ The "Lithuanian Cottage" portion of the 1905 exhibition was enlarged to include the buildings, barns, outbuildings, and implements of a typical Lithuanian East Prussian farmstead.¹⁰ While the language ban continued within the borders of actual Lithuanian territory, these artists and intellectuals were monumentalizing the very Lithuanian way of life that they saw as endangered by Czarist policies.

What is significant about this installation, aside from its condensation of patriotic meaning, is the way that members of the Lithuanian Artists' Society, especially in the figure of Michael Constantine Ciurlionis, supplemented Lithuanian folk identity images through their artistic output. A whole cycle of paintings by Ciurlionis glorified the history of the Lithuanian people by evoking romantic images of the Grand Duchy of Lithuania, which existed in the 14th and 15th centuries. With idealized images of kings and landscapes, along with meditations on the place of humanity within a larger cosmological schema, Ciurlionis drew on a powerful symbolist vocabulary and style to evoke connections between Lithuanians and a sacred,

⁷ Kazys Sessigis "Lietuvių Liaudies Architektūros Tyrimas: Darbai, Rezultatai, Perspektyvos," [*Lithuanian Folk Architectural Research: Research, Results, Perspectives*], *Liaudies Ūkis [The People's Economy]*, n. 13 (July 1991), pp. 13-15. Seselgis charts the appearance of early descriptive works on Lithuanian folk architecture beginning with the work of T. Lepner, *Der Preussische Litauen* (Danzig: 1744), the work of Samogitian Simonas Daukantas, *Budas Senovės Lietuvių Kalnėnu ir Žemaičių [The Character of the Ancient Lithuanians, Highlanders, and Samogitians]*, (St. Petersburg, 1845), and a more analytical work that places folk houses in greater social, political, and economic contexts, by R. Dethlefsen, *Bauernhaus und Holzkirchen in Ostpreussen* (Berlin: 1911).

⁸ Klemensas Cerbulenas, "Liaudies Buities Muziejaus Genezė," [The Genesis of the Folk Culture Museum"], *Architektūros Paminklai [Architectural Monuments]*, v.3, 1975, pp. 12-44; citation from p.14.

⁹ *ibid.*, pp.12-13. Cerbulenas notes that the Lithuanian literary and press accounts followed the nomenclature of Western Europe to refer to its early version of the outdoor museum. It was mentioned as an "oro muziejus" along the lines of the "Freiluftmuseum" or "Freilichtmuseum," and the "Musée en plein air." By the late 1930s, it was referred to much more often as "Tėviškes muziejus," like the "Heimatmuseum" or Heritage Museum. *ibid.*, p.12, note 1.

¹⁰ Cerbulenas notes with some pride that "the Lithuanian farmstead complex was the only one in the whole museum to include all of the typical farmstead building types...", p.13. Recent studies of the role of folk culture in stimulating nationalist sentiment include Eric Hobsbawm and Terence Ranger, eds., *The Invention of Tradition* (Cambridge: Cambridge University Press, 1984); Orvar Lofgren, "Nationalization of Culture," *Ethnologia Europaea: Journal of European Ethnology*, v.19, n.1 (1989), pp. 5-24; and Peter Neidermuller, "National Culture: Symbols and Reality," *Ethnologia Europaea: Journal of European Ethnology*, v.19, n.1 (1989), pp. 47-56. The fashioning of nations along these lines is addressed in Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London: Verso Press, 1991), and some of the difficulties in applying Anderson's interpretive framework to the Lithuanian case are treated in John Maciūka, "Moving Forward, Looking Back: Folk Houses and Identity in Lithuanian Modern State Formation," in Nezar Alsayyad, ed., *Traditional Dwellings and Settlements Working Papers Series*, v.36, n.2, "Tradition, Nationalism, and the Creation of Image," pp. 45-55.

historical past. All the more meaningful for peasant Lithuanians of the time was the way that Ciurlionis' images organically rooted the Lithuanian people in a sacred, primordial Nature.

One painting, entitled the *Legend of Kings*, best illustrates his fusion of folk architectural themes with a kind of cosmological destiny. In the foreground of this work from 1909 are two kings whom we might easily mistake for the wise men in the New Testament. They do not gaze down on a manger, however, but instead on a radiant, mythical landscape between them. In the background, Lithuanian houses and villages can be seen nestled along the boughs of trees. Appearing to have grown moss-like along the tree branches, these buildings are part of a vision in which nature, Lithuanian identity, and historical rootedness were inseparable. Like the outdoor museums and increased vernacular architecture scholarship, paintings such as these promoted awareness of Lithuanian rootedness in the land and its traditions. Preservation of folk architectural roots was thus closely linked the forging of Lithuanian identity in the present, an identity that was worth organizing and fighting for given Lithuanians' long-standing subjugation to foreign powers.

Once Lithuanian independence was obtained following the catastrophe of the First World War, a Lithuanian folk house exhibit was installed in the capital city of Kaunas in 1930. During two decades as an independent nation, between 1920 and 1940, Lithuanian government commissions worked to identify potential sites for an outdoor walk museum outside the city.¹¹ These efforts were abruptly halted, however, by the start of the Second World War.¹²

The final chapter in the construction of a Lithuanian Museum of Folklife came after Lithuania's incorporation into the Soviet Union following the Second World War. Working within the Leninist formulation that republics be "national in form and socialist in content," Lithuanians were able to manifest degrees of cultural nationalism through work on the folk museum. It was during the planning and construction of the Lithuanian Folk Museum at Rumsiskes, as well as at other projects that were examples of historic preservation, that we can see the ambiguous positions occupied by party officials in their mediating roles between nationalist sentiment and the socialist government.

This much larger "Outdoor Lithuanian Museum of Folklife," occupying 400 acres (175 hectares) near the town of Rumsiskes, outside of Kaunas, was constructed between the years 1965 and 1974.¹³ In a speech to the Tenth Congress of the Lithuanian Communist Party in

¹¹ Political scientist Joseph Rothschild suggests that the vigorousness of Lithuania's nationalist policies in the interwar period derived from the threat of losing Vilnius and its territory to Poland (which it did), along with the threat that Germany would renew claims to the Baltic port of Klaipeda (Memel). Joseph Rothschild, *East Central Europe Between the Two World Wars*, in Peter F. Sugar and Doald W. Treadgold, eds., *A History of East Central Europe*, volume 9 [Seattle: University of Washington Press, 1974], p.377.

¹² Along with the destruction of the outdoor museum on the Kaunas Exhibition Plaza, occupying German forces in 1940 burned or destroyed more than 4,000 artifacts from the state collections of Lithuanian material culture. Cerbulenas, pp. 15-20.

¹³ Cerbulenas, p.26. Lithuania was by no means the first republic in the Soviet Union to have a folk museum. Prior to the Second World War plans and partial construction were carried out for museums in Novgorod (1925) and Kolomensk (1927), while after the war plans were underway for an architectural and folklife museum in Talinn (1957); 64 hectares) and several parts of the Ukraine (Perejaslaw, 1963, 28 hectares). Others followed in Lvov (1972, 60 hectares, on the Skansen model). Kiev (begun 1969, an ambitious, 120 hectare project that would represent all of the different regions of folk culture in a centralized museum), and Tbilisi, Georgia (1968, 45

1958, First Secretary A. Snieckus emphasized the need for greater preservation of architectural monuments, emphasizing "the important role that museums should play in familiarizing the youth with our past culture."¹⁴ The project received a great deal of state funding and local institutional support, which is in part attributable to Snieckus' efforts as Party leader. The park (still operating today) eventually included buildings, farmsteads, and village centers from the four distinct ethnographic regions of Lithuania. These were linked by roads and pathways through the park's forests and fields. On the whole, the museum recalled the rural past for Lithuanians in much the same way that Americans view their early history when visiting the colonial village of Sturbridge, Massachusetts, or the restored town of Williamsburg, Virginia. Though it was possible to detect the socialist narrative that cast the park as a representation of Lithuania during a "bourgeois era," it is also clear that to Baltic tour leaders accompanying Soviet Intourist guides, the preservation of traditional Lithuanian ways of life were to be understood as embodiments of a better, freer period of Lithuanian history.

Restoring Castles and Capitals: On the Importance of Maintaining a Center

For all the importance of peasant roots in Lithuanian history, cultural identity has also relied on memories - both historical and imagined - of the feudal Lithuanian Grand Duchy during the 13th and 15th centuries. An increasingly detailed and specialized literature has emerged over time to document important historic sites such as castles, monasteries, and historic towns. [List sources in note - many follow here in discussion] The Trakai and Vilnius castle complexes have received particular interest over the past few decades, as they were among the historic Grand Duchy capitals built up over the course of the 13th and 14th centuries.¹⁵ Their construction coincided with a period of successful Lithuanian military campaigns by kings such as Mindaugas, Gedeminas, and Vytautas against Christian Crusaders and Teutonic knights.¹⁶

Though the Grand Duchy existed many centuries ago, its importance has been greatly magnified in view of the nation's later historical experience. Specifically, after 1569 Lithuania became a junior partner in a Polish state, and then was absorbed into Czarist Russia after 1795.

hectares). Cerbulenas, pp. 24-5.

¹⁴ Cerbulenas, p.24.

¹⁵ This is not to say that towns like Vilnius were founded at this time, but that these towns became sites of royal garrisons and, consequently, increased significantly in size and importance. The dates for the founding of towns at Trakai and Vilnius are thought to reach back to the ninth century, according to comparative research carried out by the urban historian Algimantas Miskinis, in *Lietuvos Urbanistika: Istorija, Dabartis, Ateitis [Lithuanian Urbanism: Past, Present, Future]*, Vilnius: Mintis, 1991), pp. 17-21.

¹⁶ Old Trakai existed as a small fortified town on the shores of this lake region from the 11th century. The construction of the island castle, "New Trakai," marked the movement of the capital of the Grand Duchy from Kernave under Gedeminas in 1321. New Trakai was attacked for the first time by Christian crusaders in 1375, after which the castle is increasingly mentioned in the chronicles of Christian crusades. Algirdas Baliulis, Stanislovas Mikulionis, Algimantas Miskinis, *Traku Miestas ir Pylis [The Town and Castles of Trakai]*, (Vilnius: Mokslas, 1991), pp.9-12. Stasys Mikulionis, *Traku Salos Pylis [Trakai Island Castle]*, (Vilnius: Mintis, 1978), p. 7. Early sources, particularly correspondence from Gedeminas in 1323, indicate that nearby Vilnius was quickly becoming the center of gravity for the Lithuanian Grand Duchy, as the castle there was the site of treaties signed with the city of Ryga (1323), and the place where papal legates were received. Napoleonas Kitkauskas, *Vilniaus Pylis: Statyba ir Architektura [Vilnius' Castles: Building and Architecture]*, (Vilnius: Mokslas, 1989), p.13.

Therefore, Lithuanians had to look to this much earlier period to discover a time when ancestors had successfully staved off their enemies, dominating them instead of being subjugated by them. Moreover, historic excavations and restorations have helped shed light on the complex political

history of this region, which was characterized by shifting political and religious alliances, feudal tributes, and opposing pagan and Christian religious belief systems.¹⁷ As recent scholars have shown, Lithuania's defense of its pagan religion against Christian crusaders into the 15th century, as well as some kings' periodic, nominal conversions to Christianity for political reasons, can be understood as one of the main methods by which Lithuanians maintained independence from neighboring Russians, Germans, and Poles.¹⁸ The areas that these kings had founded and built up became the objects of serious study, excavation, and restoration in the late nineteenth and twentieth centuries. The historic capitals of a former Lithuanian state, Trakai and Vilnius were picturesque monuments symbolizing the glory of earlier Lithuanian political achievements.

Excavations and preservation work at the upper and lower castles of Vilnius have revealed a great deal about the historic structures that have stood on this site. Layers of excavation beneath the Vilnius Cathedral, for example, reveal the existence of earlier Renaissance and gothic churches, as well as a pagan temple dating back to the 14th century. In cooperation with Polish restoration experts at Warsaw and Lvov universities, Vilnius-based archaeologists first began excavations and restoration work between 1930 and 1937. Later phases of work were carried out in Soviet Lithuania from 1970 to 1976, and from 1984-1986.¹⁹ A museum of the castle as it appeared in the middle ages is located in one of the

¹⁷ William Urban, "Religion in the Medieval Baltic," *Lituanus: The Lithuanian Quarterly*, v.19 n.1 (1973), pp.49-54.

¹⁸ Kings of Lithuania exhibited a variety of attitudes toward religion. Grand Duke Vytautas ("the Great," reign 1392-1430) agreed to bring Lithuania into the Christian fold in 1387, though in the Lithuanian region of Zemaitija Christianity was accepted only in 1413. Vytautas positioned Lithuania skillfully with respect to a variety of Christian forces and theological doctrines, distancing himself from Polish king Jogaila, and dealing with popes Innocent VII, Gregory XII, Alexander V, and Martin V during the difficult time of the Church's own great schism (1387-1417). The ruler Gedeminas before him ruled Lithuanian lands through successful diplomacy and military policy as well; his pagan view held that all religions honored god in their own ways, and in this way religions "all honor the same God." Even earlier, King Mindaugas (1236-1263) converted to Christianity and back to paganism according to political necessity, depending largely on the relative threats and religious identities of foreign invading forces. Gedeminas, Vytautas, and other Grand Dukes of the "Gedeminian line" expanded Lithuanian territory into Russia, through the Ukraine, and down to the Black Sea. Religious views and policies are discussed in Simas Suziedelis, "Vytauto vaidmuo Lietuvos kristianizacijoje" ["Vytautas' Role in Lithuania's Christianization"], in A. Sapoka, et al, *Vytautas Didysis [Vytautas the Great]*, (Vilnius: Vilnius Encyclopedia Publishers, 1988), pp.91-125; esp. pp. 120-3; William Urban, "Religion in the Medieval Baltic," *Lituanus: The Lithuanian Quarterly*, v.19 n.1 (1973), pp.49-54; and Vytautas Kavolis, *Epochu Signaturos [Signatures of the Epochs]*, (Chicago: A.M.&M. Publishers, 1991), pp.18-20.

¹⁹ The Polish-led Komitet Ratowania Bazyliki Wilenskiej was instituted in 1931. Napalys Kitkauskas, "Paveikslu Galerijos (Buv. Vilniaus Katedros) Konservavimas 1931-1937 m. Ir Siandienines Jos Deformacijos" ["The Picture Gallery's (Formerly Vilnius Cathedral's) Conservation 1931-1937 and Its Present Deformations"], *Architektūros Paminklai [Architectural Monuments]*, v.1 (1970), pp.15-43; Kitkauskas, *Vilniaus Pily: Statyba ir Architektūra [Vilnius' Castles: Building and Architecture]*, pp.94-5.

restored lookout towers, and an arsenal building has been converted into a Lithuanian ethnographic museum. The restored Gedeminas tower on the tallest hill in Vilnius is a highly evocative symbol for Lithuanians, since it represents the mythical founding of the fortress and city that became the center of Lithuanian conquests.*

Church preservation has also been important to Lithuanians concerned with preserving identity, as the influence of Roman Catholicism on Lithuanian identity has been as strong as any former belief system had been in the Grand Duchy.** Indeed, it has been argued that conversion to Catholicism has proven much more auspicious for the continuation of Lithuanian pagan rituals, than, for example, Protestantism proved to be in Latvia and Estonia. As in the period of the first national revival discussed above (in which priests willingly took on the role of sanctifying Lithuania's mythical pagan past), Catholic and pagan rituals have also been overlaid in the historical romanticism of twentieth-century national culture.²⁰ In the process of converting numerous churches over to acceptable Soviet uses - movie theaters, concert halls, picture galleries, and museums of atheism - much study of the original construction of individual churches was made prior to any actual alteration.²¹ Close study of the effects of traffic patterns on gothic brick structures (St. Ann's - cite), the use of Western photogrammetric techniques to record facades and details of historic buildings (learned at historic preservation conferences such as the one attended by the Soviet Union, Poles, Americans, the French, and in Prague in 1967)²² and thorough inventories and restorations of selected, historically significant blocks of Vilnius also attest to the energy and resources expended on the restoration of Lithuanian cultural heritage. Of course, Lithuanian devotion to Vilnius exists in defiance of the cultural and demographic realities of the city, which if anything has been a cosmopolitan center for Poles, Russians, Jews, and Lithuanians for many centuries.²³ Similarly, historical sources show the court language of the Lithuanian Grand Duchy to have been Old Slavonic, rather than Lithuanian, which was the language of the countryside peasants. Nevertheless, like the patrimony represented in feudal castles atop Gedeminas Hill or at Trakai, the preservation of the historic core of Vilnius represents a

* My present sources would enable me to discuss historic preservation of Vilnius and Trakai in considerably greater detail, but time and space considerations currently do not allow.

** The most significant churches that have been restored include the Vilnius cathedral, the ensemble of St. Ann's, St. Bernard's, and St. Michael's, St. John's, and St. Casimir's cathedrals in Vilnius, with a plethora of articles, photographs, etc. documenting the processes of restoration.

²⁰ Lieven, P. 28; Vytautas Kavolis, in "Culture as Performance," (op.cit.) describes the ritualistic cast of recent Lithuanian nationalism in forms hardly conceivable in America: "...only in Lithuania are there processions in the tens of thousands carrying crosses across the country to the Hill of Crosses ('Everyone on that day was filled with faith like precious vessels with aromatic myrrh,' wrote the government's official daily *Lietuvos Aidas*, 6/22/90)...Only in Lithuania can young men in the guise of medieval knights march in to defend the Parliament building against Soviet tanks, defusing the tension of the moment. Only in Lithuania is there a leader who could simultaneously be described in the German press as a *priesterlicher Praesident*." Kavolis, pp. 57-58.

²¹ Cite St. Ann's article, Saint Bernard's example, Vilnius Cathedral.

²² "Simpoziumas Cekoslovakijoje" and "Lieuviu Liaudies Meno Paroda Cekoslovakijoje," ["Czechoslovakian Symposium" and "Lithuanian Folk Art Exhibition in Czechoslovakia," *Muziejai ir Paminklai [Museums and Monuments]*, December 1968, pp. 146-7.

²³ Czeslaw Milosz, "Vilnius, Lithuania: An Ethnic Agglomerate," in George de Vos and Lola Romanucci-Ross, eds., *Ethnic Identity: Cultural Communities and Change* (Chicago: University of Chicago Press, 1975).

determination to preserve Lithuanian cultural cohesiveness through urban as well as rural images.

Among the most significant buildings in the quest to preserve the past are those in the gothic style, since their construction took place during or close to the time of the Grand Duchy. Very few of these buildings remain, yet extant gothic structures receive a great deal of attention. St. Ann's Church in Vilnius is by far the best known example (though it is from the 16th century), and other gothic domestic dwellings in Vilnius and Kaunas have been researched as well. Some studies reveal a culturally driven impulse to uncover the "true" eastern borders of gothic architecture, which intersects with Eastern European claims to fit within the geographic boundaries of the "Latin West," or what we now refer to as Western Europe.*

One such article from the mid-1960s, entitled "The Problem of the Eastern Borders of Gothic Architecture," recounts several art historians' uses of the gothic style to map the proper borders between Eastern and Western Europe.²⁴ Povilas Reklaitis, the Lithuanian author of the article, criticized a 1935 map by "art geographers" in Poland. Predictably, his main criticism was the undervaluing or outright ignoring of Lithuania's significant monuments of gothic architecture, particularly in Vilnius. Reklaitis also could not accept the explanation that great "swamps" were responsible for the great bend in the North-South line of gothic architecture that the Poles had delineated. These "swamps" did not prevent cultural diffusion during the period of the Lithuanian Grand Duchy through this area, maintained Reklaitis, just as they did not prevent Jesuits from building monasteries in that area in locations such as Pinsk. Reklaitis used a German map from 1939 (based on the Polish map) to show how Lithuanian gothic monuments were at least better accounted for. Finally, he brought up the work of Ukrainian art historian Dmytro Antonowytch in 1942, which sought to undermine the accuracy of both of the previous maps. In Antonowytch's view, the earlier maps simply ignored examples of Gothic monuments situated much further to the East in Ukraine, in such locations as Kiev. Antonowytch's scholarship objected to the fact that, on the basis of others' inaccuracies, Ukraine was being excluded from having ever been the beneficiary of an important segment of Western cultural heritage.²⁵ But for Reklaitis, the Lithuanian scholar, Antonowytch's studies were more valuable as evidence that undermined the work of Polish researchers. Ignoring for the moment the equation of gothic brick construction methods with larger cultural influence, it is clear from this article that the question of architectural heritage and national identity were as alive in the 1930s as they were later in the 1960s, when this article was written.

Speeches delivered in the 1950s and 1960s at meetings of the Lithuanian Communist Party, the Lithuanian Architects' Union, and reprinted in Soviet press reports effectively record the ways that conflicts over historic preservation persisted at official levels. On the one hand, restoration efforts after the war fell within the Leninist doctrine that republics of the Soviet Union should be "national in form and socialist in content." Yet the fervor with which research,

* Gothic architecture, invented in France and spread throughout Europe during the middle ages, is in these studies taken to be a kind of calling card of Latin Western traditions, as distinct from orthodox Eastern traditions, which are then extrapolated to mean that a nation is truly "western" rather than "eastern" in character.

²⁴ Povilas Reklaitis, "The Problem of the Eastern Borders of Gothic Architecture," *Lituanus: Lithuanian Quarterly*, v.10 n.2 (Summer 1964), pp.33.

²⁵ Reklaitis, pp.45-8.

excavation, and restoration were carried out at locations such as Trakai and Vilnius appears to have stood out, placing some Communist officials in Lithuania in awkward positions, and disturbing other Soviet leaders outright. In his January 17, 1961 speech to the Central Committee of the Communist Party, for example, Nikita Khrushchev objected to the wasteful practices of reconstruction of "feudal estates and castles, many of which do not have any serious historical value" in Lithuania.²⁶ A. J. Snieckus, first secretary of the Lithuanian Communist Party, meanwhile, evidently put a particular spin on speeches with historical or cultural themes to Soviet and Lithuanian audiences, depending on the situation. At an opening day speech of a 10-day Russian art festival in Lithuania in 1968, for example, Snieckus noted how "the Lithuanian nation will forever be thankful to its liberators -- the soldiers of the great Soviet army."²⁷ But to the Central Committee of the Lithuanian Communist party, Snieckus idealized Lithuania's past in the face of perceived unequal treatment at the hands of the Russians since the end of the war.²⁸ Certainly Snieckus' support for Lithuanian folk museums along with his support for the scale of preservation work on Lithuanian monuments was not something the First Secretary of the Lithuanian Communist Party opposed.

The meetings of the Lithuanian Architects Union, particularly during the "Khrushchev thaw" period of the late 1950s, further reveal Lithuanian preservationist attitudes toward the historic cores of its cities. Particularly in view of Soviet industrialization and modernization policies in the late 1950s, Lithuanian architects spoke up in defense of historic urban downtowns. One young architect, Algimantas Nasvytis, supported a group of his colleagues in their effort to keep all new, high-density Soviet mikroraion housing as far outside the historic core of Vilnius as possible. Their best effort, a project known as Lazdynai, was sited across the Neris river in nearly terraced hills. In this hilly setting the architects claimed to recreated the old city alleyways, street, and tree-lined pathways within the requisite Soviet framework of building modern high-rise housing blocks. Their plan gave pedestrians specific zones and walkways for circulations that were safely apart from automobile ring roads.²⁹ Further mikroraion development for more than 300,000 additional inhabitants of Vilnius was directed northward beyond the Lazdynai project, ensuring that a greenbelt would continue to wrap around the city core.

The housing designs such as those at Lazdynai were foreshadowed by Nasvytis' speech at the second meeting of the Lithuanian Architects' Union. As early as 1955, he defended the integrity of the old city fabric against modern post-war interventions. "If construction in the center of Vilnius continues to follow its present path," he declared, "then without exception it

²⁶ *Tiesa* (*Pravda* branch, Lithuanian S.S.R.), January 22, 1961, as quoted in Benedict V. Maciuika, "Acculturation and Socialization in the Soviet Baltic Republics." *Lituanus: Lithuanian Quarterly*, v.13 n.4 (Winter 1972), p.28, note5.

²⁷ Jonas Puzinas, "The Situation in Occupied Lithuania: Administration, Indoctrination and Russianization," *Lituanus: Lithuanian Quarterly*, v.19, n.1 (Spring 1973), p.65.

²⁸ B.V. Maciuika, op.cit., p.27.

²⁹ Vytautas Balciunas and J. Vanagas, *Lazdynai* (Vilnius: Mintis, 1983), pp.5-9.

can be maintained: In a few decades society will judge us -- the architects of today -- to have been barbarians, the despoilers of our capital."³⁰ This consciousness of the "judgement of history," or the judgement of future generations, is as common in Lithuanian assertions of identity as is the invocation of the great and distant medieval past. In 1990 and 1991, the nationalist movement's self-conscious pronouncements were, in the opinion of one close observer from the *London Times*, motivated by "a consideration of how their actions would look before a pageant of Lithuanian history beginning with the Grand Duchy and extending into the history books of the future..." This was especially true, the author continues, of "Professor Landsbergis and his supporters - as part of their claim to supreme national legitimacy."³¹

The continuities between Lithuanian politicians' romantic historical claims and the need for Lithuanians to forge compelling images of a national past are, I submit, more than mere coincidence. As further indication of this, I should note that the Nasvytis speech quoted a moment ago was cited by the author, Juozas Vaskevicius, from the minutes of 1955 meetings in an attempt to set the current political record straight. In 1990, Vaskevicius reexamined the records of earlier State architects' meeting to counter distortions being made by Parties eager to lead Lithuania into renewed independence. Part of the strategy of the nationalist Right had been a series of public statements attacking all those who had worked on architecture or urbanism in old Vilnius during the Soviet period as *de facto* "defilers of the capital."³² Willful distortions make for useful political ammunition, when they can be made to stick, but in its renewed independence Lithuania has yet to grow out of its youthful urge to brand all professionals working during the Soviet era as agents of pernicious influence from the East.***

We know that in the difficult history of East-central Europe, political borders have often been more fluid than stable. In fact, all too few of the monuments of the past have survived long enough to have the grace of falling down from "natural causes." As we consider the care with which monuments have been researched and restored, it is my hope that similar attention will come to be devoted to understanding the human connections that underlie all cultural identity and difference. Particularly among peoples whose historical destinies have a considerable amount in common, the building of positive cultural relations should be at least as important as restoring monuments in the various home countries.

³⁰ Algimantas Nasvytis, speech delivered at the Second Meeting of the Lithuanian Architects' Union, October 14, 1955, quoted in Juozas Vaskevicius, "Lietuvos Architektu Sajungos Veikla 1945-1990," ["Activities of the Lithuanian Architects' Union 1945-1990"], *Lietuvos Ukis [Lithuanian Economics]*, n.13 (July 1991), p.16.

³¹ Lieven, p.54.

³² Vaskevicius, p.16.

*** The romance continues: recent Lithuanian press articles referring to historic Vilnius as "Lithuania's Louvre" and the "treasure of the Lithuania's past" (to be protected, now from the demons of privatization...) *Lietuvos Rytas*, 1991, et al.