

History of Vienna

Geographical location: situated at the far most northeast end of the Alps. The slopes of the so called Wienerwald (Vienna Woods) reach into the Pannonian Basin. These slopes and the terraces built by the Danube river prevent flooding and make settlements south of the river possible.

The **origin of the town:** “Contact zone” of influences from the west and the east, the north and the south interpenetrating each other, situated at the **trading and migrating crossroads** from ancient times: the river Danube from west to east, and the ancient “Amber Road” leading from the Baltic to the Mediterranean.

From 1200 on **Illyrian** people are found in this region, from 400 BC **Celts**. 10 BC the **Romans** arrive.

About 50 AD it is part of the Roman “**limes**”, the fortified northern border of the Empire. Because of that the Romans planted a camp of a legion: “**Vindobona**”. (The name derives from an Illyric-Celtic word, the meaning probably “forest creek” after the small river Wien.) Devastated by **German tribes**, it was rebuilt 177 AD by the emperor Marcus Aurelius, and made a “Municipium” in 213 (a city with limited civil rights, dependant on Rome; second highest rank of a Roman city).

In 395 German tribes overrun the limes. During the many changes of the following Period of Migration the history of this region is rather unknown.

***First presence of Christians** in the region was as early as in the 2nd century. It is said that under Emperor Marcus Aurelius the soldier and bodyguard Donatus was a Christian who together with others prayed for rain during a battle against the Germanic tribe of Marcomanni. It is possible that a bishop’s see was in Vindobona already in the 4th century.*

*The Vita sancti Severini tells about life and Christian mission of **Severinus** in the 5th century.ⁱ Although the Christian mission transformed our region some pagan practice has always remained and is revived in Post-Christian modern world.*

*In a traditional view of Jews and Christians the forth and final kingdom in **Daniel 2** is interpreted as the Roman Empire. Interestingly in history European rulers often refer to that empire: Think of Charlemagne, Holy Roman Empire, Napoleon... until the “Treaty of Rome” of European Union.*

Presumably in the 8th century the **oldest church buildings** of Vienna are founded: St. Ruprecht and St. Peter.

About 1100 Vienna becomes property of the **Babenbergs**, is given town privileges in 1137 and is from 1156 residence of the Babenberg Duchy of Austria.

Gains importance due to trade on the Danube, grows as far as today’s “Ringstaße”. Acknowledged “Free city” in the 13th century. Assigned to Bohemia under King Otakar II Premysl (1251-76), which adds to wealth; new fortifications, “Hofburg” facilities started.

*In the **Investiture Dispute**, a conflict between church and state, Babenberg Leopold II first sided with Emperor Henry IV (who is known of his “Walk of Canossa”), then switched sides in 1081, has been subsequently deposed by the Emperor, managed to retain his position but lost some of his territories. At that time the church and the reign had not exactly established their relationship and competed for the power.*

The "Schottenstift" is the **first monastery** in Vienna, founded 1155 by Babenberg Heinrich II "Jasomirgott" and given to Benedictines of Regensburg/Germany. Babenbergs participated in the 2nd and 3rd **Crusade**ⁱⁱ. After the 3rd Crusade on his journey back Richard I of England, the "Lionheart", travelling in disguise, had to stop near Vienna, where he was recognized (supposedly because of his signet ring) and arrested by Babenberg Leopold V in Erdberg (now Vienna's 3rd district). For some time the king was imprisoned and in March 1193 was brought before Emperor Henry VI, accused of Leopold cousin's murder. Leopold's share of the immense ransom, supposedly six thousand buckets (about 23 tons) of silver, became the foundation for the mint in Vienna, and was used to build new city walls for Vienna as well as other towns. Pope Celestine III excommunicated the duke for having imprisoned a fellow crusader. In 1194 Leopold died still under excommunication.

When **Rudolph I** triumphed over King Otakar in 1278ⁱⁱⁱ, Vienna became center of the reign of the **Habsburg** family till 1918!

During 14th century citizens gained influence and wealth; center of trade and of culture. In 1365 **Rudolph IV** ("The Founder") founded the oldest university in German speaking regions, and also lays foundations for the high tower of St. Stephen's cathedral.

From about 1450 Vienna is most of the time **residence of the "Holy Roman Emperor"**. The age of **Humanism**: in Vienna Enea Silvio Piccolomini (becomes Pope Pius II in 1458), Konrad Celtis and others are teaching.

*There was a **strong alliance** between the Habsburgs and the Roman Catholic Church.^{iv} In line with the Emperors of Late Antiquity they ruled as an "advocatus ecclesiae" (protector of the Church).*

*During the reign of **Rudolph IV** Vienna was not a bishop's see but under the bishop of Passau/Germany. St. Stephen was built in a way, as if it would be already the center of an independent diocese (which it was not before 1469). To gain more importance Rudolph did a bluff, the forgery of the **Privilegium Maius**, which de facto put him on par with the seven Prince-electors of the Holy Roman Empire, compensating for Austria's failure to receive an electoral vote in the Golden Bull of 1356 issued by Emperor Charles IV. He invented the title of Archduke (Erzherzog), which became an honorific title of all males of the House of Habsburg from the 16th century.*

1428 the **Hussites** devastate Lower Austria and reach Vienna, fortifications against them are called "Tabor"^v.

1485-1490 Vienna is under **Hungarian rule**; Matthias Corvinus (Hung.: Hunyady Matyas) is king.

The many battles against the advancing **Turks** work against Vienna's role in long-distance trading. Still it is important as Habsburg's central offices are situated there.

Raisings of the citizens against Habsburg fail - the mayor, Siebenbürger, is executed in 1522, from 1526 on the town's self-government gets more under control.

***Jan Hus** was influenced by John Wycliffe and tried to reform the Church. In 1415 having received his safe-conduct from the Emperor Sigismund he attended the Council of Constance where he was condemned to death by a small majority (45 to 41) and burned at the stake for heresy against the doctrines of the Catholic Church. Emperor Sigismund first tried to guarantee Hus's safety, but finally the prelates convinced him that he could not be bound by promises to a heretic. It is known that Vienna's archbishop Styrum pled for amnesty^{vi}.*

*In the “**Vienna Gesera**” of 1420/21 a horrible massacre against Jews took place and their main Synagogue was completely demolished. One of the accusations against them was to collaborate with the Hussites.*

During the time of **Reformation** a great part of Vienna’s inhabitants become Protestant. 1522 there is the first Protestant preaching in Stephen’s Cathedral^{viii}!

The **Anabaptist** Balthasar Hubmaier is arrested in 1527 by Ferdinand I and is burnt as a heretic in 1528 at one of the entrances to the city wall, the “Stubentor”. His wife is drowned in the Danube three days later. (On the other hand Hubmaier himself, then a Catholic preacher still, demolished the Synagogue in Regensburg/Germany and called Christians to be after the Jews).

In the 16th century Vienna’s suburb Hernals (now 17th district) became a centre of Protestantism under the aristocratic family Jörger. (Before, Dorothea von Jörger had corresponded with Luther and helped persecuted Protestants.) Many Viennese left the city to hear Protestant preaching in the nearby suburb. During counter-reformation a “Way of the Cross” was built in Hernals to gain peoples attraction to Roman Catholic rites.

1529 **first siege** of Vienna by the **Ottoman (Turkish)** armies. Count Niklas Salm can hold the town.

Accompanying the **Counter-Reformation, Jesuits** from Spain and Italy take the typical **Baroque** style of these countries to Vienna and have a big impact on the local culture. Typical example: “Kapuzinerkirche” (church of the order of the Capuchins) and “Kapuzinergruft” (the affiliated tombs of the Habsburg family beginning with Emperor Matthias († 1619) to Otto Habsburg (funeral 2011)); churches of the Franciscan and Jesuit orders.

*The **Council of Trent** (1545-63) was directed against Protestant teaching and belief. It was the basis for the Counter-Reformation. The **Peace of Augsburg** (1555) officially ended the struggle between Roman Catholics and Protestants within the Holy Roman Empire but also made this division permanent. The principle was called “Cuius regio, eius religio”: the princes of states of the Holy Roman Empire were allowed to select either Lutheranism or Catholicism within the domains they controlled. The Habsburgs had been anti-Protestant, only during Turkish invasions they had to make concessions. Finally about 100000 Lutherans had to leave Austria. In the times of the Thirty Year’s War (1618-1648) Emperor **Ferdinand II**^{viii} (1619-37) caused Protestantism nearly to disappear.*

1683 **second siege** of the **Ottomans**. Count Starhemberg and mayor Liebenberg do their best to defend the city, but the “Turks” have explosives and try to bring down the city walls. Final victory by a large relief force, which is led down from the mountain Kahlenberg by the Polish king Jan III Sobieski.^{ix} Prince Eugene of Savoy, originally Frenchman, drives the Ottomans far back into Hungary and Serbia and they never come again.

Because Sobieski had entrusted his kingdom to the protection of the Blessed Virgin before the battle, Pope Innocent XI commemorated his victory by extending the feast of the Holy Name of Mary, which until then had been celebrated solely in Spain and

the Kingdom of Naples, to the universal Roman Church; it is celebrated on 12 September, the day of victory at Vienna. But one has to know that Counter-Reformation and Leopold I's desire to destroy Protestantism had led to anti-Habsburg alliances between Hungarians and Turks thus weakening Christian Europe and strengthening the Ottoman Empire.

Significant economic revival, Vienna becomes Europe-wide recognized **center of the Empire**. The court competes with the nobility, the church and rich citizens for the most impressive buildings. The “suburbs” outside the big walls are filled with palaces, chateaus and manor houses, often surrounded by beautiful gardens. Especially Leopold I, Joseph I and Karl VI (1658-1740) as well as Prince Eugene erect beautiful buildings and bring the **Baroque** style to its height.

After 1640 only few Protestants remained in Vienna, from 40% of population finally some 2%. Baroque Vienna became an expression of Roman Catholic triumph over Moslems and Protestants, this triumphalism can be seen e.g. in architecture of the Karlskirche founded by Karl VI^x.

The “**Age of Enlightenment**” starts during the reign of Empress **Maria Theresia** and especially with her son, **Joseph II**: “Josephinism”.

Music coming to live and playing a great role (“Vienna Classic”): Gluck, Haydn and **Mozart**. Reforms of schools and education, great support for science and medicine – modern big hospital buildings for common people (“Allgemeines Krankenhaus”). Beginning of industrialization.

The new Centralism needs a big “army” of civil servants, becoming a significant part of the residents of Vienna till end of the Monarchy in 1918!

*According to Bertrand Russell (1872-1970) the **enlightenment** was ultimately born out of the Protestant reaction against the Catholic Counter-Reformation, when the philosophical views of the past two centuries crystallized into a coherent world view. He argues that many of the philosophical views, such as affinity for democracy against monarchy, originated among Protestants in the early 16th century to justify their desire to break away from the pope and the Roman Catholic Church. Though many of these philosophical ideals were picked up by Catholics, Russell argues, by the 18th century the Enlightenment was the principal manifestation of the schism that began with Martin Luther.^{xi}*

*However, enlightenment ended in the bloody French Revolution and dictatorship of Napoleon. In Vienna it was on the outward peacefully introduced in **Josephinism**. But **Joseph II** ruled into church affairs and tried to make church a tool for the state. He closed about 700 monasteries, especially those who where obliged to a life of prayer. On the other hand his Patent of Toleration (1781) and his Edict of Tolerance (1782) granted religious freedom to Lutherans, Calvinists, Greek Orthodox and Jews.*

1805 and 1809 Vienna is occupied by **Napoleon**. First ever victory against Bonaparte in a Vienna suburb Aspern (now 22nd district) in 1809 questions Napoleon to be undefeatable^{xii}! Yet only 44 days later Napoleon defeated the Austrian army. After the final victory against Napoleon Europe is newly “shed” between the rulers at the “**Vienna Congress**” 1814/15.^{xiii}

***Napoleons** rise established hegemony over most of continental Europe and spread the*

ideals of the French Revolution. He frightened nations and was at the same time admired as one of the greatest military commanders of all time^{xiv}. Coming out of unimportance he became "Emperor of the French" by plebiscite and was crowned by Pope Pius VII.

During the "**Vormärz**" ("the time before March" – the revolution of March 1848) the middle classes gain importance. After the terrible years of war people try to live a romantic, apolitical life in their homes and enjoy themselves with music and arts. In this time of the "**Biedermeier**" composers like Beethoven, Schubert, Johann Strauss, Lanner are well-respected; so are poets and writers like Grillparzer, Raimund, Nestroy (though quite critical) and painters like Waldmüller, Schwindt and Rudolf von Alt. The "Burgtheater" becomes the leading stage within German speaking countries.

Uproars in March and May 1848 are brought down brutally. The Empire is politically divided. In 1861 a sort of municipal home rule is established.

The so-called Holy Alliance was a coalition created in 1815 after the ultimate defeat of Napoleon by the monarchist great powers of Russia (Orthodox), Austria (Roman Catholic) and Prussia (Protestant). It was established to strengthen the power of monarchies and prevent revolutionary influence (especially from the French Revolution) from entering these nations. The "Concert of Europe" ensured by the Austrian chancellor Clemens Wenzel von Metternich enabled a period of peace but restrictive policies led artists and the society in general to concentrate on the domestic and (at least in public) the non-political.

Vienna advances to be cosmopolitan city in the liberal years of 1860-95 under **Emperor Franz Joseph I**. He brings down the city-walls, establishing there a new avenue ("Ringstraße"), circumscribed by famous magnificent buildings: The opera house, the museums for fine arts and for science, the parliament, the "New Hofburg", the new University building and more. The World Exposition 1873 is taking place there, the Danube stream gets controlled, and enormous aqueducts coming from the Alps ensure the town's first class drinking water quality.

The outskirts are filled with buildings for the working class.

Architecture is revolutionized by Otto Wagner, Loos, Hoffmann. The "Wiener Werkstätten" produce design of historical quality. Composers like Mahler, Schönberg, Berg and painters like Klimt, Schiele, Kokoschka define the "state of the art".

The coffee shops are full of writers: Schnitzler, Hoffmannsthal, Wildgans, Kraus, Werfel, many of them Jewish.

Theodor Herzl studies in Vienna and publishes in 1896 "der Judenstaat" ("The State of the Jews"). Around 1910 Hitler lives here, which has impact on his further development.

Around 1915 the city has the most inhabitants ever in history, about 2.3 millions.

*The Habsburg Empire was multi-ethnic and **multicultural** and many German-speaking Austrians developed **German nationalist ideas**. They had more loyalty to Germany than to the declining monarchy. In Vienna there was much of religious prejudice and racism, fears of being overrun by immigrants from the East were widespread, and the populist mayor, **Karl Lueger**, exploited the rhetoric of virulent antisemitism for political effect.*

World War I (1914-1918).

Economic embargo imposed by the Entente powers result in a shortage of food and clothes; enormous costs of the war end up in tremendous inflation.

When in 1918 the **Austrian-Hungarian Monarchy breaks down** everything is different from one day to another. The town loses its Europe-wide connections as well as 350.000 inhabitants and is established a "Bundesland", a federal state of its own.

The new government is **social-democratic**. Their most important achievement is in improving the housing situation. Big buildings with flats in good quality and with high hygienic standards are erected and given cheaply to working class people. This "social domestic architecture" is an important part of social support till today.

The political crisis is not solved though: **Socialist** "Red Vienna" oppose the **Anti-Marxist** government of Austria and are more or less on the ridge of a civil war. Workers flock to the streets, the law courts are set ablaze in 1927 and in February 1934 people fight in the streets. Chancellor Dollfuß abolishes Parliament and installs a central, authoritative government for the city from 1934 to 1938. An uprising of the **National-Socialists** in July 1934 can be put down, but Dollfuß is killed.

*On 28 June 1914 a Bosnian Serb student **assassinated the heir to the Austro-Hungarian throne**, Archduke Franz Ferdinand of Austria in Sarajevo, Bosnia. Austria-Hungary delivered an ultimatum to Serbia. When Serbia agreed to only eight of ten demands, **Austria-Hungary declared war** on 28 July 1914.*

*The **Treaty of Versailles** (1919) after World War I stipulated that Germany must relinquish several of its territories and demilitarize the Rhineland. The treaty imposed economic sanctions and levied heavy reparations on the country. Many Germans perceived the treaty - especially Article 231, which declared Germany responsible for the war - as a humiliation and as an injustice and thus many welcomed the rise of Hitler. So Hitler's political goal of going against the Jews could for a long time be transported together with that nationalistic "cry for justice".*

World War II (1939-1945).

April 1938 **Hitler** marches into Vienna. The area becomes a bigger "Reichsgau". On 9 November 1938 practically all of the synagogues are set ablaze (about 25! The only historical synagogue which at least partly endured that night was the City Temple, as it was located in a house containing flats)

1944/45 in Vienna 13% of the flats, 25% of industrial facilities and many cultural memorials are destroyed.

10 April 1945: **Russian troops enter Vienna**. On April 12th fires from nearby shops - started by civilian looters - were carried to St. Stephen's cathedral by wind, severely damaging the roof and causing it to collapse.

Until 1955 the town is divided into four parts by the Allies (E, F, USSR, USA); when Austria gets its "Staatsvertrag" (**Austrian State Treaty**) it is free again, and commits itself to perpetual political neutrality.

*Unlike our eastern neighbors Austria was again a **sovereign country** in 1955.*

Chancellor Raab who signed the Austria State Treaty realized that many had prayed before.^{xv} The Iron Curtain, only 50 km east of Vienna, divided Europe until it came down in 1989/90. During the Hungarian Revolution of 1956 and in 1968 when Soviet troops suppressed the Prague Spring Austria was quite afraid to be again occupied by the Soviet Union.

i

Vita sancti Severini by Eugippius, English translation:

http://www.tertullian.org/fathers/severinus_02_text.htm

ii ² Beginning with the 12th century the Austrian flag has been red – white – red, the colours originating from the Babenberg's heraldic shield. So the Austrian flag belongs to the oldest national symbols in the world!

A legend says that Duke Leopold V wore a white garment in the battle for Acco during the 3rd Crusade. It was drenched in blood and red all over. When he took away his broad waist-belt, only there his cloth was still white. So he stood there in red-white-red.

There is a baroque painting in the chapter house in the monastery of Heiligenkreuz, showing this legend (click the link below).

Contemporary historians believe Duke Friedrich II („The Battlesome“, „The Militant“) had invented the colors. He was the last of the Babenberg family and he wanted to set a mark of recognition to ensure a certain independency of Austria within the Empire.

(<http://www.stift-heiligenkreuz.org/sehenswuerdigkeiten/die-babenberger/>)

iii Franz Grillparzer: König Ottokars Glück und Ende

„König Ottokars Glück und Ende“ („King Ottokar's Luck and Passing“) is a tragedy written by the Vienna playwright Franz Grillparzer in 1823. Based on the historical events surrounding the life of Otakar II of Bohemia, the play deals with the fall of the king from the height of his powers to his death, having lost most of his supporters and lands, largely through his own actions.

The context of the writing of the drama was very much shaped by Grillparzer's relationship with the Austrian state in which he lived. Inspired by the initial desire to write a tragedy about Napoleon, Grillparzer realized that the heavy-handed state censors of the Metternich regime would never allow him to use such a sensitive subject. By choosing a figure from the 13th century, whose rise and fall in many ways echoed that of Napoleon, Grillparzer hoped he would avoid censorial intervention. In addition, partly out of a sense of genuine patriotism, but also partly to make the play yet more favorable to Austrian authorities, Grillparzer includes various pro-Habsburg elements in his drama. These include: the character of Rudolf himself, founder of the Habsburg dynasty still ruling in the 19th century; the message that, under a just ruler, the disparate states of Austria-Hungary could successfully be part of a united empire (at a time when this empire was starting to creak at the joints); and not least in the monologue of Otto von Hornek in Act III, since known as the 'Praise of Austria' ('die Lobrede auf Österreich'), which has been taught in isolation to many generations of Austrian schoolchildren since.

In the context of subsequent historical events, notably the dissolution of the Austro-Hungarian empire at the end of World War I, and the rise of German nationalism leading to World War II, such overt patriotism seems not only anachronistic and out of place but also potentially unpalatable to modern tastes. (Wikipedia)

iv ⁴ Prof. Rupert Klieber, Historian with focus on „Church“ on the strong connection between the House of Habsburg and the Roman Catholic Church: „Being Roman Catholic was part of the inner identity of the Habsburgs from the beginning – conjoining all the achievements as well as all the historical errors originating an all too close relationship between Crown and Altar!

Historians use to call the House of Habsburg “THE Catholic Power”, having “bet on the religious horse”, so to say, while on the zenith of its power. Stressing “Catholicism” meant two things therefore: Family identity, but politics as well.

<http://www.kath.net/detail.php?id=32249>

v

vi ⁵ On Tabor and the Hussites:

One of the Stops of the underground U2 is called „Taborstraße“ after an old local place „Am Tabor“. What has Tabor, the mount of transfiguration, to do with Vienna? Doing some research I found out; that “...in the 15 century an entrenchment and a bridge had been built, being called “Tabor”, as this name was commonly used at that time for fortifications.

History tells about Jan Hus and the Hussites that they came to Lower Austria (NE below the river Enns) from 1425 on and eventually reached the city gates of Vienna, burning down on their way villages, monasteries and church buildings. Expecting their enemies from the NE, the people of Vienna built a fortification on the Prater- island, which was situated between the arms of the Danube –river in front of the town. This “Tabor” hindered the Hussite warriors, to enter the town.

How could “Tabor” be the name of a fortification?

The Czech church-reformer Jan Hus was considered a Heretic by the Synod of Konstanz on 6 July 1415 and burnt alive the same afternoon, together with his writings. His execution triggered the start of the Hussite Wars of 15 years, which brought incredible suffering and misery over the country. 5 years after his death his military skilled followers had the power over parts of Bohemia, such as the town of Usti in the south. On a nearby mountain they founded a town which they called Tabor after the Biblical mountain. They wanted to establish a city of God, with severe moral rules and without personal income for its inhabitants.

Even when the founders left, this town belonged to the so called “Taborites”, a radical and rather militant branch of the Hussites. These Taborites used to come together in the open, celebrating the Lord’s supper as “communio sub utraque”, meaning with bread AND wine; it was one of the main Hussite (and later also Lutheran) claims to receive the cup as well and turned against the (still existing) Roman code of practice that only the priest receives the cup. Finally Usti was called “Tabor” right after those meeting places. Soon the field-camps and barricades of the Hussites were called “Tabor” as well. Their banners and flags from far away distance showed the Calyx being the banner ad of the Hussites. In the sign of this Calyx they went into war and for their enemies “Tabor” became a word for military fortifications and ramparts with palisades!

Here we are, back in Vienna: A “Tabor” had been erected to stop the murdering hordes of the Hussites, marching against the town with their flags, and whose who dared to have a look over the city walls could see the Calyx on them.

On Mount Tabor, the mount of transfiguration, Our Lord had met Elijah and Mose and they talked about his last days in Jerusalem. They talked about the bitter cup of

suffering He was ready to drink for the sake of all. And when He later, only hours before his crucifixion, gave the cup to His disciples, he basically meant them to be ready for the same.

We all haven't understood the way of our Lord; just like the disciples who had been on the mount with Him. And the Roman-Catholics in Vienna, pointing at these marching

"evil Heretics" didn't know they were pointing equally at themselves. As who has the bigger sin? All of us have dreadfully failed Him.

And still in all these Babylon-like confusions there are those who will be dressed in white clothes, whose names shall be written in the Book of Life, and who Jesus will recognize as His before the Father and all the angels. Just as it is written in the letter to Sardis!

(Christian Schubert)

⁶ Archbishop Styrum of Vienna: "I feel as if midnight was around me, and all of us fast asleep. Wouldn't each of us prefer there were some to watch out, like the Apostles in the Garden of Gethsemany? Wasn't our synod like the foolish virgins, having poured away their oil and having blown out their burning wicks if we quenched such burning beacons as Hus? It is not yet proven that Hus is a heretic, and if he had such leprosy on him, the doctors should rather try to cure him: 'But YES' (what means he pleaded for "not guilty")

(according to Gian Francesco Poggio Bracciolini, 1380-1459)

vii by Paul Speratus on January 12th, 1522. He preached a sermon denouncing his monastic vows and was therefore excommunicated. In 1523 he was imprisoned in Moravia and condemned to death by burning, being released only after the intervention of friends and on the condition that he leaves the country.

(http://en.wikipedia.org/wiki/Paul_Speratus)

viii

⁸ Emperor Ferdinand II is quoted, "I rather reign over deserts, rather live on bread and water, rather with wife and children share the life of beggars, rather have my body cut into pieces than accept the heretics in my country!"

ix

x Über die Karlskirche: „Rom mal drei“, nennt Buchautor Caravias die Stile, die Erbauer Fischer von Erlach im Auftrag von Kaiser Karl VI. in den Bau der Karlskirche einfließen ließ. Begonnen wurde 1715, Karl VI. stellte sich gerne als römischer Imperator dar, was auch die Marmorstatue im Prunksaal der Nationalbibliothek am Josefsplatz beweist. Nach der überstandenen Türkenbelagerung betrachtete er sein Reich als Heiliges Römisches. Wien wurde als Residenzstadt des römisch-deutschen Kaisers nach „Ost-Rom und Rom als das „Dritte Rom“ bezeichnet. Der Bau der Karlskirche spiegelt dieses Selbstverständnis wider. Die Säulen, die an Minarette erinnern, hatten die Trajansäule im Forum Romanum als Vorbild, gleichzeitig verkörpern sie aber auch Minarette der Konstantinopel-Moschee. Die antikisierte Vorhalle trägt die charakteristischen Züge des Säulenportikus, „wie es direkt vom Pantheon oder in abgewandelter Form vom Petersdom nach Wien geholt scheint“, sagt

Caravias.“

(Aus einer Rezension des Buches „Die Moschee an der Wien, 300 Jahre islamischer Einfluss in der Wiener Architektur von Claudius Caravias.)

⁹ From the diary of the Master of Ceremony of the High Porte (Metonym for the central government of the Ottoman Empire, originally meaning the entrance gates of Istanbul):

Sunday, Sept. 12th 1683:

“Early in the morning we received the message, that the troops of these disastrous kafirs (unbelievers) were approaching over the mountain at the banks of the Danube, and that the Battle had already begun on that side, where Kara Mehmed Pasha stood with his men. So the Great Vizier, the Kethüda Bei, all their entourage, Sheik Vani Mehmed Efendi, the Sipah and Silidhar and all the others without haste climbed their hoses and

moved towards that place with the Holy Banner. Just within the reach of the cannonry of the kafirs a shadow-roof was installed for the Great Vizier, and he settled himself. On the right wing there was the Vizier Kara Mehmed Pasha, and a group of other Beys, on the Danube there were on the side of the island the Princes of Wallachia and of Moldavia with their troops. The left wing was the Bey of Damaskus and Vizier Hüyesin Pasha, as well as the Khan of the Tartares. In the middle the Great Vizier stood with the Sipah and Silidhar to his right and left; before him the Aga of the Janissarys with a lot of troops, and some Sahi-cannons had been situated on different sites.

The kafirs had reached the fortification on the mountain and now showed up with their people on the slopes like clouds of a thunderstorm, rigid with dark blue ore. Leaning to the banks of the Danube facing the Wallachians and the Moldavians on one flank, on the other reaching till the utmost divisions of the Tartars, they covered the mountain and the fields and formed a sickle shaped array. It looked as if a flood of black pitch was rolling down the mountain, smothering and burning everything standing against. So they attacked with the vain purpose to embrace the Islamic warriors from both sides.

On the side of the Islam some advanced parts of the troops began to start little fights on the slopes. As the fight grew harder, the Kethüda of the Great Vizier and his people went against them by foot and on horses and gained some captives, heads and flags. Then the kafirs stormed against us and forced our people out of their emplacements, our answer drove them back up the hill. Finally the kafirs, the infantry and the Spanish riders in the front, followed up by cavalry, stormed upon our folks like wild swines and drew them back down the mountain, down to the devastated village. There the battle went to and fro for some time until the villains could break through both on the right wing as on the left and started to attack the Islam warriors from both sides...

When now the troops of the Great Vizier saw the enemy storming forward on both sides, and the army of the Islam starting to flee, they lost all their power and their motivation for battle and fight and they started to show those signs of confusion, which uses to be the beginning of a defeat.

As the Polish king with his troops directly attacked the Holy Banner, the Great Vizier climbed his horse, all his fellow men ready beside him. While the Pashas already started to draw back on both flanks, the Great Vizier stood within the heart of his army, strong and unshaken.

But the attacks of the kafirs grew stronger and stronger. The battle became ever more violent and lasted already five or six hours. The army of the Islam was showered with the bullets of the canons and guns of the enemy like a rain.

So the Muslims realized that everything was lost and the catastrophe couldn't be averted. Fighting and fencing the masses of the warriors surrounding the Great Vizier turned to flee. Most of them simply turned towards their tents, only trying to save their lives."

¹⁰ On the Karlskirche (Church of St. Charles): „,Rome taken three times', that is how author Caravias characterizes the multitude of styles which were put into the building of the Karlskirche by its constructor Fischer von Erlach. Principal and employer was emperor Karl VI, who liked to see and present himself as Roman Imperator, as one can see with the statue of marble showing him in the ceremonial room of The National Library, Josefsplatz. Having survived the Turkish siege he considered his realm being The Holy Roman Empire. Vienna, residence of the Roman-German Emperor, was called „Third Rome“ together with „The Eastern Rome“ and Rome in Italy. Erecting the Karlskirche, starting in 1715, mirrors this very self-image. The pillars copy the Trjan's column in Rome, but also remind of the Minarets of the now Great Mosque of Constantinople. The entrance hall in antique style obtains the feeling of Pantheon or, adapted, St. Peter in Rome.“ (from a review on „The Mosque at the river Wien - 300 years of Islamic influence on Claudius Caravias' Vienna Architecture “).

xi http://en.wikipedia.org/wiki/Age_of_Enlightenment

xii In the terrible Battle of Aspern-Essling (21–22 May 1809) 6.200 were killed or missed, 16.300 wounded and 800 fell into captivity on Austria's side, 7.000 were killed and 16.000 wounded on the French side. It was a battle for almost 24 hours, going to and fro, literally from garden to garden, from house to house.

Aspern's chronicle of the parish reads: “ In this battle the inhabitants lost, simply said, everything. Their beautiful, fertile compounds were completely ravaged and so this prospering wealthy community fell into utmost poverty, misery and need. Many inhabitants fled, most of them tried to hide in the cellars while the battle was raging. About 300 of our people lost their lives in this battle and its follow-ups, within them the priest of the parish, Johann Kramer from Groß-Enzersdorf.”

xiii For further studies see: http://en.wikipedia.org/wiki/Congress_of_Vienna

xiv Ludwig van Beethoven, a long-time admirer, was disappointed at Napoleons turn

towards imperialism and scratched his dedication to Napoleon from the sheet of his 3rd Symphony (called „Eroica“).

^{xv} ¹⁵ Today hardly any one remembers a past, when politicians used to pray, pleading for help in situations which seemed to be hopeless, and that then there were real and wonderful answers. We can certainly call it a miracle, when we consider Austria's situation after 10 years of Soviet occupation. Very likely our country was to share the fate of Berlin, of Eastern Germany, of Hungary and Czechoslovakia. At the 268th term of negotiations between the participants of the war in Berlin, Soviet Foreign Secretary Molotow directly addressed his Austrian colleague Figl: "Mr. Figl, don't aspire to any hopes!" So it is simply unexplainable that Russia eventually left Austrian ground and signed the Austrian Treaty after the 354th round of negotiations, just as the three Foreign Secretaries of the other occupying countries did. Chancellor Julius Raab, standing at the balcony of the Belvedere castle, where the treaty just had been presented to the people, added, "If there hadn't been so much prayer, if not so many hands in Austria had been folded, we wouldn't have made it!" (Marie Czernin)

