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Ein Bet- und Lehrhaus für die drei abrahamitischen Religionen am Wiener Donaukanal.

Ausgeführt zum Zwecke der Erlangung des
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unter der Leitung von

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ABSTRACT

Glauben bauen –
Ein Bet- und Lehrhaus für die drei abrahamitischen
Religionsgemeinschaften am Wiener Donaukanal.

Nach traditionellem Verständnis sakraler Bauten, sind Kirchen, Synagogen oder Moscheen Gebäude, die nur für eine Religion und ihre Gemeinschaft konzipiert sind. Bis heute ist Monotheismus die Regel religiösen Glaubens und sakraler Architektur, welche einen Zustand der Isolation schaffen kann.

Ziel des Projekts ist es, für die drei abrahamitischen Glaubensgemeinschaften am Donaukanal in Wien ein Bet- und Lehrhaus zu entwerfen. Der Ort ist ein leerstehendes Grundstück an der Ecke Obere Donaustrasse und Herminengasse in der Leopoldstadt. Ziel ist es, einen engeren Dialog und kulturellen Austausch zwischen den Konfessionen Christentum, Judentum und Islam zu fördern. Das Projekt ist inspiriert durch einen geladenen Architekturwettbewerb, der 2012 in Berlin stattfand und erstmals das Thema eines Sakralbaus für unterschiedliche Religionsgemeinschaften behandelte. Der Wettbewerb wurde vom Verein *Bet- und Lehrhaus Petriplatz Berlin e.V.* ausgelobt, welcher von den Oberhäuptern der drei Religionsgemeinden gegründet wurde, um die konzeptionelle Grundlage für den Wettbewerb zu definieren.

Die Recherche beginnt mit einer Reihe von Interviews mit Vertretern der Glaubensgemeinschaften und anderen Organisationen, die sich mit dem Thema beschäftigen. Dieser Prozess bestimmt den konzeptionellen Rahmen des Projekts. Parallel dazu werden Sekundärquellen wie Literatur und Multimedia berücksichtigt. Eine Analyse der städtebaulichen Morphologie des Bauplatzes und seiner Umgebung dient als Grundlage für den weiteren Prozess. Ausgehend von den Erkenntnissen konzentriert sich das Projekt auf eine Schnittmenge zwischen den Religionen und schafft ein Ort für eine Kultur der Begegnung und der positiven Interaktion.

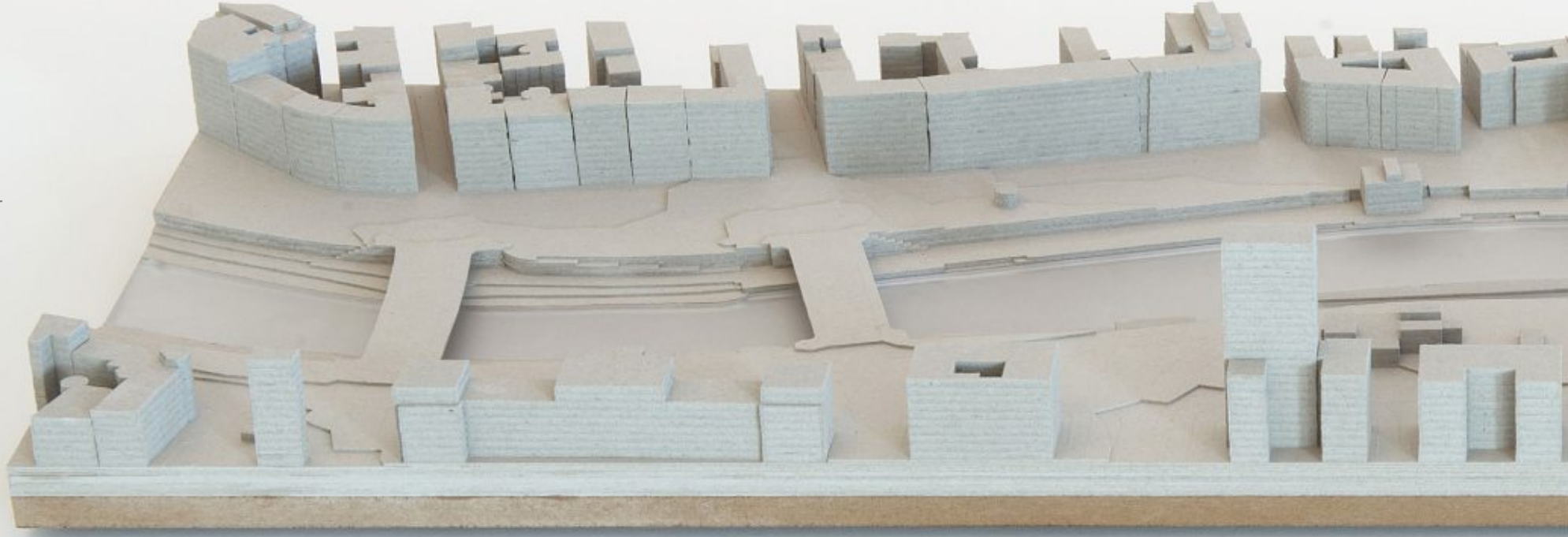
Building belief –

A house of prayer and learning for the three Abrahamic confraternities on the Danube Canal in Vienna.

The traditional understanding of a religious site, such as a church, a synagogue and a mosque is a building, conceived exclusively for a particular religion and its community. To date, monotheism is the standardisation of religious practices and sacred architecture, which on occasion can create a culture of isolation.

The goal of the project is to design a house of prayer and learning for the three Abrahamic confraternities on the Danube Canal in Vienna. The site is a vacant plot of land right on the corner of Obere Donaustrasse and Herminengasse in Leopoldstadt, second district. Its aim is to foster a closer dialogue and cultural exchange between subjects of Christianity, Judaism and Islam. The project is inspired by an invited architectural competition conducted in Berlin in 2012, which dealt for the first time with the topic of a sacred building used by different religious communities. The competition was awarded by the association *Bet- und Lehrhaus Petriplatz Berlin e.V.*, which comprised the leaders of the three religious groups and established its conceptual framework for the competition.

The research begins with a number of interviews conducted with representatives of the faith communities and other organisations working on this topic. This process determines the project's conceptual framework. In parallel, secondary sources, such as literature and multimedia, are considered. An analysis of the urban morphology of the site and its surroundings will be conducted. Inspired by the findings, the project focuses on a common ground, creating an environment for a culture of encounter and positive interaction.





CONTENT

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CONVERSATION

A conversation with Harald Gnielsen.
Building director of the Archdiocese of Vienna.
9.18.2018 on the premises of the Archdiocese in
Wollzeile in the first district of Vienna.

Please introduce yourself and describe your career.

My name is Harald Gnielsen. I am an architect and building director of the Archdiocese of Vienna. I would answer your question about my background in such a way that since my childhood and adolescence I have always been connected to the religious field. I have an affinity for the church and the activities in the parish. Basically, I'm on the way to becoming an architect from an early age. I am biased in this regard and have therefore started a degree at the Vienna University of Technology. After university, I took the profession of civil engineer and have been self-employed ever since.

What position do you hold within your institution?

Since 1996 I have been managing the archiepiscopal building authority as building director of the Archdiocese of Vienna. However, I do not do this in the position of an employee. I would not be able to maintain my competences and responsibilities. I perform my work on the basis of a contractor. I am involved in the preservation of monuments in my professional and private life. As this area is also my main activity here at the diocese, the experience of both sides, on the one hand, as a leader and principal, and on the other, as a contractor, merge and are fulfilling.

How would you describe your job? What is your area of activity?

The catchment area of the archdiocese includes the Weinviertel [Weinviertel is a region in the north-east of lower Austria] in the north, the federal capital of Vienna

and the industrial district in the south. We speak of about sixty-six communities. However, the word parish is not always true, as we are in a structural process in which parishes come together and form a larger parish. This also means that churches remain in small communities, but lose their title as a parish. Accordingly, one can still speak of about six hundred and sixty churches with about 1200 churches and at least twice as many secular buildings. These include parish homes, the parsonage, and further buildings that serve the communities to perform pastoral activities. Eighty percent of these objects are listed buildings and the archdiocese's construction department looks after five hundred construction projects a year.

What does the organisation of the parishes look like in general?

An essential point is that the parishes are owners of these objects and not the Archdiocese of Vienna. However, parishes need the approval of the Ordinary, in this case the Archbishop, if they want to carry out a construction project. This applies to new construction, reconstruction, renovation and demolition. So as soon as the structural substance is changed, the communities can not decide on their own. The "Bauamt" is advised in these decisions by the Archbishop. Basically, there is a field in which I can decide myself as director of the building authority and another one area for which a committee must decide.

From whom does the initiative for a new construction project come from within the archdiocese?

The impuls for each project must come from the communities. They must provide the economic resources. In addition comes a financial support from the Archdiocese.

Which church construction projects did you accompany as a building director?

The Donaucity church of the architect Heinz Tesar for example. Here I made the competition announcement. The last church construction we accompanied as building authority is located in Oberrohrbach, near Spillern. However, our work essentially consists of renovation work, as there already exists a very dense network of churches. Because there are no new communities in Lower Austria arising there is hardly any need for new buildings. The Seestadt Aspern and the area around the North Station in Vienna are exceptions in this regard.

What are criteria for choosing the location of a new building?

Certainly criteria are visibility, accessibility and the surroundings. With environment I mean; what is the catchment area of the structure? In other words, who is the user?



Figure No. 1. – Harald Gnilsen.

"[...]the truthfulness of the material, so if a material tries imitate another, then that is not in the sense of a sacred building."

The Church is always a place of gathering for people who are like-minded, and can strike up a conversation immediatly. The location must of course be suitable for children and should also provide space that can be filled with life. Especially the youth work dwells on the fact that one has the opportunity to go outside.

In your work for the Archdiocese, which role do building materials play?

First of all we have to distinguish between a sacred space or building and a secular building. Related to the sacred space of the Roman Catholic Church, the human being is addressed in the liturgy by all senses. The gustatory sense through bread and wine. The visual sense through surfaces and paintings or images of saints. The auditory sense through the spoken word and song. The olfactory perception by incense and finally the tactile perception by the space-forming materials used in building. Also important is the truthfulness of materials. If something is used to immitate another material, it conradicts the nature of a sacred building . Be it stone or wood, you should be able to touch and feel it. In this context I would like to tell you about an epiphany that I had with a work by the sculptor Oskar Höfinger. It is a small bronze sculpture, which is attributable to cubism. Höfinger, himself a student of Fritz Wotruba, made this sculpture with such fine and almost sharp edges that its tactile properties seemed almost magnetic to me. I think it is very important in architecture that materials arouse a curiosity for tangency . In my opinion materials must be authentic, honest and worthy of the building task.

Are there already joint projects between different denominational congregations in Vienna that you have been working on?

The campus of religions in Seestadt Aspern deals with this topic. At the site in Aspern emerge spaces of four Christian denominations (Roman Catholic, Protestant, Romanian Orthodox, New Apostolic), Judaism, Islam, Sikhism and Buddhism. There we were able to agree on the term „house of worship“ together with the other denominations. Their respective places of worship are specific, which has to do with the fact, that the concept for the sacred space is different in each denomination. For example, the Jewish community uses the term prayer house in this context and the Buddhists use the term temple.

Are there any similarities that can be identified? Especially in a spatial sense?

Every religious community has specific requirements. For example the temples of the Sikhs must be earthbound. There are different symbols and every religious community lives from their symbols. They represent something that actually can not be depicted by physical means. The orientation of the rooms also plays a role; for

Muslims, it is the orientation towards Mecca. There are also specific configurations for certain rooms, such as washrooms and kitchens. It will be very exciting there, as you can imagine, because some are only halâl, others are kosher and Christians. As a common feature of the campus of religions, there is the peculiarity that celebrations can only be held in the community of all denominations. With the aim of being able to experience and learn from each other.

What festivals are you thinking of?

For example, the Festival of Lights at the end of the year is a celebration in which all religious communities are interested. It is interesting that in such commonly celebrated events we have the opportunity to learn from each other through participation thus reduce prejudices.



Figure No. 2. – "Die Mutmacherin"
Restituta ["The encourager" Restituta], Oskar Höflinger.

A conversation with Petrus Bsteh. Forum for World Religions.

9.20.2018 on the premises of the Forum for World Religions
in the Grundsteingasse, 16th district of Vienna.

Please introduce yourself and describe your career.

My name is Petrus Bsteh.

I studied philosophy and theology in Rome, Leuven, London and Freiburg. Then I was in Africa for ten years exploring ethnic religions. In the course of my research I was i.a. in Uganda and Ghana. To be more specific, I researched in the field of tribal religions. I tried to answer questions specific to certain tribes and to their religious background? At that time, I was quite dissatisfied with the work of other behavioral and religious researchers. I felt the need to proactively research these topics on my own. Many colleagues simply filmed and recorded something at the time, without any theory. Few could really comprehend the languages and cultures they encountered. From an academic point of view, it has often been catastrophic and I felt unsatisfied.

So you are a theologian as well as an ethnologist?

Anthropology is an important part of my work. During my time in Africa, I was admitted to a tribe for a longer period. I was able to receive an insight into the community's cultural life. You don't get these experiences from reading books. Then, in the 80's, the Austrian Bishops' Conference commissioned me to found a base for world religions. Before that, I was head of the Afro-Asian institute for twenty years. So I had the opportunity to talk to many different religions and to bring people of different religious backgrounds together. Such joint discussions were always very interesting. The style of the conversation is important. You ask questions, but where do you stop asking? What is left open. At that time it grew out of loose structures and

from this the forum for world religions was created. We have set our work within the forum in a religious-theological direction. This means that we ask the religions about their background, their genesis and their ability to relate. Very important is the ability to build up and expand relationships. The connection between religious communities and the secular state is also important. At the Forum for World Religions we carry an interests in human rights, and in world peace.

What influence do social change, changed lifestyles and individualism have on religious life? What do you think?

I think that a great deal of religious longing and expression can be recognized in pop music. Not all of this is banter; rather, concerns are hidden in it and the youth is in a sense religiously addressed there. Whether consciously or unconsciously and whether their life is characterized by it, is a central question. If it shapes so much that they do not fall victim to ideology. I am worried that right-wing ideologies are once again taking a place in society. These have nothing to do with religiosity and faith. That is pure excuse and very dangerous. For example, groups like Pegida use massive religious pretexts and in a primitiveness, so that it is difficult to discuss with these people. These groups always use the word Occident, without having any idea what that is supposed to be. Hardly anyone of them knows what Europe owes to Islam or would Europe be unthinkable without encountering Islam. The natural sciences, the institution of the university. This comes, for example, from Cairo via Sicily to Europe and spreads rapidly. However, the roots are different.

Vienna is the multicultural capital of Austria. Many people, with different cultural and religious background, call the city their home. What role does the community play? Which functions do you take over?

There is an exchange between institutes and communities here in Austria and abroad. For example, during my time at the Afro-Asian Institute, I fundraised for communities from Africa and Asia. They are based culturally and liturgically on their own traditions. The Vietnamese, Japanese, Chinese, Indonesians, Indians etc. have their own communities, their own language, priests, libraries. In the sense of a successful immigration all communities have put forth very hard their efforts efforts in Vienna. Unfortunately, by now, not every project has the support it deserves or needs. The political landscape has changed. The Right Camp appeals to human instincts and that is dangerous. Nevertheless, when the waves of refugees came to Austria, the major religious communities, whether Sikhs, Jews, Muslims, Christians, all stood at the train stations and distributed food, drinks and clothing to the newcomers.

Interreligious dialogue means an approach of denominations in the sense of an open and tolerant treatment of other faiths. What do you think, what steps do the communities have to do in advance?



Figure No. 3. – Petrus Bsteh.

"The more precise and clearer one defines the sponsorship and its possible programs, the more meaningful will be the design of the external form and the architecture be."

First, there is a difficulty in terms of the question of leadership. Is this the Jewish Orthodox, is it the Jewish Liberal Community? Is it the Sunnis or the Shia among the Muslims? For Christians, it is less delicate, as the ecumenism grew very evenly. But between the individual religious groups one must be careful which sponsorship one considers for a house of prayer and learning. The more precise and clearer one defines the sponsorship and its possible programs, the more meaningful will be the design of the external form and the architecture be. But you would have to filter during the process and in conversation with individuals. Interest and a will for dialogue are essential.

Can you describe the relationship of the forum to the religious communities?

At the Forum for World Religions, we have a consistent and positive relationship with the individual religious communities of Vienna since many years. In many cases, we have helped to establish communities here and to provide a network to them here in Vienna. Today Buddhists, Hindus, Sikhs, Christians and Jews know each other, and can relate to each other, which is the result of our work as Forum of World Religions. For us it is important that we know the history of each group. If this knowledge was not available, we would not be able to maintain an overview. For example, Bosnian Islam and Islam in Egypt or Indonesia: these are different things, different worlds one could say. Both in terms of the orientation and above all, politically. The Shia and the Sunnis are for example very different.

How do you assess the currency of the building task of a multi-confessionall prayer and teaching house for Vienna.

The idea of a common house is not brand new. In the 80's, a similar project was already present. At that time it was conceived together with important representatives of the various denominations. Only then there was uncertainty in respect to sponsorship, implementation and in a concrete design. Unfortunately, the patron from the senate council of the city died and the project could not be realized. Basically, the company failed on fundamental issues, although the spatial intersections of the individual religious communities were well thought out and planned. In principle I would say that the idea is a very interesting one. There are also individual rooms that can be role models, such as prayer rooms at airports. I myself have tried to work on the design for the room at Vienna International Airport Schwechat. The United Nations in New York also has a communal prayer and meditation room designed by Dag Hammarskjöld. I have already had the opportunity through the Forum of World Religions to collaborate on interfaith projects.

How would you like to use a common prayer house?

I believe that it is important to concretise. In Vienna, the liberal Jewish community is very dynamic, mentally highly educated, but materially insufficient. Their library is rather weak. The situation is different with the great old synagogue of the Orthodox, who have much larger stocks available. There the book collection could be built up over a long time. The Sunni community also has a large collection of unread books in the Great Mosque. And also the Shia has a big library. It is theologically certainly more flexible and interesting, but here in Vienna, as I think, not adequately used.



Figure No. 3. – Religion Unterwegs
[Religion on Tour].

A conversation with Rabbi Lior-Bar Ami.

Liberal jewish community Or Chadasch.
20.20.2018 on the premises of Or Chadasch
in the Robertgasse, 2nd district of Vienna.,

Please introduce yourself and describe your career.

My name is Lior Bar-Ami, I am rabbi of the Jewish-liberal community Or Chadasch in Vienna.

Mr. Lior Bar-Ami, how did you get to work?

My wish was once to teach English and Spanish at a school. After my graduation I began to study these subjects for teaching in Paderborn, Germany. At the same time, I have taught children within my community in Hameln and prepared them for Bart and Bat Mitzvah, which is comparable to the confirmation in the Protestant Church. Basically the Jewish festival for the occasion of growing up. Because of my involvement in the community in Westphalia, I had the opportunity to study in the system of Los Angeles Jewish Education. Then I made the decision to continue studying at a Jewish college in Israel. There I studied together with rabbis and was seized by the passion to become a rabbi.

That sounds like a lucky coincidence.

Yes, in a way, it was like that. Afterwards, I applied to the Abraham Geiger College in Berlin and the University of Potsdam to do Jewish studies and then Jewish theology. In 2016, I was ordained, but had already been offered in the previous year a part-time job in Toulouse as a rabbi and in Vienna as a part-time rabbi.

What is a part-time position for a rabbi if I may ask?

From September 2016 I was constantly for two weeks in Toulouse and then for two weeks in Vienna - always in alternation. I've been doing this for two years, until I came to the conclusion that this activity within a community can only work with a rabbi's full attention and dedication. It is not possible to concentrate on two communities. The members will notice this sooner or later. At that time, I was the first rabbi to be half-employed in two communities. While understanding the circumstances of this position, we decided after a while not to continue. Then I came to Vienna. The position here is now a three quarter contract.

What are your activities as a rabbi? What does a rabbi do and what distinguishes him from a pastor?

Traditional is a rabbi a teacher and a judge. That means we are legal scholars. In other words, we have learned Jewish law and enforce in our communities. In other words, we educate our community in Jewish law. This function, which dates back to the middle ages was the only activity of a rabbi. Rabbis usually had a second, normal job at this time, which they followed. Around the 18th century, at the same time as the rise of Reform Judaism, pastoral care was brought to the fore. Rabbis were only occupied with their activities in their community. My work here concentrates on teaching within the community. For example religious instruction for children, introduction to Judaism and preparing boys and girls for the Bar and Bat Mitzvah. I visit sick people of the community and do the pastoral care of relatives if someone has died.

You said that a rabbi is also a judge. What does that mean?

A rabbinical court consists of at least three rabbis and deals with matters of civil status. This means that a divorce or a conversion is decided by a religious court. Admission to Judaism is tied to an exam that you have to prepare for. Integration into the community and learning about the culture are very important. The exam takes place in front of a rabbinical committee. There is always the rule that the law of the country is above that of the community. This ensures that no conflicts arise. There are no marriages that can not exist in advance as a civil marriage and vice versa.

When we talk about your jewish community, how many members are we talking about?

The community of Or Chadasch is the smallest Jewish community in Vienna. At the moment there are about 300 members in Austria. We are the only liberal



Figure No. 5. – Rabbi Lior Bar-Ami.

community and I am their only rabbi. Of course, Austria was always orthodox. Trying to keep the unity. In Germany, there are quite different forces at work. The Berlin and the Frankfurt communities which autonomously organize the Jewish life of the communities and their synagogues.

You spoke at the beginning about conversion to Judaism. How often does it happen?

My activities as a rabbi revolve around the people, the members of my community. Since Judaism is not only a religion, but also an ethnicity and an identity, the conversation about Judaism is concerned above all with the reorganization of one's own definition. One becomes part of the Jewish people. It is not just a change of religion but a change of culture and many aspects for the life of an individual. As a rabbi, I am partly responsible for enabling this step towards Jewish life.

In your role as a liberal rabbi, you have certain freedoms that the Orthodox community does not have.

That's true. My job is to see how one can find one's way to Judaism. Everybody has the freedom of choice about how one lives Judaism. However, this decision should be based on studying and dealing with Judaism. I expect this from people who want to enter Judaism. As a rabbi I try to give them the „why“. The „how“ should be decided by themselves. yourself.

Is being a rabbi a profession or a vocation?

For me, the rabbinate in the sense of my pastoral activity is in any case a vocation.

You are the first to answer this question with a Yes or a Vocation, very good!

If it was a profession, then I would say, „I've worked for eight hours, and that's it.“ Of course you can not neglect yourself. I can carry out my work as a rabbi only if I also look after myself. Despite my vocation, I have to spare some time in my calendar for me and refill the batteries of my private life. This is very important to me.

Pastoral care burdens.

Yes that's right! And in that sense, I believe the vocation helps you to deal with the burden. You have to be made for it - feel called to be called. Pastoral care is in my opinion nothing that can be learned.

What influence do social change, changed lifestyles and individualism have on your community?

Liberal Judaism originated in the 18th century, when Jews in Germany became citizens. In the course of these changes it was decided to adapt Judaism to the new circumstances at the time. This is true for the 18th, 19th and 20th centuries, with the consequence that Judaism is not in itself a rigid, static construct. If that's it then it would someday be irrelevant. We, the community of Or Chadash, have basically emerged from these developments. We accept scientific insights and social changes and include them in our religious life and in the Jewish laws.

Orthodox Judaism is less open to change.

A distinction is made between progressive and orthodox Judaism and the latter includes Reform Judaism or liberal Judaism and Conservative Judaism. The term "conservative" is misleading in this context, as it is meant more "to conserve" than "to be conservative". Orthodox Judaism states that the Jewish people, the people of Moses on Mount Sinai, were given the Torah and the Jewish law - and therefore can not change. Liberal and conservative Judaism say that the laws of God are a progressive revelation to the Jewish people. Every generation receives the Torah afresh because we look at it with different eyes than before. People have changed them because society is changing. In times of a female Chancellor in Germany and many more women in leadership positions, we can no longer stick to the fact that women and men are to pray alone. Or that there can be no female rabbis. In the meantime, marriage is also an issue for everyone in Austria. As a Jewish community we must be open-minded to these topics. So the 21st century does not stop at the door of our synagogue, but we take it in, interpreting our tradition and our Jewish law anew.

Vienna is the multicultural capital of Austria. Many people, with different cultural and religious background, are at home here. What role does the Reformed Jewish community play in this?

Everyone is welcome in a liberal community. That's one of our basic statements. It does not matter where someone comes from. It does not matter what gender. We are an open community. For example, one of our community members comes from the Ivory Coast. Although people of Jewish faith from East Africa may be statistically rare, it does not matter to us as an active community with an inclusive basic principle. People should feel at home here with us. They can find company here, where one can come together to live and celebrate Judaism. We live in a Christian majority culture here in Austria. Because of this, Judaism is lived out at home and within the community.

Where do you see the tasks of the community? Are there changes or trends in the community's tasks and activities that you are observing?

"Everyone is welcome in a liberal Jewish community. That's one of our basic statements. It does not matter where someone comes from. It does not matter what gender. We are an open community."

In our European structures, the practice of faith is organized by the communities. People meet to pray together. In America the opportunities offered by the community reach beyond singularly religious possibilities and into social life. A good example is the organization of joint yoga classes within the community because that is what creates community. I think such an opportunity for a community is very valuable and beneficial.

Interreligious dialogue means to approach denominations in the sense of an open and tolerant treatment of other faiths. How do you assess potentials and risks for the denominations associated with this task?

Inter-faith dialogue begins with a dialogue of friendship, where people meet and talk about these topics. It does not begin with expressions of solidarity or at seminars where texts are discussed together, but well in advance. I worked for five years at the Center for Interfaith Dialogue in Berlin. There I learned that interfaith-dialogue starts where friendships develop.

You mean apart from the purely religious dialogue?

Or talk about religion in a dialogue of on a basis of friendship. My best friend is a protestant pastor. And of course we talk about the denominations. Once Christianity and once judaism is the topic. Of course, we do not always agree, but that is true Interfaith Dialogue. Events that use inter-religious dialogue as an opportunity are of course always good, in the sense that they are going in the right direction.

Are you invited to celebrations by other commoners?

Yes, that happens often. To deepen common themes and interests but also to celebrate festivals together. Hanuka and the first advent are a good opportunity to come together as they fall on the same day.

How do you assess the currency and relevance of the building task of a prayer and teaching house for the three Abrahamic religions in Vienna?

I believe that a multiconfessional building lives from what happens inside. And when it comes to the three religions that go back to Abraham, there must be a lively and fruitful „trialogue“ to bring the idea of the building to life. For Jews, when they leave the threshold of their home or community, they are already entering into an interfaith dialogue with the christian majority. Actually we are less attached to them than Christians are to us. Christianity originated from Judaism, which is why Christians feel a certain closeness. However, there are serious differences between the two religions. I always say that Islam is much closer to Judaism in

"I believe that a multiconfessional building lives from what happens inside. And when it comes to the three religions that go back to Abraham, there must be a lively and fruitful „trialogue“ to bring the idea of the building to life."

its construction and conception. Both are legal religions, both are book religions that govern our lives. Seen in this way, the Islamic faith is much closer to us and, in addition, a much more timely and much more important dialogue.

What should the building afford? What potential do you see for a multi-faith house?

It could offer a space that does not belong to any religion, but in which every religion has its place. If this space allows encounter without compulsively trying to establish a dialogue it certainly enriches any inter-faith conversation. It should offer a place where one talk to informal crowds.



Figure No. 6 – Sign at the entrance to the Synagogue of Or Chadash, 2nd district of Vienna.

A conversation with Mouddar Khouja.

Chairman of the Arabian Austrian Chamber of Commerce.

8.21.2019 on the premises of the Arabian Austrian Chamber of Commerce
at Lobkowitz square in the first district of Vienna.

Mr. Khouja. You are Secretary General of the Arabic Austrian Chamber of Commerce. You are the first interlocutor who is not related to an actual religion or institution. Why have you been recommended to me as the representative of the Austrian Muslim community?

The Islamic religious community in Austria has made contact because I have been active in different positions in the IGGÖ - Islamische Glaubensgemeinschaft in Österreich [Islamic religious community Austria] for more than twenty years.

How did that happen? What is your career?

I was born and raised in Syria. At the age of fourteen, I moved to Hamburg with my parents and attended secondary school there. In order to study, I came to Vienna in 1985 and enrolled for computer science at the Vienna University of Technology. At this stage of my life, I had little to do with religion. As a child, however, I attended an imam school in Aleppo, where I received a kind of theological training. The topic of faith and Islam continued to accompany me during and after my studies. After graduating, I basically pursued a standard career and worked for international corporations like Siemens, Cisco Systems and Austria Connect. I then became a partner at Cisco Systems and expanded my field of activity to International Business

and Financing. During this time, I also began to research and specialized in areas such as Islamic banking.

Your activities within the austrian muslim community, what do they look like?

Within the community, all my activities and activities are voluntary. Over the years I have held various positions, including being the personal advisor to the former president of Anas Schakfeh, a member of the Schurarat and, during the time of President Ibrahim Olgun, also a member of the Supreme Council. I am currently re-elected as part of the Schurarat [The Schurarat is the legislative counsel of the Islamic Religious Community in Austria. It sets out the principles and guidelines for the performance of all functions of the Islamic Religious Community in Austria] and mainly involved in Islamic finance and related issues within the community. Specifically, this means that I am involved in organizing foundations or funds for good causes. Parallel to these activities, I was elected President of the Arabian Austrian Chamber of Commerce in 2009 and have been in office and dignitary for ten years now.



Figure No. 7 – Mouddar Khouja.

Can you comment on the activities of IGGÖ?

In the context of the faith community, we manage it's assets. We aim to use our values and estates economically efficient . This means putting the funds together in a foundation and to work in such a way that we generate revenue and then finance charitable projects.

Vienna is the multicultural capital of Austria. Many people, with different cultural and religious background, are at home here. What does that mean for the Viennese Muslims living here?

For the young generation, it is certainly a different situation, since they have to cope with other circumstances. In religiously-specific terms, the exchange with the autochthonous populations, so with Christians and atheists is constantly present and creates intersections that are interesting and just formative for the youth. I also observe this with my own children - I have four. The oldest is twenty, the youngest is twelve. To give you an idea of what I mean, here is an example: I grew up in Aleppo. Unfortunately, much of the city was destroyed by the war, but Aleppo was a very multicultural metropolis. When I compare my youth today with that of my children, the characteristics of religion, as a characteristic of an individual, was not an issue. The rate of Christians in Aleppo is about twelve percent. Though I did not know which of my colleagues were Christian or Muslim or Jewish. It did not matter. Parties were naturally celebrated together, everyone took participated and was familiar with the matter.

What do you think, to what extent has the perception of religion as such changed?

Here in Austria, in my estimation, much has changed due to debates. Ever since the events of September 11th 2001, there is a constant discourse around Islam. Of course, this trend also finds its echo in the media and thus creates tensions. I must say that unfortunately many things are presented in a wrong way and society is misinformed for its own benefit. This is a problem, especially in the spirit of youth, which is still in the development and has to fight with such misinformation. There is always a need for clarification. On the other hand one deals with religion differently, maybe even more seriously. Religion is sometimes even identity-creating, especially in a society in which the majority of people belonging to another denomination. This of course applies to all minority religions within a society.

Is it not a “degenerated“ development when you compare the experiences of your youth and those of your children?

I believe that it is good to reflect and examine external influences. My issues are being brought in by the majority society. It promotes the relevance of one's own view of religion and belief. I would not label it a backwards-looking development, rather an identity-forming way of defining oneself in a heterogeneous and multi-cultural society. Rather, I believe that the friction that arises has many positive aspects.

Inter-religious dialogue means an approach to denominations in the sense of an open and tolerant treatment of other faiths. How does the Islamic community position itself when it comes to this topic? How do you deal with this topic?

It is a very big topic. Of course, I can not speak for everyone, but I can say that, for example, the fact that Muslims in Austria interact normally with non-Muslim neighbors, working colleagues and classmates. There are examples from the traditions of the Prophet, who lived in the multi-religious Medina, which prove evidence that there was a lively exchange between the religious communities. This narrative is taken up again and again. In stressful moments or when it comes to conversations about tolerance and diversity.

“[...]when others polarize, Austria has always been up for de-escalation and reconciliation of those involved.“

Can you describe the relationship of Viennese Muslims to other religious communities in Vienna?

I think compared to many other countries, we are in a very good situation in Austria. Shortly after a new government has been called in by the state, representatives of the faith communities are invited to the Hofburg by the Federal Chancellor. This was not true for the last government (Coalition of ÖVP and FPÖ under Chancellor Sebastian Kurz) , but otherwise it was a common practice. Many festivals are celebrated together here, there are numerous interfaith platforms dealing with the relationship to the Catholic and Protestant churches. There is a forum for Jewish

and Muslim communities. Such platforms are also widespread at a district and higher political levels. An important topic in these bodies is the socio-political co-existence between the different people within the European cultural area. From such forums, you can learn a lot and understand the big relationships better.

Can you give me an example.

Remember the riots in Scandinavia after the Mohammed cartoons published on September 30th 2005. The Austrian Foreign Minister Ursula Plassnik, who was in office at the time, worked together with the IGGÖ. Together we took the initiative and invited all parties to a meeting in Vienna. At that time, Austria represented the EU Presidency. There were participants from various Muslim countries, the Archbishop of Austria, the Grand Mufti of Syria, as well as the Danish Ambassador. It was a very important and meaningful gathering. Unfortunately, the Danish ambassador did not participate in a joint statement, but everyone else stated a common position. What I mean is: when others polarize, Austria has always been up for de-escalation and reconciliation of those involved.

You talked about district projects. What do they look like?

In the 4th district exists is a platform for Muslims, Christians and Buddhists. Festivals are organized together, people arranges meetings for religious and cultural exchange. That is something very valuable, but that is still too little. Such projects are always of great importance and supported by everyone with high commitment.

I have participated in Muslim fasting before. I admit without having fasted.

We Muslims are very committed to invite other religious communities to our festivals, such as Christians, Buddhists, Jews and many more. Of course we also receive invitations in return, which we gladly accept.

In your opinion, how would the Islamic religious community imagine a multi-confessional building? What is important for the Muslims in Vienna?

The Islamic community is now the second largest religious community in Austria. If you include the atheists, the third largest faction. From this point of view there is a certain need for space to pray, celebrate parties and do our activities. Last week, Muslims celebrated the sacrificial festival worldwide. Here in Vienna, the celebrations took place in the Islamic Center in the 21st district. Celebrations there had to be divided into two or three different prayers so that one could accommodate the total number of believers. The Islamic community has more than 700 thousand members in Austria, but is understaffed in the number of places of worship required for this purpose. From my point of view, it would make sense to have a center that satisfies the believers, the administration of the IGGÖ. But also to provide the

necessary facilities for a the islamic-theological master's degree program, as well as accomodating the imams and the theological scholars.

In the course of my work I have started to deal with the idea of synergy. So the concept of added value for all threw a positiv friction. How do you rate the idea of building a joint prayer and teaching house for the three Abrahamic religions in Vienna?



Figure No. 8 – Tauhīd – confession that testifies that there is no other god besides God.

For the thought of such a house, there are some aspects that speak for it and some that speak strongly against it. What speaks for this is of course the original idea of the common root, Abraham. We form, so to speak, the Abrahamic religions and are related to each other in this regard. For example, it could become problematic in the context of symbolism. There are no pictures in a mosque. But in Christian places of worship this is common. Of course, there are also the very reduced, almost anonymous rooms, which are used in prayer at airports or hospitals by believers. These spaces are distinguished in their neutrality, by the reduction of symbols. If this is a permanent condition in such a house and the result of sharing is that no one is allowed to properly set up, then I have difficulty imagining a vivid religious place.

Now we are already talking about very concrete functional configurations and their spatial consequences. I think the prayer and teaching house as a place where each religion receives its own sacred space and in the intersection of denominations creates a common, but neutral meeting place. A common foundation for three places of worship or something like that.

This idea is interesting, that there are individual sacred rooms and in addition the common room. I think that for all religions the uniqueness of God is an important aspect. The unique feature of Jehovah, Allah and God is the center of the faith and it seems important to me that this is reflected in the architecture. The different forms of prayer also play a role. For example, we know that our father prayed Abraham differently than the Prophet Moses. Thus, in the Tauhīd [Tauhīd means the unification or oneness of god], in faith, there are striking aspects that must be reflected in forms and spaces. If that is true, I believe, such a structure is an interesting thing.

How would you like to play such a building?

I believe that a temporal program naturally results from the events of the denominations. We Muslims pray five times a day, but friday is the most important. For the Jewish brothers and sisters it is Shabbat, which takes place on saturday, and for Christians, it is sunday prayers. Apart from a weekly schedule, one could set up meetings prior to the celebration days. To discuss daily or theological topics for example. There is, so to speak, a wealth of discussions that one could lead before

retreating for prayers. I could well imagine that such a common space is often used and able to serve attract also people from outside. It would be great to have such a building.

Misunderstandings and prejudices do not arise among theologians and scholars, that is my impression.

That's true. Hardly anyone knows that Maria is called 22 times in the Koran. She is the most important woman of the Scripture. Jesus also occurs. From a theological point of view, the knowledge about these points of contact is very interesting and essential. I am more often invited to conferences that compare the Qur'an to the Bible. The similarities between the denominations are much greater than many are willing to believe.

"The similarities between the denominations are much greater than many are willing to believe."

AL-ANDALUS IN CORDOBA





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Previous Page: Figure No. 9 – Battle of Higuera (1431).



Figure No. 10 - Historic View of Sarajevo (est. around 1900).

Religious Tolerance and its implications.

In the course of this papers and research, I have repeatedly come into contact with pessimism and doubt. Some of my interlocutors expressed concerns about what a multi-confessional building should be. Religion is to them, regardless of denomination, a thoroughly rigid and inflexible entity. Some argued that monotheistic religions by definition claim their unique position and offer little prospect for dialogue with other faiths. I would argue that the idea of a multi-confessional teaching and prayer house begins with the conviction that diversity, heterogeneity, tolerance and interest are fundamental for a shared religious place . Yet in many conversations the doubt of meaning and a questioning of purpose remained.

In response to this question with regards to a joint prayer and teaching house, the term *synergy* opens up an interesting perspective. Synergy refers to the interaction and participation of living beings, substances or forces in the sense of promoting each other or a resulting common benefit. Or in the words Aristotle: The whole is more than the sum of its parts.¹

There are numerous places, such as Damascus or Sarajevo, where devotees of the book religions have peacefully lived side by side for centuries, accepting the presence of other religions. From my european point of view, however, the more relevant example is the era of the emirate of Cordoba (Al-andalus) on the Iberian Peninsula. The Umayyad kingdom and, above all, its cultural implications profoundly shaped Spanish culture and are still visible in contemporary Spain and Europe.

¹ Schischkoff, 1991,41

² <https://de.wikipedia.org/wiki/Westgotenreich>

³ https://de.wikipedia.org/wiki/Goten#Das_Toledanische_Reich (accessed: 8.12.2019)

⁴ Bossong, 2010, 66

⁵ <https://de.wikipedia.org/wiki/Westgotenreich>
(accessed: 8.12.2019)

⁶ Bossong, 2010, 67

⁷ <https://de.wikipedia.org/wiki/Westgotenreich>
(accessed: 8.12.2019)

⁸ Bossong, 2010, 14

⁹ Bossong, 2010, 17

Historical context: After the death of Emperor Theodosius I and the disintegration of the Roman Empire into a Western Roman and an Eastern Roman Empire, the Visigoths under King Leovigild (568-586) were the first to claim power on the Iberian Peninsula. Previously, the Visigoths had fled from the Huns in the course of the migration of peoples and erred over much of the former Roman Empire for a period of two generations.² In the year 418 a.d. they were located to the province of Aquitaine, today's Toulouse by the Western Roman Emperor Constantius III. After regaining their independence with the death of Ostrogoth King Theodoric in 526, the focus of the Visigoths lay on the Iberian Peninsula. The relocation from Toulouse to Toledo was also necessary due to the advance of the Franks in the Gallic provinces of the former empire. The reign of Toledo was the heyday of the Visigothic kingdom on the Iberian peninsula.³

Demographically speaking, the majority of the population was of Hispano-Romanic origin and thus influenced by Christianity. Their number is estimated at about 3 million inhabitants. The number of the ruling caste of the Visigoths is estimated to be much lower at 150,000.⁴ Only in the course of time did the Visigoths become Catholicists and thus give up their Indo-European language and adapted the common Latin.⁵

There were two other ethnic minorities in the Iberian Peninsula, the pagan Basques and the Jews. Since the destruction of the Second Jewish Temple of Jerusalem by the Roman Emperor Titus in 70 AD Jews had fled to the Iberian Peninsula and settled there. They had experienced repressions since the conversion of the ruling Visigoths to Catholicism and have faced more and more discriminatory laws.⁶

Culturally, the heyday of the Visigoths on the Iberian peninsula is characterized by a process of Romanisation. Scholars and nobles tried in the sixth century AD to preserve and conserve the still accessible knowledge of antiquity while large parts of Visigothic culture was lost during their reign on the Iberian peninsula.⁷

Almost at the same time the Prophet Mohammed died in Medina in 632 a.d. With the emergence of the new faith, the claim to power of Islam was born. Armies that had just converted to Islam were victorious on many battlefields, and prompted a rapid expansion of Islam in Iran, Mesopotamia, Syria, and Egypt.⁸

When the Visigothic King Roderich (Rodrigo) was elected king in 710, the Islamic troops, consisting of Berbers and other peoples of the Magreb, reached the Strait of Gibraltar for the first time in history. The Visigoths under Rodrigo lost the battle of Rio de Guadalete, where the king was killed and the capital Toledo was taken by the Arabs without a fight. Except for a strip in the Canary Mountains in northwestern Spain, the entire Iberian Peninsula was occupied by Muslim troops within three years.⁹ The goal of the Muslim rulers was the establishment of a stable Islamic state in the new territories of the Iberian peninsula.



Figure No. 11 – . Great Mosque of Cordoba.



Figure No. 12 – Abd al-Rahman III Receiving the Ambassador (1885). (Detail)

Despite initial tribal discussions between different parts of the new occupying power on the Iberian peninsula, the new rulers managed to consolidate their position. Abd al - Rahmān, the last survivor of the Umayyad dynasty murdered in Damascus, proclaimed the caliphate in Cordoba, reinforcing Islam's claim to power on the Iberian peninsula.¹⁰

¹⁰ Bossong, 2010, 15

Society in Moorish Spain: During the reign of the Umayyads and the Cordoba Caliphate (929-1031), Jews and Christians were guaranteed religious freedom. "They were free to practice their worship, ring their bells, and regulate their affairs largely autonomously."¹¹ The ethnic groups in the Iberian Peninsula quickly assimilated and turned to the more developed Arab culture. Large parts of the Hispano Roman population have converted to Islam, while others remained faithful to Catholicism. Occasionally Jews converted to the Muslim faith.¹²

¹¹ Bossong, 2010, 21

¹² Bossong, 2010, 68

"Peoples of the book" were basically tolerated by the Muslim rulers and not disturbed in the exercise of their faith. Interesting is the cultural mix of different groups within the emirate. At the height of Umayyad rule, there were Christians who converted to Islam (Muladíés), Muslims converted to Christianity (Moriscos), Christians living under Islam (Mozarabés), Muslims living under Christianity (Mudéjares), which basically means that people practiced catholicism while speaking arabic.¹³ Jews who had fled to the Iberian peninsula in the turn of the diaspora, benefited to a large extend from the tolerance that the Muslim rulers practiced. As a milestone for Jewish generations to come they succeeded in reactivating the old Hebrew language with the help of the newly learned Arabic. Until then, Hebrew had only been used as a written language in a theological, religious context.¹⁴

¹³ Bossong, 2010, 72

¹⁴ Bossong, 2010, 70

Latin language of the Hispano-Romanic population at that time was no longer in use or did not offer the expressive possibilities of Arabic. In contrary the Arabic language was available to all castes and was an important tool in the process of cultural diffusion. Their elegance and precision was far superior to the others. Jewish philosophy and theology, written in Arabic, also flourished in the tolerant Al-andalus. Language was the most important factor in assimilating and integrating the different religious and cultural groups.¹⁵ "For centuries, in al-Andalus there was a we-feeling for which linguistic-cultural similarities were at least as important as religious affiliation."¹⁶

¹⁵ Menocal, 2002, 68

¹⁶ Bossong, 2010, 71

The emergence of the translation schools of Toledo can also be seen in the multilingualism of the various ethnic groups. After the Prophet's death in 632, Muslim clerics and scholars began to translate ancient knowledge, such as philosophy and science, into their still-young Islamic civilization and the universal Arabic language.

The medieval translator school of Baghdad, which existed between the 8th and 13th century, has world-historical significance in relation to the development of the Arabic language, but above all, to the globalization of knowledge. There scholars made sure that the texts of Greek antiquity were preserved.¹⁷

¹⁷ Bossong, 2010, 71

¹⁸ Bossong, 2010, 74

¹⁹ ibid.

²⁰ ibid.

²¹ Bossong, 2010, 76

During the rule of the Abbasids (750–1258) in Baghdad, the city was capital to the caliphate and center of a demographically quite heterogeneous metropolis.¹⁸ Predominantly multilingual Christians from Syria were involved in transferring the ancient scriptures from Aramaic into Arabic.¹⁹

The School of Toledo stands in direct tradition of the school in Baghdad. In the sense of preserving and passing on ancient knowledge, "Al andalus" brought with it culturally ideal conditions. The documents, which were mostly translated from Arabic into Latin, come from areas such as science and humanities, such as mathematics, philosophy, astronomy and medicine.²⁰ In Toledo, however, not only ancient writings were translated. Peter Venerabilis, the abbot of Cluny, commissioned in 1134 a first translation of the Koran into the Latin language.²¹

The transfer of knowledge made at that time can not be overstated in its significance for Europe and the West. The works of philosophy, mathematics, astronomy, medicine and prose transferred from the early and ancient times, form an essential part of the foundations of European culture. The tolerance and the coexistence of the various religious groups have created a unique intellectual space for the Middle Ages. The synergy that was created at that time has even an impact on the Europe of today.

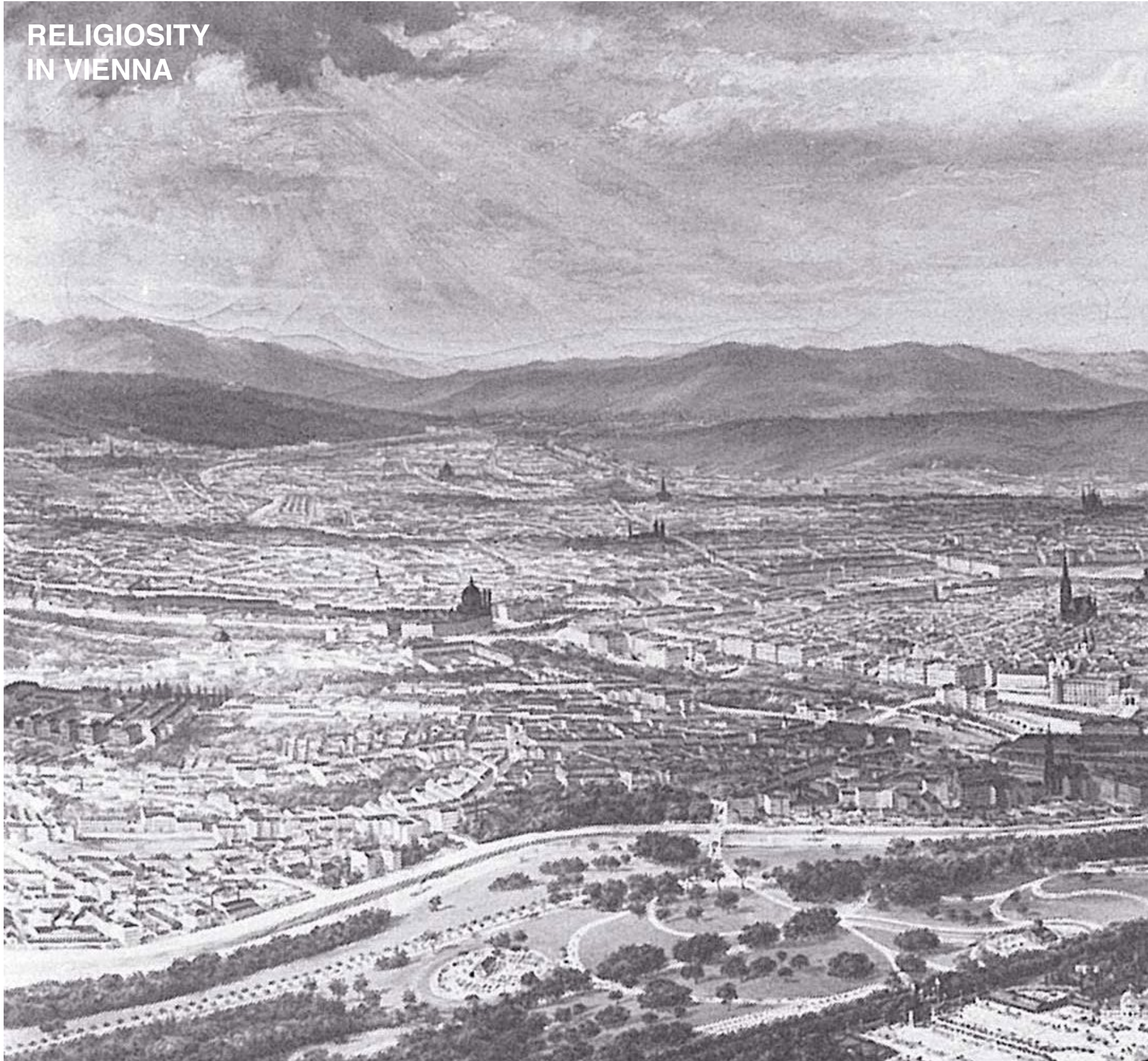
In the context of a multi-confessional building, which creates space for the three abrahamic confraternities, this heritage of cultura exchange and knowledge transmission can be adapted in a positiv and optimistic way. Surely, the end of the era of Muslim predominance on the Peninsula ended harshly, as Christian armies fought their way back into the Iberian heartland (Figure No.9). Inquisition was one of the most intolerant and deadliest periods in the history of the catholic church. Nevertheless, those few hundred years of Al-andalus can be seen as a role model for any open society.

A House where faith is practiced , regardless of its lable (e.g. institution) offers the opportunity to practice cultural assimilation while retaining religious desires.



Figure No.13 – Maqamat Hariri. [Depiction of a library with scholars in it]. 13th century.

RELIGIOSITY IN VIENNA



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Previous Page: Figure No. 14 – Areal of the World Expo (1873). (Showing detail)



Figure No.15 – Holy Roman Empire around 1000 AD.

The purpose of this chapter is to examine the religious past of Vienna and the roles of the various houses of religion. In fact, it aims to depict the transition from a predominantly catholic medieval city to a multiconfessional metropolis of the 21st century.

The history of the city of Vienna, as well as the Austrian monarchs, has been closely linked over the centuries with the belief in God and the power legitimized by the church. A lively spiritual culture existed in Vienna at the turn of the first millennium. The institutional organisation consisted on a hierarchical system of parishes, dioceses, ecclesiastical provinces and archdioceses. This system goes back to the Holy Roman Empire, to which Vienna belonged since 1000 AD.¹ The parishes, which were at the lowest level received their income from fees that derived from pastoral activities and from the so-called “Zehent“: a tax equivalent to 10% of the crop yield of each resident of a parish.² Bishops of the empire represented secular and spiritual power by also being princes and dukes.³ Despite the steady flow of money and the subsequent wealth, it was not the task of the church to develop and erect buildings for a parish.⁴

Vienna was under the direction of the Archbishop of Passau until 1480 and was given its own diocese the following year. The first Bishop of Vienna could be appointed in 1513.⁵ For centuries the Stephanskirche was the only existing parish in Vienna. The catchment area went far beyond the city limits and included numerous villages such as Oberdöbling, Währing, Wienhaus, Pötzleinsdorf, Hernals, Dornbach, Ottakring, Penzing, Breitensee, Hütteldorf, Baumgarten, St.Veit, Hacking, Hadersdorf, Meidling, Hietzing, Lainz, Atzgersdorf, Karlsburg, Kissing, Altmannsdorf, Hetzendorf, Vösendorf, Hennersdorf, Inzersdorf, Lanzendorf, Leopoldsdorf, Oberlaa, Simmering, Schwechat, Kaisererbersdorf and Raab im Walde.⁶

¹ Opll & Csendes, 2003, Vol.1, 231

² ibid.

³ ibid.

⁴ Opll & Csendes, 2003, Vol.1, 232

⁵ https://en.wikipedia.org/wiki/Archbishop_of_Vienna (accessed: 9.11.2019)

⁶ Opll & Csendes, 2003, Vol.1, 232

⁷ Opll & Csenedes, 2003, Vol.1, 234

⁸ *ibid.*

⁹ *ibid.*

¹⁰ <https://en.wikipedia.org/wiki/Indulgence>
(accessed: 9.15.2019)

¹¹ *ibid.*

¹² *ibid.*

¹³ Opll & Csenedes, 2003, Vol.2, 315

¹⁴ Opll & Csenedes, 2003, Vol.2, 316

¹⁵ *ibid.*

¹⁶ Opll & Csenedes, 2003, Vol.2, 319

With the establishment of the Viennese diocese in 1480, St. Stephan became cathedral and the vicarage residence of the bishop. Contentwise, the tasks of the so-called world clergy, (i.e. archbishops, bishops, pastors, vicars and chaplains) differed from those of the religious clergy. An Order was a union of believers, men, and women, who were characterized by a simple way of life, piety, spiritual practice, and the service of faith and God.⁷ The various fraternities that were founded in Vienna committed to different activities. The Babenberg family, who originally came from Upper Franconia, brought the Order of Minorites and Carmelites to Vienna, which considered it their duty to undertake pastoral activities. With the rise of the Swiss-born Habsburg family, and Albrecht I., began an era of rulers who were aware of religion and the influence of the church as an instrument of power. The Habsburgs established monasteries and financial structures for the pious communities, including their buildings. Princes, nobles and wealthy citizens vied with each other for the favor of the church.⁸

At the time of the late Middle Ages (1500 AD), the church was in a spiritual and an organizational crisis. Ever increasing costs, which i.e. through the existence of a Pope in Rome and one in Avignon since 1309, led to a consequent shortage of funds in ecclesiastical institutions.⁹ As a result the church introduced the idea of discharge-letters and its trade. People could preserve their soul from the purgatory, but also redeem their deceased relatives through pilgrimages from the sins they had committed during their lifetimes by paying for it.¹⁰ Corruption and nepotism were commonplace in many dioceses.¹¹ The condition of the parish in Vienna that existed over centuries are an example for the continuous alienation of the church. Fairs and prayers were always held in Latin, denying access to faith and religion to a majority of people.¹² From a historical perspective, it seems reasonable that such practices encouraged believers such as Martin Luther to deal with their faith and to work out the ideas that led to Reformation. The first bishop residing in the city from 1513 onwards was the Sloven Georg Slatkonia (1513-1522).

Bishop Slatkonia was rather neutral and open to the Reformation and the theses of Martin Luther. His successor, Dr. Ing. Johann Faber took an opposing and clear antireformatory attitude. Faber, who was Ferdinand I.'s confessor and adviser, ensured an interaction of church and state to the monarchy and to fight Reformation.¹³ Concerning the late Middle Ages, there is no documentation about membership numbers of the different faiths. Only vague numbers from testaments and other documents allow an interpretation. According to them two approximately identical communities of catholic and protestant worshippers existed in Vienna at the end of the 14th century.¹⁴

The Habsburg monarchy began to take action shortly after the beginning of the Reformation. The aim was to limit the influence of the new faith. Attempts were made to ensure order within the ecclesiastical institutions.¹⁵ Visitations in monasteries and churches revealed scandalous conditions. "There were only seven monks in the Scottish monastery, the abbot had a mistress, the provost of St. Dorothea was married, and the prior of the Carmelites and the nuns of St. Clara were reported for immorality."¹⁶



Figure No. 16 – Epitaph; Georg Slatkonia 1522.
Stephansdom.



Figure No.17 – Engraving of clashes between the Austrians and Ottomans outside Vienna, 1529.

The monarchy had little to oppose to the burgeoning ideas of Luther and the new current of protestantism. With the Reformation, the Catholic Church in Vienna developed into a religious minority.¹⁷ These were difficult times for the Church losing ground and influence on society. In addition, many churches and monasteries were looted and destroyed during the first Ottoman siege in 1529.¹⁸ Especially the facilities in the suburbs were at the mercy of the Ottoman invaders. The suburbs, which basically had no defenses, were deserted after the siege. Reformation and the destruction after the first siege by the Ottomans, led to a strong decimation of the Catholic community in Vienna.¹⁹

In the years that followed, the Reformation movement was on the rise; between 1550 and 1560, the number of communicants, that is, the number of parishioners participating in the sacrament decreased from 10,000 to 1,000 members.²⁰ Also responsible for the shrinking of Catholic communities were protestant baptists. They took repatriates and helped many Christians to convert to Protestantism. The baptismal patent of Ferdinand I of 1528 was followed by the Blood Judgements [leading members of the protestant opposition were killed and the city was put under imperial control] in Vienna and other cities of the Reich. Some of the baptist were persecuted and accused of death. Unless the baptists did not revise their Protestant faith, they were by and large brutally executed.²¹

In order to oppose Protestantism and to persuade believers to return to God and Catholicism, clergymen of the Jesuit fraternity were encouraged to come to Vienna. These monks had the reputation of standing close to the Pope and were famous for their obedience to faith and piety.²² The monks were partly housed in the empty monasteries of the Dominicans and Carmelites.

In a first counter-reformatory act of defense, the clergy and leading personnel of the Catholic church published the Catechisms of Catholicism. [Questions followed by answers of religious concerns that aim to solidify the believe in God and Catholicism)²³. These writings were understood as tools of faith and a pious life. The positions in the writings on the Catholic faith were once again heard among the population. The Jesuits opened a first school on the city in 1553 and were soon entrusted with school education in general. Their influence also extended to other areas of life. The Jesuit theater was for many citizens an educational institution in which religious values were conveyed.²⁴

A continuous and consistent re-catholicisation took place through consequent prosecution by the state and strict action against non-Catholic citizens. Any abandonment of the Catholic faith was like rebelling against the monarchy. The goal of the Habsburg monarchy was to make Catholicism a state religion.²⁵ When Rudolf II banned Protestant services in 1577, the Counter Reformation was in full swing. For a long time aristocracy was the strongest support of the Reformation as it had the privileg religious freedom. However, when the Habsburg monarchy clearly positioned itself on the side of Catholicism, career-oriented aristocrats converted Catholicism.²⁶

¹⁷ Opll & Csendes, 2003, Vol. 2, 319

¹⁸ https://en.wikipedia.org/wiki/Siege_of_Vienna
(accessed 9.15.2019)

²⁰ Opll & Csendes, 2003, Vol. 2, 320

²¹ Opll & Csendes, 2003, Vol. 2, 322

²² *ibid.*

²³ <https://en.wikipedia.org/wiki/Catechism>
(accessed 9.18.2019)

²⁴ Opll & Csendes, 2003, Vol.2, 324

²⁵ *ibid.*

²⁶ *ibid.*

²⁷ Opll & Csenedes, 2003, Vol.2, 326

²⁸ https://en.wikipedia.org/wiki/Index_Librorum_Prohibitorum

²⁹ Opll & Csenedes, 2003, Vol.2, 330

³⁰ *ibid.*

³¹ Opll & Csenedes, 2003, Vol.2, 331

³² *ibid.*

³³ Opll & Csenedes, 2003, Vol.2, 335

³⁴ *ibid.*

³⁵ https://en.wikipedia.org/wiki/Great_Plague_of_Vienna
(accessed: 9.10.2019)

³⁶ Opll & Csenedes, 2003, Vol.2, 336

The strict Catholicism of the Spanish part of the Habsburgs influenced the monarchy in Austria in the wake of the Counter-Reformation. In the year 1580 books and writings about Protestantism and its ideas were censored.²⁷ Prior to this, Pope Paul IV. published the “List of Prohibited Books“ [Index Librorum Prohibitorum] in 1559.²⁸ A decree by Rudolf II of 1585 stated that citizens of Vienna could only be those who submitted to the authorities in spiritual and secular matters.

From 1623, only Catholics were allowed to own property within the city walls.²⁹ Large numbers of Protestants left the city with a departure fee, which made up 10% of the value of their houses and belongings. Many Protestants who belonged to the upper class were merchants. Their departure was economically very disadvantageous and a loss to the city. During this successful period of the Counter-Reformation, the fraternity of the Jesuits managed to get full control of any educational institution such as schools and the university. Both were strongly influenced by their religious beliefs. Even the professors had to one side or the other. Catholicism penetrated all the institutions of the city.³⁰

The privilege of religious freedom of the aristocracy was limited for the first time by Ferdinand III.. From 1649 on, only members of the nobility and no longer its villeins enjoyed freedom of religion.³¹ The success of the Counter-Reformation was not a result of improved conditions in the parishes or a sufficient pastoral care. It was rather the result of great political pressure on the behalf of the Habsburg monarchy.

Another important element of the successful Counter-Reformation in Vienna is the “Kloster Offensive“ [monastery-offensive]. Starting in the early 16th century a phase of a baroque building boom took off. Numerous monasteries and religious fraternities were built, triggering significant changes in the city scape.³² The presence of monasteries and convents inside and outside the city gates increased as well. From the Spanish line of the Habsburg monarchy, ultra Catholic fraternities were settled in Vienna. To name some: Augustinian Hermits, the Schwarzspanier and the Servieten. From 1620, the monarchy officially pursued the complete Catholicisation of the empire.³³ As the Ottoman army was successfully defeated with the help of the Polish army in September 1683, evidently the triumph over the Ottomans was also declared as “Superiority of Catholicism over Islam“. ³⁴ The great plagues of 1679 and 1713 depopulated the “Vorstädte“ [suburbs] further and subsequently diminished the Viennese parish and its pastoral activities.³⁵

Despite the physical destruction of this time and the many suffering that the people had to endure, Vienna gained a substantial amount of significant buildings from this period. For example, the Jesuit church at the royal court in 1631 and the Mariahilferkirche in Bernabitingasse in 1689. Vienna was declared archbishopric center in 1631. From now on all bishops were given the status of an imperial prince. In 1722 the city was given the rank “Metropolitansitz“ [highest unit within the hierarchy of Catholic institutions] by Pope Innocent XIII and the status of an archdiocese.³⁶



Figure No. 18 – Index Librorum Prohibitorum, 1559.

Viennese life in the 18th century was strongly influenced by religiosity. Religious holidays, piety, pilgrimages and processions constituted everyday life. As Catholicism was in its prime at the time of the Baroque in the late 17th century, the ideas of Enlightenment at the beginning of the 18th century were also met with great popularity. In particular by the more educated classes, including aristocracy, state civil servants and the bourgeoisie. These groups proved open to the idea of progress, the acquisition of knowledge and rational thinking. Even within spiritual Catholic circles, counter-currents to Baroque-superficiality emerged and argued for a more content-oriented religious culture.³⁷

In the hey-day of the Enlightenment in the 17th century, religious institutions, predominantly catholic, had to give up many of their competencies. Jesuits whose task was the supervision and administration of schools and universities, were ousted from educational institutions. The fraternity of the Jesuits no longer had a monopoly on the clerical education of the school system. Under the rule of Maria Theresia education was turned into a secular system of schools and universities.³⁸ In 1773, the Jesuit order was repealed as the purpose of the ultra Catholic fraternity was obsolete.³⁹

Maria Theresa's son, Emperor Joseph II, continued to further promote and intensify the secular changes described in his mother's ruling time. Josephinism is considered the main source of reforms of the Catholic Church in the sense of an "Enlightened Absolutism" in Austria in the 18th century. Josephinism broke with superstition and acted as a rationalization of the Catholic faith. Government regulations influenced belief in different ways. Prayers, songs and the way they were staged in places of worship themselves were changed. The type of lighting in the churches was specified and the sale of candles was prohibited.⁴⁰ One of the most serious decrees of Joseph II was the Edict of 1781, which established a state of tolerance for Protestants, Calvinists and Orthodox. A year later, he extended this decree and eliminated the discriminatory dress code for Jews. Within Jewish communities existed the culture of communicating ones social background through clothing or other visible properties. Another reason was the avoidance of luxury. Jews were also permitted to pursue positions in trade, commerce and industry, and were given access to universities.⁴¹

With the Enlightenment came significant interferences from the state in areas that were previously exclusively ecclesiastical. Empress Maria Theresa announced a reorganization of the religious and monastic system in 1751. This intended to take away the privilege of the monasteries and to make brothers and sisters to citizens and subjects of the state.⁴² Parishes and dioceses were divided and monasteries dissolved in the course of the convent storm. Many orders that had been brought to Vienna in support of the Counter-Reformation now appeared to the population as a burden. They were considered as a source of religious superstition and fanaticism.⁴³

The system of the state-church, including a administration of all buildings, was kept by Emperor Franz I. However, he considered the role of the church to be useful and necessary from a monarchical point of view. For him, the clergymen were just as important as the police, since both were "guardians" of the order.⁴⁴

³⁷ Opll & Csenedes, 2003, Vol.2, 341

³⁸ Opll & Csenedes, 2003, Vol.2, 342

³⁹ *ibid.*

⁴⁰ Opll & Csenedes, 2003, Vol.2, 347

⁴¹ Opll & Csenedes, 2003, Vol.2, 349

⁴² *ibid.*

⁴³ Freye, 2007, 18

⁴⁴ Opll & Csenedes, 2003, Vol.2, 34



Figure No. 19 – Patent of Toleration. 1781.

When Franz II, last emperor of the Holy Roman Empire of the German Nations and first ruler of the Austrian Empire died in March 1835, the desire for a restoration of the Catholic Church and Catholicism was noticeable. The church quickly found influential advocates, such as State Chancellor Metternich. The turning back of the Josephine reforms went so far that the Jesuit Order was re-admitted in 1837.⁴⁵

Soon after the Habsburg monarchy was struck by the upheavals of the revolution of 1848, many religious institutions and buildings became also a target of the revolution-movement. Buildings were destroyed and clerics were expelled from the city.⁴⁶ After the events of 1848, some currents within the Catholic Church tried to bind the Empire more closely to Rome and the beliefs practiced there.⁴⁷ Concordats only failed because of marriage-laws. These were a major point of contention, since the proportion of illegitimate children in the years of neoabsolutism (1851-1867) was 49.9%.⁴⁸ It was unclear whether marriages could be lawfully closed - especially after the birth of a child.

Through the concordat [contract between a religious and a political entity which formulates common interests and goals] between the Catholic Church and the Austrian Empire in 1855, the church regained great influence over much of bourgeois life.⁴⁹ Education, matrimonial law and clergy were withdrawn from state power, and the Josephine-era religious fund returned to the ownership of the Catholic Church. The Pope was appointed supreme judge for all affairs of the clergy. The bishops were therefore not under state control. On the other hand schools and state-paid teaching staff were under the supervision of the Catholic Church.⁵⁰ However, the Concordat also found many opponents such as Non-Catholics, liberal bourgeoisie, publicists, and writers, the Josephine bureaucracy and the Hungarian clergy. The concordat burdened the already heterogeneous structure of the multi-ethnic state and persisted until the “Maigesetze“ [Laws of Mai] of 1870.⁵¹

Protestants who lived in Vienna in the 19th century were mostly merchants from the north. They had settled in Vienna for economic reasons. Often there was a proximity to the Protestant powers of Denmark, Sweden and the Netherlands.⁵² With the Josephine Tolerance Edict of 1781 Protestant services and the ownership properties were permitted again. Thus they underlay certain regulations. Protestant churches were not allowed to be recognizable as such from outside. Entrances were not allowed to be placed on the street side and steeples were forbidden as well. Protestants gained full civil rights at this time.⁵³

One of the first Protestant institutions in Vienna was the previously abandoned “Königinnen Kloster“ [Queens Monastery] in Dorotheergasse 18 in the first district. The building was abandoned shortly before and taken over by the Protestant community in 1783.⁵⁴ Ludwig Förster and Theophil Hansen built the Gustav-Adolf Church in the Gumpendorferstrasse 129 in 1849 as the first new development for the Protestant church in Vienna.

It was not until 1868 that the Catholic and Protestant denominations were effectively equated by the Protestant patent. Before priests of the Protestant communities could



Figure No. 20 – Das Königinnenkloster [Queen Monastery] oder das Kloster zu St. Maria, Königin der Engel, 1740. Wilhelm Kisch: Wien. 1883

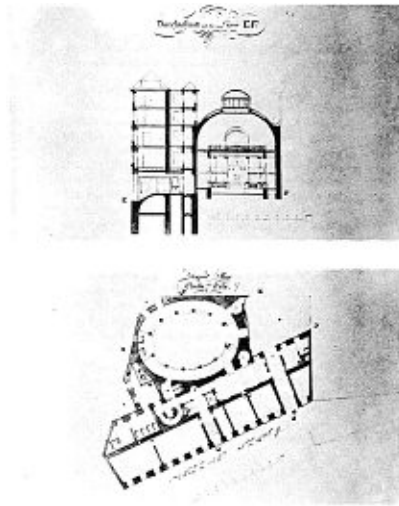


Figure No. 21 – Plan of the “Sadttempel” [City Temple].
Genée, Pierre: Wiener Synagogen 1826-1938. Wien
1987.

not wed their member as this right was reserved for Catholic pastors. Also inter-confessional marriages were allowed from now on and were closed by pastors of both sides.⁵⁵

Apart from Protestants and Orthodox, the Jewish population was another religious minority that had settled in Vienna since the 12th century. Unlike the Christian religious groups, the Jewish population was a rather heterogeneous group, which also distinguished itself from the rest of society through its own jurisdiction and cultural habits. The Josephine reforms with regard to the Jewish population related above all to economic rights, which in the long run should lead to assimilation of the Jews in Vienna.⁵⁶ The strong changes in Jewish life encouraged tensions between Orthodox and liberal sections of the Jewish population. They were denied the practice of crafts, the acquisition of land and the founding of their own communities.⁵⁷

With beginning of the Austrian Empire and the reign of Emperor Franz I., to practice civic life was again made more difficult for the Jewish population of Vienna. Had the Josephine Reforms abolished harassment and discrimination in the wake of the Enlightenment only a few decades before, the administration of Franz I. founded the so called “Judenamt“ [Jewish Office] with the purpose to be able to retain control over the Jews living in Vienna.⁵⁸ Nevertheless, the Jewish communities were able to develop religiously and to build the first synagogue in the city. In 1826, Josef Kornhäusel built the first Jewish temple in the Seitenstettengasse, first district. The religious and cultural center quickly became a sign of a new self-image of Viennese Jews.⁵⁹ In the context of emancipation and integration, the Viennese liberal democratic Jewish population grew rapidly at the beginning of the 19th century. Jews also took an active part in the revolution of 1848. Victims that died during riots of the revolution were both Jewish and Christians. Dying for the same cause, the revolutionaries were the first to receive an multi-confessional funeral on the cemetery on the Schmelz in Vienna.⁶⁰

The impact of economic growth was enormous in the middle of the 19th century. Jewish factory owners, who were open to progressiv entrepreneurial ideas, increased the efficiency of their productions through the application of machinery. Factory workers lost their jobs in the course of these waves of modernization, and many petty-bourgeois tradesmen were ousted for lack of competitiveness. In this phase of modernization in the 19th century, anti-Semitism was already a welcome outlet for various political parties.⁶¹ In this time of economic turmoil and demographic growth and ever-increasing entanglements in social life, anti-Semitism was a simple solution to more and more complex problems. The Catholic Church supported anti-Semitic ritual-murder legends and related canonisations and tempering followers of Jewish faith. Only with the Enlightenment and growing critical awareness in society, the legends about blood accusations were more and more doubted and considered untrue.⁶²

Economically, some Jewish families have come a long way. Families like the Rothschilds or the Ephrussies, who had made a fortune in commerce expanded into banking in the 19th century. Many members of the liberal Jewish population

⁵⁵ Opll & Csenedes, 2003, Vol.2, 349

⁵⁶ Opll & Csenedes, 2006, Vol.3, 155

⁵⁷ *ibid.*

⁵⁸ Opll & Csenedes, 2006, Vol.3, 156

⁵⁹ *ibid.*

⁶⁰ *ibid.*

⁶¹ Opll & Csenedes, 2006, Vol.3, 158

⁶² https://en.wikipedia.org/wiki/Blood_libel
(accessed: 9.19.2019)

⁶³ Opll & Csendes, 2006, Vol.3, 158

⁶⁴ *ibid.*

⁶⁵ https://en.wikipedia.org/wiki/Congress_of_Berlin.

(accessed: 9.20.2019)

⁶⁶ <http://www.politischebildung.com/pdfs/37-hk-k3.pdf>

(accessed: 9.20.2019)

⁶⁷ *ibid.*

⁶⁸ Beckermann, 1984, 16

⁶⁹ Beckermann, 1984, 126

⁷⁰ https://en.wikipedia.org/wiki/History_of_the_Jews_in_Vienna (accessed: 9.20.2019)

were well assimilated. Due the lack of civil rights for members of Jewish faith, many converted to the Christianity and Catholicism. Only baptism guaranteed full equality with the rest of Viennas civil society.⁶³ The number of converters increased the tensions between Orthodox and Liberals within the Jewish population. In 1860, the rights to ownership of land were confirmed for Jewish inhabitants. In the following year, Jewish deputies moved into the City Council of Vienna, for the first time.⁶⁴ In the following decades the fast-growing Jewish communities received more places of woreship. The liberal Jewish community acquired a plot of land on Tempelgasse, where the Leopoldstätter Synagogue was opened in 1858. The Schiff temple was the new synagogue in the Große Schiffgasse, also in the second district, which was opened in 1864.

When Emperor Franz Joseph I signed the Basic Laws of the State in 1867, he also enshrined the right to freedom of religion. After the Berlin Congress (1878) parts of Bosnia-Herzegovina came under the administration of the Austrian Empire, which included about 600.000 people of Muslim faith.⁶⁵ With the “Recognition Act“ of 1912, the Austrian emperor accepted the new minority along with their religion as a part of the empire and garanteed their civic rights.⁶⁶ Through the laws, which were passed by Emperor Franz Joseph I, Austria became one of Europe’s most advanced states in terms of judicatively anchored equality and freedom of religion. Due to the outbreak of World War I, plans to build a mosque in Vienna could not be realized.⁶⁷

With the losses caused by the war in the Habsburg provinces, such as Galicia and Bukovina, many civilians made their way west. A total of 350,000 people had to leave their homeland, approximately 70,000 of them came to Vienna. For assimilated Jewish citizens who were already living in a metropolis and predominantly belonged to liberal Reform Judaism, the arrival of these mostly poor, orthodox, uneducated and culturally different Jewish people from the East was confrontational.⁶⁸ A steady housing shortage, high unemployment and an ever-increasing atmosphere of anti-Semitism worsened the situation for the Jewish population. Social Democratic politicians e.g. Mayor Karl Lueger, took advantage of the mood for their own political benefit.

Except for the synagogue in the Seitenstettengasse in the first district, all synagogues and prayer houses of the Jewish communities were destroyed during the Kristallnacht on November 11th 1938. Following its annexation to Nazi Germany on March 12th 1938, Austria had become part of the German Reich. In addition to the destruction of their places of worship, Jews were robbed of personal possessions and livelihoods. Systematic looting of Jewish businesses was commonplace.⁶⁹ Jewish life was almost completely wiped out by the Nazi era in Austria. The Jewish population in Vienna was estimated at 176.034., about 9.1% of the City’s population at the beginning of the 20th century.⁷⁰

After the war some survivors emigrated to the newly founded State of Israel and many to the US to start a new life. Austria did not deal with the question of complicity in the Nazi crimes until the 1980s and early 1990s. Only after the outrage and subsequent scandal of the Waldheim Affair, Austria began slowly to face its historic fault through



Figure No. 22 – Borders in the Balkan peninsula after the Treaty of Berlin (1878). A literary & historical atlas of Europe. J. G. Bartholomew.

Increasing religious diversity in Vienna, 1971–2011

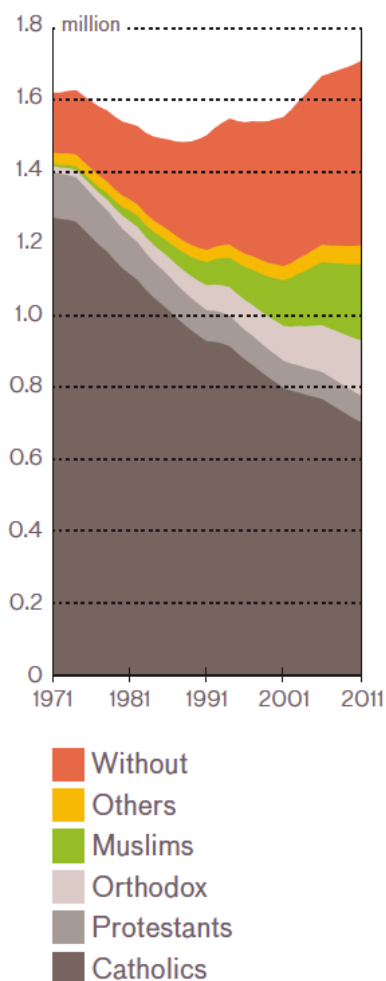


Figure No.23 – WIREL Project 2015.
MA 23.

its involvement into crimes of World War II. The re-settlement of Jewish life in the second district of Vienna set in rather slowly.⁷¹ In the mid 1990s, institutions as the liberal community “Or Chadasch“ and the “Sephardic Center Vienna“ were opened in the Leopoldstadt. According to the Austrian census, 8,140 Jews have been living in Vienna since 2001.⁷² However, the “Israelische Kultusgemeinde Wien“ [Jewish Community of Vienna] expects a number of 15,000 members.⁷³ Today, the second district of Vienna is once again the center of Jewish life. There are eight Ashkenazi and three Sephardic synagogues, seven educational institutions and numerous Jewish shops and restaurants in Leopoldstadt.

With the defeat of Austria and the end of the First World War I in 1918, the empire lost its land around Bosnia-Herzegovina and thus its Muslim population. The first demographic influx of a Muslim population happened with guest workers that came from Turkey and Yugoslavia in the 1960s.⁷⁴

Today, Vienna is one of the fastest growing capitals in Europe.⁷⁵ As demographic tendencies are resembled by the constitution of religious communities of a society, the analysis of data becomes more and more important. The last census was taken in 2001, in which data on religious affiliation was collected. In 2015, the WIREL (Wien Religion) project was launched by the Office of State Statistics (MA23), the Vienna Institute of Demography (VID) and the Institut for Applied System Analysis.⁷⁶

Data collected in Vienna reflects a thoroughly heterogeneous religious map of the city. The period emphasised in the study spans 40 years (1971-2011) and distinguishes between tendencies, causes and consequences, describing different scenarios for the individual denominations represented in Vienna. According to the study [Religions in Vienna in the Past, Present and Future], Vienna has developed from a shrinking city with a majority of devout Catholic faith to one of the fastest growing cities with an increasingly heterogeneous denominational landscape, with Catholics' share decreasing by 50% since the 1970s. The percentage of faiths in 2011 was recorded as: 43% Catholics, 4% Protestants, 9% Orthodox, 11% Muslims and 30% of the population without denomination.⁷⁷ Reasons for change include migration and secularization followed by varying birth rates within specific groups.⁷⁸

It is interesting that in all Viennese districts the proportion of Catholics is distinctly decreasing and at the same time, the proportion of all other denominations is increasing which points to socially mixed, heterogeneous districts and is thus to be regarded as a positive indicator for integration.⁷⁹ According to the study, there is a gradient from the dense to the less dense districts. Indicating that the inner districts are more heterogeneous than the districts further out.⁸⁰ From a demographic and geographical point of view, the choice of location for a multi-confessional prayer and teaching house in the second district of Vienna makes sense. According to current and historical viewpoints, the Leopoldstadt is home to ethnic and religious minorities. With 105,003 inhabitants in 2017, the Leopoldstadt is in fourth place of the most populous districts of Vienna and the most densely populated within the inner city.⁸¹

⁷¹ https://en.wikipedia.org/wiki/History_of_the_Jews_in_Vienna (accessed: 9.20.2019)

⁷² *ibid.*

⁷³ *ibid.*

⁷⁴ Forum Political Education, 2013, Vol. 37, 11

⁷⁵ <https://www.derstandard.at/story/2000005162883/kopf-an-kopf-im-rennen-um-das-staerkste-wachstum> (accessed: 9.22.2019)

⁷⁶ <http://www.wirel-project.at>

⁷⁷ http://vidwirel.oew.ac.at/wp-content/uploads/2015/10/Wirel_KeyFindings_v2_20151019.pdf

⁷⁸ *ibid.*

⁷⁹ *ibid.*

⁸⁰ *ibid.*

⁸¹ pdf: Bevoelkerung_am_1.1.2019_nach_staatsangehoerigkeit_bzw_geburtsland_und_ge). Statistik Austria 2019

HISTORY AT SITE



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Figure No. 25 – Steinhausen Plan. 1710.
 Wiener Stadt- und Landesarchiv (MA 8) 2019.
 Reproduction: Gustav Adolf Schlimmer 1847.
 (Showing detail)

The present excerpt shows a detail of the Steinhausen plan from 1710. Around this time, Vienna was defended by massive medieval walls and the so-called “Glacis”, which was a buffer zone used as an open battlefield, making it easier to defend the city. The left range of the detail map shows the outer rim of the Glacis, followed by the Danube branch. Sporadic settlements spread along the riverbanks, occasionally making use of the agricultural fields and installing the initial arrangement of the lots for future urban developments.

Original title: Iosepho Augusto ichnographiam hanc imperialis suae sedis Viennae Austriae ... dedicat ...
 Werner Arnold Steinhausen. Ao. MDCCX. [Joseph August ichnographiam of this imperial throne Vienna ... dedicates itself ... Werner Arnold Steinhausen. Ao. 1710]

Previous Page: Figure No. 24 – Stephaniebrücke in
 Wien um 1900. United States Library of Congress's
 Prints and Photographs division.



¹ [https://www.geschichtewiki.wien.gv.at/Vogelschau
plan_Joseph_Daniel_Huber_\(1778\)](https://www.geschichtewiki.wien.gv.at/Vogelschau_plan_Joseph_Daniel_Huber_(1778))
(accessed: 8.13.2019)

During his stay in Prague, Joseph Daniel Huber proactively created a birds-eye map of the city, which he presented to Maria Theresia back in Vienna in 1769. Being deeply impressed and interested in his work, the Austrian leader commissioned Huber to create a similar map for the city of Vienna.¹ The plan a such shows a more precise description of the settlement next to the river bank. The city block starts to formulate its three-fold contour towards the east, north-east and north-west and the streets as they exist today. The developments on site consist of a larger building that separates the fields in the back from its front. In the direction of the water and traffic ways, further small developments complete the site.

Original title: Scenographie oder Geometrisch Perspect. Abbildung der Kayl: Königl: Haupt: u: Residenz Stadt Wien in Oesterreich. [Scenography or geometric perspect. Picture of the imperial royal residency City of Vienna in Austria.]

Figure No. 26 – Vogelschau Plan.
Wiener Stadt- und Landesarchiv (MA 8) 2019.
Joseph Daniel Huber 1773. (Showing detail)

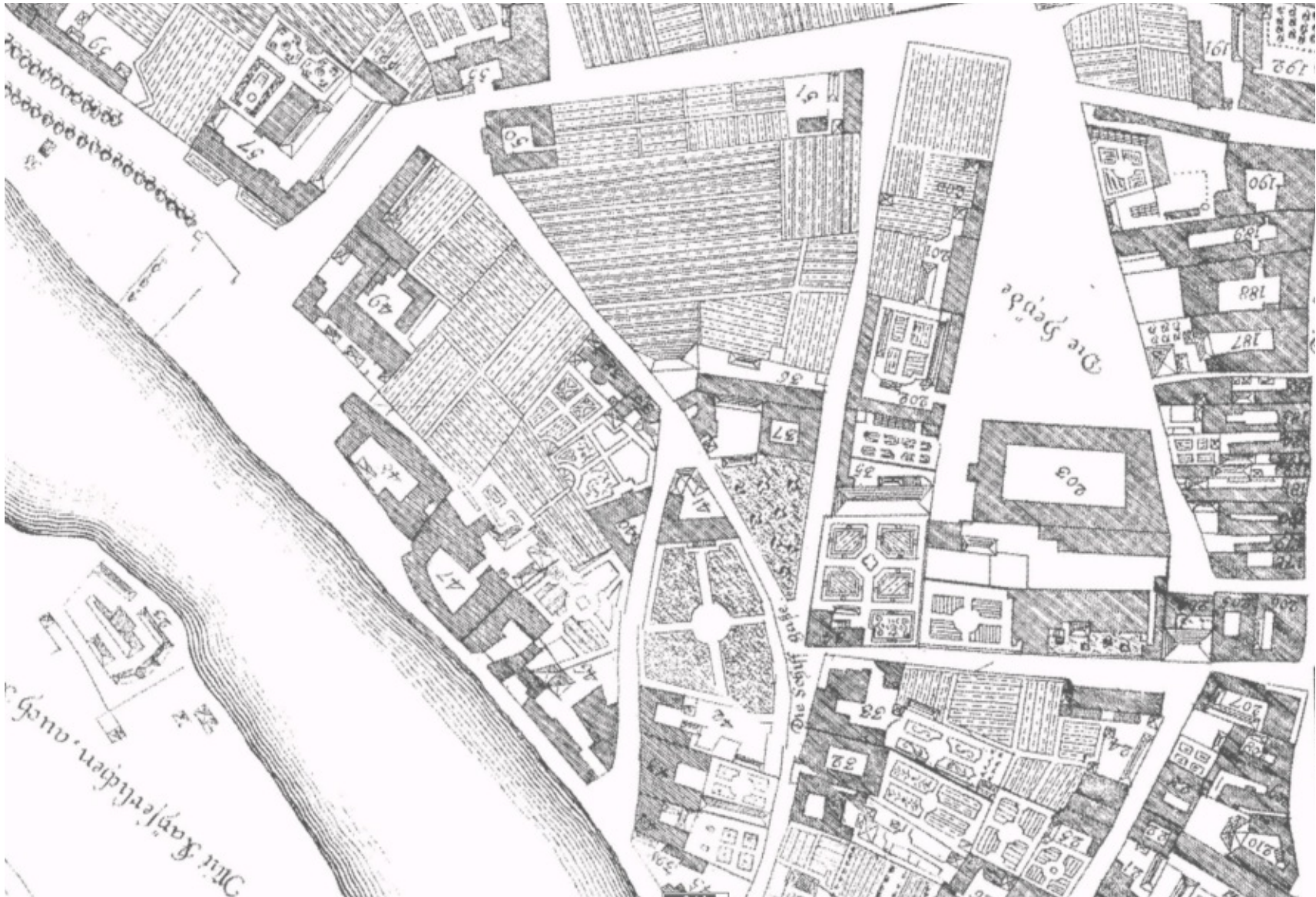


Figure No. 27 – Nagelplan. 1780.

Wiener Stadt- und Landesarchiv (MA 8) 2019.

Joseph Anton Nagel, 1780. (Showing Detail)

Joseph Anton Nagel's map of Vienna was the first to depict the city in the language of a classic figure ground plan and to introduce a numeric system for the existing buildings of the inner city (first district) and the suburbias behind the Glacis.² The U-shape of the development presumably opened towards the riverbanks through a gate, making space for a courtyard in the center where horses and carriages were kept during the night. Data of historic floods along the the Danube in the city of Vienna over the last 500 years indicates that during the second half of the 18th century the total number of floods per decade fluctuated between 12 and 19, and left the banks of the Danube relatively undeveloped compared to the suburbs.³

Original title: Grundriß der Kayserlich-Königlichen Residenz-Stadt Wien, Ihrer Vorstädte und deren anstoßenden Orte. [Plan of the Kayserlich-Royal residence-City Vienna, its suburbs and their adjoining places]

² [https://www.geschichtewiki.wien.gv.at/Stadtplan,_Joseph_Anton_Nagel_\(1781\)](https://www.geschichtewiki.wien.gv.at/Stadtplan,_Joseph_Anton_Nagel_(1781)) (accessed: 8.13.2019)

³ Hohensinner, 2015, 9



⁴ [https://www.geschichtewiki.wien.gv.at/Stadtplan,_Wien_und_Vorst%C3%A4dte_\(1812\)#tab=Bild](https://www.geschichtewiki.wien.gv.at/Stadtplan,_Wien_und_Vorst%C3%A4dte_(1812)#tab=Bild)
(accessed: 8.13.2019)

Vienna's city map of 1812 is the first to include house numbers and street names. It was also the first to offer the legend in German and in French and to name the suburbs, as well as public buildings, churches, monasteries and eating houses.⁴ The excerpt gives a more detailed look on the site and its surroundings. On the left one can see a detail of the first timber bridge construction, which was erected in 1782 and in use until a more durable chain bridge replaced it in 1872.

Original title: Grundriss der oesterreichisch-kaiserlichen Haupt- und Residenzstadt Wien sammt ihren Vorstaedten
[Floor plan of the Austrian imperial capital and residence city of Vienna with its suburbs]

Figure No. 28 – Stadtplan, Wien und Vorstädte.1812.
Wiener Stadt- und Landesarchiv (MA 8) 2019.
I.v.Roscher,1812. (Showing Detail)

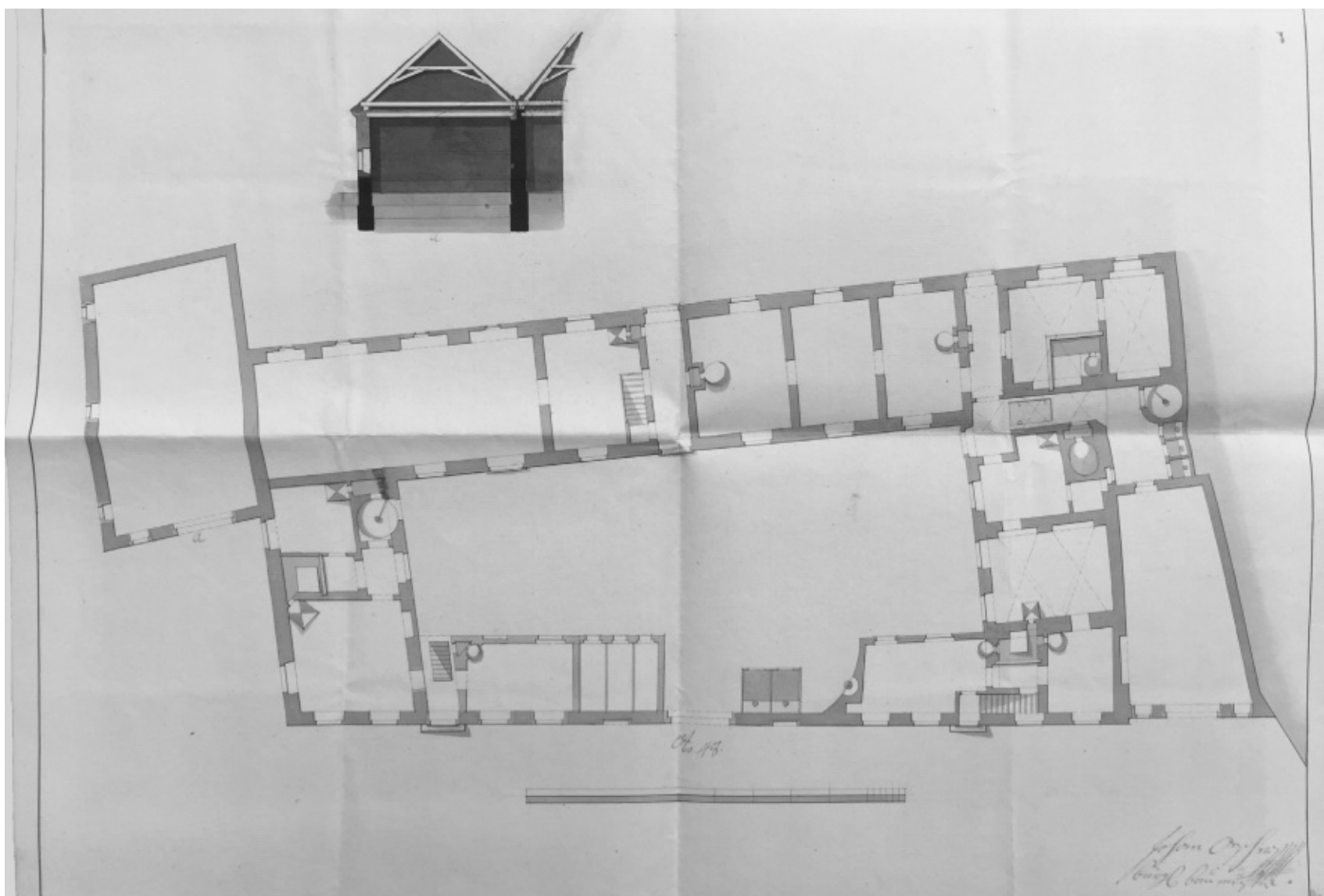


Figure No. 29 – Plan of the developemnet on site. 1822.

Wiener Stadt- und Landesarchiv (MA 8) 2018.

⁵Stromer von Reichenbach, 1979, 41

The plan dates back to the early 19th century. Structurally the building can be described as a set of rooms around a courtyard. The geometry of the existing site emerges by its outer shape with the closed wall to the right end of the photograph and the upper wall opening towards the fields in the back. As the previous maps indicate, the closed wall already forms a back to back with the adjoining building. The spaces can be distinguished by their technical facilities as closets or fireplaces. Others might have been used as storage space for agricultural gains (e.g.) hay as the lawns and mud lands facing the banks of the wild Danube arms were predominantly used for cattle herds coming from Hungary on their journey up north.⁵ Settlements within these wet areas (Figure No. 30) were often used to accommodate cattle drovers during stopovers on their way to Bavaria and other German dukedoms. Over centuries it has been a substantial income for the city of Vienna to raise a tax on grazing.

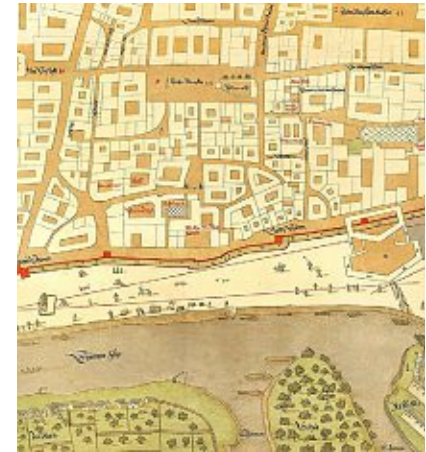


Figure No. 30. – Map of Vienna, (detail northern part)
1547. Wiener Stadt- und Landesarchiv (MA 8) 2018.
Bonifaz Wolmuet.



Figure No. 31 – Behselplan 1825.

Wiener Stadt- und Landesarchiv (MA 8) 2019.

Anton Behsel, 1825. (Showing Detail)

In the early nineteenth century, Anton Behsel was a high ranked building surveyor for the city of Vienna. His map was the first document to list all existing buildings, including the various numeric systems that have been used over time, a catalogue of proprietors and an extra register of Vienna's public parks and squares.⁶ The work of Behsel is structured in 22 single maps, each focussing on a particular suburb. The detail shows the development on site as described in the plan (Figur No. 29) and is easily identifiable in the plan for the Leopoldstadt. The field on the rear side of the building extends to the contour of the street. The plan describes the field as eleven distinguished plots, likely to have been used for different agricultural purposes. The adjoining buildings to the south-east, in the plan described with the numbers 73,72,71,70 and 69, already shape the form of the block as it can be seen in later maps of Vienna and Leopoldstadt.

Original title: Plan der k.k. Haupt- und Residenzstadt Wien mit ihren neuen Anlagen und Verschönerungen, nebst genauer Angabe der Grundbücher. [Plan of k.k. Capital and residence city of Vienna with its new facilities and embellishments, together with details of the land registers]

⁶[https://www.geschichtewiki.wien.gv.at/Stadtplan,_Anton_Behsel_\(1820-1825\)](https://www.geschichtewiki.wien.gv.at/Stadtplan,_Anton_Behsel_(1820-1825)) (accessed:8.14.2019)



⁷ [https://www.geschichtewiki.wien.gv.at/Stadtplan,_Wien_\(1858\)#tab=Bild](https://www.geschichtewiki.wien.gv.at/Stadtplan,_Wien_(1858)#tab=Bild) (accessed: 8.14.2019)

The map from 1858 was produced by the emperor's ministry of interior affairs. It is the first map to show the city's spatial condition after the incorporation of the suburbs i.e. the developments outside the Glacis. During the 19th century the number of suburbs increased from 22 to 34, which were then reorganized into 8 units including the first district.⁷ The detail shows the known development on the site, which according to the documentation of 1858 has not changed, except for two small annexes that were added in the field orientated side. On the bank of the Danube branch the map shows a number of small ships, docked in front of the office for waterways and shipping. On the opposite river bank, the map shows a more elaborate system of paths and alleyways leading via the former buffer zone. The bathing house on the banks of the Danube is a predecessor of the Kaiserbad and a number of other bathing facilities, which opened on the Danube from 1904 onwards.

Original title: Grundriss der Haupt- und Residenzstadt Wien mit sämtlichen Vorstädten
[Floor plan of the capital and residence city of Vienna with all suburbs]

Figure No. 32 – Stadtplan Wien.1858.
Wiener Stadt- und Landesarchiv (MA 8) 2019.
(Showing Detail)



Figure No. 33 – Stadtplan Wien.1887.
 Wiener Stadt- und Landesarchiv (MA 8) 2019.
 R.Lechner 1887. (Showing Detail)

The map of 1887 depicts Vienna after its major urban alterations, such as the strip of the medieval defense walls (1858), the completion of the Ring (1865) and the regulation of the Danube (1875). As the detail of the city map shows, all city blocks have been developed, both in the first district and in Leopoldstadt. This document is the first to present the site with the second development on site. According to the society “Initiative Denkmalschutz“ [Initiative Monument Protection] the building was erected as a block of flats in 1868. The building had an early historic façade structured by pilasters, round oriels and a typical four column stairway from the „Gründerzeit“. (1830-1870).⁸ Looking at the rest of the block’s developments, the map of 1887 is also the first to introduce Herminengasse which was introduced to maximize use of the block.

Original title: Plan der k.k. Reichs Haupt und Residenzstadt Wien. Herausgegeben unter der Leitung des Wiener Stadtbauamtes. [Plan of k.k. Reich’s capital and residence city of Vienna. Edited under the direction of the Vienna City Planning Office.]

⁸<http://www.initiative-denkmalschutz.at/index.php/meldungen-nach-bundesland/wien/151-wien1020/121-fruehhistorisches-zinshaus-am-donaukanal-vor-abbruch> (accessed: 5.22.2018)



The creation of the 1904 city map was motivated by Vienna's enormous growth at the end of the 19th century. Progress in diverse fields such as politics, engineering, science and demographics forced city planners and decision makers to react to the demands of a fast changing city. A detailed map including main infrastructure, such as borders, permitted building heights, public transport- and railways was conceived to control growth better, and also to be able to coordinate the urban forces that were rapidly transforming the city at a high speed.

Original titel: Generalstadtplan
[General city plan]

Figure No. 34 – Generalstadtplan. 1904.
Wiener Stadt- und Landesarchiv (MA 8) 2019.
Stadtbauamt 1904. (Showing Detail)

¹⁰ <https://www.geschichtewiki.wien.gv.at/Generalstadtplan#tab=Bild> (accessed: 8.14.2019)



Figure No. 35 – Historic Postcard: Stefanie-Brücke and Obere Donaustrasse (after 1875) . Collection of the author.

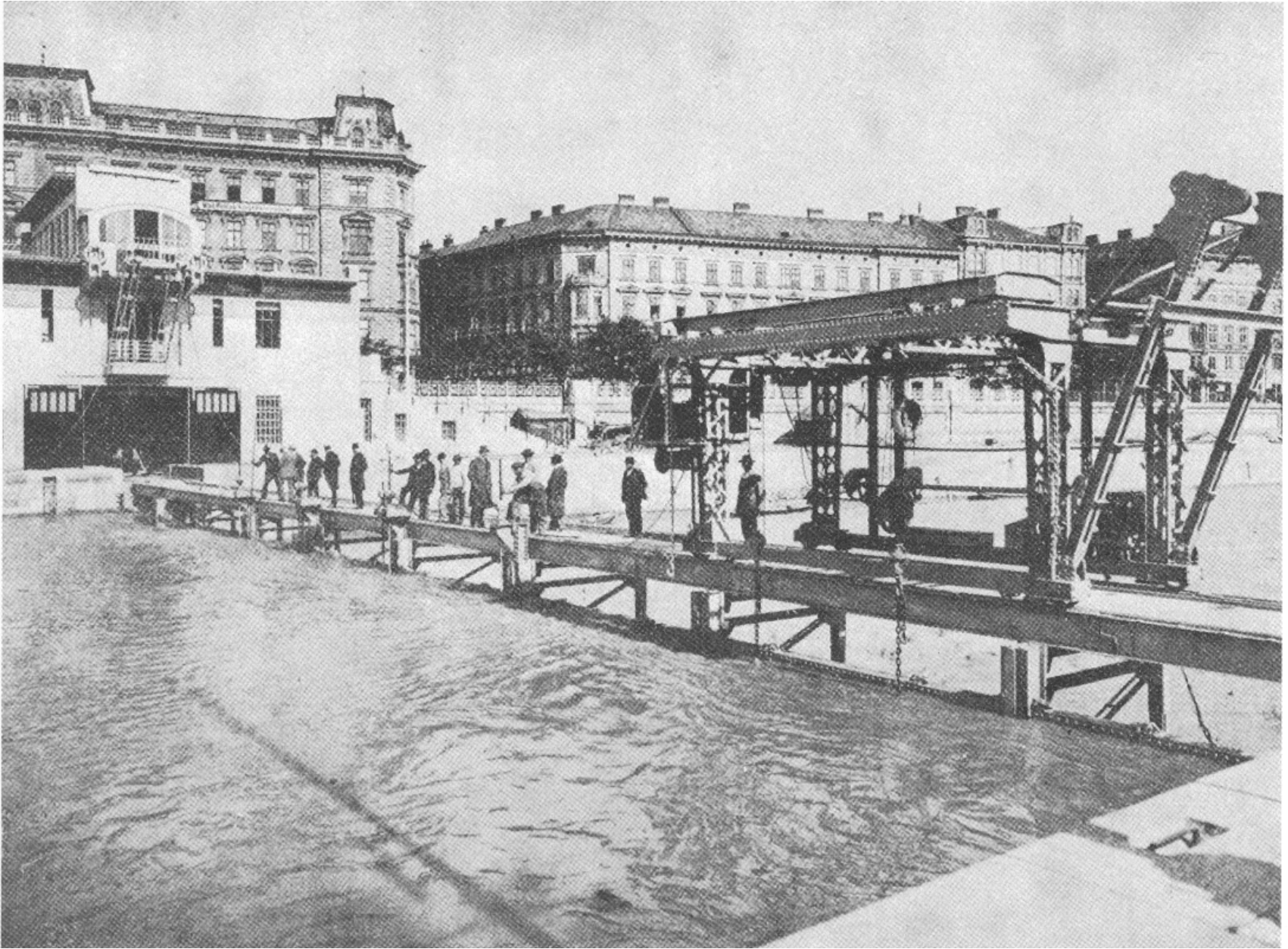
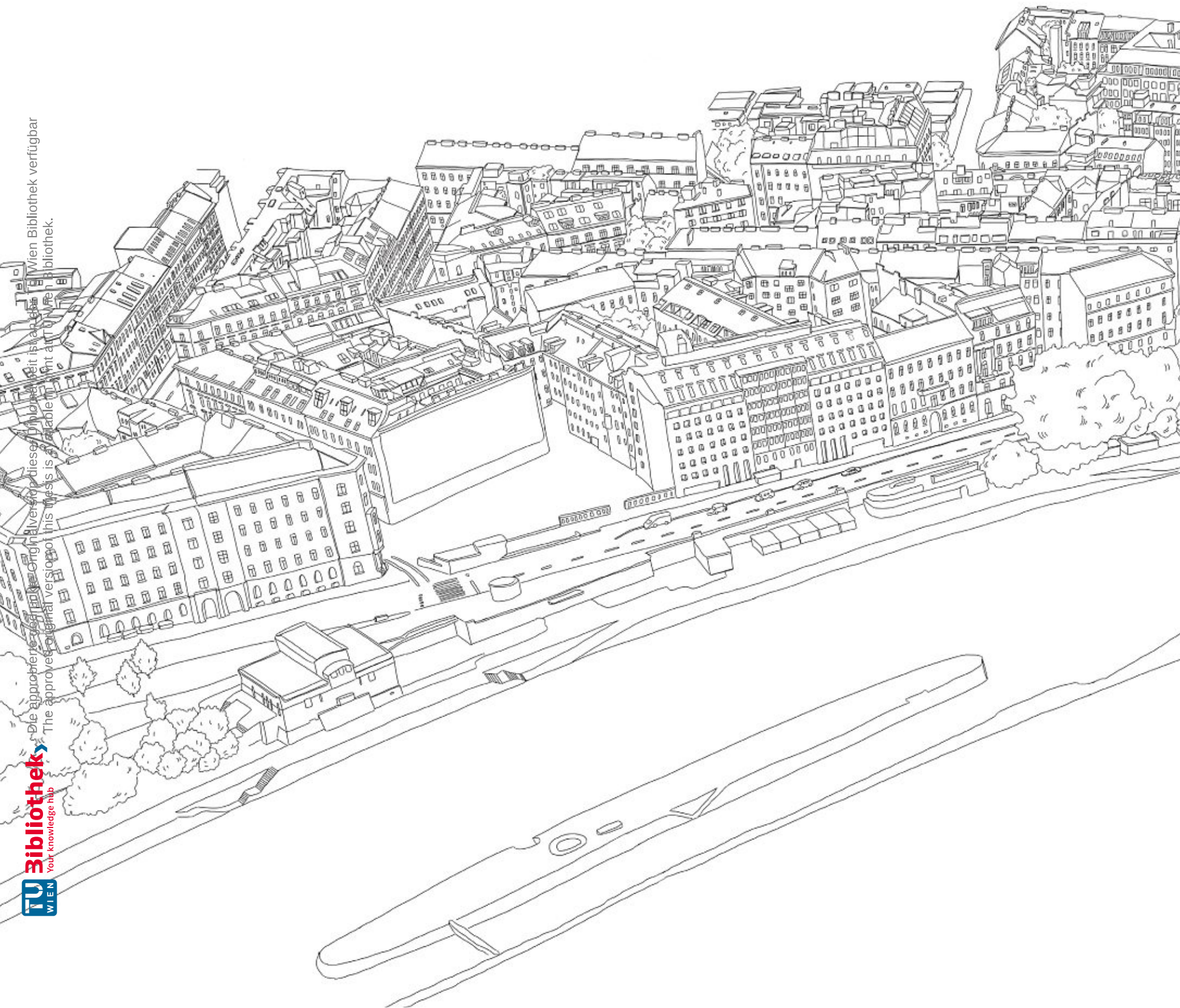


Figure No. 36 – Wehr am Schützenhaus (1904-1906).

{Weir at the Schützenhaus of Otto Wagner}.

Austria Forum, 2019. P.Diem

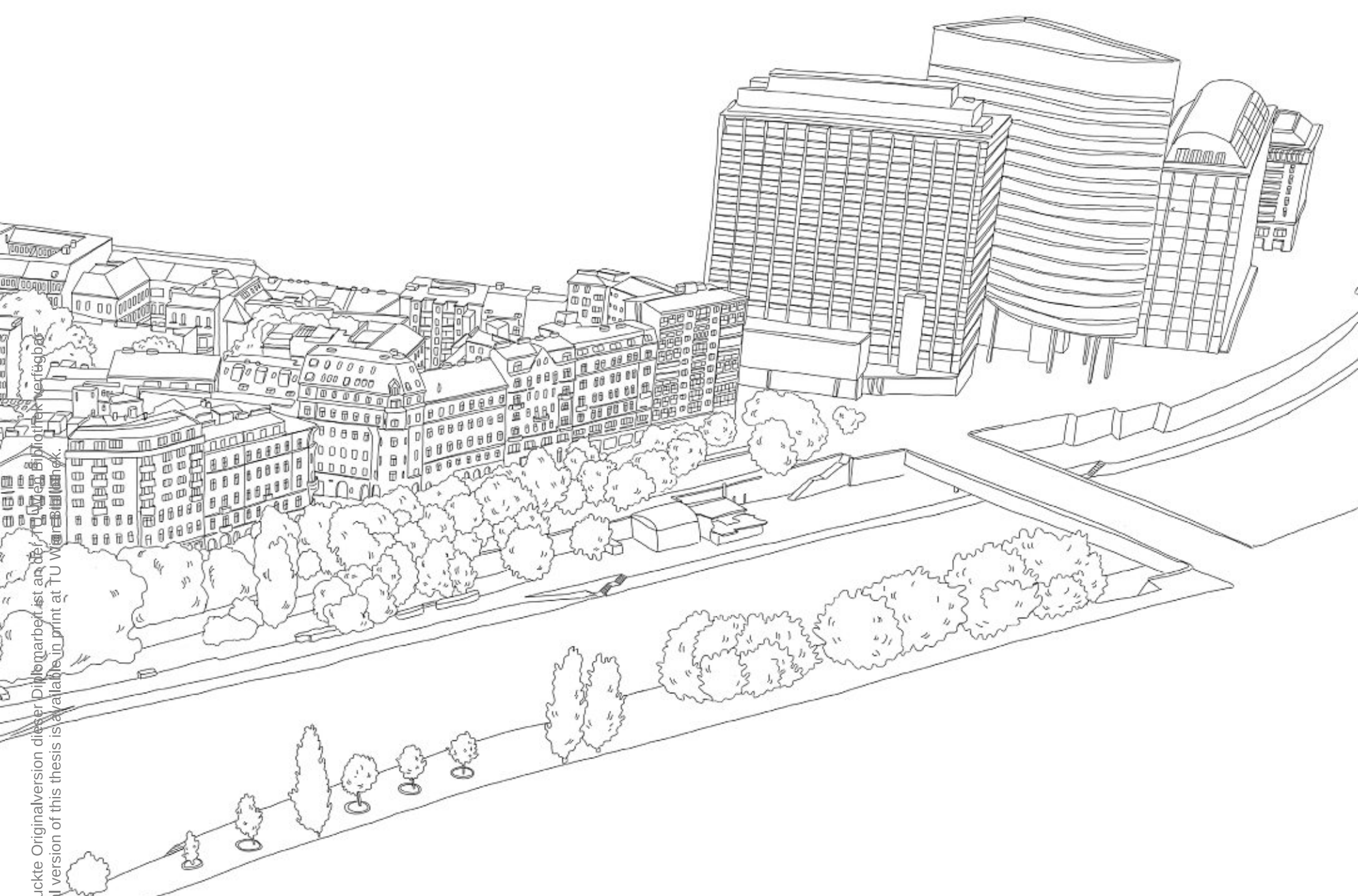
BUILDING BELIEF



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In the turn of my diploma, I got the opportunity to work on a specific question in a precise physical context. The process to conceive a multi-confessional building for the three abrahamic religions in Vienna starts with the site and its implications. The surrounding city imposes a set of properties, conditions, and potentials on the structure.

The sites morphological reality of a used space¹ serves as a point of departure for the architecture of the new typology of a multi-religious building. It is the site's potential to develop an autonomous approach to form, typology, and architecture. The idea of the "genius loci" makes perfect sense within the physical context, as the building evolves within the constraints of the place.

¹⁰ Frank, 2017, 11





The work is inspired by the architectural competition conducted in Berlin in 2012. Consequently the *call for entries*² of the competition is to a large extent also valid for its Viennese counterpart. This superstructure of thought worked as a guideline for me during my diploma project:

² Hohberger/ Stolte, 2013, 36-39

“The architecture should be such that anyone approaching or entering the building should immediately be aware of its sacred, transcendent otherness, and the fact that it has been built by the three monotheistic religions. The quality and perception of space should therefore be a major priority, and infrastructure is a secondary consideration. Building technology should be reduced to a minimum.“

“The building should be open and inviting to all, including those of no religion, but the three faiths should also be apparent in the external design.“

“Based on the primary architectural idea, the building should have separate worship areas for each of the three religions, and a shared central space. From a conceptual and design point of view, the relationship between them is of the essence: the central space should derive its form and character from the architecture of the three places of worship, and vice versa. This will reflect part of the project’s main philosophy, which is that the more open religions are to the city and to other faiths, the better they will understand their own identities.“

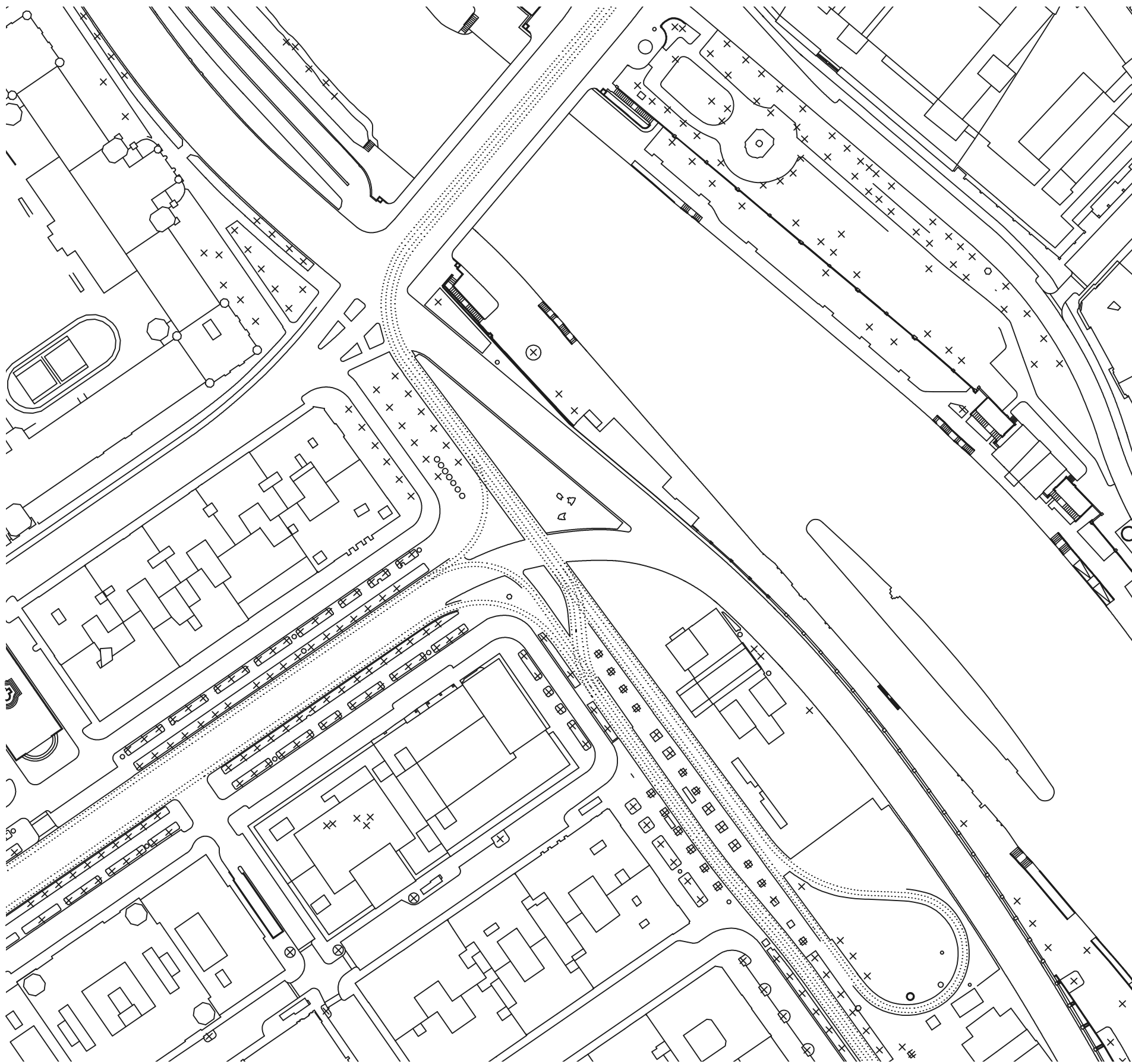
“The central space is the principal symbol of the relationship between the three faiths.“

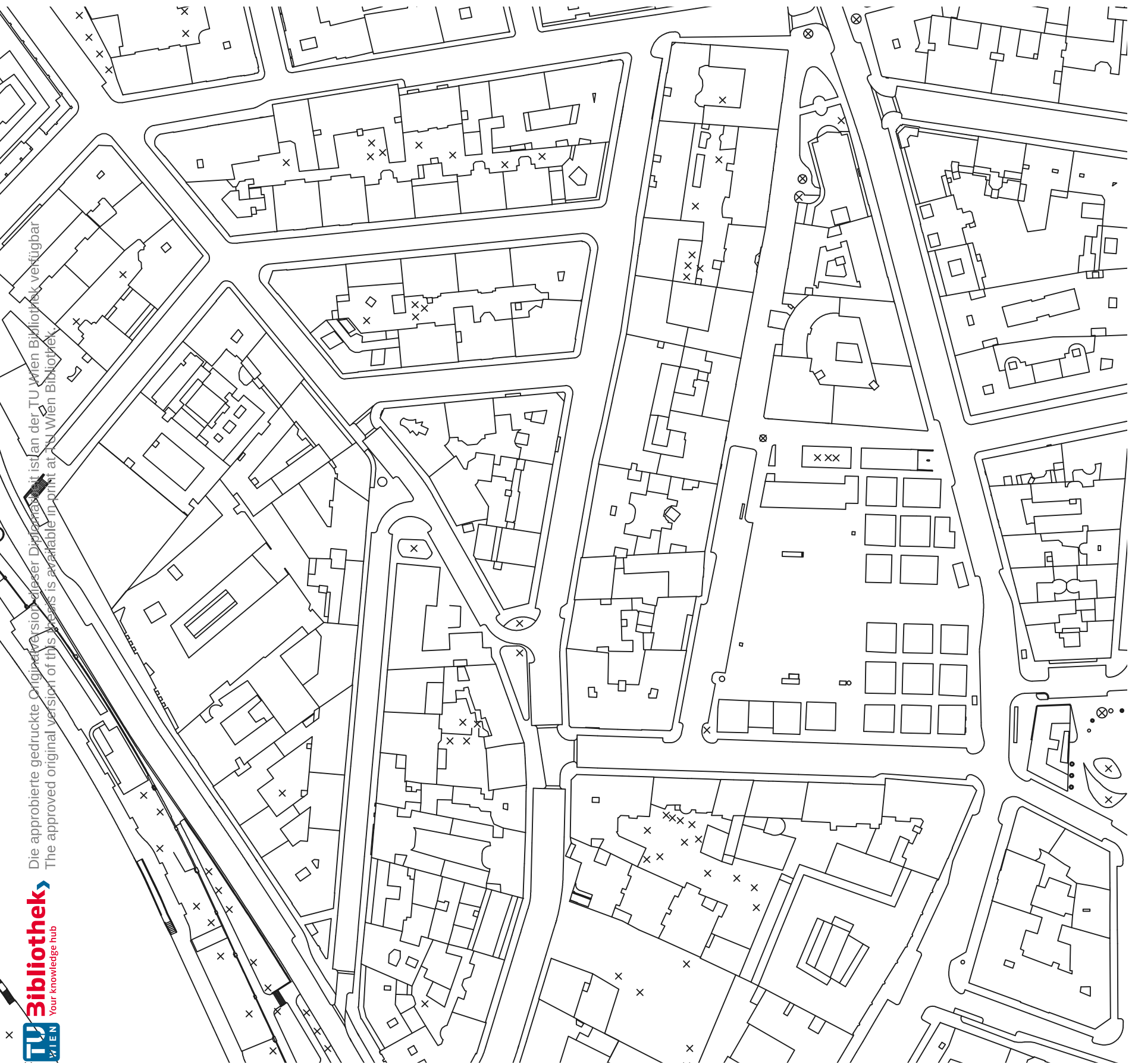
“The structures and interiors of the three separate places of worship must be designed for the needs of Muslims, Jews and Christians.“

“Careful use of light is very important. In particular, daylight should be used to bring out both the symbolic and functional aspects of religious architecture, for instance to affect people’s perception of space and create a suitably reverential atmosphere within a sacred space. All three religions have a theological and symbolic relationship with light. God created light.“

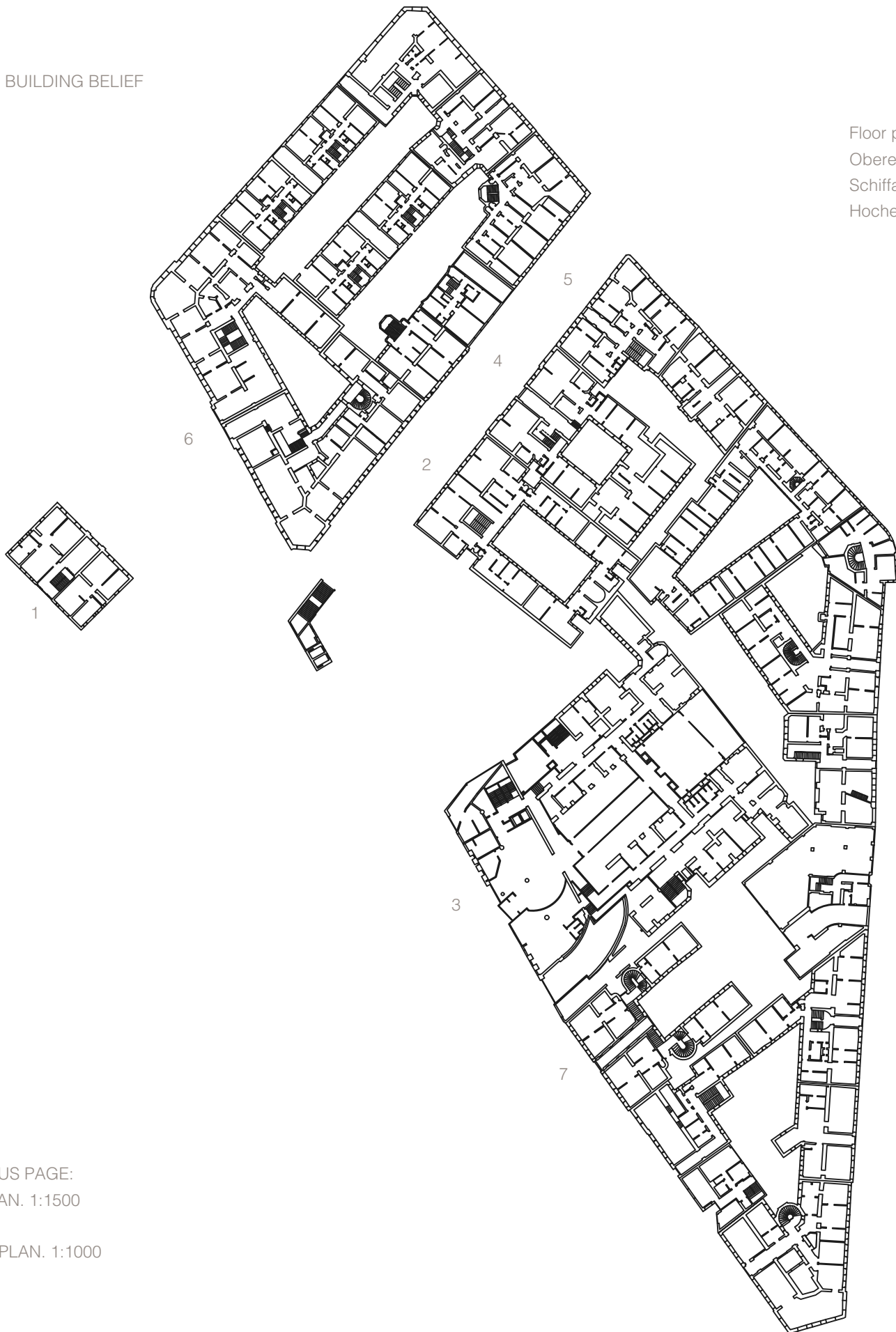
PREVIOUS PAGE:
FIGURE GROUND PLAN VIENNA.
1:10000







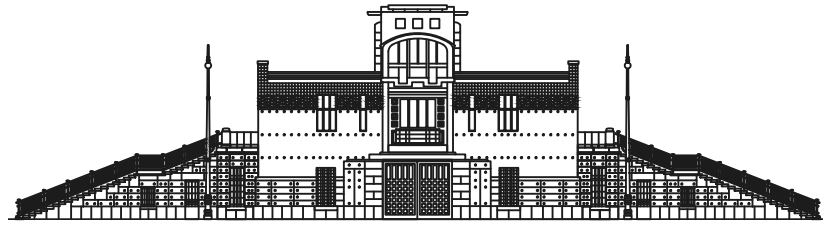
Floor plan of the cityblock between
Obere Donaustraße -
Schiffamtsgasse - Franz-
Hochedlinger-gasse and Floßgasse.



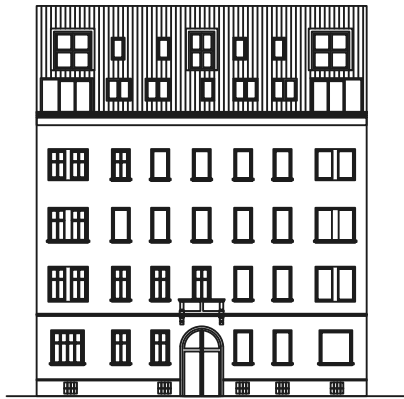
PREVIOUS PAGE:
SITE PLAN. 1:1500

FLOOR PLAN. 1:1000

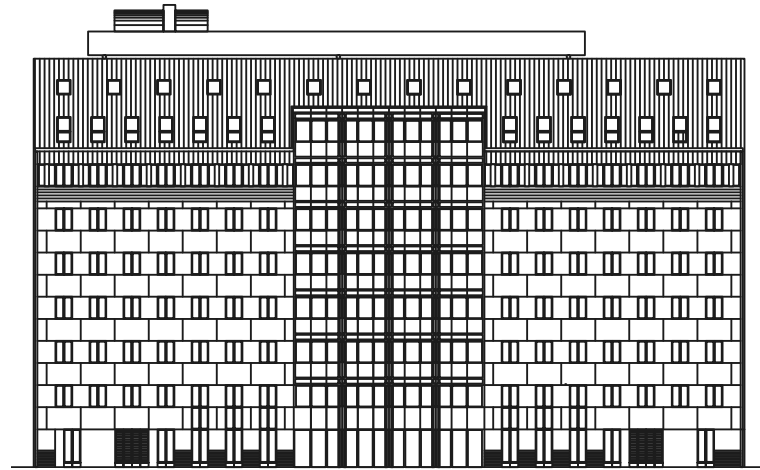
Elevations of the surrounding developments including the Schützenhasu on the banks of the Danube canal.



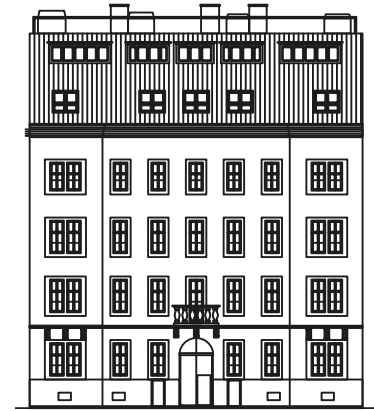
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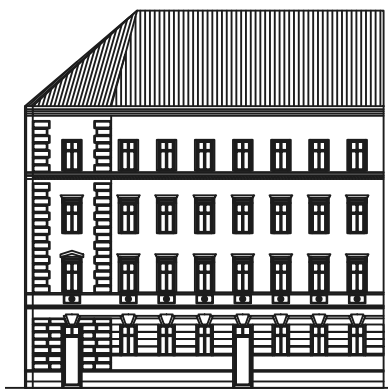
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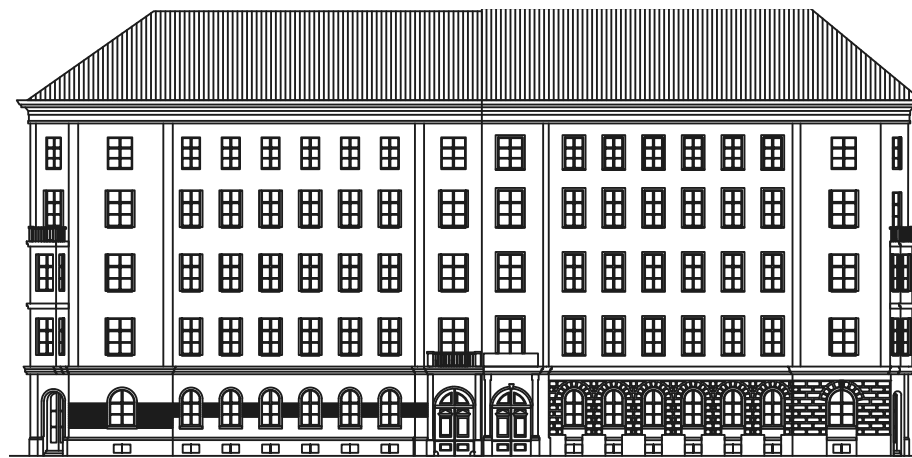
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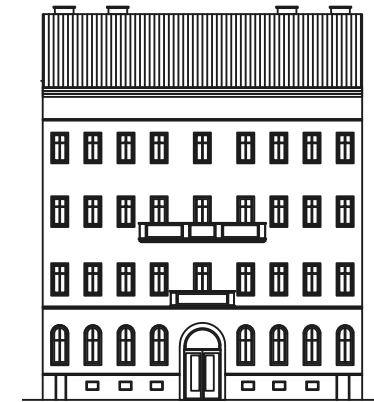
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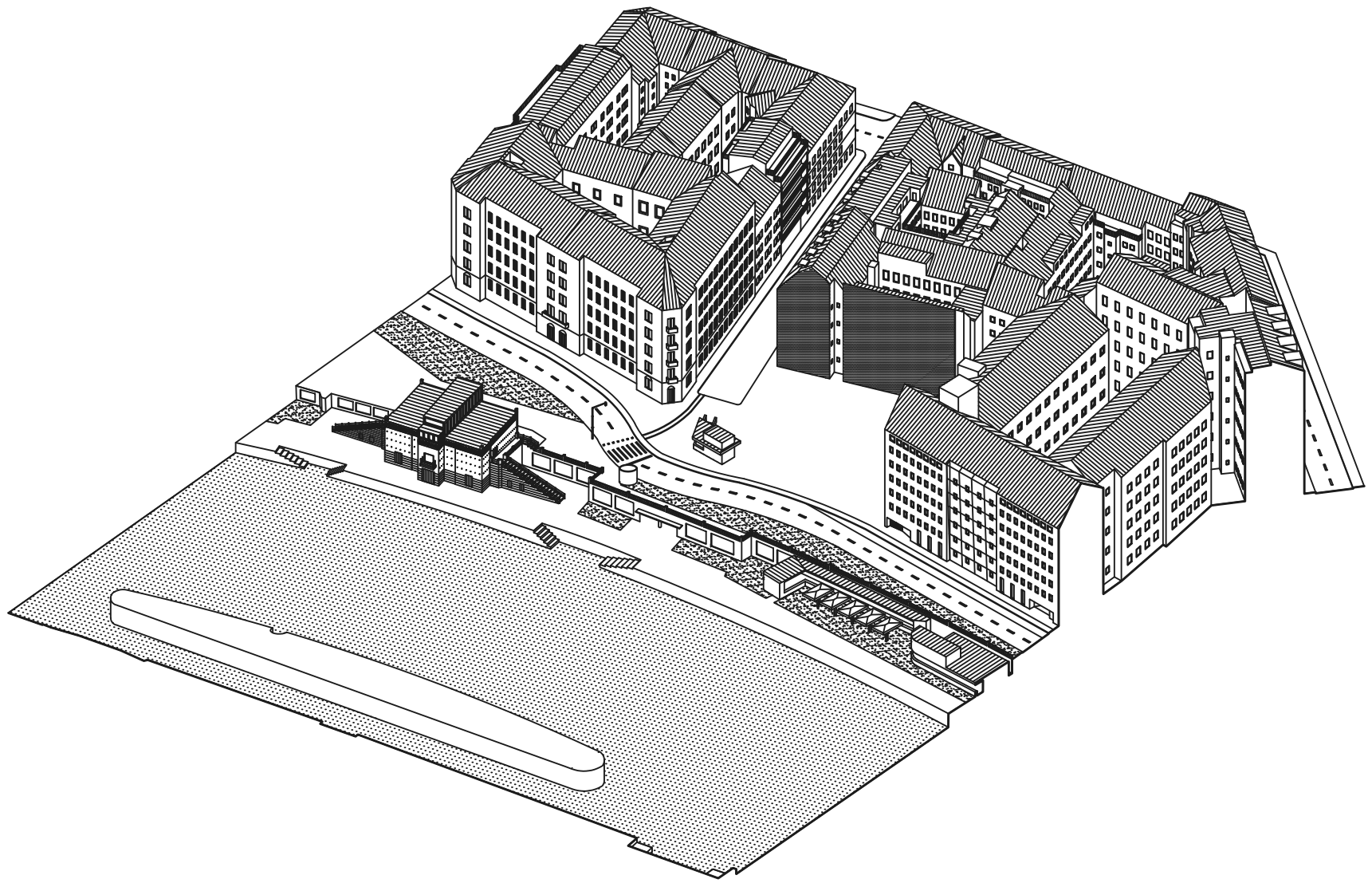


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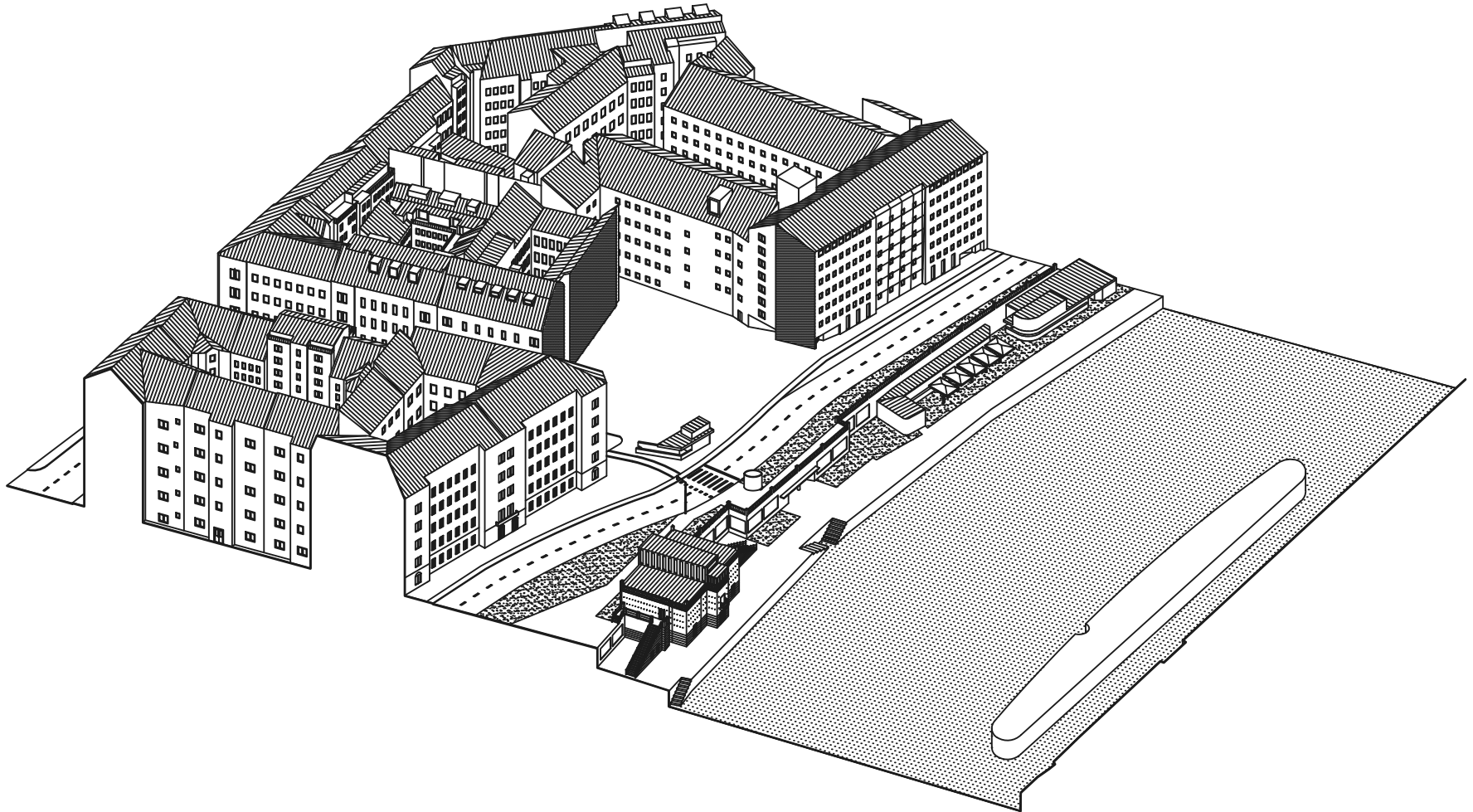


7

ELEVATIONS OF SURROUNDING DEVELOPMENTS. WITHOUT SCALE



AXONOMETRIC SECTION:
SOUTH-EAST. WITHOUT SCALE



Both drawings illustrate the properties at site, such as the specific morphology, exposure, existing traffic, the resulting noise pollution, and the secular, public life on the bank of the Danube canal.

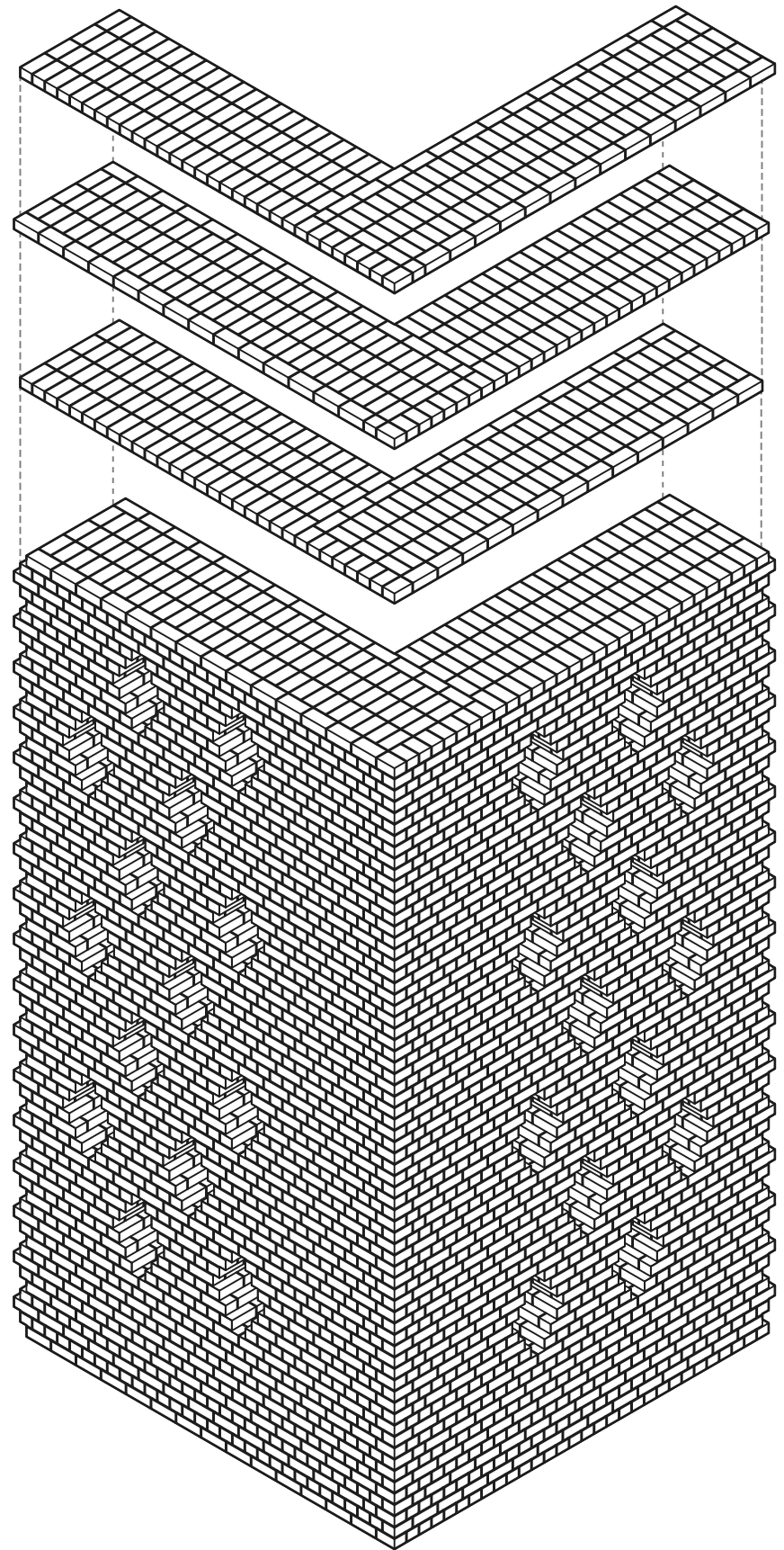
AXONOMETRIC SECTION:
SOUTH-WEST. WITHOUT SCALE

Figure No. 37 - Giovanni Battista Piranesi, *Antichità Romane IV (Veduta di una parte de' fondamenti del Teatro di Marcello)*, 1756.



CONCEPTUAL REFERENCE:
ANCIENT ARCHAIC WALL

PRIMARY MASONRY STRUCTURE:
ENGLISH CROSS-BOND AND
OPENINGS





LEFT:
COLLAGE SHOWING BRICK
VOLUME IN URBAN CONTEXT OF
OBERE DONAUSTRASSE.

RIGHT:
CONTEXT MODEL WITH INSET.
1:500.





LEFT:
COLLAGE SHOWING BRICK
VOLUME IN URBAN CONTEXT OF
HERMINENGASSE.

RIGHT:
CONTEXT MODEL WITH INSET.
1:500





CONCEPT MODEL.

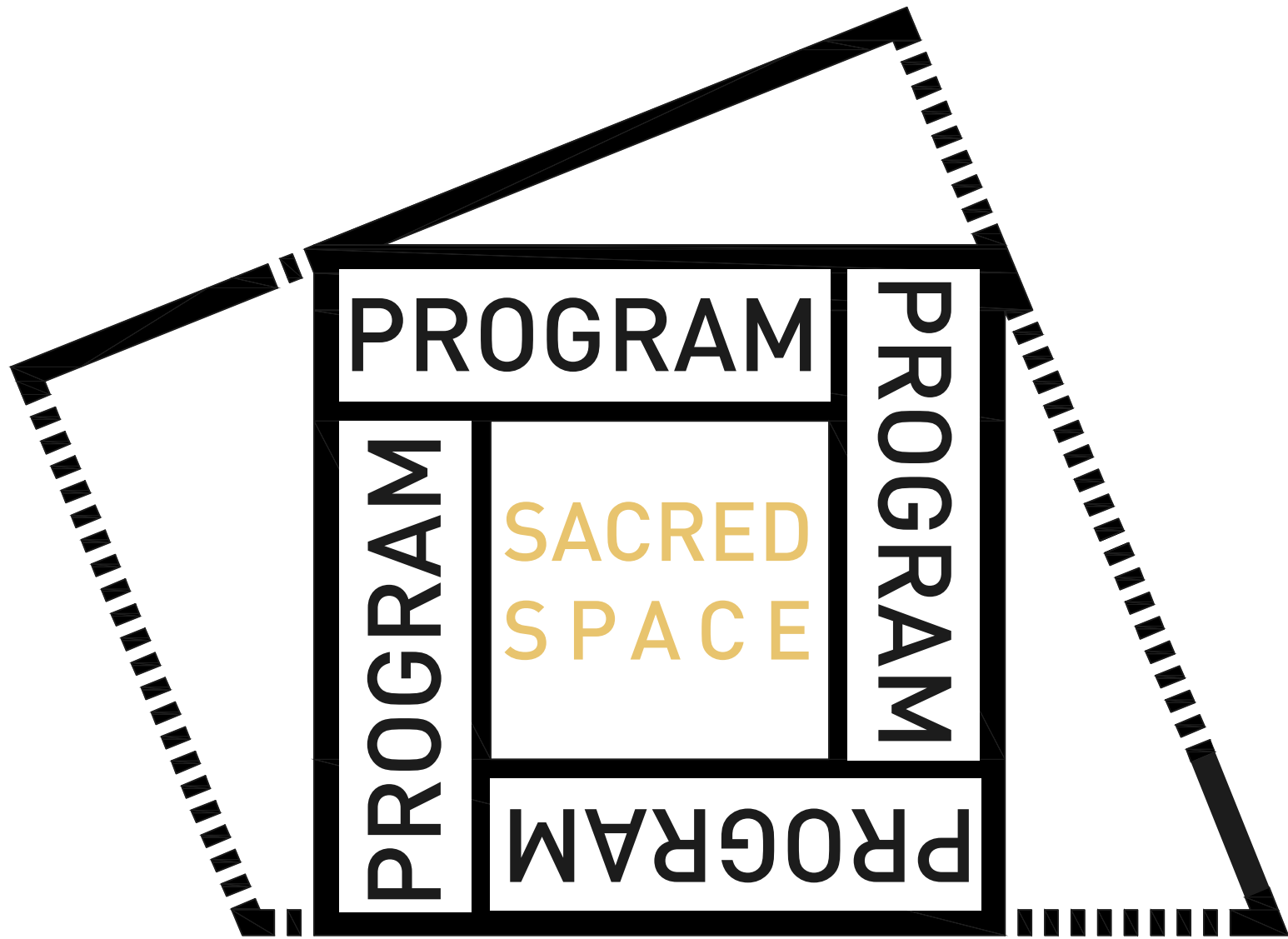
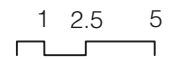
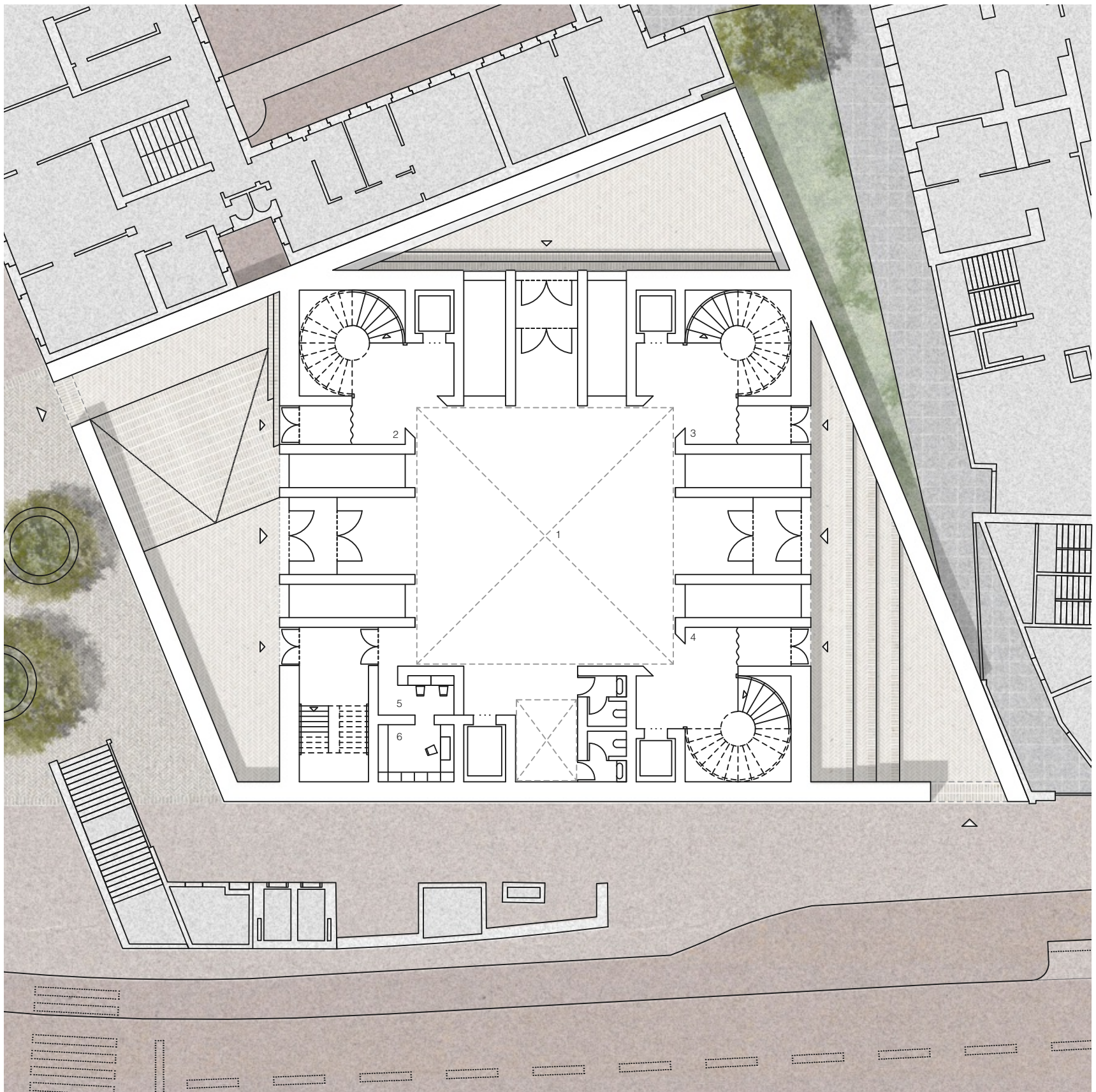




Figure No. 38 - Heddingham Castle, Essex.
Sketches of Louis I. Kahn

- 1 SPACE OF ENCOUNTER
- 2 STAIRCASE MUSLIM COMMUNITY
- 3 STAIRCASE JEWISH COMMUNITY
- 4 STAIRCASE CHRISTIAN COMMUNITY
- 5 RECEPTION
- 6 BACK OFFICE

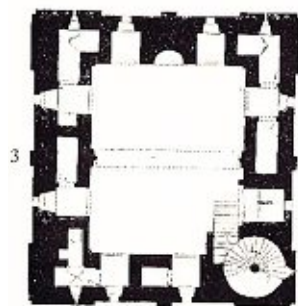




GROUND FLOOR

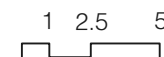
1:250

Figure No. 39 - Hedingham Castle, Essex.
Sketches of Louis I. Kahn



HEDINGHAM CASTLE, ESSEX (1930-1931)

- 1 READING ROOM
- 2 CONFERENCE ROOM
- 3 BOOK ARCHIVE I
- 4 BOOK ARCHIVE II
- 5 BOOK ARCHIVE III
- 6 RECEPTION
- 7 HOUSE EQUIPMENT



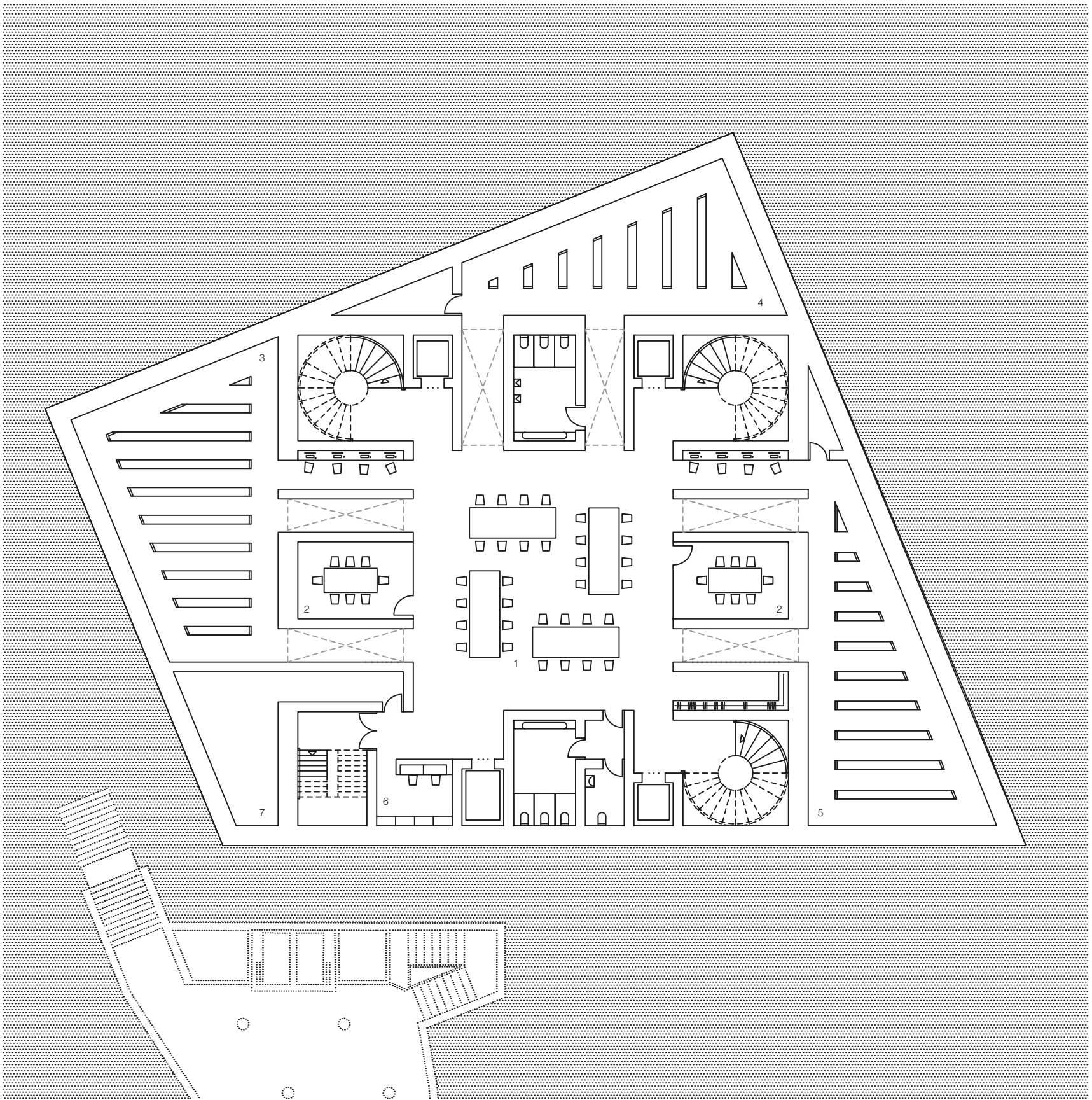
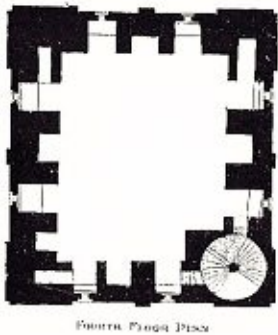
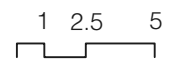


Figure No. 40 - Hedingham Castle, Essex.
Sketches of Louis I. Kahn



- 1 RITUAL COOKING - MUSLIM COMMUNITY
- 2 RITUAL COOKING - JEWISH COMMUNITY
- 3 MIKWE
- 4 STORAGE



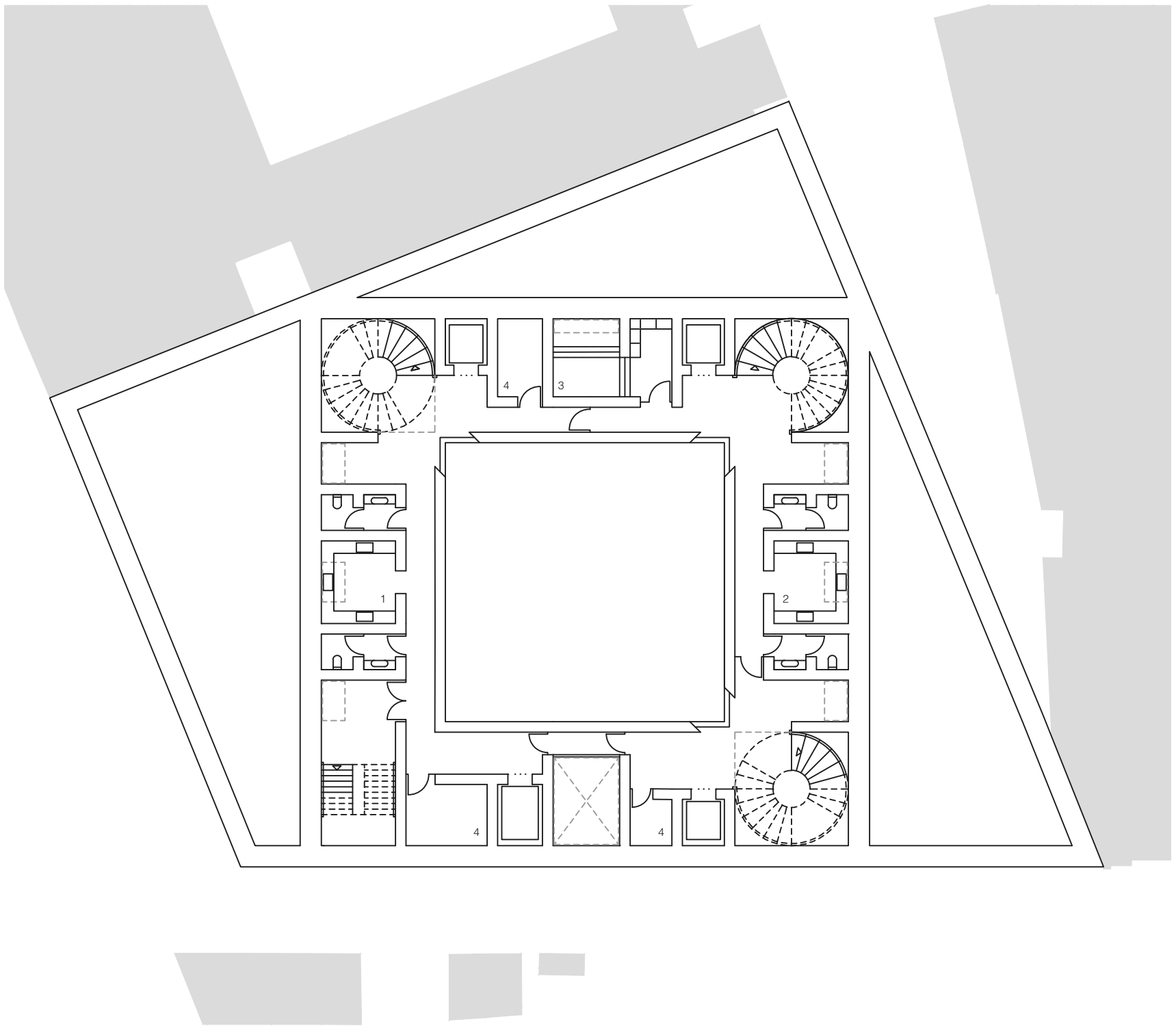
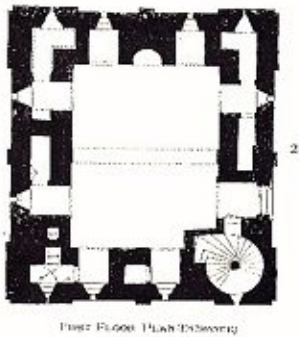
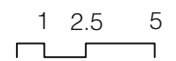


Figure No. 41 - Hedingham Castle, Essex.

Sketches of Louis I. Kahn



- 1 SACRED SPACE JUDAISM
- 2 STORAGE FOR SINGING BOOKS
- 3 RABBI
- 4 KANTOR
- 5 STORAGE



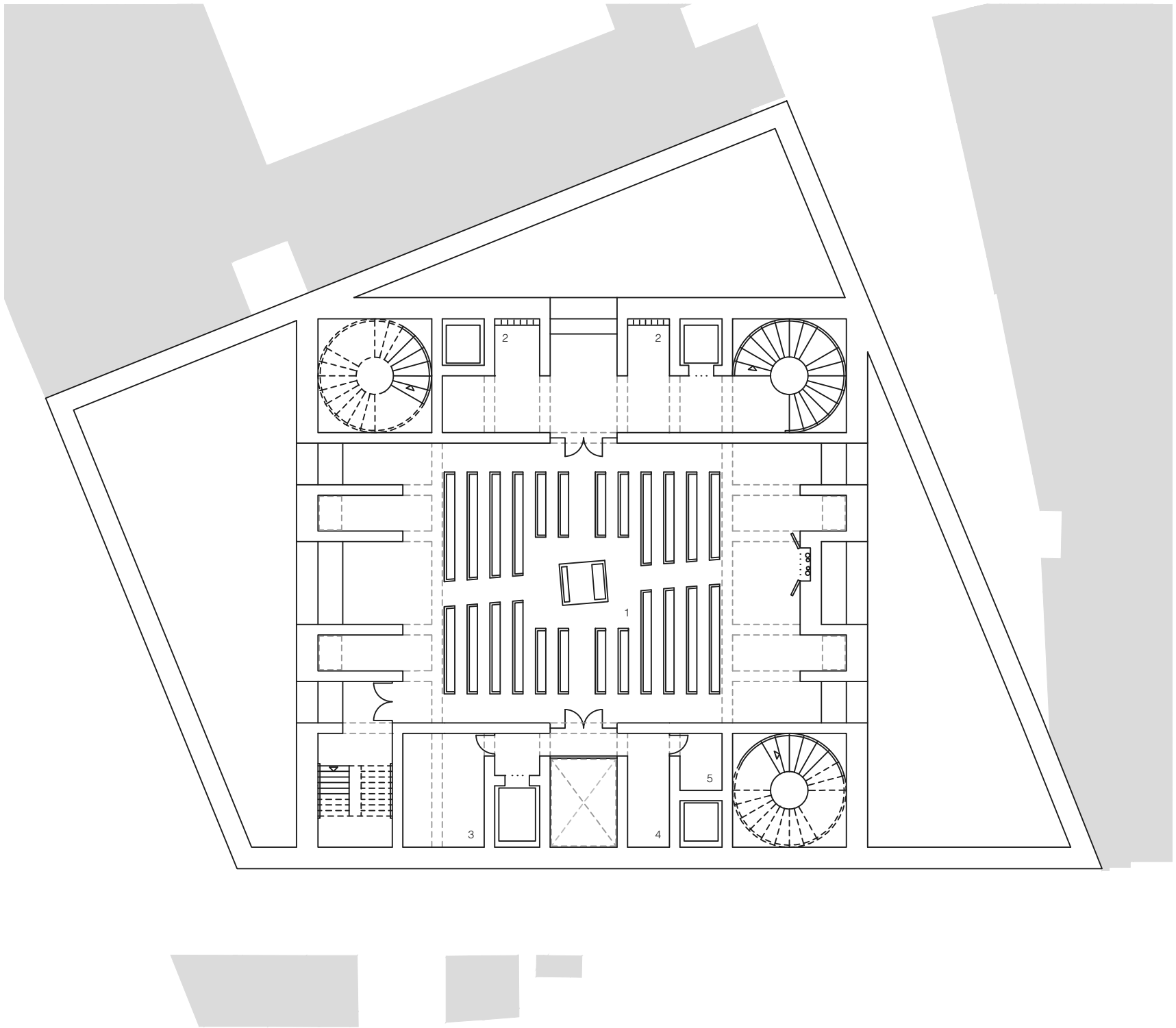
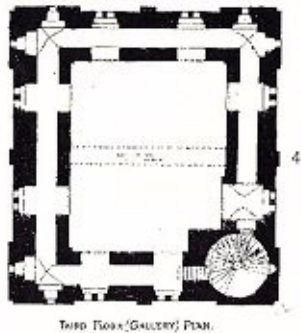
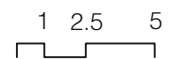


Figure No. 42 - Hedingham Castle, Essex.
Sketches of Louis I. Kahn



- 1 SACRED SPACE CHRISTIANITY
- 2 ORGAN AND CHOIR
- 3 SACRISTY
- 4 STORAGE



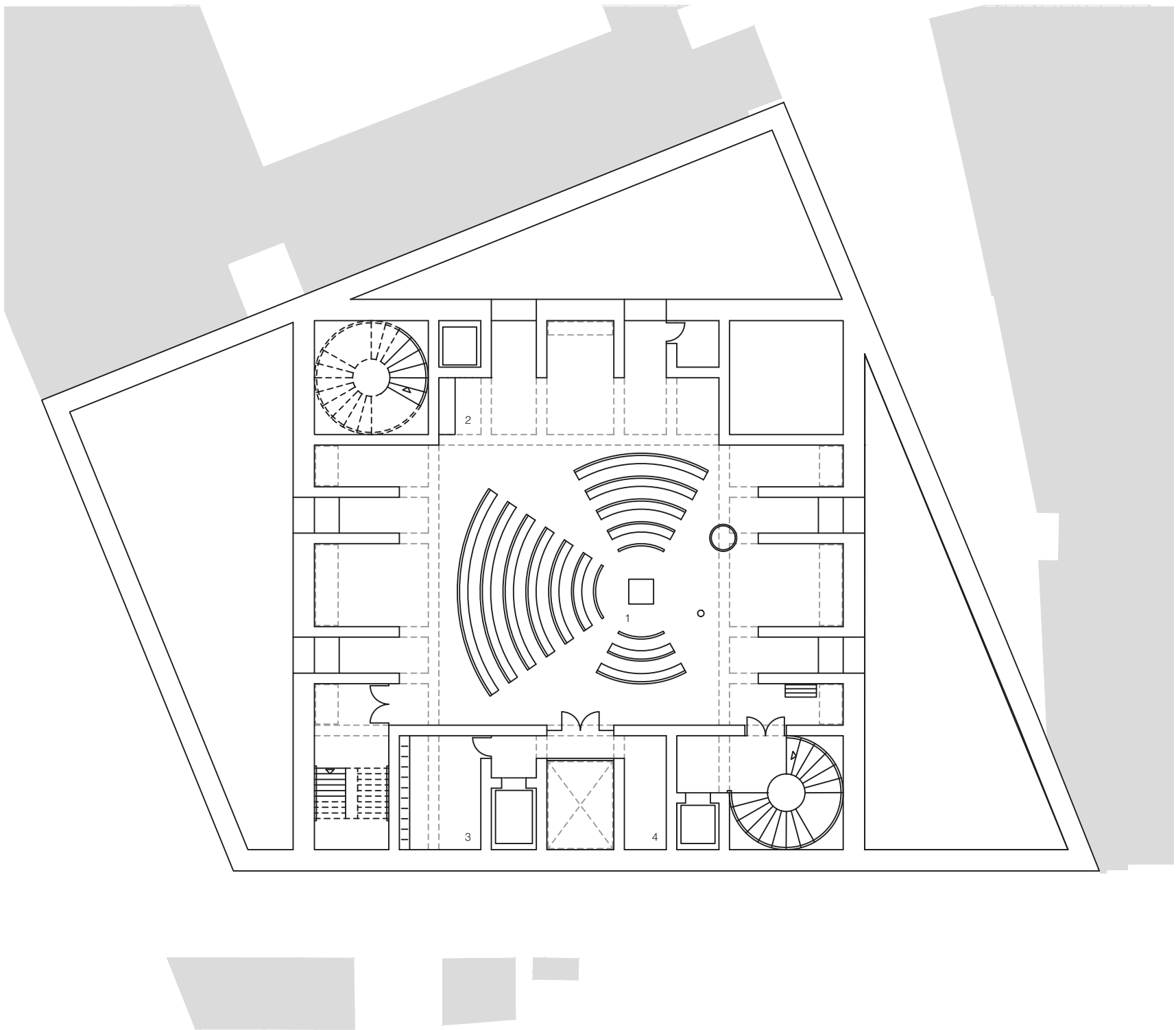
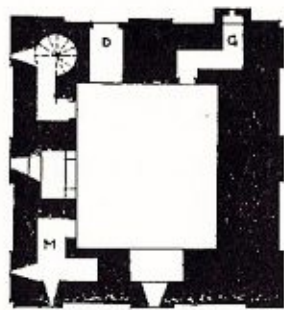


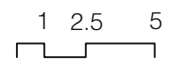
Figure No. 43 - Hedingham Castle, Essex.

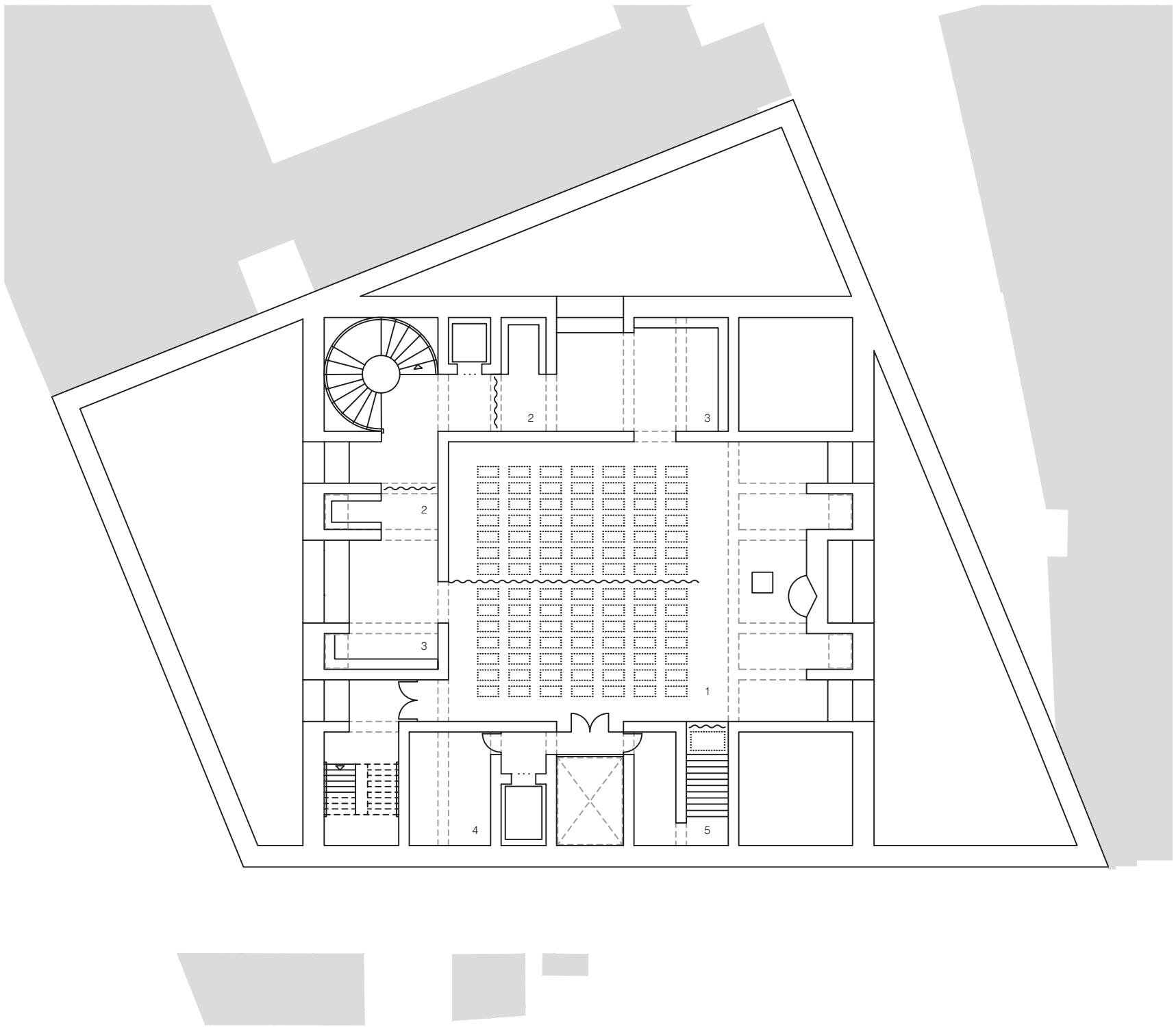
Sketches of Louis I. Kahn



PRINCIPAL FLOOR

- 1 SACRED SPACE ISLAM
- 2 STORAGE FOR SHOES
- 3 RITUAL WASHING
- 4 IMAM
- 5 MINBAR STAIRCASE

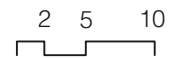




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COLLAGE:
SOUTH VIEW

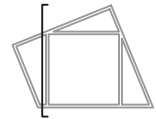


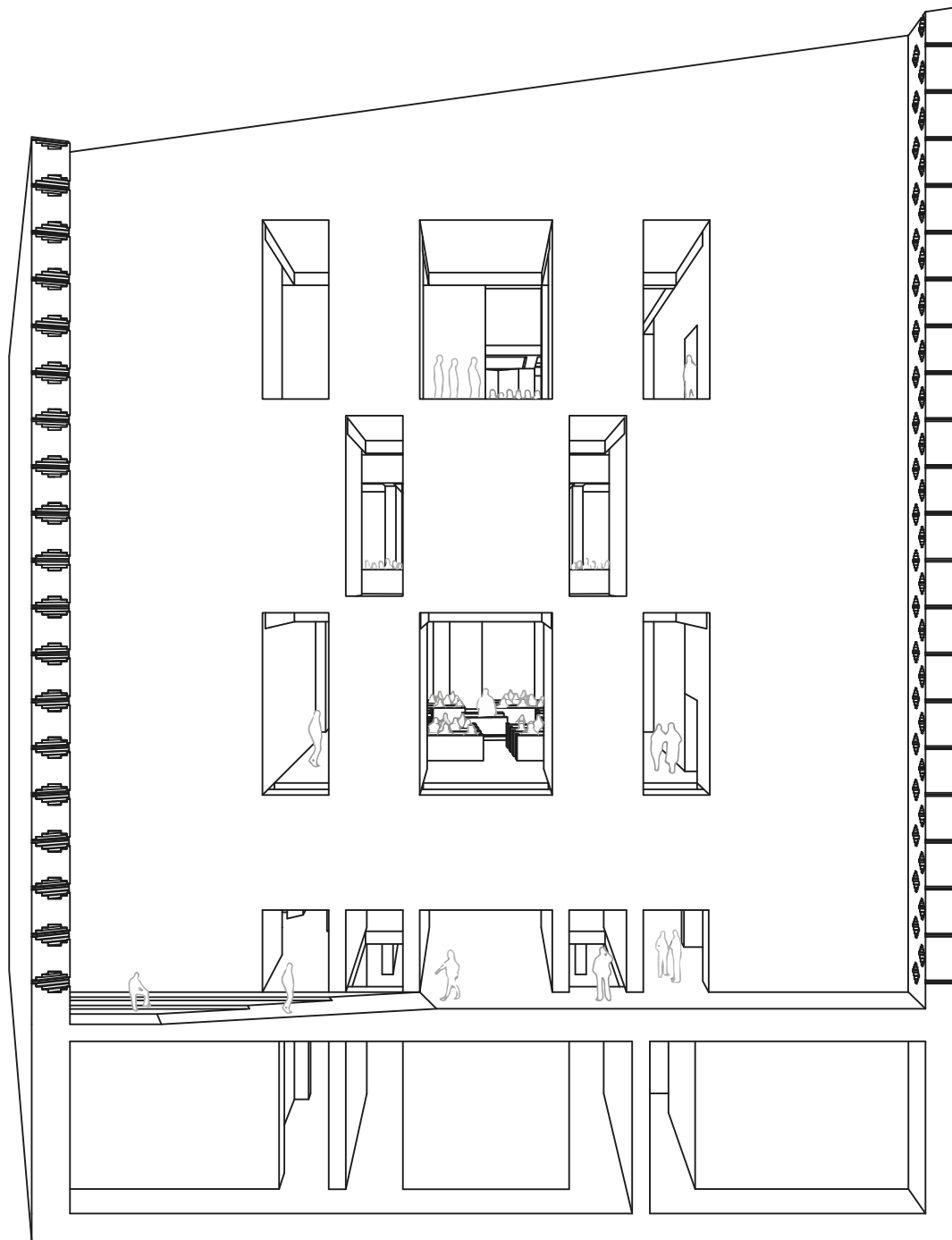


SITEPLAN

1:500

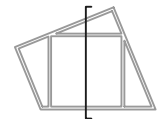
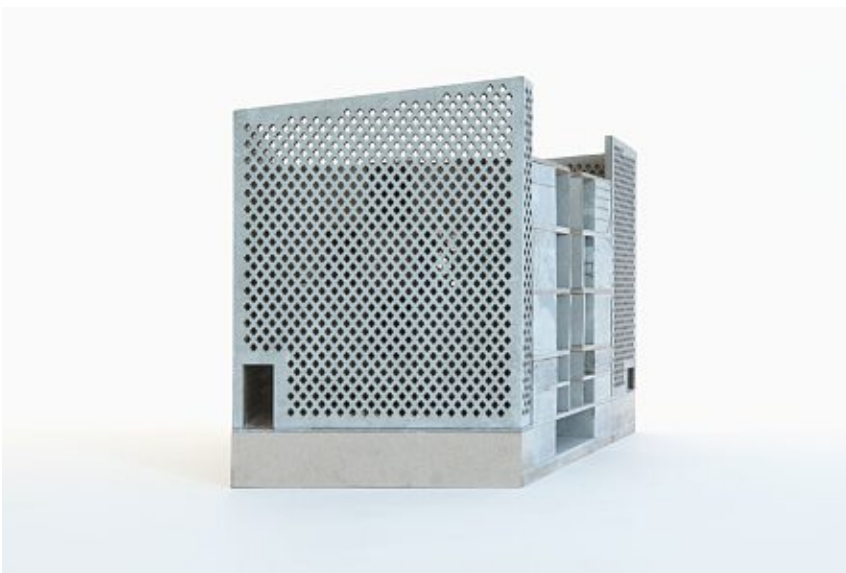
WORKING MODEL. 1:100

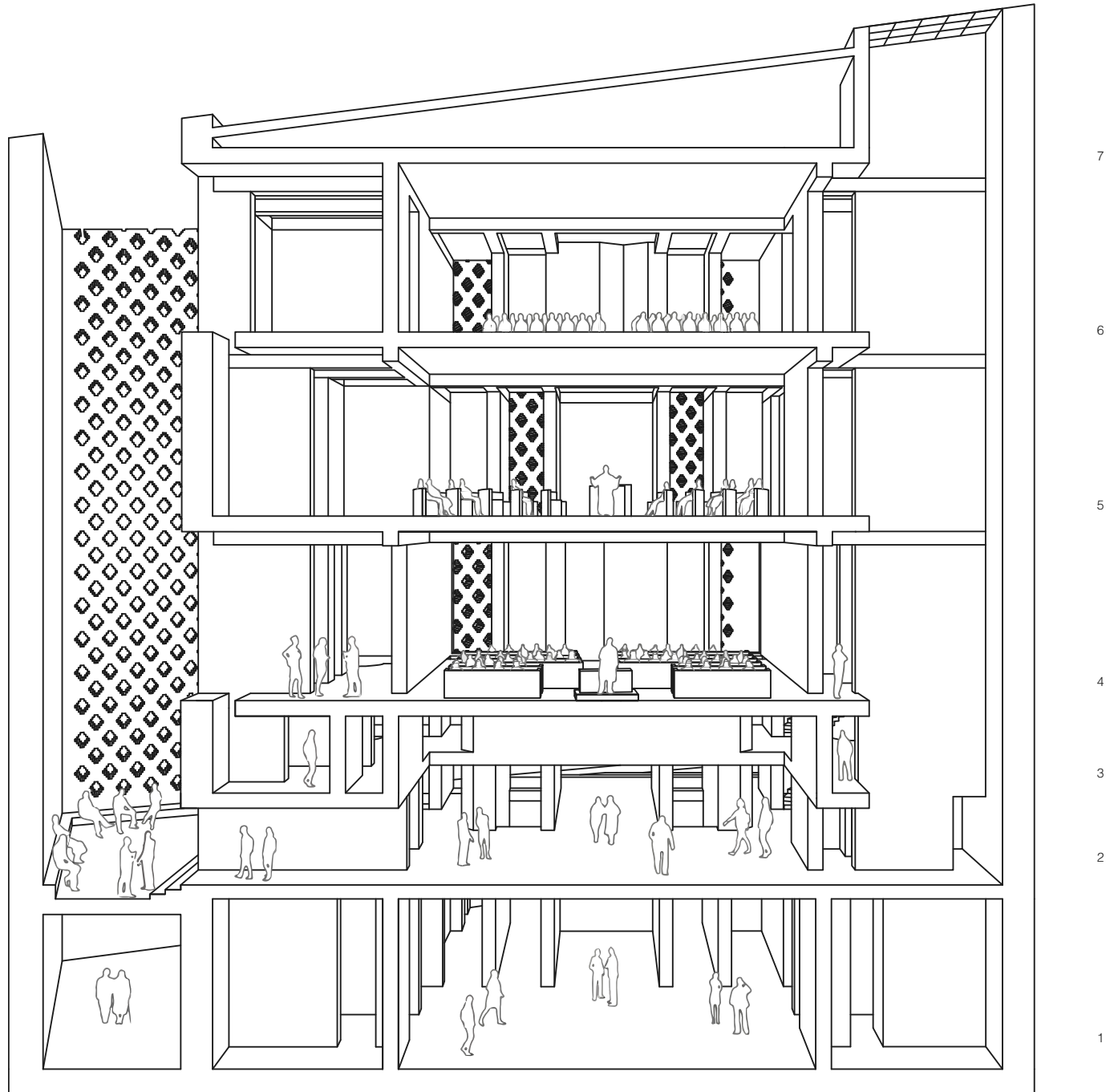




- 1 LIBRARY LEVEL
- 2 PUBLIC LEVEL
- 3 SERVICE LEVEL
- 4 SPACE OF JUDAISM
- 5 SPACE OF CHRISTIANITY
- 6 SPACE OF ISLAM
- 7 ATTIC AND HOUSE EQUIPMENT

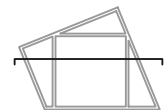
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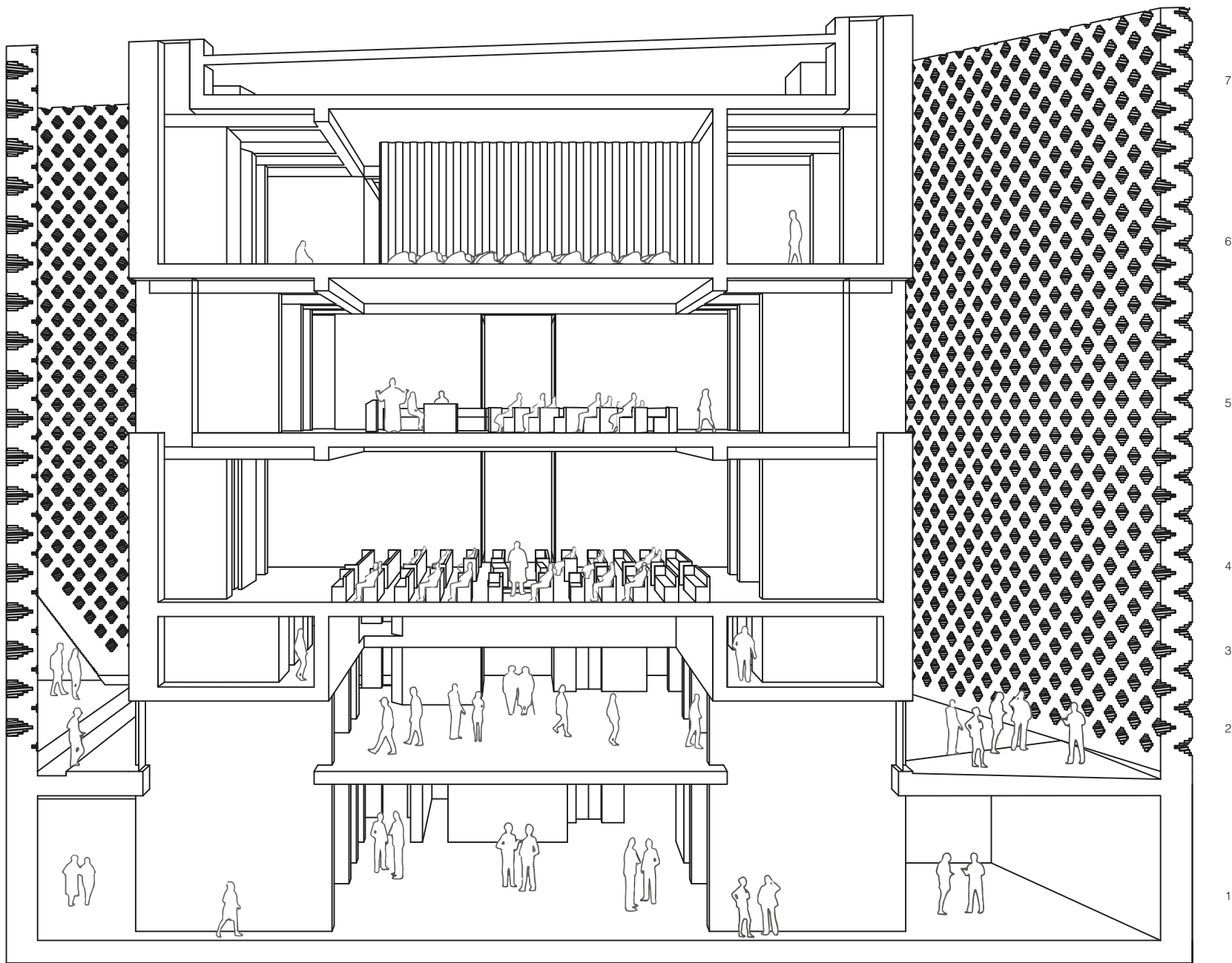




- 1 LIBRARY LEVEL
- 2 PUBLIC LEVEL
- 3 SERVICE LEVEL
- 4 SPACE OF JUDAISM
- 5 SPACE OF CHRISTIANITY
- 6 SPACE OF ISLAM
- 7 ATTIC AND HOUSE EQUIPMENT

WORKING MODEL. 1:100



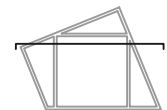


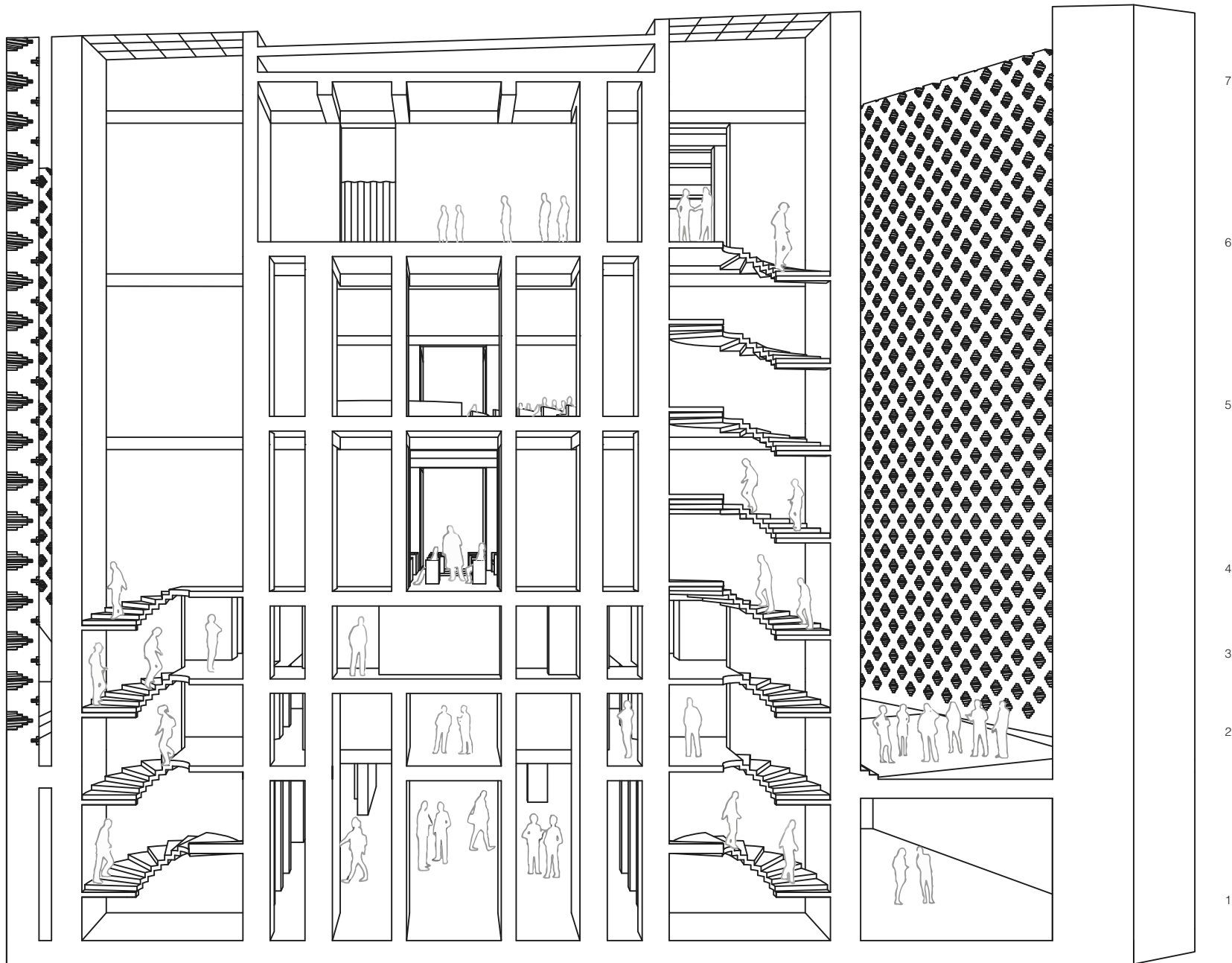
SECTION - PERSPECTIVE

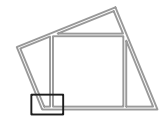
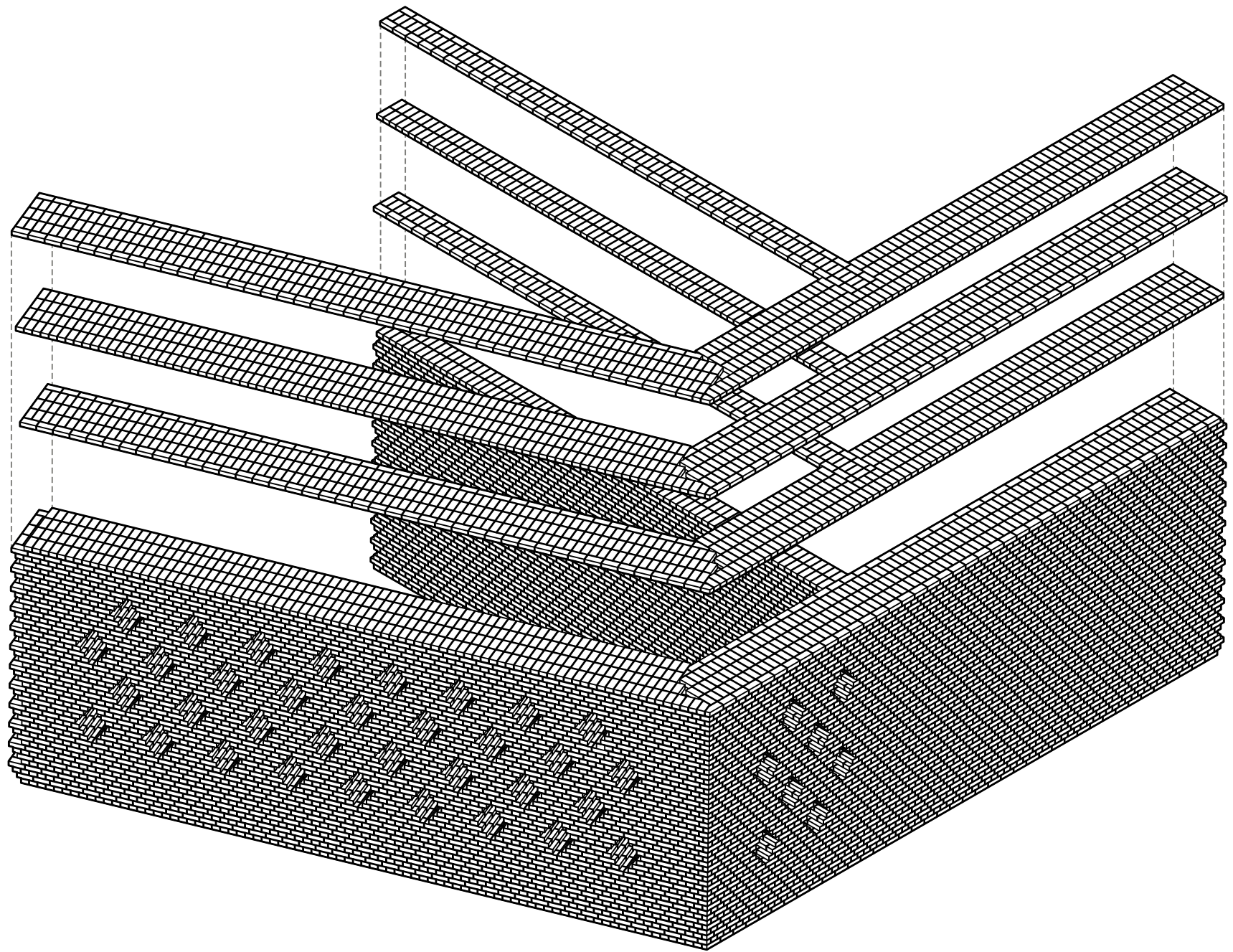
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- 1 LIBRARY LEVEL
- 2 PUBLIC LEVEL
- 3 SERVICE LEVEL
- 4 SPACE OF JUDAISM
- 5 SPACE OF CHRISTIANITY
- 6 SPACE OF ISLAM
- 7 ATTIC AND HOUSE EQUIPMENT

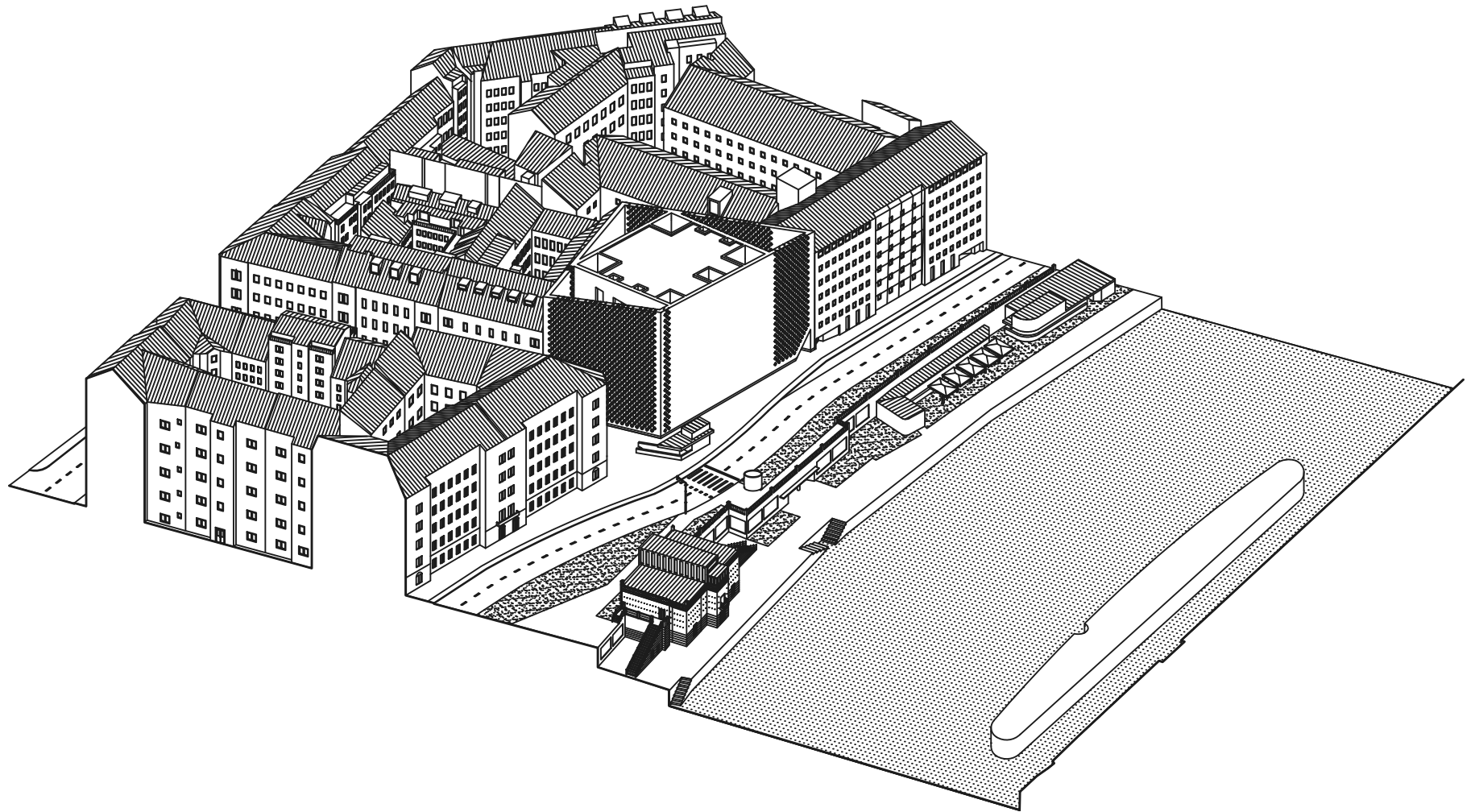
WORKING MODEL. 1:100



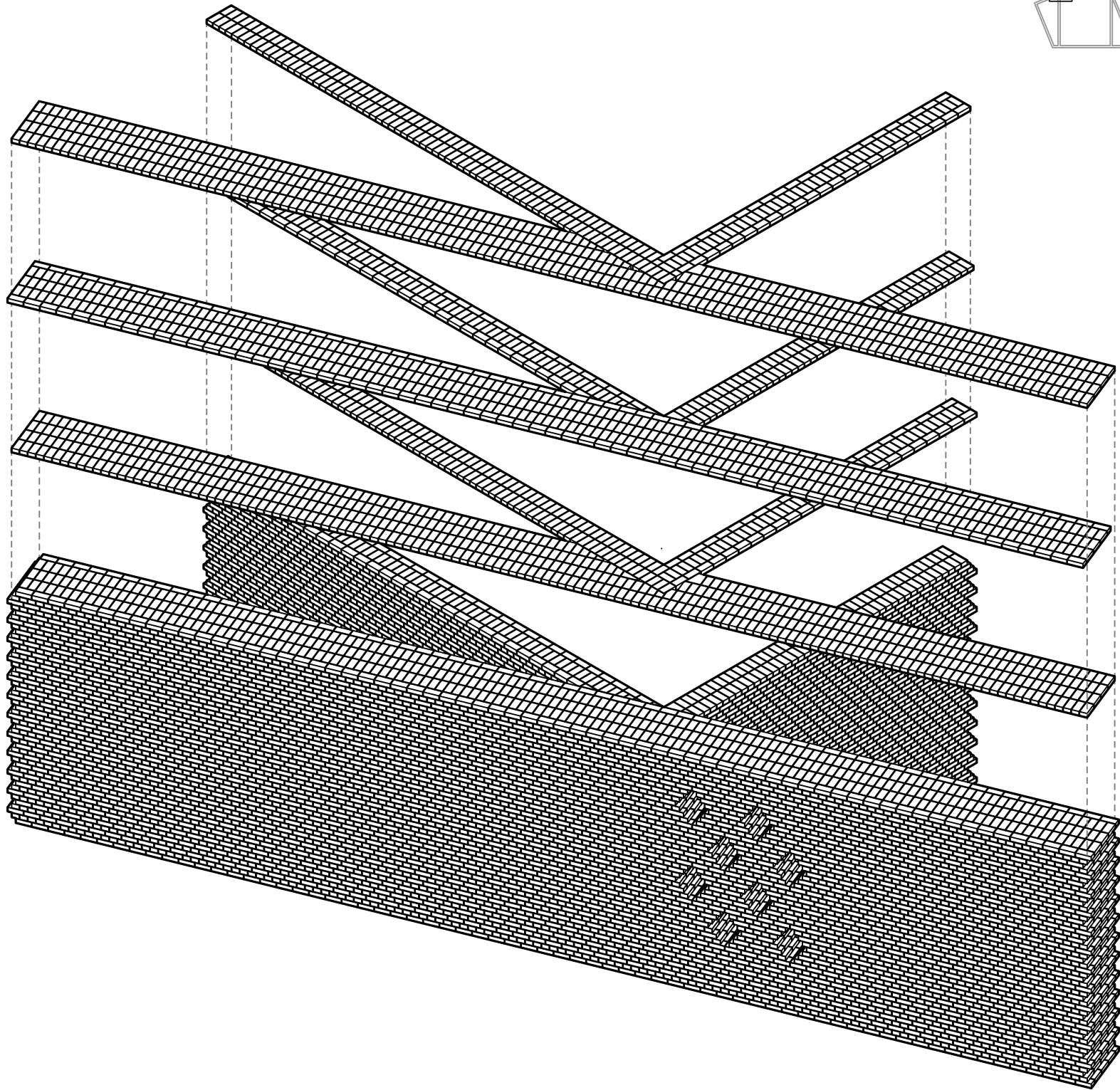
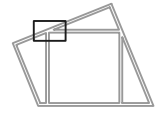




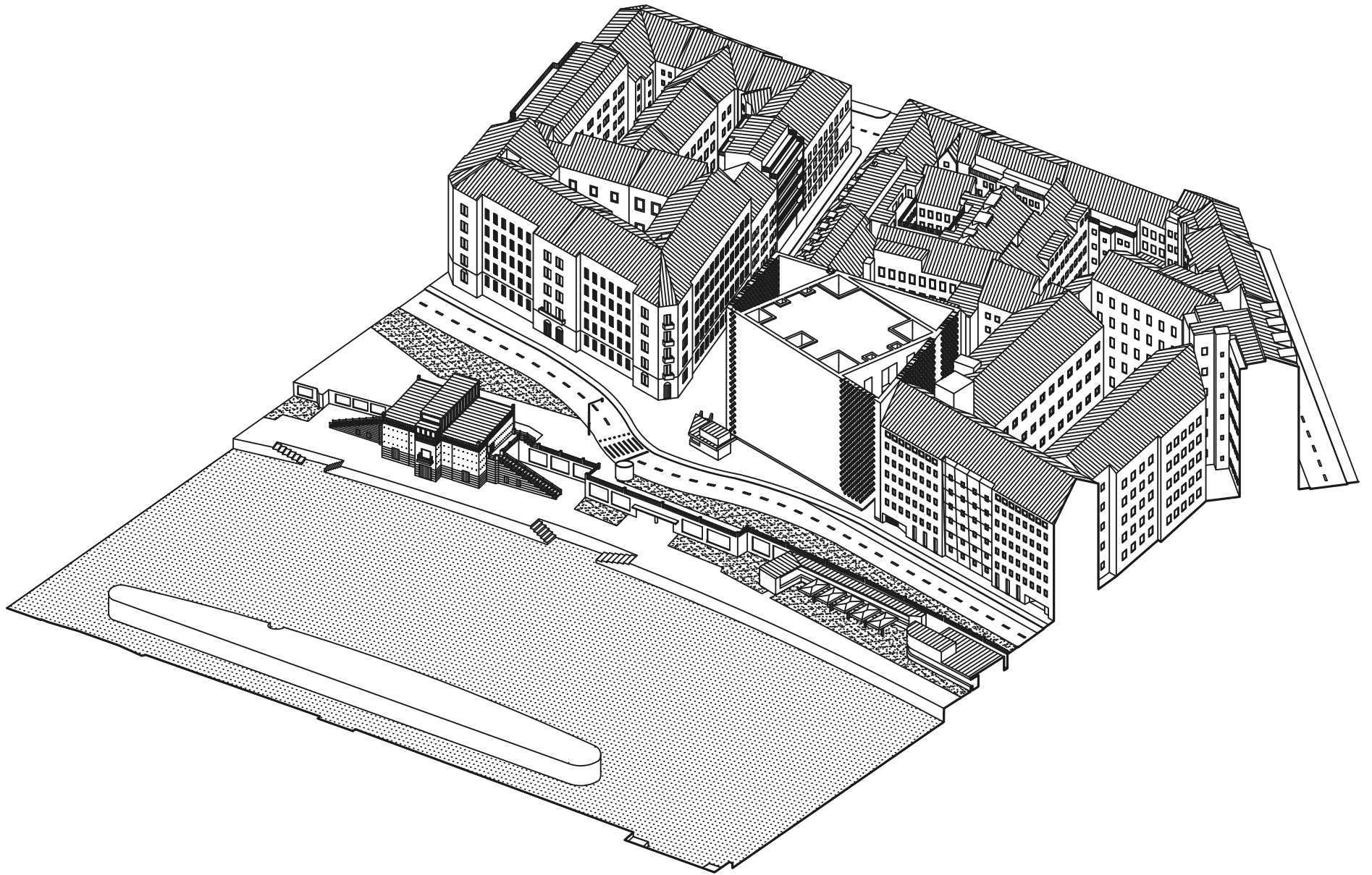
BRICKWORK ILLUSTRATION,
WITHOUT SCALE



AXONOMETRIC SECTION:
SOUTH-WEST. WITHOUT SCALE

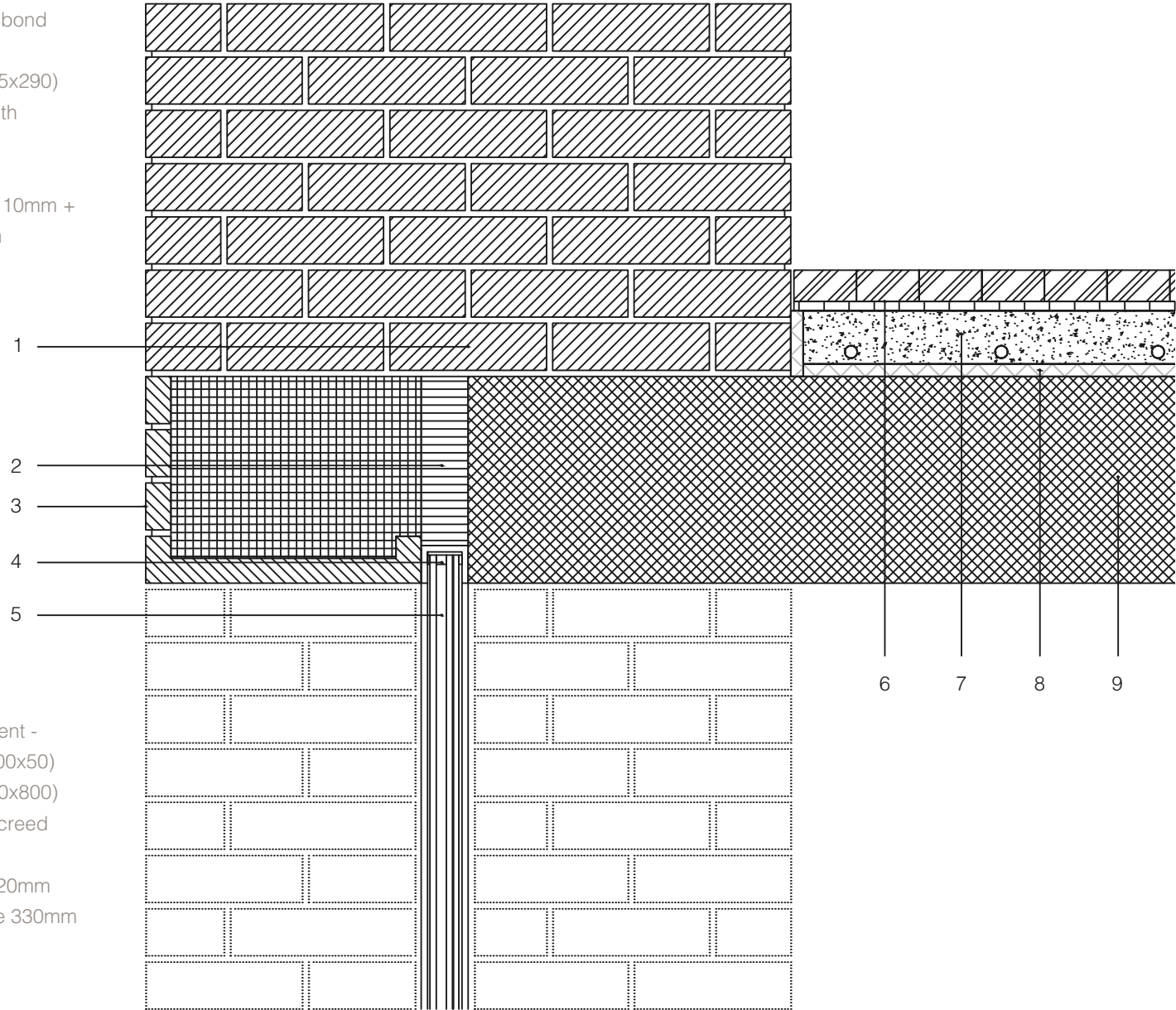


BRICKWORK ILLUSTRATION,
WITHOUT SCALE



AXONOMETRIC SECTION:
SOUTH-EAST. WITHOUT SCALE

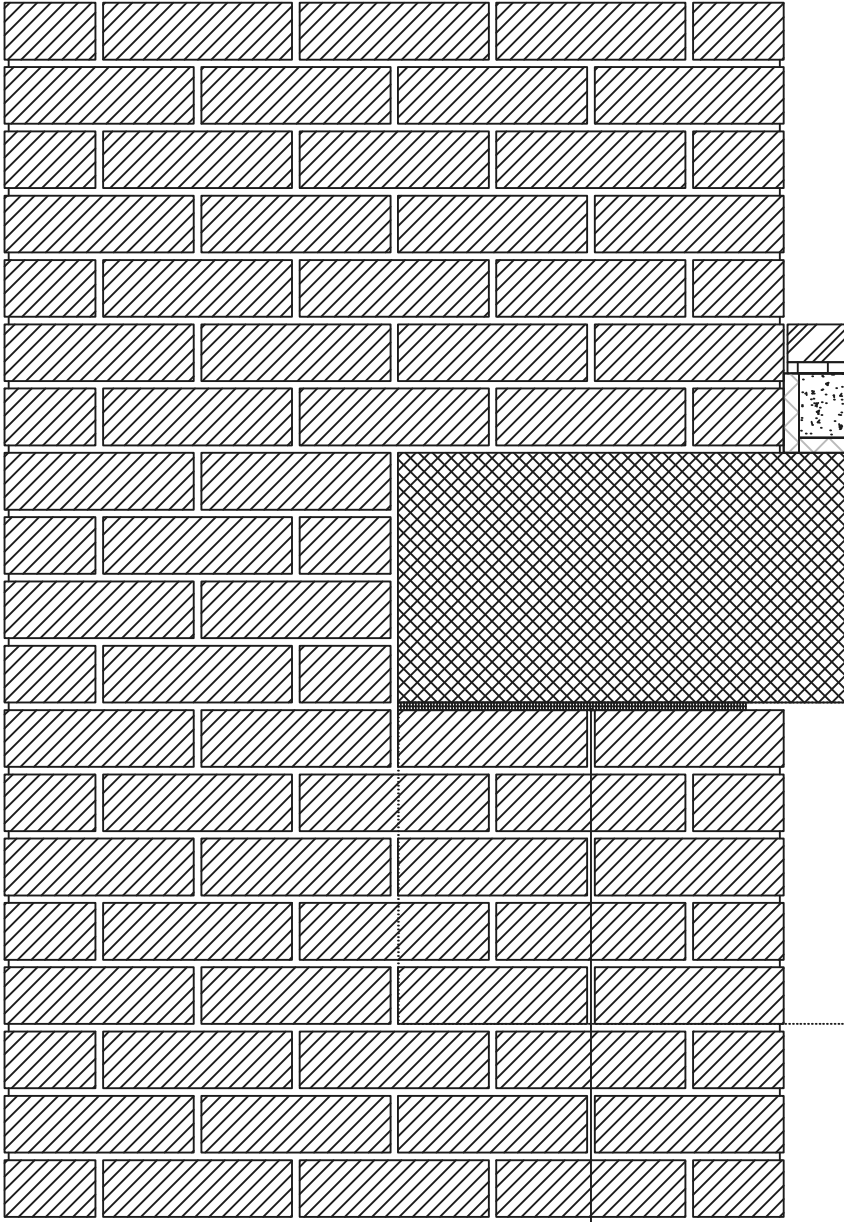
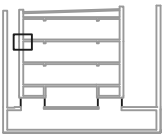
- 1 brickwork - english crossbond (240x120x75)
- 2 insulation: xps boards (75x290)
- 3 precast concrete lintel with cladding
- 4 stainless steel frame
- 5 fixed low-e glazing: ESG 10mm + SZR 10mm + VSG 20mm



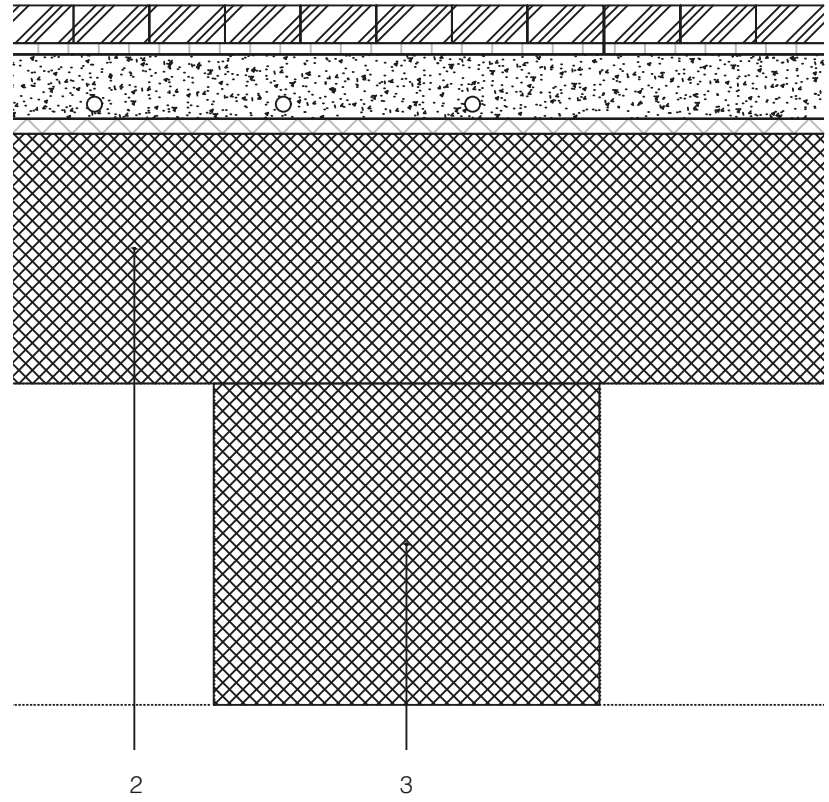
- 6 wood heeled oak pavement - thermally treated (100x100x50) on OSB panel 15mm (800x800)
- 7 floor heating in floating screed 85mm
- 8 impact sound insulation 20mm
- 9 prestressed situ concrete 330mm



BRICK LINTEL DETAIL. 1:10

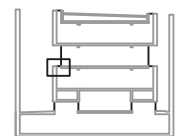
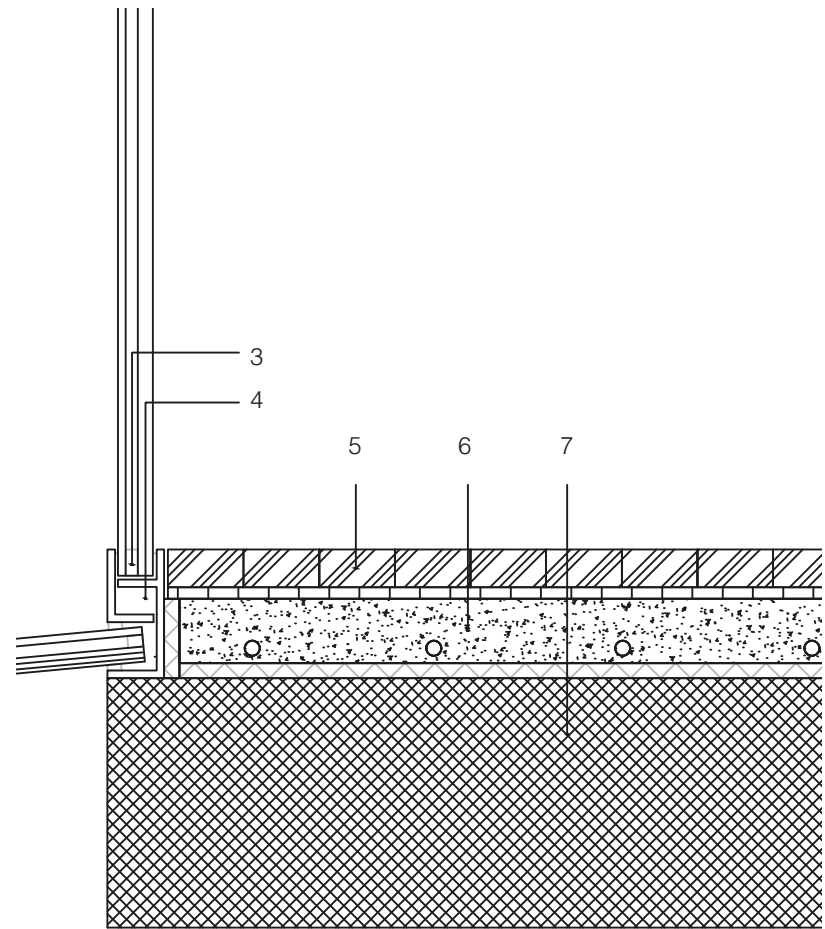
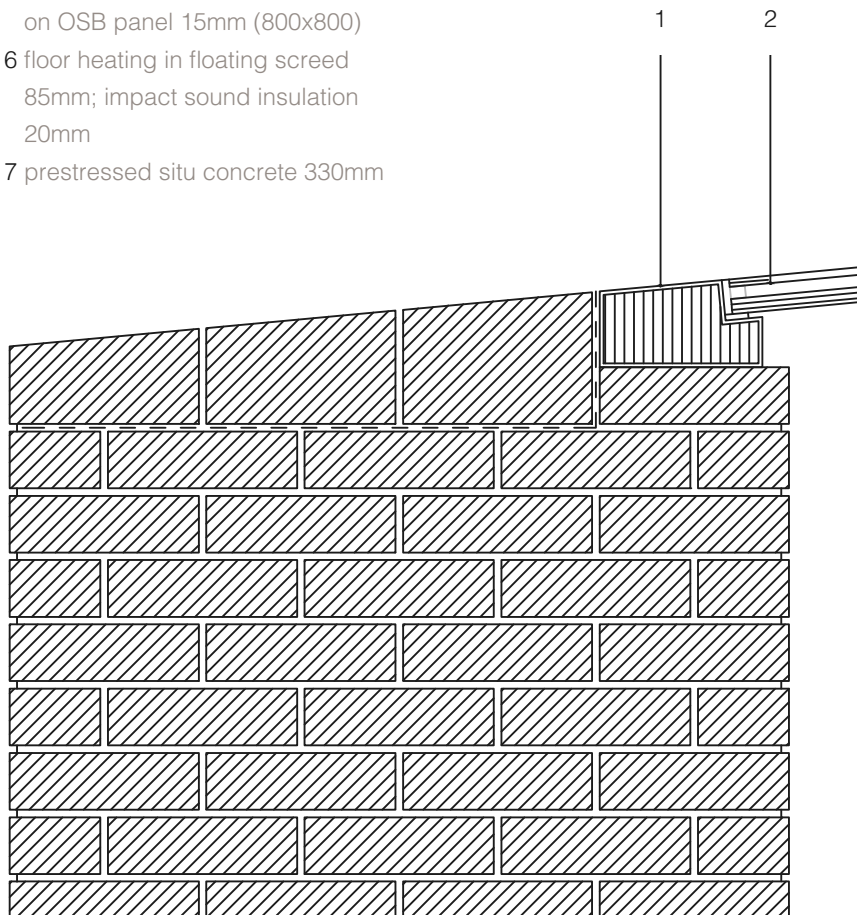


- 1 elastomeric structural support
10mm
- 2 prestressed situ concrete 330mm
- 3 concrete beam grit (510x425)

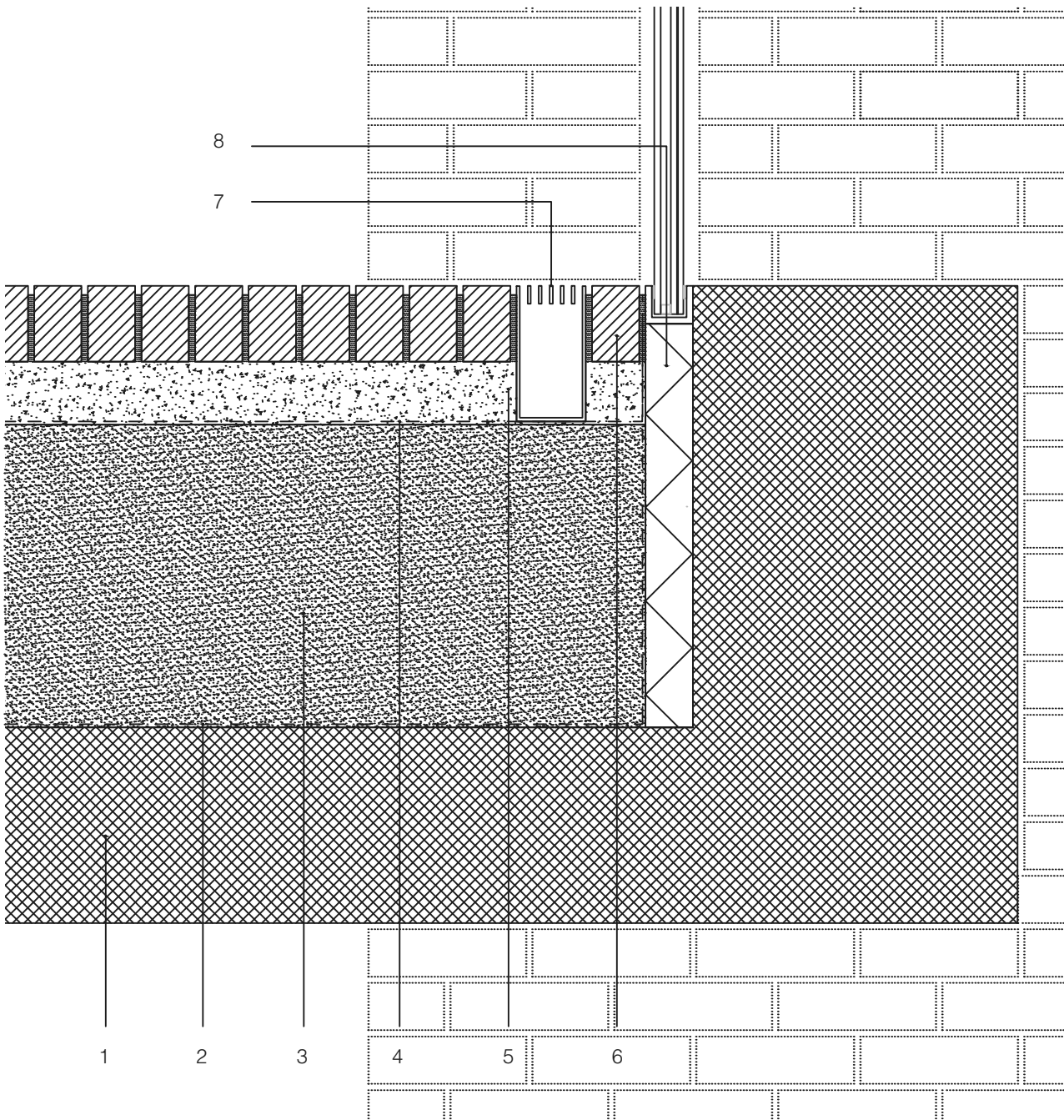


CEILING WALL SUPPORT DETAIL. 1:10

- 1 stainless steel frame, foamed
- 2 rooflight glazing - ESG 10mm + SZR 10mm + VSG 20mm + ceramic inlay
- 3 fixed low-e glazing: ESG 10mm + SZR 10mm + VSG 20mm
- 4 brushed stainless steel frame: seperated profiles
- 5 oak block parquet flooring thermally treated (100x100x50) on OSB panel 15mm (800x800)
- 6 floor heating in floating screed 85mm; impact sound insulation 20mm
- 7 prestressed situ concrete 330mm

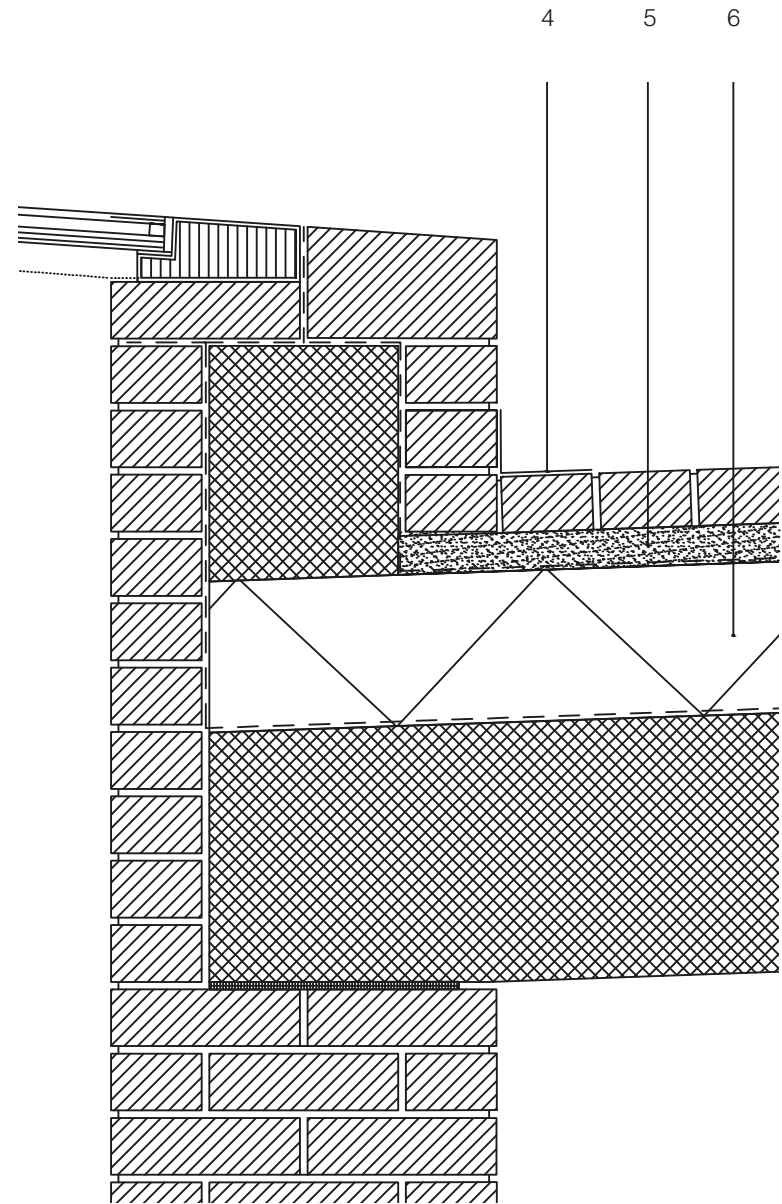
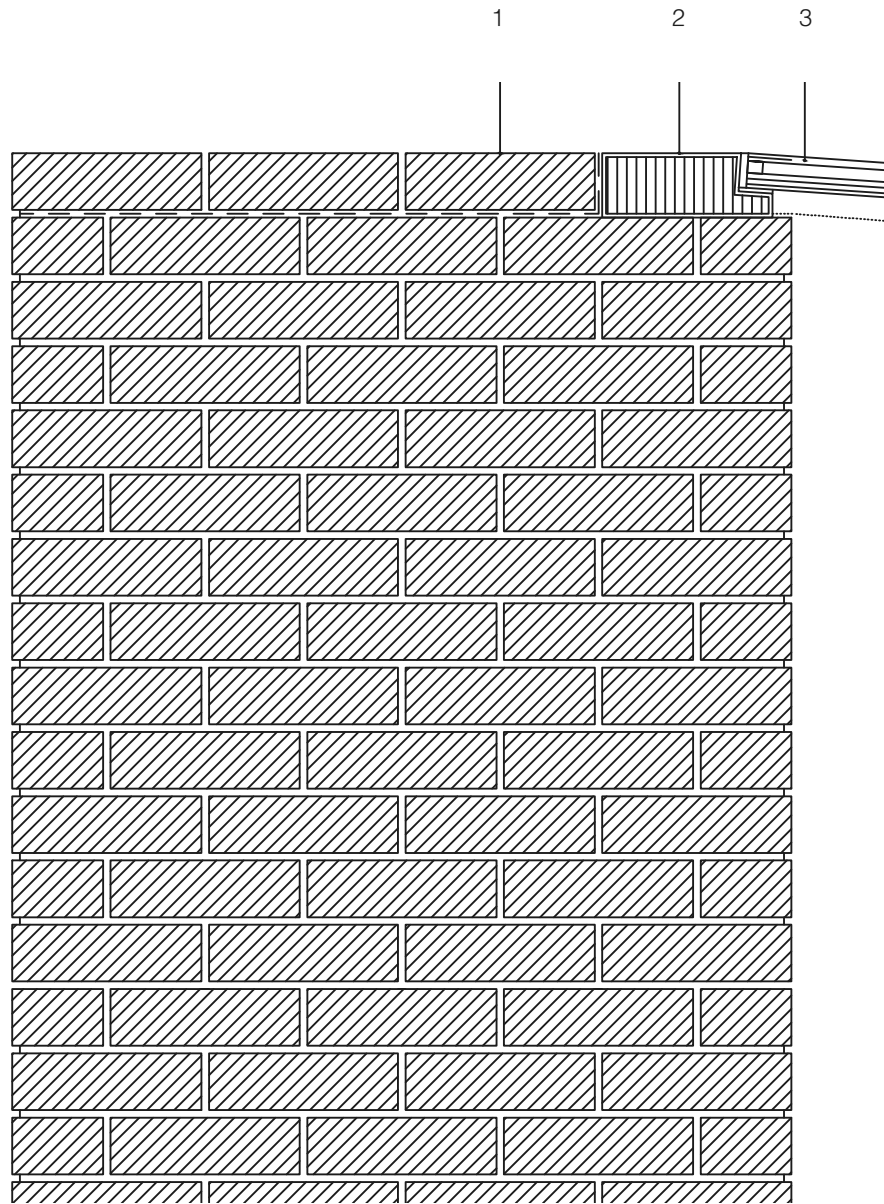


ROOFLIGHT GLAZING TO FIXED WINDOW DETAIL. 1:10



- 1 prestressed situ concrete 310mm
- 2 water proof sheeting
- 3 loose fill insulation 480mm
- 4 water proof sheeting
- 5 concrete subbase 100mm
- 6 brick paving ((240x120x75) +
water-proof mortar
- 7 stainless steel drain
- 8 xps insulation (75x640)

COURTYARD FLOOR TO CEILING DETAIL. 1:10

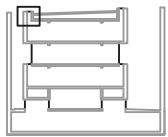


- 1 rowlock + waterproof sheeting
- 2 brushed stainless steel frame, foamed
- 3 rooflight glazing: ESG 10mm + SZR 10mm + VSG 20mm, siliconised

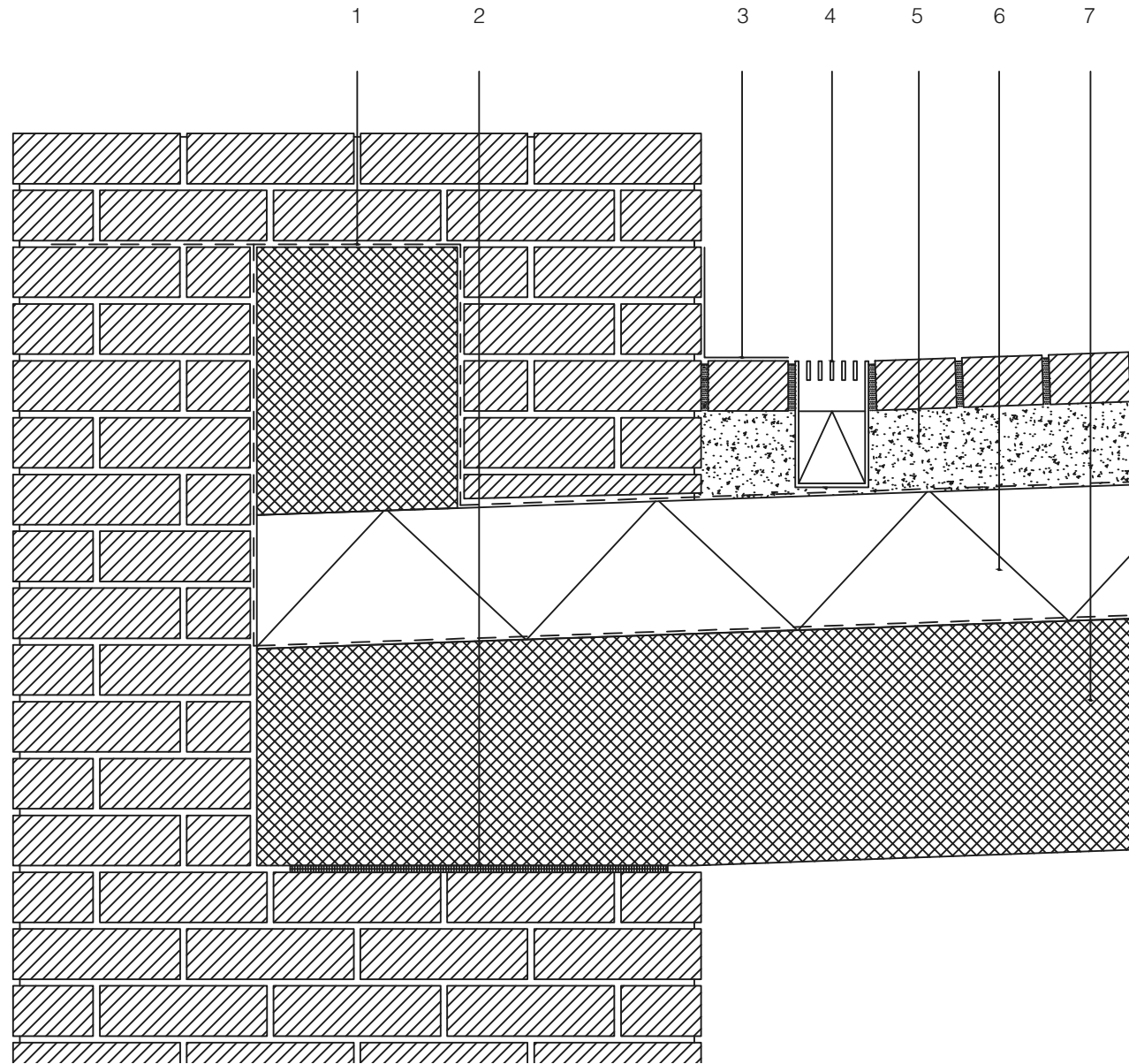
- 4 liquid plastic waterproof sheeting
- 5 loose fill insulation + water proof sheeting
- 6 xps insulation 200mm + water proof sheeting



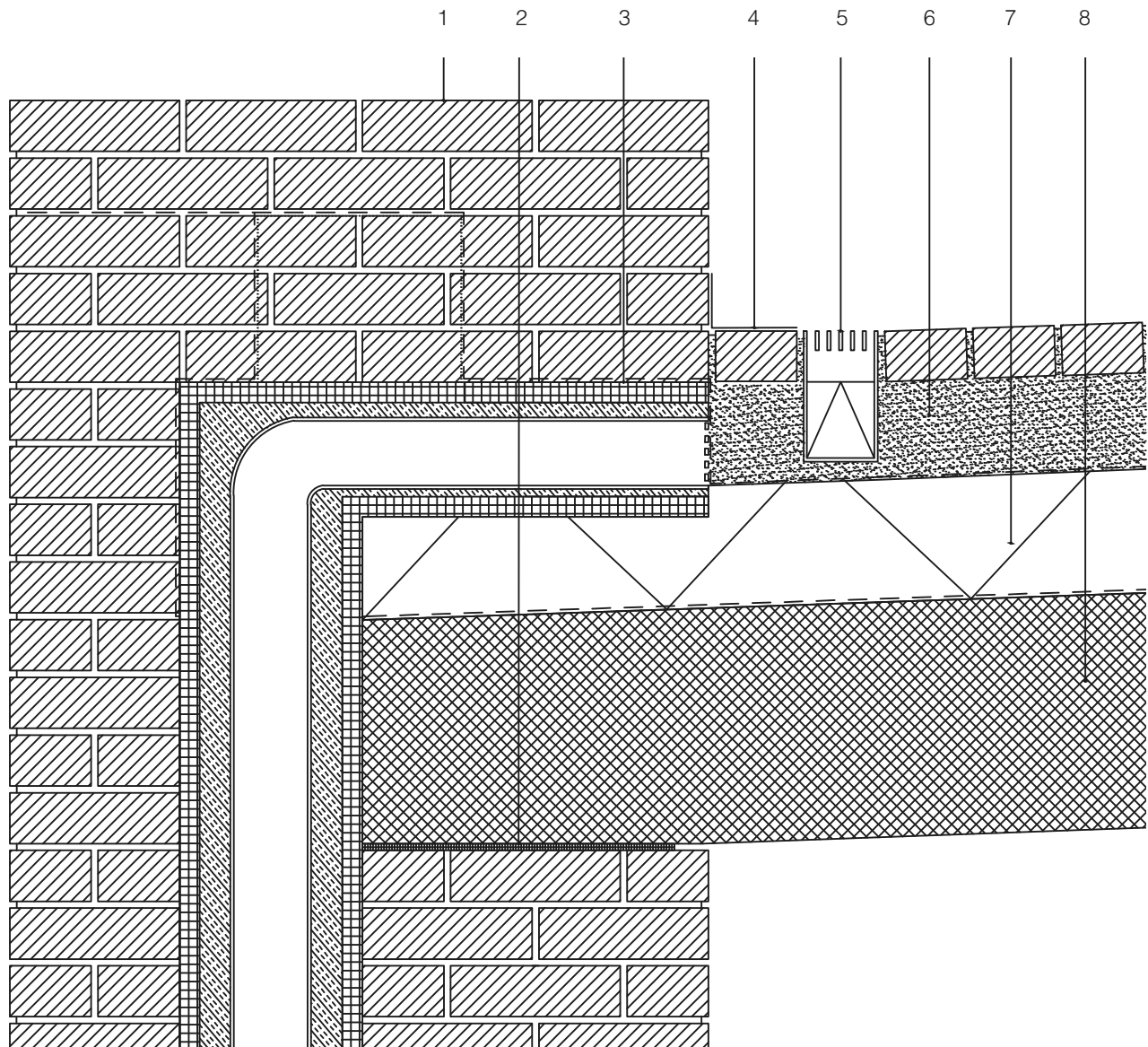
ROOFLIGHT GLAZING TO ATTIC DETAIL. 1:10



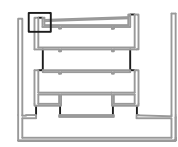
- 1 water proof sheeting glued to concrete beam
- 2 elastomeric structural support 10mm
- 3 liquid plastic waterproof sheeting
- 4 stainless steel drain
- 5 loose fill insulation 120mm + water proof sheeting
- 6 xps insulation 200mm + water proof sheeting
- 7 prestressed situ concrete 350mm



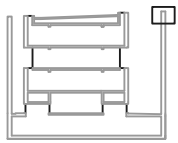
ATTIC DETAIL. 1:10



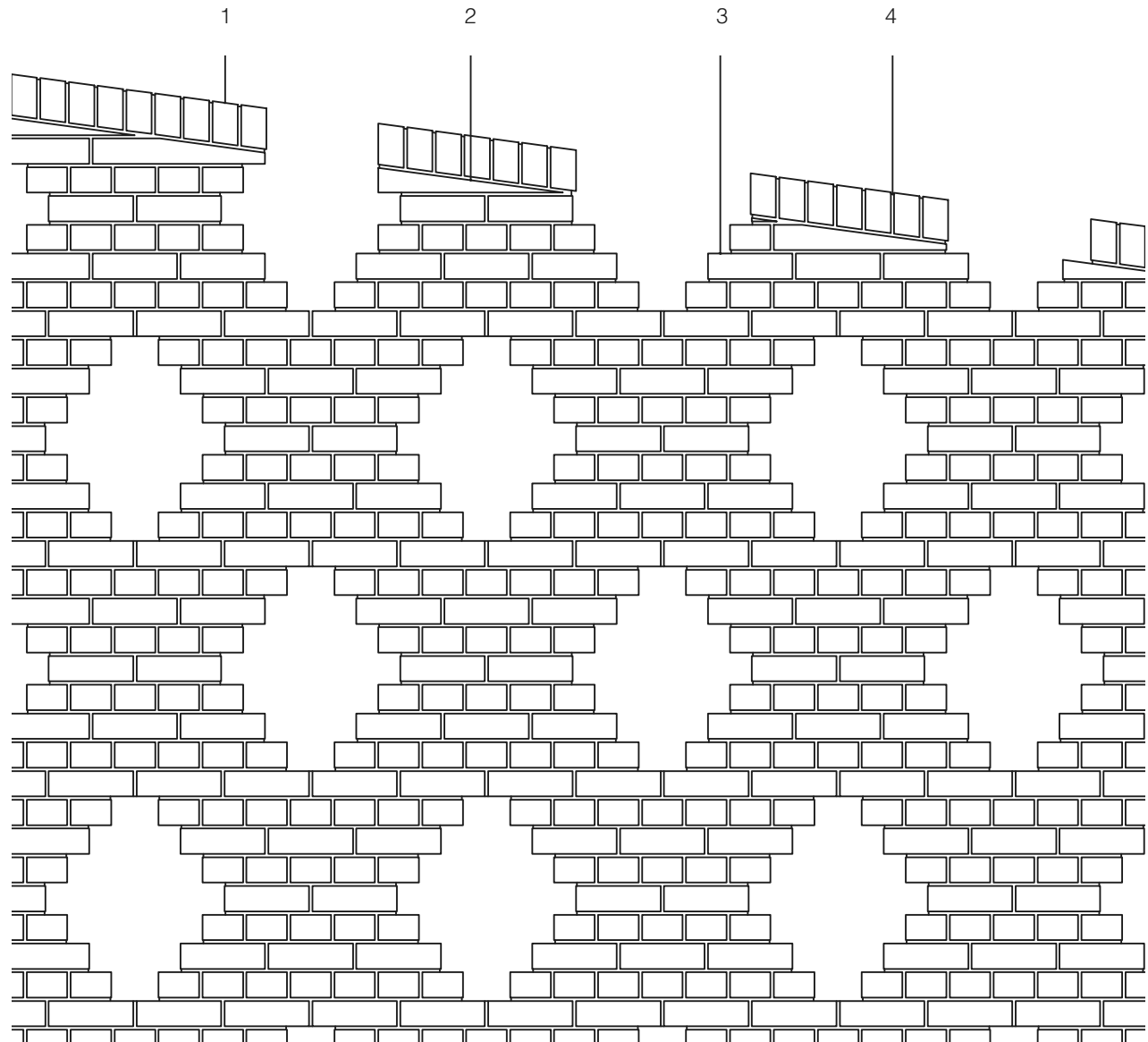
- 1 rowlock (240x120x75)
- 2 elastomeric structural support 10mm
- 3 prefabricated concrete shaft + mineral wool insulation + plastic rainwater pipe
- 4 liquid plastic waterproof sheeting
- 5 loose fill insulation 120mm + water proof sheeting
- 6 wood heeled oak pavement - thermally treated (100x100x50) on OSB panel 15mm (800x800)
- 7 xps insulation 200mm + water proof sheeting
- 8 prestressed situ concrete 330mm



ATTIC WITH RAINWATER SYSTEM DETAIL. 1:10

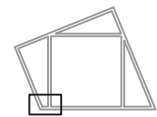
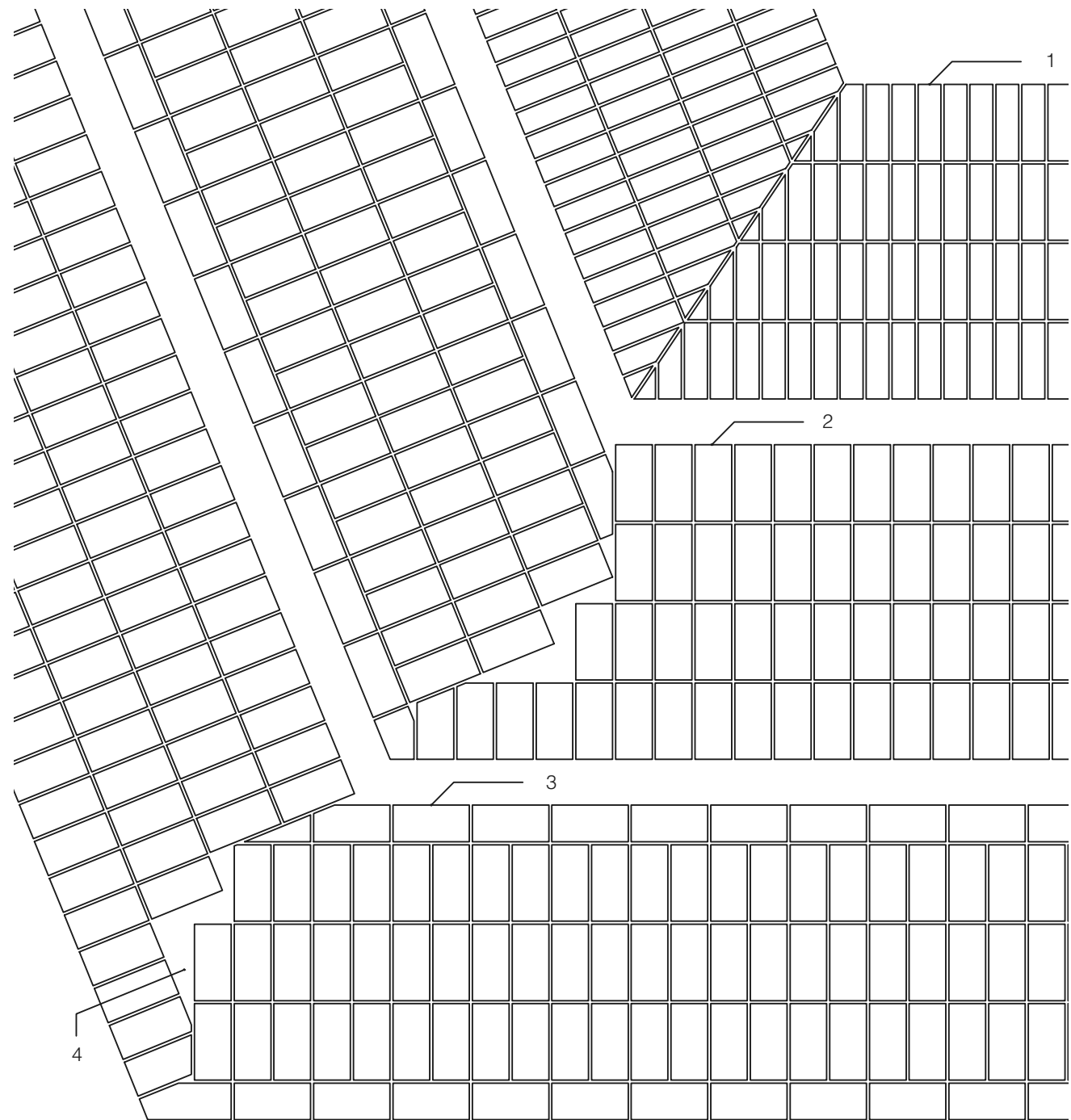


- 1 rowlock (240x120x75)
- 2 prefabricated triangular shaped brick
- 3 brickwork - english crossbond (240x120x75)
- 4 waterproof mortar



ENGLISH CROSS BOND TO BRICK-ON-END COURSE DETAIL. 1:20

- 1 brick rowlock course
- 2 brick header course
- 3 brick stretcher course
- 4 mortar filled gap





Façade and interior walls are executed in english cross bond masonry. Stones are burned with mineral supplement in bright grey colour.



Situ concrete elements are executed with supplement of white cement, white sand and titanium dioxid.



Thermally treated oak block parquet flooring on osb support panel.



Stainless steel window frames.

05	BUILDING BELIEF	LEVEL OF ISLAM	FOURTH FLOOR
		Sacred Space of Islam	250m2
		Imam	10m2
		Ritual Washing	105m2
		LEVEL OF CHRISTIANITY	THIRD FLOOR
		Sacred Space of Christianity	250m2
		Sacristy	20m2
		LEVEL OF JUDAISM	SECOND FLOOR
		Sacred Space of Judaism	250m2
		Rabbi	10m2
		Cantor	5m2
		MEZZANINE	FIRST FLOOR
		Ritual Cooking - Islamic Community	15m2
		Ritual Cooking - Jewish Community	15m2
		Mikwe	20m2
		PUBLIC LEVEL	GROUND FLOOR
		Space for Encounter	200m2
		Reception	10m2
		Back Office	15m2
		LIBRARY LEVEL	UNDER GROUND
		Reading Room	200m2
		Book Archive I	160m2
		Book Archive II	100m2
		Book Archive III	115m2
		Conference Rooms	50m2
		MISCELLANEOUS	
		Exterior Courtyards	375m2
		Storage	60m2
		Rest Rooms	80m2
		Equipment & Facilities	45m2
		Cleaning	20m2
		Attic Level: Ventilation & Storage	200m2

PROGRAM

“New neighborhood”



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