

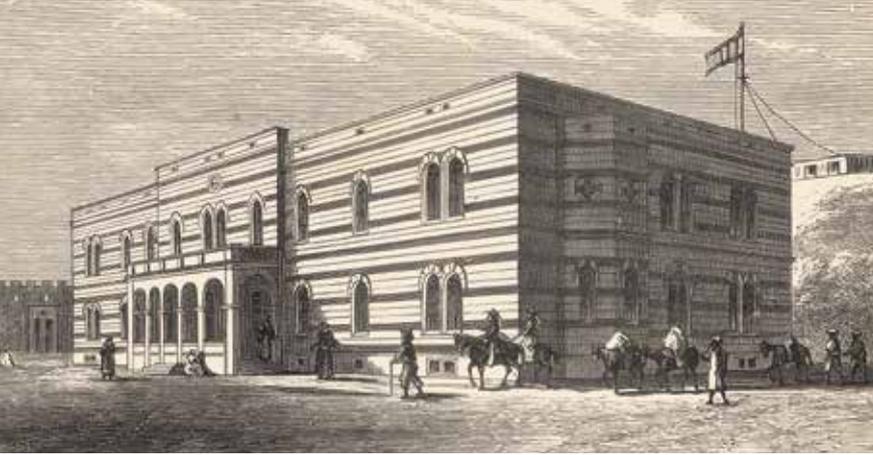


Austrian Hospice
of the Holy Family

Austrian Hospice *News*

2015

SPECIAL EDITION NEW BOOK ABOUT THE HOSPICE



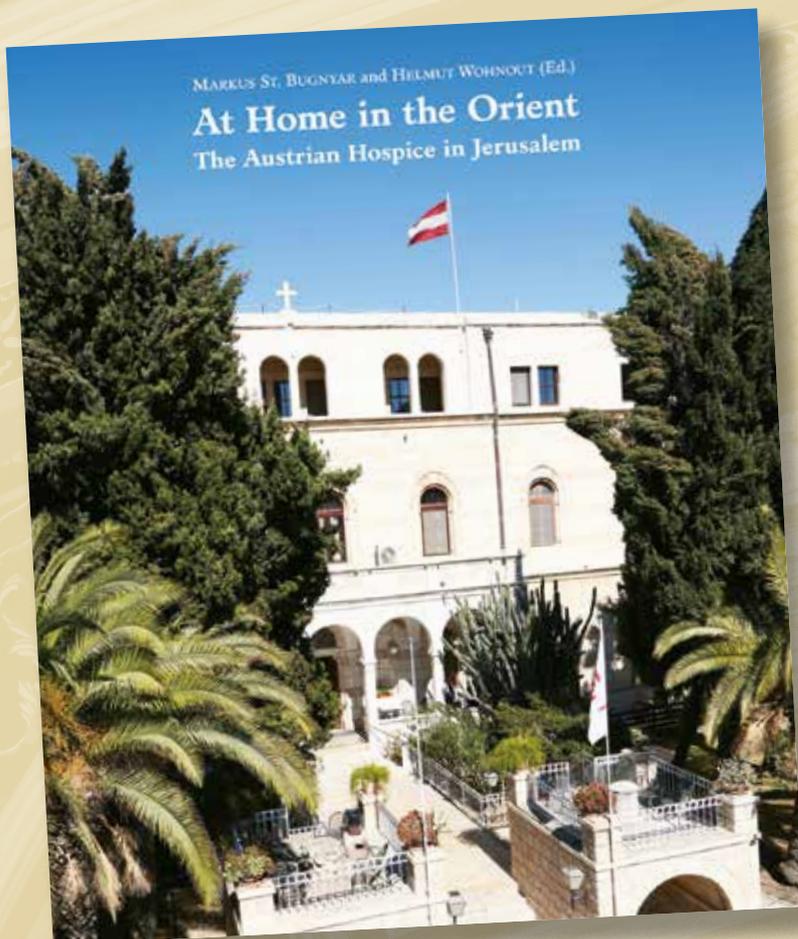
About past and present of the Hospice

Markus St. Bugnyar and Helmut Wohnout

Over 150 years ago, in the year 1863, the Austrian Hospice of the Holy Family in Jerusalem celebrated its official inauguration. Since 1988 the Austrian Hospice has once again functioned as a pilgrims' hostel and cultural institution run by the Catholic Church of Austria, after a long interval during which it was used as a hospital.

Soon after the Hospice's reopening in 1988, it became apparent that people were eager to find out more about the origins of this manifestly and palpably historic institution. For the past two decades, efforts were also being made by the international scientific community to place the activities of the former European great powers in this region, but especially in Jerusalem, in a broader, comparative historical context. These were the circumstances in which the idea for this project was born: theologians, historians, art historians and political scientists researched different facets of the Austrian Hospice, its history and current role, and not least also Austria's relationship with the Holy Land, which until the present day remains inextricably bound up with the Pilgrims' House.

This book is designed to be dipped into and enjoyed for its visual aspect, as well as to be read for pleasure and in-depth study. We hope that this work succeeds in showing off the art-historical glories and unique location of the House in the Old City of Jerusalem, while also offering thought-provoking articles of a high academic standard.



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Foreword

Cardinal Christoph Schönborn

From the outset Christians considered Jerusalem the heart of the Holy Land. For centuries the “earthly Jerusalem” for pilgrims was effectively a first step on the road to the “heavenly Jerusalem”. Against this background the desire arose to build a home in Jerusalem for the pilgrims of the Monarchy.

The Austrian Hospice resumed its function as a pilgrims’ house in 1988. Since then the current Rector Prof. MMag. Markus Stefan Bugnyar, as well as former Rector Dr. Wolfgang Schwarz (1988–2004), and the staff of the Hospice, have worked tirelessly, and frequently in the most arduous of circumstances, to maintain the pres-



ence of Austria’s Catholic Church in Jerusalem. The publication offers content of high quality as well as a clear and representative design that lends the book a distinguishing touch. I sincerely hope it garners a wide and interested readership.

A prestigious project, its specific background and practical outcome

The ideological-historical context behind the establishment of the Austrian Hospice.

Markus St. Bugnyar

In the long interval during which the Austrian Hospice was utilised as a hospital for the Arab population of the Old City, we could leave aside our preoccupation with the basic historical documents of our founding with good conscience.

But now is a good moment to pause and highlight the pivotal points of our existence: at a time when faith had become questionable, Cardinal Rauscher wanted to better acquaint people with the Holy Land and the Holy Scriptures using the possibilities at hand. In our days, basic knowledge of faith has significantly declined; a fundamental teaching in matters of biblical history and Christian doctrine is needed. In the land that is holy to the three great religions of the world, the coexistence of apparent opposites is tested, which in turn presents Europe with a crucial test today.

Ida Pfeiffer was one of the first women to undertake a world tour. In 1842 all that could be seen on the later site of the Hospice were empty parcels of land. Pilgrim panel in the Hospice



The Establishment of the Austrian Hospice *in the Context of Political Rivalries*

Helmut Wohnout



The Austrian Hospice on a picture postcard from 1904

Napoleon's expedition to Egypt and Palestine brought Jerusalem back into the consciousness of the European powers.

An Anglican-Protestant bishopric was created in Jerusalem in 1841 as a joint Prussian-British initiative. In 1845 the Greek Orthodox Patriarch moved his headquarters to Jerusalem; in 1847 the Vatican eventually decided to re-establish the Latin Patriarchate in Jerusalem.

For religious-political reasons Austria should at the very least seek parity with France in Jerusalem. During his stay in Jerusalem, Archduke Ferdinand Maximilian viewed and approved the site of the proposed Pilgrims' House. From the moment of its inception, the Hospice was under the protectorate of the Monarchy. It served the various consuls as an elegant venue for formal occasions, while the chapel served as the consul's private chapel.

View of the Hospice chapel in its original state (photo from 1900)



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In Search of the Austrian Hospice

Forays into archives in Jerusalem, London and Vienna, as well as into the history of the Holy Land.

Florian Schiemer



Damascus Gate seen from outside; colour photo-postcard from 1934

Few stretches of the world have been shaped by such a diverse and contentious history as that between the Jordan River and the Mediterranean, by conflicts over hegemony, appellation, historical interpretation, narratives, territories and religion. For a long time Jerusalem – or rather the Old City – has been considered the centre of

this area – geographically, religiously, as well as politically. The Austrian Hospice, opened in 1863 and located at the very heart of this centre, has from the outset been witness to the tempestuous changes of rule, confusion and problems in its midst; sometimes as a detached observer, at other times in a supporting role, but frequently as the focus of interest of highly different groups.

The Arab uprising ended in 1939, but with the outbreak of the Second World War, the next conflict was unleashed. On the day that Great Britain declared war on the Third Reich on 3rd September 1939, the Hospice was seized again. The First Intifada and the first Iraq war in 1991 inhibited the flow of tourists and rendered impossible the survival of the Hospice without financial support from Vienna. The situation improved in the 1990s. The Hospice became an integral part of many visitors' itineraries in Jerusalem; word got around in Austria too, much enhancing the institution's reputation.



Emperor Franz Joseph I on the way to Jerusalem on 9th November 1869

King of Jerusalem

On the genesis of a title.

Wolfgang J. Bandion

Among the many titles enjoyed by the Habsburg rulers, King of Jerusalem occupies a very special place. In this article I discuss the background to this title and in particular the Austrian-Habsburg specifics of its history.

When Emperor Franz Joseph visited the Holy Land in 1869, his trip and stay were conceived from the outset as a pilgrimage. It was therefore natural that he would overnight in the Austrian Hospice on the Via Dolorosa. During the course of this journey Emperor Franz Joseph received a small trunk of a cedar tree. Currently in Vienna's Burggarten, the trunk has grown into an impressive natural monument. Even if many of the stories recounted in the above text are now history, the verdant branches of the old cedar tree remain a symbol of the hope for peace in Jerusalem and the Holy Land.



Picture on the right:
Pilgrim group in front of the entrance of the Austrian Hospice.
Photo from 1900

Picture on the left:
Stained glass window in the Hospice chapel.
Emperor Franz Joseph I kneels before his namesake,
St Francis of Assisi

'We're off to the Holy Land'

On the Development of Pilgrimage in the Habsburg Monarchy

Barbara Haider-Wilson

People have always been religious nomads. So-called 'holy places' have a special appeal in this context. From the late 4th century onwards, the concept 'Holy Land', terra sancta, spread through the Roman Empire.

Peaceful pilgrimage to the Holy Land preceded its military counterpart by seven centuries. Only then did pilgrim and Crusader motivations coalesce.

Pilgrimage to the Holy Land never completely ceased over the centuries. The Habsburg rulers were naturally keen to secure the right of their subjects to visit the Holy Places of Palestine through treaties with the Sultan, such as in the years 1699 and 1718.

In the following decades, hundreds, even thousands of pilgrims, stayed at the Hospice, from the Emperor himself to members of the 'people's pilgrimages'.



Back-cover of a German-Latin dictionary in the Austrian Hospice library

Section of the decorative painting in the reception room



The Austrian Hospice in Jerusalem, *an Historicist 'Art Export'*

Dagmar Redl-Bunia

The Austrian Hospice Library in Jerusalem

Eloquent testimony to an educational institution

Johannes Safron

messages attest to the affection felt by many intellectuals, artists and statesmen towards the Hospice and its rectors. Given plans to expand the Hospice, consideration was given to establishing a Centre for Bible Studies within the institution; a substantial increase in the library stock was thus deemed appropriate.

Both the subject matter and the provenance of the books blend harmoniously into the image of the Hospice and its history, and emphasise one of the most important and abiding tasks of the Hospice: the provision of a platform for scientific and cultural exchange.

The construction of the Austrian Hospice in Jerusalem is a product of the homegrown Historicism of the early 'Ringstraße'-era. It coincided with the first signs of Vienna's – the Imperial Capital and Residence – renewal which was marked by major projects such as the Arsenal, Votive Church and urban expansion, and is an expression of the proud sense of national identity that prevailed in 19th century society.

A combination of the secular and the sacred, the Hospice represents an unconventional and modern construction project based on castle and monumental architecture of the time.

The chapel interior is furnished largely by donations from members of the imperial family and other high-ranking dignitaries and office holders. Citizens and pilgrims from the Empire also had ways of eternalising their names.

The interior of the Hospice chapel is like a panopticon which melds the pilgrims' different social backgrounds and nationalities (principally from the Crown lands, Switzerland and southern Germany) into a unity.

Realising a Dream

Emperor Franz Joseph I and his peoples at the Austrian Hospice in Jerusalem.

Lily Arad

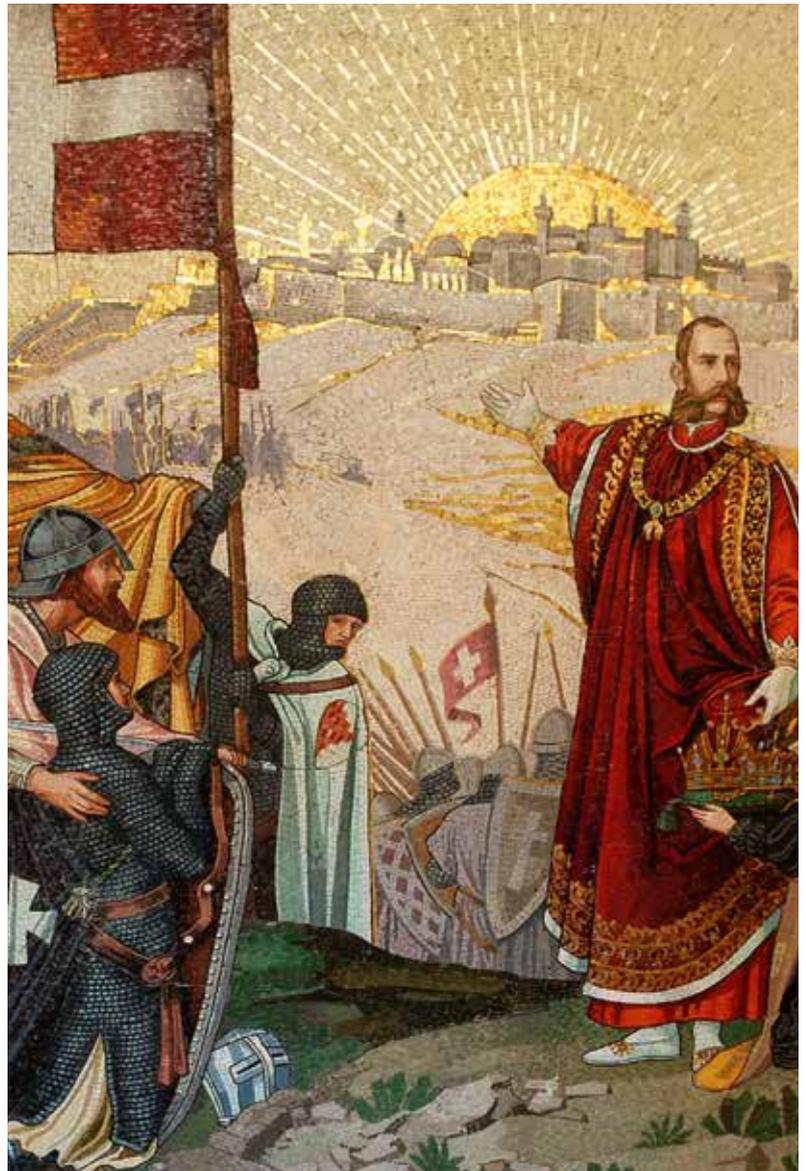
The representation of ‘The Military and Peaceful Pilgrimages from Austria-Hungary to the Holy Land since Ancient Times’ in the Austrian Hospice chapel, which was personally approved by Franz Joseph, evokes the perception of Jerusalem as the eternal heavenly city and also points to the existence of the earthly one; moreover, it clearly suggests that the Crown of Jerusalem has been bestowed by God’s Grace on the House of Habsburg-Lorraine, not on any of its many pretenders. Together with the apse mosaic, it proclaims the piousness of Franz Joseph and his peoples, and was expected to awaken national pride and loyalty at a time when Habsburg dominated nations were struggling for democratic rights.

House Legends *and their Consequences*

Wolfgang J. Bandion and Helmut Wohnout

Legends usually spring up around traditional old houses. More specifically, it concerns the representations of the Austrian and Bohemian patron saints, Leopold and Wenceslas (Czech: Václav).

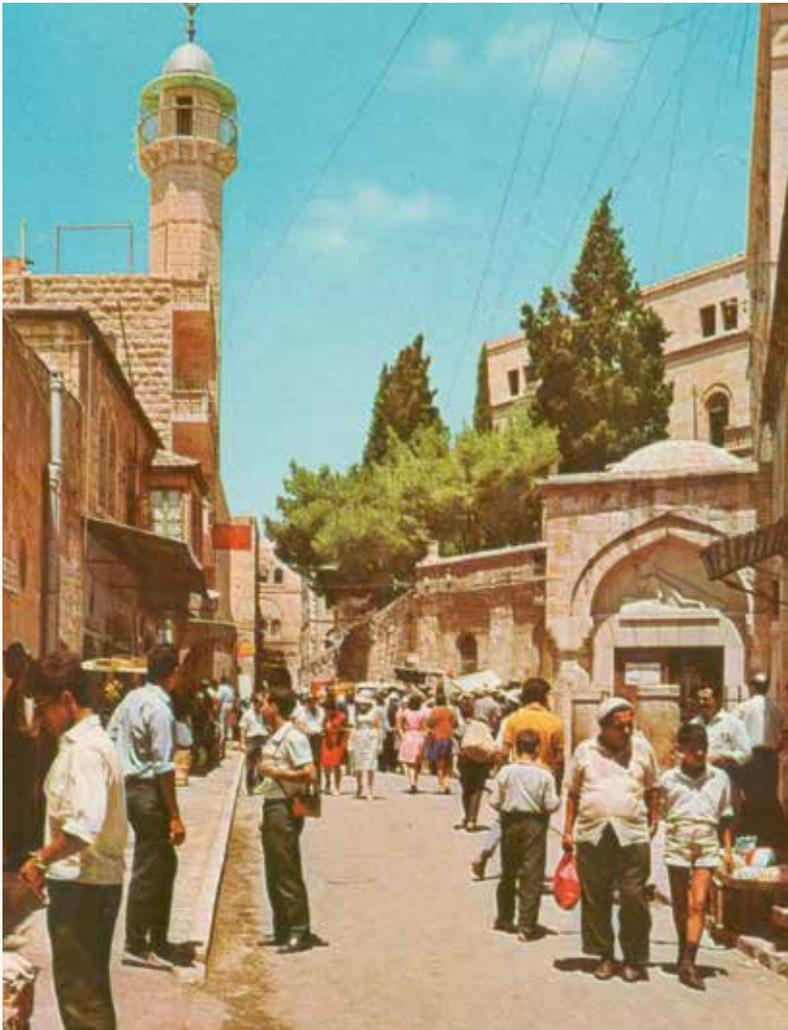
It is alleged that the two written attributions were mixed up. A thorough analysis of the attributions in question reveals that the alleged mix-up is in fact false.



Section of the representation of “The Military and Peaceful Pilgrimages from Austria-Hungary to the Holy Land since Ancient Times”

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The third Station of the Cross in the foreground, the Austrian Hospice in the background. Colour photo-postcard

At Home in the Orient

A look behind the scenes at the present and future of the Austrian Hospice

Markus St. Bugnyar

Since the early 1990s issues relating to the legal character of ecclesiastical institutions within the State of Israel and their tax exempt status originating in the Ottoman era have dominated the broader context of Catholic life in the Holy Land. After its establishment in 1948, the State of Israel accepted the status quo until further notice,

but now the status of the Catholic institutions is being negotiated and a new agreement with the Holy See is likely to be made in the near future.

Within our tradition-rich walls at the intersection of the great monotheistic religions, the years of the Second Intifada prompted a reorientation in our cultural work which, if anything, enables us to fulfil the original intention of our founding father, Cardinal Joseph Othmar Ritter von Rauscher, more comprehensively.

And finally, the sprawling construction site on our property deserves mention. Born of an urgent predicament, it has the potential to put our Pilgrims' House on an economically sounder footing, as our guesthouse finally reaches the size envisaged for it way back in the middle of the 19th century.



Dr. Franz Cardinal König on 28th October 1968 on the Hospice roof.

Imprint:

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