

Historischer Kontext der Schrift 'Translatio'

Bei der Translatio handelt es sich um einen etwa im Jahre 830 von Einhard verfassten Bericht über die 827/828 zu datierende „Entwendung, Übertragung und Wunder der Reliquien der Heiligen Marcellinus und Petrus“ aus Rom nach Steinbach und später weiter nach Seligenstadt. Sie ist im Original in Latein verfasst und in vier Bücher gegliedert.

Nach dem Tod Karls des Großen (814) gehörte Einhard zu den wenigen Vertrauten des alten Kaisers, die Ludwig der Fromme in ihrer Stellung beilebte. Als Dank für seine treuen Dienste ihm und seinem Vater gegenüber übertrug ihm Ludwig mehrere bedeutende Klöster, denen er als Laienabt vorstand (u. a. die Basilika des Heiligen Johannes des Täufers in Pavia und die Abtei St. Servatus in Maastricht). Darüber hinaus erhielt Einhard die Mark Michelstadt und Obermühlheim (das spätere Seligenstadt) im Maingau – das Gebiet, in dem er um 770 geboren wurde. In Michelstadt, das Einhard zunächst für sich und seine Frau Imma als späteren Ruhesitz auserkor, ließ er neben einer Steinkirche eine Basilika bauen, die 827 noch nicht geweiht war und zu deren Weihe er nach damals schon etabliertem Brauch „Reliquien möglichst von römischen Märtyrern“ benötigte. Deren Beschaffung wird im ersten Buch der Translatio beschrieben.

Was verstanden die Christen des Mittelalters unter einem Wunder?

Der rheinische Zisterziensermönch Caesarius von Heisterbach definiert im 13. Jahrhundert das Wunder als ein außer-ordentliches, über-natürliches Ereignis göttlichen Ursprungs und zeichenhafter Bedeutung. Auf das Wunder folgt die Ver-Wunderung – worunter, anderen Quellen zufolge, eine Empfindung verstanden wurde, in der sich Erstaunen, Ehrfurcht, Verwirrung, Angst, Neugier und Vergnügen mischten. Das Wunder vollzog sich im diesseitigen Raum und war sinnlich erfahrbar. Caesarius nennt drei Hapterscheinungsformen: ungewohnte Naturerscheinungen, Transgressionen der menschlichen Wahrnehmung (Visionen, Zukunftsschau) und Heilungen.

So stellen wir Heutigen uns gem die Ursachen des mittelalterlichen Wunderglaubens vor: eine große Zahl von Ungebildeten, ausgenützt vom herrschenden Klerus, der das einfache Volk massenhaft zu jenen Orten lockte, an denen die Wunderkraft verfügbar gemacht wurde: zu Kirchen und Klöstern, wo die Reliquien (und Bilder) der Heiligen die Erlösung von diesseitiger Not versprachen.

Vorstellungen wie diese gehörten lange (und gehören leider auch heute noch) zu den verbreiteten Vorurteilen über das Mittelalter im allgemeinen und den Wunderglauben im besonderen.

Einem geläufigen Bild zufolge ist das Mittelalter die Epoche der zivilisatorischen Finsternis zwischen den leuchtenden Polen der Antike und der Renaissance, eine Zeit adeliger Zwangsherrschaft, strenger Glaubenskontrolle und ungezählter Gewalt – und damit in jeder Hinsicht das Gegenbild zu unseren heutigen Gesellschaften – bzw. zu der Art und Weise, wie wir sie wahrzunehmen gewohnt sind. Wahr ist: Infolge der Erschütterungen der Völkerwanderungszeit zwischen dem 4. und 6. Jahrhundert waren zivilisiertes Leben, stabile politische Ordnungen und literarische Bildung in weiten Teilen Europas vorerst auf dem Rückmarsch. Eine Folge dieser Umwälzungen war die spezifische Aufteilung der mittelalterlichen Gesellschaft in die Gruppe der Schriftkundigen (Mönche und Priester) und die der schriftunkundigen Laien (darunter auch die politische Elite der Herrschaftsträger bis hinauf zu König und Kaiser). Wahr ist auch: Wundererzählungen machen einen enormen Teil der erhaltenen mittelalterlichen Überlieferung aus: Heiligenschrifttum und Predigtliteratur, aber auch Geschichtsschriken, Reiseberichte und Enzyklopädien sind voll von Berichten über wundersame Heilungen, Errettungen aus Todesgefahr und prophetische Visionen, über außergewöhnliche Himmelserscheinungen (wie Kometen, Meteoriten, Sonnen- und Mondfinsternisse), über Enormitäten der menschlichen Natur (wie z.B. Monstergelburt), über Staunenswertes aus dem Reich der Tiere und Pflanzen (wie magische Kräuter, Gesteine und Gewässer oder Fabelwesen wie Drache oder Einhorn) und über Geschöpfe aus einer anderen Welt (wie Geister, Feen und Dämonen).

Wunder waren nicht allein übernatürliche, unmittelbar von Gott gewirkte Ereignisse, sie standen auch in einem direkten Zusammenhang mit dem Tun derjenigen, die von ihnen betroffen waren bzw. derjenigen, durch die sie bewirkt wurden. Wunder konnten als göttliches Lohn- und Strafhandeln der Menschen aufgefasst werden, und mehr noch, sie konnten außer von Gott selbst auch von solchen Menschen gewirkt werden, die sich durch besondere Lebensverdiente und Tugendleistungen ausgezeichnet hatten: von den Heiligen (bzw. von ihren Stellvertretern: Reliquien und Bildern). Um genau zu sein, muss

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Thomas Pöpper



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