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A Jew Healed at a Christian Shrine?

From the *Miracula* of Saint Matthias the Apostle (Trier, 1239 or later)

by Christoph Cluse

Trier, Bibliothek des Bischöflichen Priesterseminars, ms. 98, fols 105v–107r, from the library of the abbey of St Matthias outside Trier, available online via <<https://stmatthias.uni-trier.de/>>. The contents were first described by Jakob Marx, *Handschriftenverzeichnis der Seminar-Bibliothek zu Trier*, Trierisches Archiv, Ergänzungsheft 13 (Trier: Lintz, 1913), p. 76. The manuscript contains 130 leaves, of which the *Miracula sancti Mathiae apostoli* occupy fols 13–111. They were compiled, by various hands, from the mid-twelfth through the mid-thirteenth century. A few of the miracles contain dates, from which a dating around 1239 or later can be inferred for the present narrative. A full edition of the *miracula* remains a desideratum. Some were published in *MGH Scriptores*, VIII, pp. 231–34, without recourse to the present ms. A rather loose German translation will be found in Johannes Hau, *Aus dem Altmattheiser Wunderbuch* (Trier: [Abtei St. Matthias], 1948), pp. 208–11, no. 117. The miracle story was initially brought to my attention by Gerd Mentgen, to whom I also owe thanks for a first transcription.

<fol. 105v> De Judeo quartanario desperato et sanato

Judeus quidam egressus de Saxoniam Treverim infirmus venit et inter homines sue legis, iudeus cum iudeis manere cepit. Moras autem illic eo faciente magis ac magis cepit infirmari, et quartanis tam ualide uexari, ut omnem edendi appetitum amitteret, et subtracto appetitu, tantam corporis debilitatem incurreret, ut uix subsistere posset.

5 Auxilia medicorum quesuit et omnia inania et sue saluti inutilia repperit. Ne ergo sua in medicos inaniter expenderet et nichil proficeret rebus retentis, cepit in magna desperatione uersari, turbari et cruciari quod sic in dispendio uite et mortis positus nec mori posset celeriter^a nec uiuere feliciter.

Hiis timoribus et angoribus iudeus infelix et uallatus, quadam die cum in medio fori deambulet, uidit quosdam homines <fol. 106r> extraneos uenientes, et accedens salutauit eos et dixit: »viri qui estis? et quo tenditis?« At illi respondentes dixerunt:

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»Peregrini sumus et uenimus uisitare limina beati Mathie apostoli.« Et iudeus: »Quid«, inquit, »uobis conferre potest Mathias apostolus, quod ipsum uisitare uenistis?« Et illi: »Beatus Mathias apostolus Domini est et qui eum deuote expetierint, consequuntur salutem et sanitatem anime et corporis.«

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Judeus hec audiens, et responsum peregrinorum prudenter et quasi pro omine accipiens, ad se retorsit et secum uoluere et de salute sua intra semetipsum cepit meditari, dicens: »Si apostolus domini est beatus Mathias, et si omnibus ad se uenientibus subuenire potest, et tu ipse ad eum uenias, ut et tibi in tali necessitate subueniat.«

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Et hec secum deliberans et quandam bone spei concipiens fiduciam, uenit solus occulte ad ecclesiam beati apostoli. Et ingressus stetit retro pilarium porte monasterii contiguum, occultans se et operiens, ne forte agnosceretur et expelleretur. Cepit exorare beatum apostolum ut sui miseretur et sanitatem ei conferre dignaretur. Cap-

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tans ergo tempus et horam et oportunitatem accedendi ad tumbam beati apostoli et neminem adesse, iudeus uenit et accessit ad altare, et ibi profusius preces effundens, sic loquebatur cum apostolo: »Beate Mathia, si apostolus Dei es et potens cum Deo, et potes succurrere hiis qui te inuocant in toto corde, oro te, succurre mihi succurre

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quartanario succurre desperato, et si me sanaueris, credam Deo tuo et ad baptismum Christi conuolabo.« Cum ergo hec uerba cum magno pondere et multa grauitate protulisset, beatus apostolus pietate ductus super proximum seminis sui nec immemor uerbi domini, quod dixit *omni petenti te tribue* (Lc 6:30), et illud *estote perfecti, sicut et pater uester celestis perfectus est* (Mt 5:48) *qui solem suum oriri facit super bonos et malos et pluit super iustos et iniustos* (Mt 5:45), et illius pie sententie Pauli apostoli qui dicit,

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vobis enim dico gentibus, quamdiu quidem ego sum gentium apostolus, ministerium meum honorificabo, si quomodo ad emulandum prouocem <fol. 106v> *carnem meam, et saluos faciam aliquos ex illis* (Rom 11:13). »Carnem meam«, dicit, »progeniem meam«, »gentem meam«. Et beatus Mathias apostolus, uiscera pietatis habens super carnem suam et uultum benignitatis sue, quasi solis radium super eam seruans, cepit infirmum in fide assumere et stillicidia gratie super ipsum et in ipsum depluere.

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Subito debilitas maxima apprehendit eum, ut uix pedibus subsisteret, et per omne corpus eius pori aperti tantum sudoris emiserunt, ac si in termis et balneis sudor tam largus emissus fuisset. Post modicam morulam sensit se infirmos^b uires recepisse, quartanas fugisse, et edendi appetitum redisse. Obstupefactus in uirtute apostoli, se ipsum nequibat plene admirari, quomodo in infideli et indigno dignata sit dignatio tanti apostoli tam repente et tam plene mederi. Et ingressus ciuitatem comedit et bibit, et confortatus est.

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Postea rediens ad ecclesiam omnia que cogitauerat, que dixerat et que fecerat fratribus enarrauit et quomodo a beato apostolo curatus fuerit. Dixit etiam quod iudei Treveri manentes hoc in secreto suo habeant et firmissime credant quod quicumque iudeorum tercianis et quartanis laborans si ad ecclesiam beati apostoli ueniat et preces fundat sanitatis utique gaudia sine dubio recipiat. Neque hoc alicui iudeo-

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rum solent referre nisi adiuratus promittat se nulli homini alterius fidei hoc secretum communicare.

55 Judeus iste litteratus erat tam in hebraica quam in latina lingua et omni die veniens ad ecclesiam beati apostoli in colloquiis fratrum valde delectabatur. Dum ergo fratres eum admonerent ut uotum, quod beato apostolo uouerat, solueret et baptismum salutis perciperet, dixit se reuerti uelle Saxoniam et uxorem et tres filias quas habebat inducturum si posset, ut secum baptizarentur et in Christum crederent. Dum ergo a 60 fratribus recessisset et aliis atque aliis uelle se credere et baptizari innotuisset, tantas difficultates et tot offendicula quidam ei opposuerunt, quod infirmum <fol. 107r> in fide quem pie suscipere et benigne consolari debuissent, id ipsum modicum luminis et scintillam fidei, quam uidebatur habere in ipso^c, extinguere.

In hac pusillanimitate spiritus et tempestate iudeus ille domum rediit, nos incertos relinquens [?] de hiis quae postea egerit aut si uotum promissum soluerit. Benignitas 65 apostoli egit, quod iudeum infidelem curauit, et sanctorum pietas ultra mensuram se extendit et se etiam suis persecutoribus et inimicis et infidelibus clementissime impendit. Et ne aliquod scrupulum uel ambiguum curiosis uel simplicibus inde oriatur, meminerint quod *in Sarepta Sydonie ad mulierem uiduam* (Lc 4:26) mittitur Helyas, cuius filium resuscitat (III Rg 17). Naaman Syrum a lepra Helyseus mundat (IV Rg 5), 70 et mulieris chananee filiam dominus a demonio liberat (Mt 15), mulieri samaritane se ipsum reuelat (Ioh 4) et decem leprosos emundans cum unus illorum rediens, reliquis ingratis, gratias ageret, *nonne* inquit dominus *decem mundati sunt, et nouem ubi sunt? Non est inuentus qui rediret et daret gloriam Deo nisi hic alienigena* (Lc 17:17). Alieni- gene gratias agunt, indigene ingrati existunt et tamen illos patitur et sanat misericors 75 et miserator dominus, quia ipse benignus est super ingratos et malos.

^a celeriter] sceleriter *ms.* – ^b infirmos] *sic ms* – ^c in ipso] *above the line.*

This narrative has been discussed, on the basis of our transcription, by Lucia Raspe, »Der Jude im Götzentempel: Christliche Heiligenverehrung aus jüdischer Sicht«, in *Abrahams Erbe: Konkurrenz, Konflikt und Koexistenz der Religionen im europäischen Mittelalter*, ed. by Klaus Oschema, Ludger Lieb, and Johannes Heil, *Das Mittelalter: Beihefte*, 3 (Berlin: de Gruyter, 2015), pp. 573–84, at pp. 580–81. In view of the peculiar relationship between the abbey of St Eucharius/St Matthias and the Jews of Trier, Carsten Ginsheimer and myself have touched on it in our recent paper, »A Twelfth-Century *Life* of Saint Matthias and its Jewish Source«, in *Medieval Ashkenaz: Papers in Honour of Alfred Haverkamp Presented at the 17th World Congress of Jewish Studies, Jerusalem*, ed. by Christoph Cluse and Jörg R. Müller, *Forschungen zur Geschichte der Juden*, A31 (Wiesbaden: Harrassowitz, 2021), pp. 163–81, at p. 170.

Quartan and tertian fevers (lines 3, 38, 44, 51) are forms of malaria. For another early account of quartan fever from a nearby region, see the miracles of St Anno of Cologne, ed. by Mauritius Mittler, *Libellus de Translatione Sancti Annonis Archiepiscopi et Miracula Sancti Annonis Liber Primus et Secundus*, Siegburger Studien, 3 (Siegburg: Respublica-Verlag, 1966), II,37, p. 110:

Alius item ex regione Thuringorum, Nithardus nomen ei, per annum et dimidium quartanis febribus inremediabiliter vexabatur. Defecerat auxilium et consilium medicorum. Celestem tandem presumens opem multa adierat oratoria sanctorum, nusquam optabile eger reperiebat adiutorium. Audivit Annonis sanctitatis meritum, auditui credidit, votum vovit: annualem scilicet censum salutis desiderio. In ipsa hora, qua votum ore protulit, levamen expertus est et ulterius peste tanti mali caruit.

According to Mittler (*Siegburger Mirakelbuch: Einleitung und Register*, Siegburger Studien, 5 [Siegburg: Respublica-Verlag, 1968], p. 48*), this account, written in c.1183/84, provides the earliest description of quartan malaria in medieval Germany. It is worth pointing out that both narratives, the one from Siegburg as well as that from Trier, assign the origin of the individual suffering from quartan fever to the eastern parts of the German kingdom («ex regione Thuringorum», «de Saxonia»). This is not to say, however, that quartan fever was otherwise unknown in our region—quite to the contrary. For example, Lambert of Liège (de Legia), author of the early *Vitae* of St Matthias the Apostle in Trier, claims that he had recovered from the disease before he started his work: Lambertus de Legia: *De vita, translatione, inventione ac miraculis sancti Matthiae Apostoli libri quinque*, ed. by Rudolf M. Kloos, Trierer Theologische Studien, 8 (Trier: Paulinus, 1958), pp. 10, 29, and 74.

The history of malaria in medieval Europe still awaits thorough investigation. Hanna Schäfer (Trier University) is currently preparing a postdoctoral research project on the issue.