



St Nicholas News

A communication channel to keep in touch with St Nicholas' Friends around the world

July 15, 2012

From Fr Gerardo Cioffari, o.p.,
director of the
St Nicholas Research Center in Bari

ST NICHOLAS' RELICS IN THE WORLD HOW IS IT POSSIBLE ?

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BUT FROM BARI ... NEVER WAS GIVEN A BONE FRAGMENT !

SPAIN. VALENCIA. A relic of St Nicholas is venerated in the Parish Church of St Nicholas and S. Pedro Martir.



In these last years there has been an incredible proliferation of miraculous relics of St Nicholas and “translations” (temporary borrowings) from a city to another. Such an attention to our Saint makes us glad, but probably is better avoiding exaggerations and above all confusions.

In fact, the word “relic” has more than one meaning. In the sense of “bone” hardly could be true, because never in history from Bari was donated a bone/relic. It only could be true if we refer to the Myron/manna or to the wood of the box in which Barian sailors brought the Saint’s relics to Bari.

RELICS

Relic derives from the Latin word *reliquiae*, that is “the remnants” (the Greek λειψανα, Russian мощи). Besides the Passion instruments, that in the Christian antiquity had a special veneration (because of their link with the Cross, symbol of Christianity), very early we find examples of Christians who preserved bones or objects touched by a Martyr of their community.

The veneration of relics is very well attested in the Christian antiquity (already from the 2nd century with the martyr Polykarp), both in the eastern (St Basil, St Gregory of Nazianzus) and in the western Church (St Ambrose, Jerome, Augustine, Gregory the Great).

All these Fathers were very clear about the meaning of “veneration”, absolutely excluding any confusion with adoration. For example St Jerome, answering to the objections of Vigilantius, wrote: *We honour the relics of the martyrs in order to adore the One for whom they sacrificed their lives. We honour the servants in a way that the honour reserved to them goes to the glory of their Lord* (Ep. CIX, 2). In his *The glory of the Martyrs* Gregory of Tours (VI c.) speaks about the miracles that took place near their tombs (PL LXXI). The second Council of Nicaea (787) declared: *Our Saviour left us the relics that continue causing many benefices to sick people... . Therefore, those who hold in contempt or throw away the relics of Martyrs, have to be considered excommunicated* (Mansi, Concil. 13, col. 380 b.).

After the triumph of Orthodoxy over the Iconoclasm (843), there was no serious opposition to the cult of relics (besides a few sects), although here and there voices arose against abuses. Excesses in the cult of relics were reached at the times of the Crusades, when both from the Holy Land and from Constantinople arrived in Western Europe a great amount of relics that no one could check whether they were authentic or not.

Scholars of the Catholic and Orthodox Churches are well aware of the abuses and excessive forms of this cult. *In this atmosphere of more or less colourful illegality took place the multiplication of doubtful relics. They had no scruples about recognizing as body of a martyr or of a confessor any human remnant accidentally found in the neighbourhood of a church or in the catacombs of Rome* (Dictionnaire de Théologie Catholique, 13, 2351; G. Baudot, Dictionnaire, V, 1178).

FOR THE PROTESTANTS: IDOLATRY



Criticisms were expressed already in ancient times with Augustine, who reproached some monks for selling relics. In the Middle Ages Guibert of Nogent criticized especially the relics linked to Jesus, like the “milk-tooth”, the “Prepuce” or the “umbilicus”.

With the protestant Reformation (Huss, Wicleff, Luther, Calvin) criticism against the veneration of the relics hit not only abuses and exaggerations, but the cult itself as such. In particular, John Calvin wrote *A Treatise on the relics* in which he ridiculed the many relics spread everywhere, like the wood of the cross (that could form a forest), or the innumerable thorns of the crown, the 14 nails of the cross, two heads of the same Saint, and many other relics (text could be found in “Jean Calvin The Online Books Pages”). His *Treatise* alternates satire to

doctrinal remarks. An example is the one about the milk of the Virgin: *With regard to the milk there is not perhaps a town, a convent, or nunnery where it is not shown in large or small quantities. Indeed had the Virgin been a wet-nurse her whole life, or a dairy, she could not have produced more than is shown as hers in various parts. How they obtained all this milk they do not say, and it is superfluous here to remark that there is no foundation in the Gospels for these foolish and blasphemous extravagances* (p. 249).

While speaking of the wooden fragments of the Cross: *If we were to collect all these pieces of the true cross exhibited in various parts, they would form a whole ship's cargo* (p. 233).

About St Michael's sword that he had seen in Carcassonne he says: *St Michael's falchion which looks like a child's dagger... It is indeed a blasphemy, under a garb of devotion, against God and his angels. ... But if [Satan] was conquered by the sword, it would at least have been one of a different size and calibre than the toy to which I have alluded* (p. 253).

	<p style="text-align: center;">FOR CATHOLICS AND ORTHODOX:</p> <p style="text-align: center;">AN HELP FOR OUR FAITH</p>
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Probably, if Calvin would have approached the question of the relics with a little humour, would have taken it as an amount of extravagances instead of blasphemies and idolatry. With his criterion he should have thrown away even the Holy Scripture, that contains no less extravagances, mistakes and scandals, than the relics phenomenon.

When I was in pilgrimage in the Holy Land, I smiled hearing about unbelievable relics, but I wasn't bothered in any way because of

this, thinking about God's gift of walking where Jesus walked. In the same way, the many mistakes and scandals referred in the Bible have no influence on my faith, considering them as the price the Word of God had to suffer to reach us through human means.

Back to history. The sharp Protestant criticism, instead of pushing the Catholic Church to correct the undeniable abuses, brought her to defend the relics beyond the good common sense. To contrast the Protestant iconoclasm, the Church decided to affirm strongly the legitimacy of the veneration of relics. Roman popes neglected keeping into account the right things that were in the protestant criticisms, and did not take any step to avoid the veneration of so many strange and often ridiculous relics.



**The sacred Thorn
in the "Chapel of the Relics"
in St Nicholas' Basilica in Bari.
For many centuries it was a source
of meditation on Christ's Passion.**

As a reaction to the Protestant sharp criticism the Council of Trento declared: *Those who affirm that is due to the relics no veneration or honour whatsoever, or that*

there is no use for the faithful in venerating the relics, or that in vain is celebrated the memory of the Saints in order to obtain their help, are absolutely condemned, the Church always condemned them and condemns them even today (Trento, Sess. XXV; Denz. 984).

The common fight against Roman primacy did not help Protestants in convincing the Ecumenical Patriarch Jeremiah II in 1576 to accept Protestant principles. Orthodoxy on this point is in perfect harmony with the Catholic Church (included abuses and exaggerations).

In the Catholic Church (as well as in the Orthodox) coexist two needs: the rigorous research to arrive to certainty about the authenticity of the relic (the Bollandist methodology of the *Légendes Hagiographiques* of Hyppolite Delehaye) and the respect for tradition united to the growth of piety. Naturally, this second aspect (together with the circumstance that the authenticity certificate is within the faculty of the local bishops) has caused a great amount of abuses and relics proliferations that often oversteps the border of superstition.

ST NICHOLAS RELICS BEFORE THE TRANSLATION

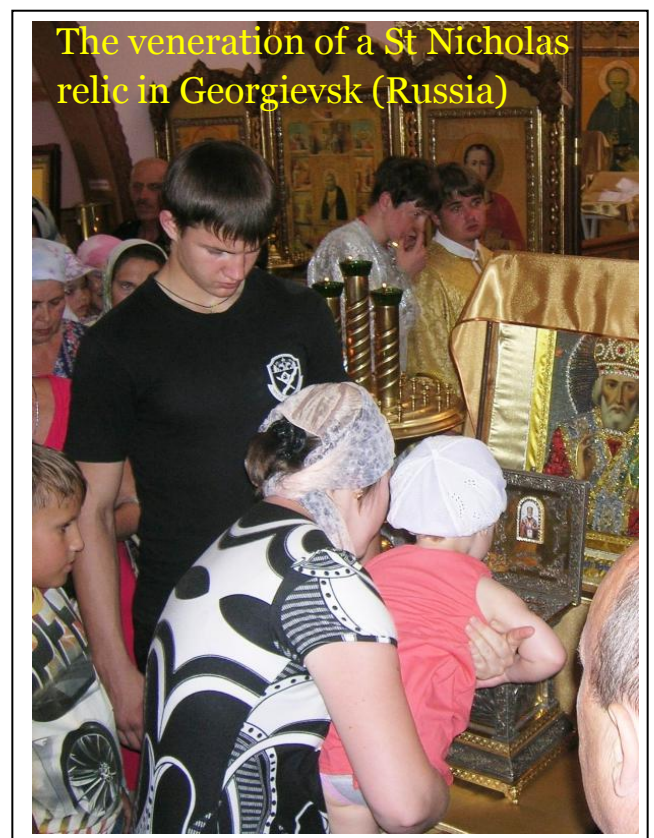
The *martyrion*, that is the church outside of Myra in which the body of the revered bishop was buried, became very soon a pilgrims shrine. One of the major attractions for the pilgrims, at that time as it is today, was the holy myron (*unguentum, oleum, manna*). According some writers this liquid poured forth from the bones of the Saint, according to others, from the marble of the urn. Strangely enough, it was exactly when more cruel was the Iconoclastic persecution (half VIII century), that the relics started to spread out of Asia Minor.

Th. Le Roy wrote in 1647 that in the year 710 pope Constantine (of Syrian origin) sent a relic of St Nicholas (among others) to Mont St Peter/St Michel (see *Chroniques latines du Mont Saint Michel, IX-XII siècles*, Caen

2009, p. 246). But he produced no evidence. Documented, on the contrary, is in Rome a relic in the year 755 in the church of St Angel in Pescheria. Another is documented by Raban Maurus in Fulda (Germany) in the year 818.

To break St Nicholas' renown, the Arab admiral Chumeid, in September of the year 808, left the island of Rhodes and went to Myra to destroy the Saint's tomb. He made a mistake, says Theophanes in his *Chronography*, and not only broke a different tomb but, when back to the sea, his fleet sunk. The emperor Basil seems to have been interested to the relics of St Nicholas. The first Turkish attack against Myra took place in 1034, but the source doesn't say anything about the Church of the Saint.

If we consider this background together with the spreading of relics in the West following the sack of Constantinople by the Crusaders (1204), we may easily assume that some relics were brought to Constantinople soon after the end of Iconoclasm (843).



ST NICHOLAS' TRANSLATION

**A DOCUMENTATION
THAT NO OTHER SAINT
OF CHRISTIANITY
OF THE FIRST MILLENNIUM
CAN CLAIM**

The medievalist scholar Charles William Jones doubted of everything, but about one thing he was sure:

No Saint's translation has been graced with such an international documentation as N's. Practically every Western chronicler of the generation reported the event of 1087 (Nicholas of Myra, Chicago London 1978, 175). The reasons of such a phenomenon are two: the internationality of the documentation derives from the primacy of St Nicholas' cult both in the East and in the West at that time; the richness and solidity of the documentation derives from the lay character of the event.

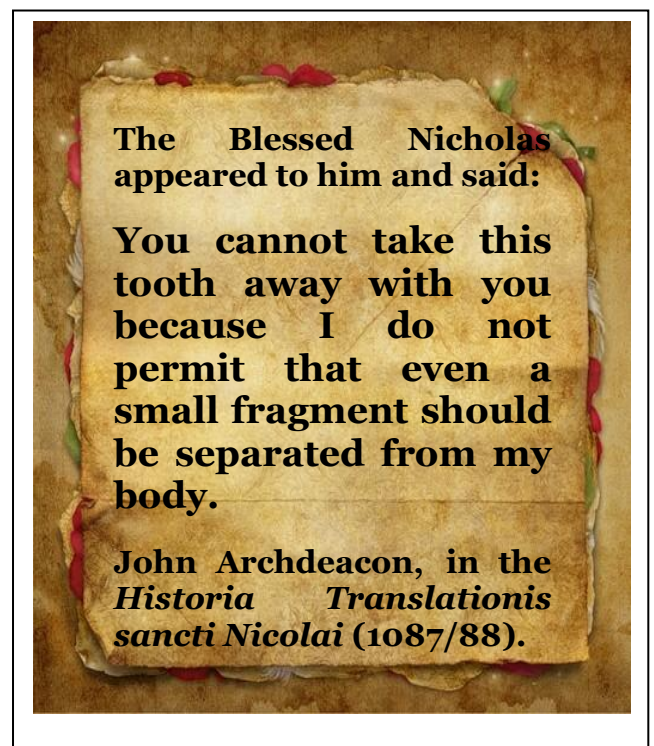
St Nicholas translation has in fact very little to do with the *hagiographical legends* written usually one or two centuries after the events and based on visions and dreams. St Nicholas translation was a civic enterprise, in which the commercial motive was no less important than the religious one. Not only we have a narration written in the same months of the event, but even a second one, written to give a different view of the civil fights about the destination of St Nicholas' body. Certainly both writers (**Nicephorus** and **John the Archdeacon**) put the events in a providential framework, but the reader has no difficulty to perceive that this is only choreography. The *Historiae translationis* are clearly historical works. The protagonists are not only in the two "legends", but also in the contemporary parchments acting like normal people in daily buying and selling activities.

Why two works ? Because Nicephorus accused the archbishop Urso who, having ordered against the people's will to put the

relics in the Cathedral Church, had caused the armed clash among citizens and the death of several young people. John the Archdeacon, on the contrary, exonerated the Archbishop from that blame by accusing the unrestrained and turbulent people . St Nicholas' translation was the civic event with which the city gained back its pride and its commerce, lost in 1071 because of the Norman conquest.

John the Archdeacon, to this civic glory of Bari, added the religious one. This major writer of the end of the XIth century became the interpreter of that magic moment of the city by underscoring the European ecclesiastic resonance of the event.

In his *Translationis Historia*, written few months after the event by hearing the direct protagonist of the expedition (the 62 sailors), John underlines the fact that now the relics of St Nicholas are in Bari and only in Bari. At the beginning of his narration he reminds the reader that in the past in vain powerful byzantine rulers had attempted to get possession of St Nicholas' relics.



In the middle of his story, when the sailors started to go back to Bari, the weather did not turn favorable till the moment five sailors had not given back some relics they had furtively taken.

Nicephorus, the author of the second *Translationis Historia* (written in those same first months of the year 1088), is silent on the Byzantine attempts to get the relics of St Nicholas, but, on the other hand, is more detailed on the five sailors who took few fragments of the relics. He gives even their names: Bisantius Saragullus, Romualdus, Sere, Nicholas of Monopoli and Eustasius of Trani.

In other words, the Barian sources affirm the integrity of St Nicholas' body preserved in Bari, may be also in order to discourage pilgrimages towards other places.

St NICHOLAS' RELICS OUTSIDE OF BARI ?

The Barian sources exclude the possibility of St Nicholas' relics outside of Bari. On the other hand, external sources (Robert monk of Bec, Ordericus Vitalis; texts translated in the n. 24 of the *St Nicholas News*) speak of theft attempts; another (Nikonovskaja Letopis') speaks of gifts of Urban II to the Russian Church in 1091: *That same year came the Greek metropolitan Theodore, sent by the pope of Rome, and brought many relics of Saints* (Того же лета прииде Феодор Грек Митрополичь отъ папы из Рима и принесе много мощей святых. ПСРЛ IX, 116). Considering that Urban II in October 1089 put St Nicholas' relics under the altar of the crypt (and that between 1091 and 1095 in the Kievian Russia was instituted the feast of the Translation), the probability that among the relics donated to the Russian Church were included relics of St Nicholas is very high.

That something could have happened is proved by one of the first conditions accepted in 1132 by king Roger II to obtain the submission of Bari: *I shall not permit that someone would take away any relic of the Saint.*

Consequently, the existence of some relics of St Nicholas outside of Bari cannot be excluded. At the same time, it can be excluded the authenticity of any St Nicholas' relic founded in some donations from Bari after the year 1132. After this year nobody touched St Nicholas relics, and no donation is documented in all history (not even to any Pope in Rome, or to William the Good king of Sicily in 1182 or to Charles II Anjou king of Naples in 1301).

To sum up, bone relics (*ex ossibus*) donated by the Canons or the Dominican Fathers of the Basilica in Bari *do not exist*. Rarely to important Churches and for ecumenical motives the Fathers have donated the "pure Manna" (or "pure Myron") extracted the evening of May the 9th.



In very few cases has been donated for the same reasons a fragment of the wooden box in which the sailors of Bari brought St Nicholas relics in 1087 (*photo above*). These are the unique "true" relics outside of Bari. All the others should be judged on the ground (documents, traditions, legends) on which each of them are based.

“RELICS” OF ST NICHOLAS IN THE WORLD A FIRST SKETCHY LIST

The readers of the *St Nicholas News* are accustomed to many curious things related to our Saint. Therefore, they shall only slightly be surprised discovering that in the world there are so many churches who claim to have a relic of St Nicholas. This list, however, is by far incomplete. After I listed these, I found more and more other churches, risking never concluding this issue. Therefore I decided to stop searching and to give at least this list, waiting suggestions from those who have further news.

This is an open list. Some of my sources are precious but dated (Meisen 1931; Gusev 1899). Therefore corrections of geography are welcome (especially the cities of Germany, Austria and German Switzerland)

The following list includes not only eminent relics (insigni), that is a bone of the skeleton in its entirety (not a fragment), but also fragments of the bones.

Furthermore, because it is a provisional list on a temporary basis, it includes all the relics the nature of which is not specified (or unknown to me). From the list are excluded, when specified, the contact relics (the ancient “brandea”, “memoria”, “pignora”, “sanctuarium”), like oil, myron, episcopal throne, the above mentioned wooden box, although I am convinced that there is more link with the Saint in these “contact” relics than in the supposed “bone” relics.

If the reader of the *St Nicholas News* knows anything about the nature of these relics is asked to communicate it to fr. Cioffari. References to source-books are very much appreciated.

In the list there are cities and relics **written in red**. It does mean that they were extracted from the site of the *St Nicholas Society* of my friends Carol Myers (USA) and James Rosenthal (UK).

Austria

1. Ardacher. Im Bezirk Amstetten in Niederösterreich. Relic mentioned for the consecration of the cathedral church by archbishop Anno of Köln. Doc. SS XXX, 2, p. 778. Meisen 86.
2. Klosterneuburg. Relic of 1136. Doc. SS XXX, 2, p. 787. Meisen 160.
3. Wilfersdorf: Pfarrkirche Hl. Nikolaus (Roman Catholic)

Bjelorussia/White Russia

1. Gomel'skij Nikol'skij monastyr. Source ?
2. Minsk: Orthodox Cathedral of the Holy Spirit Gift of Fribourg Saint Nicolas Cathedral, February 2006

Belgium

1. Stavelot. Liège. Mentioned in 1046. Doc. SS XV, 2, p. 965 (Meisen 85).
2. Sint-Niklaas: Sint-Nicolaaskerk (Roman Catholic)

Bulgaria

1. Sofia: Russian Church of St. Nikolai (Russian Orthodox)
2. Bourgas: Church of St. Nicholas the Miracle Worker (Roman Catholic). Placed December 6, 2010 (particle)

Canada

1. Napierville, Quebec: Church of the Holy Sepulchre and the Two Virgins (Roman Catholic) (finger).
2. Ottawa: Annunciation to the Theotokos/St. Nicholas Orthodox Cathedral (Orthodox)

Denmark.

1. Slangerup: former Skt. Nikolaj Kirke, Slangerup Kloster (Roman Catholic). Before the Reformation

France

1. Albi. St Cecil Church. Relic not specified. Source: Cl. Devic e J. Vaissete, *Histoire générale de Languedoc*, IV, 662 (Meisen, 128).
2. Alvernia (Clermont Ferrand ?). Franciscan monastery. Bone. Source: Padre Gonzaga, *De origine religionis franciscanae*, 1587, p. 240.
3. Angers. St Nicolas. Arm. Doc. Testament of Jeanne de Laval, in Quatrebarbes, *Oeuvres de René d'Anjou*, t. I, pp. 109-110.
4. Arras, St Vaast. Relic not specified of the XII century. Source: E. Van Drival, *Cartulaire*, n. 579, pp. 108-109.
5. Clairvaux. Abbey. Relic not specified. Doc. Riant, *Exuviae*, II, 196.
6. Corbie. St Peter's Priory. Finger. New little box by Prior Thomas of Pirisy in 1333. Doc. Dusevel, *Histoire abrégée du Trésor de l'abbaye royale di St Pierre de Corbie*, p. 32.
7. Corbie. *Dens et de capillis S. Nicolai*. Doc.: Comte Riant, *Des Dépouilles religieuses enlevées à Constantinople au XIII siècle*, p. 184 (1203, from the Bukoleon).
8. Gembloux. Finger. Doc: Riant. 196. From S. Mary Evergetes in 1215: *digitum piissimi et gloriosi confessoris sancti Nicolai, quem christianissimus imperator Constantino-politanus ad prelium contra inimicos suos preliaturus, ante se deferri fecit, fiduciam habens cum effectu quod meritis eiusdem Confessoris triumphator existeret* (*Exuviae sacrae Constantinopolitanae*, II, 100).
9. Gorze (Lorraine). Relic of 1065. The bishop Azo consecrates an *oratorium in hospitali in honore omnium Confessorum Christi et specialiter illorum quorum continentur reliquie, id est Sancti Nicolai, sancti Gregorii papae*. Doc. SS XV, 2, p. 976.
10. Gorze (Lorraine). Relic of 1068 in occasion of the consecration of the major

- Altar of S. Peter's Basilica. Doc. SS XV, 2, p. 975 (Meisen 86).
11. Gorze (Lorraine). Relic of 1077 for the consecration of a chapel. Doc. SS XV, 2, p. 976 (Meisen 86).
 12. Laon. Cathedral. Arm. *Quinta imago est argentea deaurata, minor ceteris, tenens feretrum in manibus et habet parvulam tabulam appensam in qua id scriptum est: Os brachii sancti Nicolai.* Doc. *Inventaire de la Cathédrale*, del 1523.
 13. Mont St Quentin. Tooth. From St George of Mangana in 1207. Doc. Riant 202. Desappeared.
 14. Noron à Falaise (dioc. di Lisieux). Relic not specified, from Bari in the XII century. Doc. SS XXVI, p. 20 (Meisen, 137).
 15. Pairis. (Alsazia). Abbey. Relic not specified brought by abbot Gunther. Doc. Riant Exuviae, I, 124.
 16. Paris. Church of the holy Sepulcher. Relic not specified of the XIV century. Source: Laroche, 349.
 17. St Jean des Vignes (près Soissons). Fragment of the arm. From the Bukoleon. Riant 196. *Una magna pars de brachio sancti Nicolai gloriosissimi Confessoris* (Exuviae, II, 61). Burnt in the XVI c.
 18. St Nicolas de Port (Lorena). Arm. In a Reliquary disappeared in the XV century. Doc. M. Bretagne, *Le reliquaire de St Nicolas de Port*, 1873.
 19. St Vincent au Bois. Finger. From Bukoleon in 1212. Doc Riant 202. Disappeared.
 20. Troyes. Collégial Church of St Stephen. Relic of 1319 not specified. Source: Lalore, *Inventaire*, II, 6, 21 (Meisen 132).
 21. Toulouse: Eglise Saint-Nicolas (Roman Catholic). *A finger bone*

Germany

1. Altdorf (bei Molsheim im Elsass). Relic sent by pope Leo IX in 1049. Doc. XX XV, 2, p. 992 ss. (Meisen 85).
2. Augsburg. Cathedral. Relic of XI century. Doc. Schröder, Patrozinien, p. 282. Meisen 158.
3. Benediktbeuren. Relic of 989-996 for the consecration of a church by bishop Liutolf von Augsburg. Doc. *Notae Buranae*, in SS XVII, p. 321. Meisen 80.
4. Benediktbeuren. Relic of 1063. Doc. SS XVII, p. 322 (Meisen 86).
5. Brauweiler. St Nicholas' and Medard Abbey. Relic in 1028. Doc. SS XIV, 1, p. 135. (Meisen 84).
6. Buchhorn (today Friedrichshafen). Relic of 1215. Schnell I, p. 41. Meisen 150.
7. Echternach. Relic sent by the abbot Humbert (1028-1051) to the church of St Maximin in Trier for an altar *in honore sancte crucis et s. Nicolai necnon omnium Sanctorum.* Doc SS XXX, 2p. 771 ss. (Meisen) 85.
8. Fulda. Abbey (dioc. Würzburg). Relic of 818. Doc. Hrabani Mauri Carmina, MGH, Poetae lat. Medii Aevi, II, p. 206 (Meisen 73, 157).
9. Halberstadt. Finger. Doc: Riant, p. 192. Brought from S. Sofia by the bishop Konrad von Krosigk in 1206 (Meisen 156: Riant I, p. 21).
10. Hildesheim. Relic for the restauration of the Mother Church in 1061. Doc. XXX, 2, p. 764 (meisen 86).
11. Hildesheim. Relic of 1206 in the crypt (im Stephensaltar). Doc. XXX, 2, p. 765. Meisen 155.
12. Himmerode. Relic of 1170 in the major altar of the mother church. Doc SS XV, 2, p. 1283.

13. Köln. St. Pantaleon' church. Relic of XII century. Doc. B. Hilliger, *Urbare von St Pantaleon*, Bonn 1902, pp. 2, 16. Meisen 147.
14. Köln. S. Cunibert's church. Arm of 1222. Doc. Kdm. Rheinprovinz VI, 4. Köln I, 4, p. 285. Meisen 147.
15. Lipbach. (southern Markdorf am Bodensee). Relic of 990 for the consecration of a chapel of the Virgin by bishop Gebhard von Konstanz. Doc. SS XV, 2, p. 1023. Meisen 80.
16. Lüneburg. Relic of 1048 mentioned in a dedication of a Crypt. Doc. Tituli Lunenburgenses, SS XXIII, p. 398 (Meisen 85).
17. Lüneburg. Relic of 1157 in a chapel of the Castle. Doc. SS XXIII, p. 398. Meisen 156.
18. Lüneburg. Relic of 1230 for the consecration of an altar. Doc. SS XXIII, p. 398. Meisen 156.
19. Maria Laach. Benedictin Abbey. Relic of 1156 in the altar of the Crucifix and of the Mother of God. Doc. SS XV, 2, p. p. 970 ss. (Meisen 143).
20. Minden. Relic of 1064. Doc. SS XXX, 2, p. 778 (Meisen 86).
21. Neuburg. Relic of 1164. Doc. SS XV, 2, 1072.
22. Quedlinburg (dioc. Halberstadt). Relic for the consecration of a major altar in 1021. Doc. Annales Quedlinburgenses, SS III, p. 86 (Meisen 84).
23. Regensburg. St. Emmeram monastery. Relic donated in 1052 by pope Leo IX.. Doc. SS, XV, 2, p. 1096 (Meisen, 86).
24. Salzburg. Austria ? Relic for the consecration of the cathedral (1182). Doc. Lechner, p. 72.
25. Trier. Relic for the consecration of the church of St Maximin in 1018. Doc. SS XV, 2, p. 967 (Meisen 84).
26. Trier. Relic of 1148 for the consecration of the major altar of the St Eucharius monastery. Doc. SS XV, 2, p. 1278 ss. (Meisen 143).
27. Trier. Tooth (1209) in the monastery of St Mary ad Martyres. Doc. SS XV, 2, p. 1273.
28. Nikolausberg: Klosterkirche St. Nikolaus *Pilgrimage spot before the Reformation.*
29. Panschwitz-Kuckau: St. Marienstern Monastery (tooth)(Roman Catholic)
30. Worms: Cathedral of St. Peter, Nikolauskapelle *Relics donated in AD 972, lost in Nine Years' War (1689), man placed in 1986*

Greece

1. Alexandroupolis. Not far from the borders of Turkey. Gift of king William the Good for the Cathedral church of Monreale (Sicily). From here to Alexandroupolis. Source ?
2. Volos (Dimitryriade). Fragment of an humerus donated by the diocesis of Rimini from the Church of S. Nicola al Porto (Rimini). Recently.
3. Amarynthos (Ano Vatheia), Euboea: Katholikon of St. Nicholas. *The monastery has many holy relics.*
4. Apikia, Andros. Saint Nicholas Monastery

Holland

- Utrecht. Relic in the Parish St Nicholas' church. Source ?

Italy

1. Bari. St Nicholas' Basilica. 65/70 % of the skeleton included the skull. Doc. *Translationis Historiae* by Nicephorus and John the Archdeacon (1087-1088), the Russian Slovo (1091-1095), French Compiler (1100 c.), Anglo-Latin poem (1120 c.). All contemporary sources.
2. Benevento. Cathedral: *Pezzo d'osso*. Doc. *Synodicon Dioecesanum*, 617.
3. Benevento. S. Sofia: *Several bone fragments*. Doc *Synodicon*, 624.
4. Champorcher (Aosta). Relic in a reliquary with St. George. Source ?
5. Fidenza. Museum of the Cathedral church. Relic with authenticity certificate by Basetti Pietro Crisologo (1851 circa).
6. Napoli. S. Nicola alla Carità. Finger. Doc. Autentica ms 36 (Archivio Pii Operai Napoli).
7. Paduli (Benevento). *A bone fragment*. *Synodicon*, 666.
8. Palermo. Monreale. Diocesan Museum. Reliquary "little palm", 1742. Source ?
9. Pollutri. Arm. Source ?
10. Rimini. Church of St Nicholas "al Porto". Relic of the left humerus from Bari 1177. Source: Cesare Clementini, *Storia di Rimini*, 1617. Doc. ?
11. Roma. S. Nicola in Carcere. Arm. Inventory of 1870. Doc. ?
12. Salemi (Sicilia). Relic not specified brought in procession during the "Festino di S. Nicola". Source ?
13. Trecastagni (Sicilia). Relic not specified. Source ?
14. Venezia. S. Nicolò (de' Mendicoli ?). A tooth and a finger. *Item ung de ses gros dens; item ung de ses dois*. Source:

Michon (ed), *Voyage du Baron d'Anglure*, 1395, p. 29.

15. Venezia. S. Nicolò del Lido. Doc. Cronicle of Jordan de Curti (XIV sec.).

Norway

Aarhuus. Norvegia. Relic in the Dominican monastery. Doc. Jorgensen, p. 120; also *Revue de l'Art Chrétien*, t. XXVI, p. 12.

Rumania

1. Bucarest. Church of St George the New (Biserica Sfântul Gheorghe Nou). Donated in 1599 from the card. of Bari (?) to the Valachian Prince Michael "defender of the Christians". He used to go in battle with this relic. Source ?
2. Targu-Mures: Church of St. Nicholas Greek Catholic Church. *Given by the St. Nicolas Cathedral in Fribourg, December 5, 2008*

Russia.

1. Babaevskij. *St Nicholas-Babaevskij monastery*. Donated by prince Grigorij Aleksandrovič Potemkin, who had properties nearby. Pilgrims in summer from Kostroma and Jaroslavl'. Ancient tradition. Source: Gusev 376.
2. Georgievsk. Nikol'skij sobor. Source ?
3. Gostunskij. *Gostunskij Nikolaevskij sobor*. District of Kaluga. Donated in 1714 by Helen, wife of the admiral chancellor Kondrat Pantelejmonovskij. Gusev 424.
4. Irkutsk. Svjato Nikol'skij chram. Borrowed for a translation june 14 2012 to the Nikol'skij chram of Tulun.
5. Kosino. Uspenskij Chram. Relic in an icon. Source ?

6. Kosino. Nikol'skij Chram. Relic in an icon of the XIX century. Source ?
7. Malickij. *S. Nicola–Malickij monastery*. Donated with other 100 relics by count P. I. Šuvalov and his wife countess Mavra Egorovna. Another shrine contains with other 18 relics a relic of St Nicholas too. Gusev 383.
8. Moscow. Church of St John the Theologian “čto pod Vjázom”. Relic from Venice.
9. Moscow. St Nicholas Church “v Pyzhach”
10. Moscow. Cathedral church of Christ the Savior. Source ?
11. Moscow. *Blagoveščenskij sobor*. Gusev, 428.
12. Moscow. *Church of the three Hierarchs “na Chitrovom rynke”*. Relic not specified. Gusev 432.
13. Moscow. The Ascension church “Na Goročovom pole”. With other relics in a Cross-reliquary.
14. Moscow. Church of the Savior Nerukotvornogo obraza na Setuni pri Kuncjevskom Kladbišče. Source ?
15. Moscow. Church of St Michael the Archangel “v Tropareve”.
16. Orienburg. Nikol'skij kafedral'nyj sobor. Donated by the metropolitan of Kiev Vladimir. From where ?
17. Petrozavodsk (Karelija). Blessed by archbishop Manuil. Source ?
18. Radovickij. *S. Nicholas-Radovickij Monastery*. In 1868 N. A. Divov donated to this monastery a relic with the authenticity certificate by card. Costantino Patrizi, vicar of St Sylvester and Judge of Curia (Rome Dec 8, 1844). Doc. with the Latin text in Gusev 362.
19. Ryl'sk (Rakitnoe). Source ?
20. Saint Petersburg. *St Nicholas Morskij*. Preserved together the relic of St Alexander (I century) in a medallion of crystal and silver. Donated Dec 5 1847 by the Empress Aleksandra Theodorovna. Authenticity certificate by Joseph bishop of Porphiry: *Testamur nos... dono dedisse particulas caesas ex ossibus s.s. Alexandri m. et Nicolai ep. Mur. Ex autenticis monumentis avulsas*. Latin text in Gusev 695.
21. Saint Petersburg. Zimnyj Dvorec. Pridvornyj sobor. “Pridvornyj sobor Zimnjago dvorca”: a finger and another relic in an icon. Gusev 476.
22. Uglič *S. Nicholas Ulejminskij Monastery*. In the year 7027 (= 1699) in october, while traveling the very pious ruler Piotr Alekseevič to Amsterdam and from here to Bari (?) and other german lands, he brought back a fragment of the sacred relics of St Nicholas giving it to the bojar of Moscow Praskovia Alekseevna Naryškina, stepmother of the zarevic Aleksej. She donated the relic (febr 5, 1708) to this monastery. Source (Gusev 346).
23. Ugreš. Nikolo Ugreškij stavropigial'nyj mon. Source ?
24. **Buzhaninovo: St. Nicholas Church Granted December 19, 2000**
25. **Kazan: Cathedral of the Holy Cross (Orthodox). Gift of Marquise Immacolata Solaro del Borgo, June 2007**
26. **Kemerovo, Siberia: Cathedral of St. Nicholas (Orthodox). Given by Pope Benedict XVI, December 19, 2008**

Scotland

Aberdeen: Kirk of St Nicholas
Before the Reformation

Spain

1. Burgos. Pueblo San Juan de Ortega. Brought here by S. Juan de Ortega.
2. Madrid. Monastero fem. Corpus Christi (Las Carboneras) fragment òseo y filacteria. Vitrina central. Doc. Autentica.
3. Sevilla. Parroquia de san Nicolàs de Bari. Relicario (orfebreria Mallol 1997) en el paso de Palio de Maria SS de la Candelaria. Doc. ?
4. Valencia. Parroquia de san Nicolàs Obispo y San Pedro Martir de Verona. Doc. ?
5. Valladolid. Colegio san Nicolàs. Silver reliquary. Doc. Autentica.

United States of America

1. New York. St Nicholas Greek Orth. Church ("Twin Tower"). Disappeared ?
2. Flushing. Greek Orthodox Church of St Nicholas. From Rome in 1972.
3. **Annandle, Virginia: Epiphany of Our Lord Byzantine Catholic Church**
4. **Northridge, California: St. Nicholas Greek Orthodox Church. Brought by priest from Bari, Italy, in 1998**
5. **Olyphant, Pennsylvania: St. Nicholas Orthodox Church (Orthodox). Placed in the new altar in 1947**
6. **Troy, Michigan: Saint Nicholas Greek Orthodox Church (Greek Orthodox) Gift of a Roman Catholic priest in 1992**
7. **West Babylon, New York: St. Nicholas Shrine Greek Orthodox Church (Greek Orthodox)**

Switzerland

1. Baden (in der Schweiz). Wettingen Abbey. Relic of 1256. Doc. SS XV, I, p. 1286. Meisen 150.
2. Engelberg. Relic of XI-XII century. Doc. Stüchelberg, I, p. XV. Meisen 150.
3. Ober-Ägeri. Svizzera. Relic of about 1226. Stüchelberg, II, 25. Meisen 150.
4. St Gallen. Relic of the XI century in the church of St Alexander. Doc. Stüchelberg, II, p. 20. Meisen 150.
5. St Gallen. Relic of the XI century in the church of St John and Paul. Doc. Stüchelberg, II, p. 16. Meisen 150.
6. **Fribourg: Cathedral of Saint Nicolas (Roman Catholic). Brought from Rome ca 1420 to the Cistercian Abbey of Hauterive, then to Freiburg, May 9, 1506**

Turkey.

Antalia Museum. It preserves bones found in the church of Myra.

Ukraine

1. Lviv. St Nicholas Church (XIII century). Relic blessed by patriarch Joachim of Antioch.
2. Cherson. Relic not specified. From Italy. Source ?
3. Kiev. Sv. Trojckij Kitaevskij monastery. Source ?
3. **Irpin: St. Nicholas Church (Ukrainian Orthodox)**
4. **Kiev: Church of St Nicholas, National University of State Tax Service of Ukraine (Ukrainian Orthodox)**