



## The Relics of Saint Odilia Worldwide\*

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The medieval shrine of Saint Odilia is preserved in the Church of Saint Odulphus in Borgloon (Belgium) (Fig. 1). This object dates from the thirteenth century and was commissioned by the Order of the Holy Cross (the Crosiers) in Huy near Liège. Due to the French Revolution at the end of the eighteenth century, the monastery in Huy had been demolished and the shrine was moved to several places. First it was taken by Lambertus Hayweghen to his house in Borgloon.<sup>1</sup> In the second quarter of the nineteenth



Fig. 1: Anonymous master, *Relic shrine of Saint Odilia*, 1292. Borgloon, Church of Saint Odulphus. © KIK-IRPA, Brussels

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<sup>1</sup> E. FONTAINE, *Jacques Dubois. Crosier Prior General at Clairlieu 1778-1796*, Phoenix/Rome, 2010, p. 192.

century it was placed in the Saint Odilia altar of the Church of Saint Pantaleon in Kerniel. In 1933 it moved to the sacristy of Marienlof Abbey (also known as Cloister of Colen) in Kerniel. Recently, in December 2020, the shrine was transported to the church of Borgloon.<sup>2</sup>

Over the past centuries the shrine was opened regularly. Many bones were taken out and were given to other monasteries and churches. This article starts with the historical context about Saint Odilia's relics and the spread of the bones over centuries. At the end a list is added with a first overview of all known relics of the saint worldwide.

### The Order of the Holy Cross and Saint Odilia

In the beginning of the thirteenth century Theodorus of Celles (°?-†1236)<sup>3</sup> founded the Order of the Holy Cross.<sup>4</sup> Theodorus acquired a small chapel in Huy from the Bishop of Liège, Hugo of Pierrepont (°ca. 1165-†1229). It was situated just outside the city walls and the place bore the name 'Clairlieu', referring to the earlier miracle of Saint Theobald on that property.<sup>5</sup> In 1216 Pope Innocent III (°ca 1160-†1216) acknowledged the existence of this order, where he also assembled the older community of the Cruciferi

<sup>2</sup> On the history of this object: Henri VAN LIESHOUT, 'Rond het reliekschrijn van Sint Odilia', *Verzamelde Opstellen. Geschied- en Oudheidkundige Kring van Hasselt*, 11, 1, 1935, p. 15-91; Jeroen REYNIERS, 'Het reliekschrijn van Sint-Odilia (1292) onder de loep. Een nieuwe bijdrage aan de studie van het oudst gedateerde kunstwerk op hout uit de Lage Landen', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der Kruissheren*, 72, 2014, p. 136-148.

<sup>3</sup> He was prior general from 1277 until his death in 1298. A. VAN DE PASCH, 'Het klooster Clairlieu te Hoei en zijn prioren-generaal 1210-1796', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 17, 1959, p. 98-99; Roger JANSSEN and Piet WINKELMOLEN, *Repertorium Canoniorum Regularium Ordinis Sanctae Crucis 1248-1840*, volume 6, Maaseik, 2002, p. 1357.

<sup>4</sup> Roger JANSSEN, *Oord van helder licht. 800 jaar Orde van het Heilig Kruis 1210-2010*, St.-Agatha, 2010, p. 25-38.

<sup>5</sup> H. RUSSELIUS, *Chronicon Cruciferorum, Siue Synopsis Memorabilium Sacri Et Canonici Ordinis Sanctae Crucis*, Cologne, 1635, p. 56; JANSSEN 2010, p. 33; Henri VAN ROOIJEN, *Theodorus van Celles: een tijd- en levensbeeld*, Cuyck, 1936, p. 123-130.

in Italy, Creta and Cyprus. He also argued that Theodorus and his companions should follow the rule of Saint Augustine and should live in a monastic community, resulting that these priests became regular canons.

In 1277, the fourth prior general of the order was chosen.<sup>6</sup> Joannes Rijck van Cuyck occupied a prominent position during the end of the thirteenth century and in the eighteenth century he was still remembered as a magnificent ruler (*vir prudentia, animi fortitudine, virtute magnus*).<sup>7</sup> In this context the devotion of Saint Odilia arose in the monastery of the order in Huy (*Hoc magistro S. Odiliae et fodalium allata sunt sacra corpora*).<sup>8</sup>

In literature the saint is described as Saint Odilia of Cologne, referring to the place where she died. This saint may not be confused with the popular cult of Saint Odilia of the Alsace, an abbess who lived in the Alsace and died in the eight century. The legend and cult of Saint Odilia of Cologne must be understood in context of the popular devotion of Saint Ursula and the eleven thousand virgins. This cult had great importance on the whole European continent during the Middle Ages.<sup>9</sup> The Order of the Holy Cross promoted Saint Odilia as a close associate of Saint Ursula and as an outstanding person among others. She would protect the order as long as the Church would exist. The Crosiers identified this saint as the daughter of king Maromeus and the aunt of Saint Helena. Saint Odilia also became popular outside the walls of the city Huy, caused by her healing power against bad eyesight.

<sup>6</sup> VAN DE PASCH 1959, p. 98-99; JANSSEN and WINKELMOLEN volume 6 2002, p. 1357.

<sup>7</sup> B. FISEN, *Flores ecclesiae Leodiensis sive Vitae vel elogia sanctorum & aliorum qui illustriori virtute hanc dioecesim exornarunt*, Insulis, 1747, p. 375.

<sup>8</sup> FISEN 1747, p. 375.

<sup>9</sup> ANTON LEGNER, *Kölner Heilige und Heiligtümer. Ein Jahrtausend europäischer Reliquienkultur*, Cologne, 2003; S. B. MONTGOMERY, *St. Ursula and the Eleven Thousand Virgins of Cologne: relics, reliquaries and the visual culture of group sanctity in late medieval Europe*, Oxford, 2010.

The University library of Liège preserves the oldest legend of Saint Odilia.<sup>10</sup> It states that the saint once appeared in 1287 before John of Eppa<sup>11</sup>, a Crosier canon from the monastery of the Holy Cross in Paris. Saint Odilia tasked John with the excavating of her relics in Cologne, which rested under a pear tree in Lord Arnulphus' garden. The next day John described his vision to the prior of the monastery, but no permission was received to leave the monastery. Only after a second vision he was granted to leave.<sup>12</sup> John travelled together with a companion from Paris to Cologne in June 1287.<sup>13</sup> It was June 15 when they arrived and entered the Church of Saint Gereon.<sup>14</sup> Afterwards the two brothers made their way to Arnulphus' house near the church. They asked him for permission to excavate Saint Odilia's coffin in his garden, but the homeowner refused to comply with their request. It was Arnulphus' wife who convinced her husband to allow the two men to dig a hole the garden.

When John and his companion started their search under the pear tree in the garden, they soon came across a marble tomb. John and Arnulphus went to the Archbishop's palace to declare the good news. Archbishop Sifredus (1275-1297) was delighted and called upon the clergy and devout inhabitants to leave in litany for the

<sup>10</sup> Liège, University Library, Ms. 135C: *Historia de translatione beatae virginis et martyris Odiliae*, 1467, fol. 131r-134r; *Analecta Bollandiana*, volume 3, Brussels/Genève/Paris, 1884, p. 20-28.

<sup>11</sup> JANSSEN and WINKELMOLEN volume 6 2002, p. 1210. There is not much information about this person. He is only mentioned in Paris in 1259 and he was in 1294 in Cologne for a third time. C. R. HERMANS, *Annales canonicorum regularium S. Augustini, ordinis S. Crucis*, volume I.1, Silvaeducis, 1858, p. 55.

<sup>12</sup> In the following editions of Odilia's life, such as Banelius' publications, the authors always mention that Odilia appeared three times before John, before he received permission to leave the convent. Joannes BANELIUS, *Petit discours de la translation du corps de madame S. Odile, vierge et martyre, & patronesse des frères croisiers*, Liège, 1616, no page numbers.

<sup>13</sup> The name of this companion is mentioned for the first time by Banelius. He named him Ludovicus a Campis. Joannes BANELIUS, *Gloriosi corporis S. Odiliae Virginis et Martyris... Translatio*, Cologne, 1621, p. 68.

<sup>14</sup> The hagiographer tried to add many inconspicuous links between the translation of Saint Odilia's relics and the Order of the Holy Cross. He mentioned that Saint Odilia was buried at another place than Saint Ursula and her 11000 virgins. Most likely, this church had been chosen because it was founded by Saint Helena, the patron saint of the Order of the Holy Cross. W. SCHÄFKE, *St. Gereon in Köln*, Rheinische Kunststätten, 300, Cologne, 1984, p. 10 and 22.

garden of Arnulphus. They walked in procession to the excavation site near the pear tree and opened the tomb, releasing a sweet fragrance and healing all the sick and weak in the neighborhood. The archbishop collected the relics and transferred them to a wooden shrine, which was then taken to the cathedral of Cologne.

A few days later, John and his companion set out on his return journey and stopped in the Cistercian monastery "Vetus Vinetum" in Vivegnis (province of Liege).<sup>15</sup> Due to the presence of Saint Odilia's relics, a miracle took place: a paralyzed nun was healed after touching the wooden chest containing the relics. The next day the two brothers continued their journey. They finally arrived in Huy and the chest stayed for one night in Saint Peter's Church, just outside the city walls. The next day the Crosiers came to the church with candlesticks and light and sang the "Alleluia". They carried the shrine in procession from the Church of Saint Peter to their monastery.

### The relics of Saint Odilia

It is difficult to retrieve the history of the Crosier monastery in Huy and their cult of Saint Odilia due to the lack of archival documents. At the end of the eighteenth century the archive was transported to Germany, just before the monastery was demolished. To this day, the documents have disappeared without trace.<sup>16</sup> Despite the absence of these records, an overview about the exchange of relics can still be created with the help of other handwritten documents and old published books.

<sup>15</sup> This abbey was founded in 1238 and situated in the present province of Liège in Belgium, roughly 44 km separated of the city Huy. U. BERLIÈRE, *Monasticon belge. Province de Liège*, Liège, 1928, p. 212-217.

<sup>16</sup> On the precarious situation at the end of the eighteenth century in the Crosier monastery in Huy, read: E. FONTAINE, 'La fin de Clairlieu', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 9, 1, 1951, p. 6-42.

The relics of Saint Odilia arrived in 1287 in the Crosier monastery in Huy. Five years later they received a place in a painted reliquary (Fig. 1), whereby the inauguration date is known thanks to a fifteenth century document.<sup>17</sup> Since the arrival of the relics in the monastery, many pilgrims visited the church which made it already too small as place of worship. A new church had to be built and it was ready and consecrated in 1322.<sup>18</sup>

Nothing is known about the relics of Saint Odilia in the fourteenth century. In the beginning of the fifteenth century a reform of the order took place.<sup>19</sup> During the third day of the general chapter, the reliquary of Saint Odilia was opened and many miracles took place.<sup>20</sup> The suspicion arises that someone removed the skull of Saint Odilia on that occasion, due to Banelius who mentioned the head outside the shrine in 1414.<sup>21</sup> After the miracles of the general chapter, the Crosiers celebrated a mass in Saint Odilia's honor and thereupon the shrine processed in the city.

In 1419 Saint Odilia's feast day was still celebrated on October 21, the feast day of Saint Ursula. Father Petrus of Amsterdam in Huy preached twenty years later for a focus on her devotion and he promoted her own feast day.<sup>22</sup> This resulted afterwards in a

<sup>17</sup> The current place of storage of the document is not known. It was photographed in 1944 and is accessible on BALaT-Belgian Art Links and Tools (balat.kikirpa.be), photo number A064623. The fifteenth century document mention that when the shrine was opened, an older text fragment was found in it. The description was copied and mentions the date 1292: *Lan de grasce MCCXCII fut mis le corps sainte Odilie en che fierte per que Dieux fist mult de miracles [...]*. VAN LIESHOUT 1935, p. 15-19.

<sup>18</sup> VAN DE PASCH 1959, p. 105.

<sup>19</sup> P. VAN DEN BOSCH, *Studiën over de observatie der kruisbroeders in de vijftiende eeuw*, Diest, 1968, p. 30-44.

<sup>20</sup> RUSSELIUS 1635, p. 92; HERMANS volume I.1 1858, p. 95; VAN LIESHOUT 1935, p. 29; VAN ROOIJEN 1946, p. 133-134.

<sup>21</sup> A noblewoman called Mechtildis donated a necklace of gold, silver and jewels to the bust. In 1446 a new bust in silver was provided by Henricus of Nijmegen. See: VAN LIESHOUT 1935, p. 33-35.

<sup>22</sup> A. VAN ASSELDONK, 'Het brevier der Kruisheeren', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruisheeren* 2, 1-2, 1944, p. 24-25; A. VAN ASSELDONK, *Het brevier van de Kruisheeren*, Diest, 1945, p. 24-25. Petrus of Amsterdam wrote a sermon about Saint Odilia, which is preserved in Liège: Grand Séminaire, 6M7; Petrus of Amsterdam, *Sermo de translacione virginis Odilie*, 1439, fol. 85r-98r. The *Grand Séminaire* also preserves a copy of this sermon: Liège, Grand Séminaire, 6N2; Petrus of Amsterdam, *Sermo de beata Odilia*, ca. 1450, fol. 293r-301v.

change of Saint Odilia's feast day to July 18.<sup>23</sup> The same Petrus of Amsterdam also wrote in his sermon of 1439 that he endorsed the presence of the relics, which he identified as much more costly than the most expensive gold and more magnificent than jewels (*felicem ecclesiam dixerim que tali thesauro locupletatur, que omni auro preciosior, gemmis preclarior merito iudicatur*).<sup>24</sup> That is the reason why the Crosiers wanted to protect the shrine and guarded it.<sup>25</sup> These descriptions clearly display the importance and the role of the saint for the order. Furthermore, Petrus also described the place of the relics in the church, located in the tabernacle of the main altar (*tabernaculi in quo sunt vasa sancta puellarum*).<sup>26</sup>

In 1440 or 1443<sup>27</sup>, the prior general of the order, Henricus of Nijmegen<sup>28</sup> opened the wooden shrine on November 13, in the presence of John of Heinsberg (1419-1455), Bishop of Liège.<sup>29</sup> Henricus of Nijmegen had ordered a new reliquary for Saint Odilia's relics, deriving from Tournai. When the prior general had the opportunity to examine the inside of the old shrine, he found next to Saint Odilia's bones also the relics of Saint Odilia's sisters in another relic purse. After the translation, Henricus of Nijmegen composed a charter in which he described what he did, what he found inside the shrine and the delegation of attendants. While the

<sup>23</sup> A. VAN ASSELDONK, 'De Odilia-preek van 1439 te Hoei', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 17, 1959, p. 26-32.

<sup>24</sup> Liège, Grand Séminaire, 6M7: Petrus van Amsterdam, *Sermo de translacione virginis Odilie*, 1439, fol. 97r.

<sup>25</sup> *Beati qui excubant ad postes tabernaculi in quo sunt vasa sancta puellarum*. VAN ASSELDONK 1959, p. 40.

<sup>26</sup> Liège, Grand Séminaire, 6M7: Petrus of Amsterdam, *Sermo de translacione virginis Odilie*, 1439, fol. 97v.

<sup>27</sup> According to Van Lieshout it took place in 1443. George believes that it was in 1440. VAN LIESHOUT 1935, p. 20-22; P. GEORGE, 'Sources écrites permettant l'identification des reliques', *Châsses du Moyen âge à nos jours*, exhib. cat., Liège, Archeoforum, Liège, 2013, p. 84-85.

<sup>28</sup> He was prior general from 1433 until his death in 1451. During this period many convents were founded. A. VAN DE PASCH, 'Het klooster Clairlieu te Hoei en zijn prioren-generaal 1210-1796', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 18, 1960, p. 18-20; JANSSEN and WINKELMOLEN volume 6 2002, p. 1200-1201.

<sup>29</sup> VAN LIESHOUT 1935, p. 19-36.



shrine was open, Jan Van Hatten also received a relic and brought it later to Deventer where it was kept for a long time in an arm reliquary.<sup>30</sup>

Paquay believed that the wooden shrine of 1292 (Fig. 1) also got a place in the new reliquary, in consequence of the good condition of the object nowadays.<sup>31</sup> However, the charter of Henricus of Nijmegen rejects his idea, which moves forward that the relics of Saint Odilia and her sisters were transferred from the shrine of 1292 to the new shrine of Tournai.<sup>32</sup>

Around April 1482, the city Huy was afflicted by the plague.<sup>33</sup> In the monastery sixteen regular canons died and the relic shrine of Saint Odilia, in all probability the shrine of Tournai, was processed in the city by four presbyters. Next in the procession line was the bust of Saint Odilia, followed by the relics of Saint Ida and Imma. In this context the existence of a shrine of Odilia's sisters is mentioned for the first time. Finally, the plague ended in 1483 and the people of the city were convinced that it was caused by Saint Odilia's help. Afterwards, the main altar with the shrine became more decorated by gifts of people who were healed from their sickness.<sup>34</sup>

Around 1532 the rank of Saint Odilia in the breviary changed from *duplex* to *totum duplex*, probably established by prior general Thomas of Gouda<sup>35</sup> (°?-†1537).<sup>36</sup> In 1600 this resulted in the

<sup>30</sup> BANELIUS 1621, p. 143-144; VAN LIESHOUT 1935, p. 35-36; L. HEERE, 'Relieken van Sint Odilia te Deventer', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruisheren*, 11, 1953, p. 36-39.

<sup>31</sup> J. PAQUAY, 'A propos de la châsse de Sainte Odile à Kerniel', *Leodium*, 25, 1932, p. 65.

<sup>32</sup> *Transposuimus patronage nostrae Odiliae reliquias de antique quadam capsula quondam facta Leodii cum quodam scripto Gallico in aliam novam, factam in civitate Tornacensi omni pulchritudine adornatam, una cum ceteris reliquiis venerandis, in eadem antiqua capsula seorum involutis repertis, quas de iam dictae virginis Odiliae sororibus fuisse non dubitamus.* Van Lieshout already noticed Paquay's error in 1935: VAN LIESHOUT 1935, p. 26-27.

<sup>33</sup> BANELIUS 1616, no page numbers. He was informed by this catastrophe by the *Sermo de S. Odilia* of Arnoldus of Clothingen (?-†1512) which he found in the convent when he composed his book. This sermon has not been preserved.

<sup>34</sup> BANELIUS 1616, no page numbers. Another bust of Saint Odilia was donated by a woman from Trier in 1483. BANELIUS 1621, p. 123-126.

<sup>35</sup> His election as prior general happened in 1529 and he held office until his death in 1537. See: VAN DE PASCH 1960, p. 30-31; JANSSEN and WINKELMOLEN volume 5 2002, p. 740.

<sup>36</sup> VAN ASSELDONK 1945, p. 24.

acceptation of Saint Odilia as one of the official patron saints of the order, together with Helena, Augustine and Quiriacus.<sup>37</sup>

In 1602 prior general Herman Haas (°?-†1618) gave a rib of Saint Odilia to the capuchins of Huy.<sup>38</sup> In the same period (1602-1618) an inventory of the relics in the main altar of the Crosier church in Huy was composed.<sup>39</sup> There was a Saint Odilia reliquary at the right side of the altar and an Ida and Imma shrine on the left. Nothing is reported specifically about the content, though the shrine of Ida and Imma is said to contain bones of Saint Ignatius.

In 1620 the general chapter in Huy decided that the feast of Saint Odilia would be venerated on the Sunday between July 14 and July 20 and this practice is still customary today.<sup>40</sup> During the same period, prior general Augustinus Neerius<sup>41</sup> (°1570-†1648) promoted the patron's cult intensively.<sup>42</sup> He opened the reliquaries of Saint Odilia and of Ida and Imma in the attendance of prominent people from the city Huy on September 13 1622.<sup>43</sup> Neerius found the relics, a *schedula* (identification label) with the description *Sancta Odilia, Virgo et Martyr* and the text of Henricus of Nijmegen from the fifteenth century. Until the next Sunday the relics stayed in the sacristy and afterwards they were wrapped in new textile. After a procession the relics received a place in a new niche on the two sides of the high altar. It is this prior general who sent a rib of Saint Odilia to the canons of the Church of Saint Peter in Douai.<sup>44</sup> He also placed the relics of Saint Odilia in a new

<sup>37</sup> G. Q. REIJNERS, 'Enige opmerkingen over de liturgie bij de Kruisbroeders', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 56, 1998, p. 109-110; JANSSEN 2010, p. 96.

<sup>38</sup> BANELIUS 1621, p. 3; VAN DE PASCH 1960, p. 38.

<sup>39</sup> Liège, University Library, Ms. 188, Vandenberch: *Monumenta Patriae Leodiensis*, 17th century, p. 896; HERMANS volume 2 1858, p. 528; VAN LIESHOUT 1935, p. 43-44.

<sup>40</sup> A. RAMAEEKERS, 'Renerus Augustinus Neerius Magister Generaal van de kruissheren 1619-1648', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 42, 1984, p. 43.

<sup>41</sup> Neerius was prior general in Huy from 1619 until his death in 1648. VAN DE PASCH 1960, p. 39-40; JANSSEN and WINKELMOLEN 2002, p. 1186-1187.

<sup>42</sup> RAMAEEKERS 1984, p. 43-45.

<sup>43</sup> VAN LIESHOUT 1935, p. 36-46.

<sup>44</sup> A. RAYSSIUS, *Hierogazophylacium Belgicum sive Thesaurus sacrarum reliquiarum Belgii*, Douai, 1628, p. 156-158.

reliquary in 1630. It was an object with a price tag of 3350 guildens of Brabant.<sup>45</sup>

The content of the Saint Odilia shrine equally reduced over the centuries, and in all probability only a few openings and the distribution of relics to other monasteries and churches were documented in the past. This idea can be demonstrated by Abrosius de Warem's *Eburonum Huensium sacrarium, eorumque diva sartenisis* of 1659. In this work, de Warem listed the relics of the churches in Huy and it indicates that almost every place of worship owned a relic of Saint Odilia and/or her sisters.<sup>46</sup> The spread of these relics is not mentioned in any preserved archival document.

In the seventeenth and eighteenth century many publications describe the interior and the cult objects in the Crosier monastery of Huy.<sup>47</sup> In 1672 Boussingault reported that all the relics of Saint Odilia in the monastery were captured in the shrine of 1630.<sup>48</sup> It is in this period that prior general Lambert-Englebert Fisen gave three relics of Saint Odilia to the priory of Brandenburg on May 14 1752.<sup>49</sup>

In August 1789, the Liège upheaval started, which brought unrest in and around the cities. Jacques Dubois (°1730-†1796)<sup>50</sup>, the prior general of the convent in Huy, decided to move the important archival documents and *preciosa* to a safer place in

<sup>45</sup> VAN LIESHOUT 1935, p. 46. The order asked Henri Libert in Namur for this assignment in 1629, but he was not able to finish it in terms of the agreement. Afterwards goldsmith Aymond Voës of Liège fulfilled the Crosiers' promise. Pierre COLMAN, *L'orfèverie religieuse Liégeoise. Du XV<sup>e</sup> siècle à la Révolution*, volume 1, Liège, 1966, p. 61; G. POSKIN and P. STOKART, *Orfèvres Namurois*, Namur, 1982, p. 186-187.

<sup>46</sup> A. DE WAREM, *Eburonum Huensium sacrarium, eorumque diva sartenisis*, Huy, 1659, p. 81-128.

<sup>47</sup> An overview of these descriptions is published in: Jeroen REYNIERS, 'Een verborgen parel in Haspengouw. Het dertiende-eeuwse reliekschrijn van Sint-Odilia', *Limburg - Het Oude Land van Loon*, 92, 2013, p. 189-191 (attachment 2).

<sup>48</sup> A. BOUSSINGAULT, *La guide universelle de tous le Pays-Bas ou les dix-sept provinces*, Paris, 1672, p. 71.

<sup>49</sup> VAN DE PASCH 1960, p. 64.

<sup>50</sup> He was prior general from 1778 to 1796. VAN DE PASCH 1960, p. 66-70; JANSSEN and WINKELMOLEN volume 4 2002, p. 573-574.

Duisburg in October 1792.<sup>51</sup> What happened to the relics is groping in the dark. Fréson found out that the shrine of 1630 was brought to the collegial church of Our Lady in Huy and it was transported, together with several other objects – in all likelihood also the shrine of Ida and Imma – to Altona in Denmark.<sup>52</sup> The relics of Saint Odilia also moved to Denmark, most likely half stayed in the shrine of 1630 and the other part was placed in the shrine of 1292, together with the documents. Meanwhile the thirteenth century shrine stayed inside the monastery, until Father Lambertus Hayweghen (°1751-†1835)<sup>53</sup> transported it with the wooden shrine of Ida and Imma to his house in the city Borgloon.

Several years before Hayweghen's death, he donated the shrines of Saint Odilia and of Ida and Imma to the church of Saint Pantaleon in Kerniel in 1828. In this village and church the veneration of Saint Odilia existed much longer, thanks to the Crosiers of Kerniel. Their monastery (Cloister of Colen) was only several hundred meters from the parish church.<sup>54</sup> These Crosiers were priests of the church between 1486 and 1810.<sup>55</sup> Hayweghen's gift was accepted by magister Arnoldus Barret, vicary capitulary of the diocese of Liège.<sup>56</sup> He endorsed to start a research on the bones and this took place in the presence of Hayweghen, Schuermans (priest of Kerniel), Wagemans (priest of Borgloon) and Beelen.<sup>57</sup> In addition the magister wanted to give the half of the preserved bones of Saint

<sup>51</sup> L. WILMOTTE, *Notice historique sur le Couvent des Croisiers de Huy*, Huy, s.d., p. 34-41.

<sup>52</sup> J. FRÉSON, 'Le trésor, les vêtements sacerdotaux & le mobilier de l'église collégiale de Huy lors la Révolution française', *Cercle hutois des Sciences & Beaux-Arts*, 15, 1906, p. 172. According to Daris the shrines were confiscated by the French in 1792 or 1796. Joseph DARIS, *Notices sur les églises du diocèse de Liège*, volume 1, Liège, 1867, p. 390.

<sup>53</sup> VAN LIESHOUT 1935, p. 72; Jaak STEINMETZ, 'Odilia. Een schrijn uit 1292', *Maastrandse Sprokkelingen. Nova Series*, 5, 10, October 1982, p. 21-22; JANSSEN and WINKELMOLEN volume 5 2002, p. 801-802.

<sup>54</sup> A. F. MARCUS, 'Klooster Mariënlof Kolen-Kerniel', *De Tijdspiegel*, 27, 1972, p. 4-12.

<sup>55</sup> E. BROUETTE and J. GRAUWELS, *Monasticon belge 6: Province de Limbourg*, Liège, 1976, p. 255.

<sup>56</sup> Honhon and Van Lieshout published the official document: L. HONHON, *De Heilige Odilia, maagd en martelares, patrones van de orde der Kruisheeren*, Roermond, 1887, p. 220; VAN LIESHOUT 1935, p. 140-141 (attachment 5).

<sup>57</sup> VAN LIESHOUT 1935, p. 140-141.

Odilia and her sisters to the city Huy.<sup>58</sup> During this division most likely several extra bones were taken out of the shrine so that it became easier in later times to spread them to other monasteries or churches. This idea was already mentioned by Father Van Lieshout when he discussed a bone he found without a “schedula” (identification label): *In latere tijden werden te Kerniel nog relieken weggegeven. Zoo herinneren we ons in 'n gesprek vernomen te hebben van pater Emond, dat de toenmalige pastoor van Kerniel, de Jong, hem tot zijn verwondering 'n reliek gaf van Odilia, zonder eenig schriftelijk gegeven als waarborg voor de authenticiteit* [Later on some relics were given away in Kerniel. We remember our conversation with Father Emond about the relic of Saint Odilia of which he received from the former priest of Kerniel, called de Jong. He was surprised to receive it without any written evidence of authenticity.].<sup>59</sup>

In 1840 the king of the Netherlands, Willem II (°1792-†1849) decided to establish again the religious orders, including the Order of the Holy Cross. It was Henricus Van den Wijmelenberg<sup>60</sup> (°1800-†1881) who became the first head of the new Order of the Holy Cross. The order took steps to get their shrines back, but priest Schurmans of Kerniel refused their request. As compensation Cornelius Wilhelmus Aloysius de Bruijn<sup>61</sup> (°1819-1883) received several relics of Saint Odilia, which he divided between the convents in Sint Agatha, Diest, Maaseik and Uden.<sup>62</sup> In 1897 some relics of Saint Odilia, Ida and Imma received a place in a metal shrine in the church of Saint Odulphus in Borgloon, where the authenticity of the bones was accepted in 1897.<sup>63</sup> The same church preserves a tooth that is attributed to Saint Odilia.<sup>64</sup>

<sup>58</sup> DARIS 1867, p. 390; VAN LIESHOUT 1935, p. 140-143 (attachment 5 and 6); STEINMETZ 1982, p. 7; JANSSEN 2010, p. 305.

<sup>59</sup> VAN LIESHOUT 1935, p. 83.

<sup>60</sup> He was commissary general of the order until 1853. Roger JANSSEN and Piet WINKELMOLEN, *Repertorium Canonorum Regularium Ordinis Sanctae Crucis 1840-1996*, volume 1, Maaseik, 1999, p. 850-851.

<sup>61</sup> JANSSEN and WINKELMOLEN volume 1 1999, p. 103-104.

<sup>62</sup> VAN LIESHOUT 1935, p. 83-85.

<sup>63</sup> The shrine is preserved in the sacristy of the church. VAN LIESHOUT 1935, p. 81-82 and p. 142-147 (attachments 7 to 9). The documents are inside the shrine.

<sup>64</sup> VAN LIESHOUT 1935, p. 83; Benoît GEUKENS, *Fotorepertorium van het meubilair van de Belgische bedehuizen. Provincie Limburg. Kanton Borgloon*, Brussels, 1977, p. 19-20.

In 1910 Daniëls and Jaminé, two members of the Provincial Comity of the *Royal Comity of Monuments*, visited the church of Kerniel.<sup>65</sup> They observed the disastrous condition of the thirteenth century shrine of Saint Odilia. It resulted in the relocation of the shrine to the presbytery of the same parish, which was considered to be a better depository.<sup>66</sup>

Four years later, in 1914, the abbot general of the Cistercian order, Amadeus de Bie (°1844-†1920), opened the shrine of Saint Odilia and packed each bone in a white linen sack. He made an inventory of the content on paper and placed it in the shrine. Afterwards he sealed the shrine.<sup>67</sup>

Father Henri Van Lieshout O.S.C. published in 1935 his expanded study on the Saint Odilia shrine. On the first pages he wrote about his possibility to open the two shrines and documented their content. He noticed three bundles of relics in the Ida and Imma shrine and in the shrine of Saint Odilia were two relic purses.<sup>68</sup> It is also around this period - most likely thanks to Henri Van Lieshout - that the shrine moved to the Cloister of Colen (nowadays known as Marienlof Abbey), on that moment a Cistercian nunnery.<sup>69</sup>

After the death of Father Van Lieshout, rector in the Cloister of Colen, the preparations were made by the Crosiers to receive the relics of Saint Odilia back to their order.<sup>70</sup> An official opening of the shrine took place in 1949 in the attendance of Mgr. Simenon, canon Janssen, priest Vandeveldde of Kerniel, prior Ramaekers O.S.C. of the Crosier monastery in Diest, Marcel Colson O.S.C. from the same convent, E. P. Peeters, rector of the cloister of Colen

<sup>65</sup> M. DANIELS, 'Province de Limbourg', *Bulletin des Commissions Royales d'Art et d'Archéologie*, 49, 1910, p. 286-287.

<sup>66</sup> The chest with the relics of Ida and Imma stayed in the church but disappeared when a fire destroyed the Saint Odilia altar in 1966.

<sup>67</sup> Van Lieshout and a description in the chronicle of Diest mention this information. VAN LIESHOUT 1935, p. 3-5, p. 55 and p. 139-140 (attachment 4).

<sup>68</sup> VAN LIESHOUT 1935, p. 2-3.

<sup>69</sup> Until the end of the eighteenth century it was a monastery of the Order of the Holy Cross. From 1822 to 2020 Cistercian nuns have inhabited the cloister. MARCUS 1972, p. 13-30.

<sup>70</sup> SALMAN, 'Gelovig onderweg. Gesprek met de oud-provinciaal Dré Ramaekers', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 47, 1989, p. 15.

in Kerniel and doctor Vroninks from Borgloon. Father Ramaekers discussed the event and the content of the medieval shrine intensively in a handwritten text.<sup>71</sup> Two bundles were discovered.<sup>72</sup> In the first bag two thigh bones were present which were not from the same person. He also found a vertebra and some small unidentifiable bone fragments. According to doctor Vroninckx the thigh bones belonged to a male skeleton. In the second relic bag was kept another thigh bone, this time of a woman, a shinbone and a few bone fragments. It is unclear from which bag the three kneecaps, the gray bones, some parts of the foot, a shoulder blade, ribs and some small parts of the vertebra come from, which was discussed by Ramaekers. The Crosiers selected twelve bones: a kneecap, a shoulder blade, several ribs and a few small parts of the vertebra. Eight of them were placed in a rectangular showcase, the rest in a beaker. All the other relics were placed back into the thirteenth century shrine. A new official document was written.<sup>73</sup> Afterwards it was closed and sealed with the seal of Ludovicus Josephus Kerkhofs, Bishop of Liège.

Afterwards the Crosiers took the bones and the documents that were taken out of the shrine to Webbekom, a city nearby Diest. On Sunday July 24, the relics processed through Diest and were brought to the Crosier monastery.<sup>74</sup> The old document about the opening of the shrine in 1440/43 was shown to the people during the procession. Afterwards the relics were placed in a new shrine of

<sup>71</sup> This document was digitized by Father Bert Graus O.S.C. in the monastery of Diest and sent to Jeroen Reyniers on November 21 2012. We would like to thank Father Bert for this interesting information. A transcription can be read in: Jeroen REYNIERS, *The Relic Shrine of Saint Odilia (1292) in Kerniel. Contribution to the art historical study of the oldest dated panel paintings in the Netherlands*, unpublished Master's thesis, KU Leuven- Faculty of Arts, 2012-2013, p. 74-76.

<sup>72</sup> Van Lieshout also found two bags of relics when he opened the shrine in the 1930s. VAN LIESHOUT 1935, p. 3.

<sup>73</sup> Steinmetz published a transcription of this text in his article of 1983. Jaak STEINMETZ, 'The Veneration of Odilia in the Course of Centuries', *Crosier Heritage*, July 1983, p. 12.

<sup>74</sup> EMSEE, 'Uit het leven van de orde der Kruissheren', *Kruis en Wereld. Maandblad der Kruissheren*, 28, 9, August 1949, p. 262-264; SALMAN 1989, p. 15-16; Anonymous, 'De relieken van Sinte Odilia', *De Diestenaar. Katholiek Weekblad voor het Kanton Diest*, 4, 29, July 16 1949, p. 1; A. RAMAEKERS, '[Translation of the relics to Diest]', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 7, 2, 1949, p. 110; Marcel COLSON, 'Sinte Odilia-Herinneringen te Kerniel', *De Tijdspiegel*, 6, 1951, p. 38; STEINMETZ 1982, p. 16-17. The procession took place in the presence of magister general W. Van Hees, Mgr. F. Blessing and Crosiers at home and abroad.



Fig. 2: Koos van der Horst junior, *Relic shrine of Saint Odilia*, 1951. Maaseik, Crosier monastery. © KIK-IRPA, Brussels

Saint Odilia, a copy after the medieval version (Fig. 2).<sup>75</sup> Every year on the patron feast of Saint Odilia (July 18) the shrine was placed in the Crosier's church. The shrine stayed until 2013 in Diest. Afterwards, when the Priory was closed, the shrine was transported to the Crosier monastery in Maaseik.

This shrine of Diest (nowadays in Maaseik) was opened in 2014.<sup>76</sup> Some bone samples were taken for radiocarbon dating.<sup>77</sup> Two years later, more precisely on March 9 2016 the medieval shrine of Saint Odilia (Fig. 1) was opened. It took place under the

<sup>75</sup> Marcel COLSON, 'Het Sinte Odilia-schrijn van Diest. Een reproductie van het oude schrijn van Kerniel', *De Tijdspiegel*, 6, 10, 1951, p. 236-239; Loes VAN DER HORST and Nico VAN BEUSEKOM, *Koos van der Horst jr. Een Middeleeuwer in de twintigste eeuw*, Poppel, 2018, p. 151-161.

<sup>76</sup> Jeroen REYNIERS, *Het reliekschrijn van Sint-Odilia. Archeometrische studie*, unpublished report Illuminare-Centre for the Study of Medieval Art KU Leuven, 2015, p. 63-71.

<sup>77</sup> Brussels, Royal Institute for Cultural Heritage (KIK-IRPA), report number 2014.12483.



supervision of Mgr. Patrick Hoogmartens, Bishop of Hasselt. In total 83 bones were identified.<sup>78</sup>

In 2020 the last two Cistercian nuns of Marienlof Abbey left the buildings in Kerniel. The shrine was first transported to Heverlee for an exhibition.<sup>79</sup> In December, after the restoration of the church, it was placed in the sacristy of the Church of Saint Odulphus in Borgloon.

The history of the relics, from its elevation until now was possible thanks to the many preserved documents and published studies. Nevertheless, several questions remain unanswered. What happened precisely with the relics at the end of the eighteenth century? Where are the relics that were transported to Altona in Denmark? How many relics are still preserved in the collegial church of Our Lady in Huy? The latter church received in 1828 the relics of Saint Odilia, Ida and Imma. They were placed afterwards in two shrines.<sup>80</sup> More research is needed to find answers to these questions.

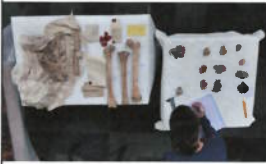
<sup>78</sup> Jeroen REYNIERS, Mathieu BOUDIN, Kim QUINTELIER, Mark VAN STRYDONCK, 'The Relics of Saint Odilia in Abbey Mariënlof (Kerniel, Belgium)', Mark VAN STRYDONCK, Jeroen REYNIERS and Fanny VAN CLEVEN (ed.), *Relics @ the Lab. An Analytical Approach to the Study of Relics*, Interdisciplinary Studies in Ancient Culture and Religion, 20, Leuven, 2018, p. 155-203; Jeroen REYNIERS, 'De inhoud van het Sint-Odiliaschrijn in Kerniel: wetenschappelijke resultaten', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der Kruissheren*, 77, 2019, p. 3-25. The opening of the shrine was filmed by Haspengouw.TV. check: [www.youtube.com](http://www.youtube.com) and search for 'reportage opening Sint Odiliaschrijn'.

<sup>79</sup> The exhibition 'Tot op het bot. Het verhaal van een Vlaams topstuk' took place in PARCUM in Heverlee. L. VERSCHUREN, J. JASPERS, J. KLINCKAERT en L. KUSTERS, 'Topstukken uit Abdij Mariënlof maken tussenstop in PARCUM', *PARCUM magazine*, August 2020, p. 3-7.

<sup>80</sup> DEMARET 1924, p. 65-66; J. J. BOLLY, *Répertoire photographique du mobilier des sanctuaires de Belgique. Province de Liège, Canton de Huy I*, Brussels, 1975, p. 51; H. BLOEM, 'Klein reliekschrijn van groot allure op Hoeise tentoonstelling', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 43, 1985, p. 31-36. The Odilia shrine is preserved in a small niche in the choir of the church. DEMARET 1924, p. 65-66; BOLLY 1975, p. 51. George noticed an inventory of 1873 mentioning the opening of both shrines. Philippe GEORGE, 'De l'intérêt de la conservation et de l'étude des reliques des saints dans le diocèse de Liège', *Bulletin de la Société Royale Le Vieux-Liège* 10, 226, July-September 1984, p. 513-514.

## Inventory of Saint Odilia's relics worldwide





Over the past seven years the authors tried to catalogue all preserved relics of Saint Odilia worldwide. An initial overview is presented, which will hopefully be supplemented in the coming years. The list is sorted by country and in addition several notes and publications that refer to these bones are added in the endnotes.

Belgium <sup>81</sup>		
1.1	<p><b>Beverlo</b> Church of Saint Lambert</p> <p>Box with relics (1600-1700), including a relic of Saint Odilia<sup>82</sup></p>	No image available
1.2	<p><b>Borgloon</b> Church of Saint Odulphus, inv. no. BO_SO_419 (until 2020 in Marienlof Abbey, Kerniel)</p> <p>Relics of Saint Odilia inside the shrine of 1292<sup>83</sup></p>	

<sup>81</sup> PARCUM in Heverlee reported that more relics of Saint Odilia are preserved in monasteries and churches in Flanders-Belgium. Due to privacy rights, they were not able to share their present locations. Inventory numbers: CRKC.0104.0502, CRKC.0190.0002, PA.008.K114 (theca with a relic of Saint Odilia - *S. Odilae V.M.*) and PA.190.K016-093 (relic holder with many relics - *Ex oss. Sae. Odiliae V.M.*)



<sup>82</sup> Marc BERTRANDS, 'Bjèvel boven!' *De geschiedenis van Beverlo vanaf de prehistorie tot aan het gemeentefusiejaar 1977*, Houthalen, 1989, p. 146.

<sup>83</sup> REYNIERS 2019.

1.3	<p><b>Borgloon</b> Church of Saint Odulphus, inv. no. BO_SO_048</p> <p>Reliquary of Saint Odilia, Ida and Imma (1897)<sup>84</sup></p>	
1.4	<p><b>Borgloon</b> Church of Saint Odulphus</p> <p>Tooth of Saint Odilia<sup>85</sup></p>	
1.5	<p><b>Borgloon</b> Church of Saint Odulphus, inv. no. BO_SO_088</p> <p>Relic of Saint Odilia (<i>Ex oss. Sa. Odilia V.M.</i>)</p>	
1.6	<p><b>Borgloon</b> Church of Saint Odulphus, inv. no. BO_SO_089</p> <p>Relic of Saint Odilia (<i>S. Odilia Virg. et Mart.</i>)</p>	

<sup>84</sup> VAN LIESHOUT 1935, p. 81-82; Benoît GEUKENS, *Fotorepertorium van het meubilair van de Belgische bedehuizen. Provincie Limburg. Kanton Sint-Truiden*, Brussels, 1977, p. 20; Joseph BRESCH, Katrien HOUBEY, Jeroen REYNIERS and Christine PRINCEN, *Mystieke vrouwen en patroonheiligen van Borgloon. Hun vitae, hun relieken en hun verering*, exhib. cat., Kerniel, Marienlof Abbey, Loonse Schriften, 3, Borgloon, 2012, p. 59.




<sup>85</sup> VAN LIESHOUT 1935, p. 83; GEUKENS 1977, p. 19-20.

1.7	<p><b>Godsheide</b> Church of Our Lady, inv. no. 022.015</p> <p>Relic holder of Saint Odilia<sup>86</sup></p>	
1.8	<p><b>Gotem</b> Church of Saint Dionysius</p> <p>Relic of Saint Odilia</p>	<p>No image available<sup>87</sup></p>
1.9	<p><b>Hannut</b> Crosier monastery</p> <p>Bust (ca. 1500) with bones and hair of Saint Odilia (<i>Omnia Ste Odiliae</i>)<sup>88</sup></p>	

<sup>86</sup> Lucien SCHRIJVERS, *Godsheide 1849-1989*, Hasselt, 1988, p. 28-29; Marcel COLSON, 'Sint-Odilia-verering te Godsheid', *Kruis en Wereld. Maandblad der kruissheren*, 37, 5, 1958, p. 136-137.

<sup>87</sup> A problem with the safe in the church made it impossible to see and photograph the relic during Jeroen Reyniers' visit on March 21 2015.

<sup>88</sup> Huy, *Trésors d'art religieux*, exhib. cat., Huy, Collégiale Notre-Dame, Brussels, 1984, p. 79 (cat. no. 102); J. SCHEERDERS, 'Emile Fontaine en de onderhandelingen over Hoei', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der kruissheren*, 43, 1985, p. 42-44.




1.10	<p><b>Huy</b> Collegial church of Our Lady, next to the high altar</p> <p>Shrine of Saint Odilia<sup>89</sup></p>	
1.11	<p><b>Huy</b> Collegial church of Our Lady</p> <p>Kiss relic of Saint Odilia<sup>90</sup></p>	
1.12	<p><b>Kerniel</b> Church of Saint Pantaleon</p> <p>Relic monstrance (<i>S. Odilia</i>)<sup>91</sup></p>	
1.13	<p><b>Kessenich</b> Church of Saint Martin</p> <p>Shrine (19th century) with relics of Saint Peter, Saint Paul, Saint Joseph and Saint Odilia (of Cologne?)<sup>92</sup></p>	No image available

<sup>89</sup> DEMARET 1924, p. 65-66; BOLLY 1975, p. 51.

<sup>90</sup> LEMEUNIER 2012, p. 32 (inv. no. I11).

<sup>91</sup> *Mystieke vrouwen en patroonheiligen van Borgloon* 2012, p. 59.

<sup>92</sup> Jan GERITS, 'Reliekenverering in de dorpskerken van Groot-Kinrooi', *Dao raostj get*, 29, 1, 2010, p. 20.




1.14	<p><b>Liège</b>          Abbaye bénédictine de la Paix          Notre-Dame          (deriving from the <i>Chartreuse de Liège</i>)</p> <p>Relic of Saint Odilia and most likely of her tomb<sup>93</sup></p>	No image available
1.15	<p><b>Liège</b>          Grand Curtius Museum          (deriving from the Crosier monastery of Liège)</p> <p>Relic holder of Saint Odilia (ca. 1400)<sup>94</sup></p>	
1.16	<p><b>Liège</b>          Church of Saint James</p> <p>Eye reliquary, with inside a small relic fragment of Saint Odilia<sup>95</sup></p>	
1.17	<p><b>Maaseik</b>          Crosier monastery</p> <p>Several relics inside the shrine of Saint Odilia (1951) (Fig. 2)<sup>96</sup></p>	

<sup>93</sup> *Ste Odile v[ierge] m[artyre], frag[men]ts d'os[semen]t et prob[ablement] tombeau*. Philippe George, 'Le trésor des reliques de la Chartreuse de Liège', *Analecta cartusiana*, 306, 2015, p. 102.




<sup>94</sup> Marcel COLSON, 'Ste Odilaverering te Luik', *Kruis en Wereld. Maandblad der kruisberen*, 36, 4, 1957, p. 105.

<sup>95</sup> Yves MOREAU, 'Le culte de sainte Odile en Wallonie, particulièrement à Liège', *Enquêtes du Musée de la Vie wallonne*, 14, 1975, p. 57.



<sup>96</sup> COLSON 1951, p. 236-239; *Mystieke vrouwen en patroonheiligen van Borgloon* 2012, p. 59.

<p><b>1.18</b></p>	<p><b>Maaseik</b> Crosier monastery  Eye relic of Saint Odilia (<i>S. Odilia V.M.</i>)<sup>97</sup></p>	
<p><b>1.19</b></p>	<p><b>Maaseik</b> Crosier monastery – church  Shrine in the choir of the church (north side)</p>	
<p><b>1.20</b></p>	<p><b>Maaseik</b> Crosier monastery – church  Shrine in the choir of the church (south side)</p>	

<sup>97</sup> *Mystieke vrouwen en patroonheiligen van Borgloon* 2012, p. 59.



1.21	<b>Maaseik</b> Crosier monastery  Eye relic of Saint Odilia	
1.22	<b>Maaseik</b> Crosier monastery  Relic of Saint Odilia (used to bless individuals who come to the cloister)	
1.23	<b>Maaseik</b> Crosier monastery  Relic of Saint Odilia ( <i>Ex ossibus St. Odiliae V.M.</i> )	



1.24	<p><b>Maaseik</b> Crosier monastery (deriving from the Crosier monastery of Diest. Most likely these relics were until 1949 in the medieval shrine of 1292)</p> <p>Beaker filled with relics of Saint Odilia</p>	No image available
1.25	<p><b>Maaseik</b> Musea Maaseik, inv. no. MM/0036/0252</p> <p>Bord with 51 relic fragments, including a relic of Saint Odilia</p>	
1.26	<p><b>Malle</b> Westmalle Abbey (relic until 2020 in Marienlof Abbey in Kerniel, inv. no. 180)</p> <p>Bord with 9 relic fragments, including a relic of Saint Odilia (<i>Ex. oss. S. Odilia V. M.</i>)</p>	




<p>1.27</p>	<p><b>Sint-Truiden</b> Church of Our Lady, inv. no. 14.007.001 (in loan from the Church of the Divine Saviour in Melveren)</p> <p>Relic holder (19<sup>th</sup> century) with a relic of Saint Odilia (<i>S. Odilia Virg. et Mart.</i>)<sup>98</sup></p>	
<p>1.28</p>	<p><b>Sint-Truiden</b> Museum DE MINDERE, inv. no. MVM/OFM/R860</p> <p>Relic holder (1850-1950) with a relic of Saint Odilia (<i>S. Odilia V.M.</i>)</p>	
<p>1.29</p>	<p><b>Sint-Truiden</b> Museum De Mindere, inv. no. MVM/OFM-G/R126 (deriving from the Friar Minor monastery in Ghent)</p> <p>Bord with relics of Libilla, Guido, Olivia, Ima and Odilia (of Cologne?)</p>	




<sup>98</sup> GEUKENS 1977, p. 61; *Sint-Truidens zilver*, exhib. cat., Sint-Truiden, 1993, cat. no. 50.62.

<b>1.30</b>	<b>Sint-Truiden</b> Museum De Mindere, inv. no. MVM/URS-ST/R39 (deriving from the Ursulines in Sint-Truiden)  Relic monstrance (1890-1910) with a relic of Saint Odilia	
<b>1.31</b>	<b>Sint-Truiden</b> Museum De Mindere, inv. no. MVM/URS-ST/R313 (deriving from the Ursulines in Sint-Truiden)  Ostensorium (1860-1890) with a relic of Saint Odilia	


1.32	<p><b>Slins</b> Church of Saint Martin</p> <p>Monstrance (1831-1868) with a relic of Saint Odilia<sup>99</sup></p>	
<b>Germany</b>		
2.1	<p><b>Beyenburg</b> Cloister Steinhaus - Parish Church of Saint Mary Magdalene, resource number: L1070548</p> <p>Relic of Saint Odilia (<i>Ex ossibus Sanctae Odiliae Virg.-Mart. Patronae Ordinis Sanctae Crucis.</i>)</p>	
2.2	<p><b>Beyenburg</b> Parish Church of Saint Mary Magdalene</p> <p>Relic inside the shrine of Saint Odilia (<i>Ex. oss. S. Odiliae V.M.</i>)</p>	

<sup>99</sup> Yves BASTIN, *Le culte populaire en province de Liège. Inventaire H-W*, Tradition wallonne, 18, Brussels, 2001, p. 296-297.

<p><b>2.3</b></p>	<p><b>Beyenburg</b>          Parish Church of Saint Mary          Magdalene, resource number:          L1070572</p> <p>Monstrance with a relic of Saint          Odilia (<i>Ex ossibus S. Odiliae V.M</i>)</p>	
<p><b>2.4</b></p>	<p><b>Beyenburg</b>          Parish Church of Saint Mary          Magdalene</p> <p>Gothic revival reliquary of Saint          Odilia (<i>Ex. oss S. Odiliae V.M.</i>)</p>	
<p><b>2.5</b></p>	<p><b>Beyenburg</b>          Parish Church of Saint Mary          Magdalene</p> <p>Relic of Saint Odilia          (<i>ex. oss. S. Odiliae VM</i>)</p>	

2.6	<p><b>Cologne</b> Church of Saint Gereon, crypt</p> <p>Panel decorated with many relics, including a relic of Saint Odilia</p>	
<b>The Netherlands</b>		
3.1	<p><b>Cuijk</b> Cloister Saint Agatha, inv. no. VW-P017-Ag1550</p> <p>Relic holder with inside a relic of Saint Odilia (<i>Ex ossib. S. Odiliae</i> <i>V.M.</i>)</p>	
3.2	<p><b>Cuijk</b> Cloister Saint Agatha, inv. no. VW-P017-Ag0299</p> <p>Relic holder (1750-1950) with inside a relic of Saint Odilia (<i>Ex ossibus S. Odiliae. V.M.</i>)<sup>100</sup></p>	

<sup>100</sup> Erik VENBRUX, 'Sint-Agatha', P. J. MARGRY and C. M. A. CASPERS (ed.), *Bedevaartplaatsen in Nederland. Noord-Brabant*, 2, Amsterdam/Hilversum, 1997, p. 766; Mechthild BEILMANN-SCHÖNER, Mieke M. VAN ZANTEN and Roger JANSSEN, *In cruce salus 1210 - 2010, in het kruis is ons heil, 800 jaar kloosterleven*, exhib. cat., Rheine, Museum Kloster Bentlage, Rheine, 2010, p. 318-319 (inv. no. 60).




3.3	<p><b>Cuijk</b> Cloister Saint Agatha, inv. no. VW-P017-Ag0306</p> <p>Relic of Saint Odilia (<i>ex oss S. Odiliae V: et M:</i>)<sup>101</sup></p>	
3.4	<p><b>Cuijk</b> Cloister Saint Agatha, inv. no. VW-P017-Ag0300</p> <p>Relic of Saint Odilia, used to bless Saint Odilia Water (1800-1900)<sup>102</sup></p>	
3.5	<p><b>Cuijk</b> Cloister Saint Agatha, inv. no. VW-P017-Ag0307</p> <p>Wooden box (ca. 1925) with a relic of Saint Odilia<sup>103</sup></p>	
3.6	<p><b>Cuijk</b> Cloister Saint Agatha</p> <p>Sealed bottle with relics of Saint Odilia and Saint Gereon (early 20<sup>th</sup> century)<sup>104</sup></p>	No image available

<sup>101</sup> Anonymous, 'Handschrift LL 238 van het "Klein Archief" van Sint-Agatha', *Clairlieu. Tijdschrift gewijd aan de geschiedenis der Kruissheren*, 36, 1978, p. 74; VENBRUX 1997, p. 766-767; *In cruce salus* 2010, p. 308 (inv. no. 32).

<sup>102</sup> VENBRUX 1997, p. 766.

<sup>103</sup> VENBRUX 1997, p. 767.


<sup>104</sup> VENBRUX 1977, p. 767.

3.7	<p><b>Cuijk</b> Cloister Saint Agatha, inv. no. VW-P017-Ud0542</p> <p>Relic of Saint Odilia, used to bless Saint Odilia Water (1750-1800)<sup>105</sup></p>	
3.8	<p><b>Cuijk</b> Cloister Saint Agatha, VW-P017-Ud0580</p> <p>Relic of Saint Odilia (<i>Ex oss. S. Odiliae v.m.</i>), used to bless Saint Odilia Water. It is captured in a box (1927-1940)</p>	
3.9	<p><b>Cuijk</b> Cloister Saint Agatha</p> <p>Small cross with relics of Saint Ida and Odilia<sup>106</sup></p>	No image available
3.10	<p><b>Cuijk</b> Cloister Saint Agatha, inv. no. VW-P017-Ud0225</p> <p>Bord with 32 relics (1925-1950), including a relic of Saint Odilia</p>	

<sup>105</sup> *In cruce salus* 2010, p. 318.

<sup>106</sup> VENBRUX 1977, p. 767.





3.11	<p><b>Cuijk</b> Cloister Saint Agatha, inv. no. VW-P017-Ud0222</p> <p>Cabinet with inside 32 relics (19<sup>th</sup> century), including a relic of Saint Odilia</p>	
3.12	<p><b>Sint-Odilienberg</b> Basilica of Saint Wiro, Plechelmus and Otgerus – choir of the priest</p> <p>Neo-baroque reliquary of Saint Odilia (1856)<sup>107</sup></p>	No image available
3.13	<p><b>Sint-Odilienberg</b> Basilica of Saint Wiro, Plechelmus and Otgerus – Mary chapel</p> <p>Reliquary of Saint Odilia<sup>108</sup></p>	No image available
3.14	<p><b>Sint-Odilienberg</b> Basilica of Saint Wiro, Plechelmus and Otgerus – Mary chapel</p> <p>Reliquary of Saint Odilia<sup>109</sup></p>	No image available

<sup>107</sup> Adriaan MONNA, 'Sint Odilienberg', P. J. MARGRY and C. M. A. CASPERS (ed.), *Bedeplaatsen in Nederland. Limburg*, 3, Amsterdam/Hilversum, 1997, p. 865. The relics of Saint Odilia of Cologne arrived in Sint Odilienberg in 1686, thanks to Reginaldus Cools (1618-1706). MONNA 1997, p. 866.

<sup>108</sup> MONNA 1997, p. 865.

<sup>109</sup> MONNA 1997, p. 865.

<p><b>3.15</b></p>	<p><b>Sweikhuizen</b> Parish church Saint Dionysius and Saint Odilia</p> <p>Theca with a relic of Saint Odilia (ca. 1850)<sup>110</sup></p>	
<p><b>3.16</b></p>	<p><b>Uden</b> Crosier chapel</p> <p>Sculpture of Saint Odilia with underneath two relics of the saint<sup>111</sup></p>	



<sup>110</sup> Guus JANSSEN, 'Sweikhuizen', P. J. MARGRY and C. M. A. CASPERS (ed.), *Bedeplaatsen in Nederland. Limburg*, 3, Amsterdam/Hilversum, 1997, p. 1017.

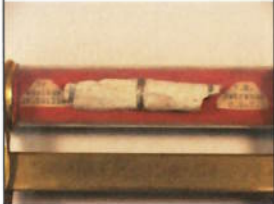


<sup>111</sup> Henricus of Wijlemberg gave these relics to Uden in 1840. Marc WINGENS, 'Uden-Odilia', P. J. MARGRY and C. M. A. CASPERS (ed.), *Bedeplaatsen in Nederland. Noord-Brabant*, 2, Amsterdam/Hilversum, 1997, p. 871.

<b>The United States of America</b>		
<b>4.1</b>	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia, record number: 200833002</p> <p>Reliquary of Saint Odilia<sup>112</sup></p>	
<b>4.2</b>	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia, record number: 200833003</p> <p>Reliquary of Saint Odilia<sup>113</sup></p>	
<b>4.3</b>	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia, record number: 201422002</p> <p>Reliquary of Saint Odilia (<i>Ex oss. S. Odiliae V.M.</i>)</p>	

<sup>112</sup> Authenticated by Father William Van Hees O.S.C., MG in 1980.




<sup>113</sup> Authenticated by Father William Van Hees O.S.C., MG in 1980.

4.4	<p><b>Onamia, Minnesota</b> Holy Cross Church, National Shrine of Saint Odilia</p> <p>Reliquary of Saint Odilia. Relic located in the Office of the Archivist of the Priory of the Holy Cross in Onamia, record number: 200822003.</p>	
4.5	<p><b>Onamia, Minnesota</b> Reliquary is found in the Sacristy of the Priory Church of the Holy Cross, used to bless individuals who come to the National Shrine and also used at Healing Masses at the Shrine. Record number: 201522001</p> <p>Reliquary of Saint Odilia</p>	
4.6	<p><b>Onamia, Minnesota</b> Archives. Gift given to Dr. Francis Schatz by the Crosiers. Returned to the Order after his death. Record number: 200622001</p> <p>Reliquary of Saint Odilia</p>	

4.7	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia – Archives, record number: 200622085</p> <p>Tube with a relic of Saint Odilia (<i>Ex ossibus St. Odiliae V.M.</i> <i>Patronae O.S.C.</i>)<sup>114</sup></p>	
4.8	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia – Archives. This Relic is used to bless Saint Odilia Water. It used to be in Hastings, Nebraska. Record number: 200622085</p> <p>Tube with a relic of Saint Odilia</p>	
4.9	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia. Relic found in reliquary under the Altar in Holy Cross Priory Church.<sup>115</sup> Record numbers: 200833001 and 200722004</p> <p>Relic holder of Saint Odilia (<i>Ex ossibus S. Odiliae. V.M.</i>)</p>	

<sup>114</sup> This Relic was in Hastings, Nebraska until it closed in 2000.

<sup>115</sup> This relic is a large portion of an arm bone and it was brought to Onamia in 1952, where a Shrine was established in the Priory Church in honor of the patroness of the Crosier Order and patroness of the blind and afflicted. A picture of this relic it is also found in the Windows of the Priory Church. Novenas in honor of Saint Odilia are held twice a month at the National Shrine (from the 5<sup>th</sup> to the 13<sup>th</sup> and from 17<sup>th</sup> to the 25<sup>th</sup>) and a National Novena held in July from July 10 to July 18, the Feast of Saint Odilia.

<p><b>4.10</b></p>	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia. Relic of Saint Odilia that Father William Van Hees O.S.C., MG always carried with him. Record number: 200722002</p> <p>Theca with a relic of Saint Odilia (<i>Ex ossibus S. Odiliae V.M.</i>)</p>	
<p><b>4.11</b></p>	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia – Archives, record number: 200822002</p> <p>Theca with a relic of Saint Odilia (<i>Ex ossibus St. Odiliae V.M.</i>)<sup>116</sup></p>	
<p><b>4.12</b></p>	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia – Archives, record number: 201422007</p> <p>Theca with a relic of Saint Odilia (<i>Ex ossib. S. Odiliae V.M.</i>)<sup>117</sup></p>	




<sup>116</sup> This relic of Saint Odilia was in the Altar Stone of the Oratory of Saint Augustine when the altar was removed in 2008. That altar was used for signage at the Crosier Priory Cemetery in Onamia, MN.

<sup>117</sup> This relic of Saint Odilia, with authentication papers by Father William Van Hees O.S.C., MG was found in Br. Roman Fleischhacker's room at the time of his death in 2013.

<p><b>4.13</b></p>	<p><b>Onamia, Minnesota</b> National Shrine of Saint Odilia – Father Steffes’s Room</p> <p>Theca with a relic of Saint Odilia (<i>Ex ossib. S. Odiliae V.M.</i>)<sup>118</sup></p>	
<p><b>4.14</b></p>	<p><b>Onamia Minnesota</b> National Shrine of Saint Odilia</p> <p>Relic of Saint Odilia in the National Shrine of Saint Odilia<sup>119</sup></p>	

<sup>118</sup> This relic of Saint Odilia, without authentication papers was found in Fr. Ray Steffes’ room. Father Ray said that he found it in the room of Father Ervin Rausch O.S.C. at the time of his death on January 20, 1995. Father Ray kept the relic in his room since that time.




<sup>119</sup> Relic of Saint Odilia, found in the room of Father Tom Carkhuff who died on March 2, 2019. It is believed that this relic was given to the Provincial of the Province of St. Odilia by Father William Van Hees O.S.C. and that it was passed on from Provincial to Provincial. It is now in the reliquary box under the Altar in the Priory Church of the Holy Cross in Onamia, a reliquary box made by Father Richard John O.S.C. and painted by Sister Mary Charles McGough O.S.C. of the Benedictine Monastery in Duluth. Reliquary painted in the summer of 2002. It is modelled on the Reliquary Box now in Maaseik and in Borgloon.

<p><b>4.15</b></p>	<p><b>Onamia Minnesota</b> National Shrine of Saint Odilia – Archives, record number: 2017-22-002</p> <p>This relic came from the Province Offices of the Province of Saint Odilia and it is now located in the archives of the Priory of the Holy Cross in Onamia, Minnesota.</p> <p>Relic of Saint Odilia (<i>Ex ossib. S. Odiliae V.M.</i>)</p>	
<p><b>4.16</b></p>	<p><b>Phoenix, Arizona</b> Under the altar in the Crosier Priory Church of the Holy Cross, Southern Avenue Phoenix<sup>120</sup></p> <p>Granite box with a relic of Saint Odilia</p>	
<p><b>4.17</b></p>	<p><b>Phoenix, Arizona</b> Priory Church of the Holy Cross, record number: 20062208</p> <p>Monstrance with a relic of Saint Odilia (<i>Ex ossib. S. Odiliae V.M.</i>)<sup>121</sup></p>	

<sup>120</sup> Originally at Saint Odilia Parish in Shoreview, MN.



<sup>121</sup> Sent to Phoenix from Onamia Archives in June 2012.



4.18	<p><b>Phoenix, Arizona</b></p> <p>Priory Church of the Holy Cross, record number: 200622084<sup>122</sup></p> <p>Reliquary of Saint Odilia (<i>Ex oss. S. Odilia V.M.</i>)</p>	
4.19	<p><b>Phoenix, Arizona</b></p> <p>Crosier Fathers and Brothers</p> <p>The relic of Saint Odilia (<i>Ex ossibus S. Odiliae VM</i>) is placed in a larger reliquary. It is located in the reredos of the Church of the Holy Cross in Crosier Village in Phoenix, AZ.</p>	
4.20	<p><b>Shoreview, Minnesota</b></p> <p>Church of Saint Odilia.</p> <p>Relic of Saint Odilia. This relic was located in Fort Wayne, Indiana until 1983.<sup>123</sup></p>	

<sup>122</sup> Sent to Phoenix from Onamia Archives in June 2012. Before coming to Onamia, this relic had been at Crosier Monastery in Hastings, Nebraska which closed in 2000.

<sup>123</sup> Relic was located under the altar in the Chapel of St. Odilia at the Crosier House of Studies in Fort Wayne, IN. This relic was moved to Onamia, MN, when the Crosier House of Studies (Crosier Center) in Fort Wayne, IN closed in 1983. Then when the Church of St. Odilia was built in Shoreview, Minnesota, this relic was moved to the Shrine of St. Odilia, funded by parish youth and installed in the narthex in 1987.

4.21	<p><b>Saint Paul, Minnesota</b> University of Saint Thomas – Chapel of Saint Mary</p> <p>Relic of Saint Odilia in the altar<sup>124</sup></p>	
4.22	<p><b>Tucson, Arizona</b></p> <p>Church of Saint Odilia<sup>125</sup></p> <p>The relic of Saint Odilia of Cologne is encased in the stone altar.<sup>126</sup></p>	

<sup>124</sup> The relic of Saint Odilia lies in the altar of the Chapel of Saint Mary at Saint Paul Seminary. Chapel was renovated in 1988. The deposition of the relic of Saint Odilia and others in the new Altar happened on March 18, 1993. The altar was dedicated on March 19, 1993.

<sup>125</sup> The church is dedicated in 1970. The name of the church was requested by Mrs. Eugenia Scullin Bagnall who presented the Diocese with a gift of land on which the church now stands.

<sup>126</sup> The parish honors Saint Odilia as its principle patroness of the parish. Monsignor Cornelius Griffin was the pastor of Saint Odilia when the church was built in 1970. Henk is Father Henry Miller, who was the pastor after Monsignor Griffin.

**Photo credits:**

Bolly, Vincent: inv. no. 1.11

Cuijk, Erfgoedcentrum Nederlands Kloosterleven, voorwerpen-  
collectie Kruisherren: inv. no. 3.1, 3.2, 3.3, 3.4, 3.5, 3.7, 3.8, 3.10,  
3.11

Houbey, Katrien: inv. no. 1.3, 1.4, 1.5, 1.6

Kerniel, Kerkfabriek Sint-Pantaleon: inv. no. 1.12

KIK-IRPA, Brussels: inv. no. 1.2, 1.9, 1.15, 1.17, 1.19, 1.20,  
1.27, 1.30, 1.32

Liège, Musée de la Vie wallonne: inv. no. 1.16

Maaseik, Musea Maaseik: inv. no. 1.25

Margry, P.J. and Caspers, C.M.A., *Bedevaartplaatsen in  
Nederland*: inv. no. 3.15, 3.16

Order of the Holy Cross: inv. no. 1.21, 1.22, 1.23, 4.1, 4.2, 4.3,  
4.4, 4.5, 4.6, 4.7, 4.8, 4.9, 4.10, 4.11, 4.12, 4.13, 4.14, 4.15, 4.16,  
4.17, 4.18, 4.19, 4.20, 4.21, 4.22

Reyniers, Jeroen: inv. no. 1.10, 1.18, 1.26, 2.6

Sint-Truiden, Museum DE MINDERE: inv. no. 1.28, 1.29,  
1.31

Staßen, Jurgen: inv. no. 2.1, 2.2, 2.3, 2.4, 2.5

## **De Orde van het Heilig Kruis en de overzeese missionering in de negentiende eeuw**

**dr. Roger Janssen**

Ook al verliep de uitbreiding van de Orde van het Heilig Kruis ten tijde van magister-generaal Henricus Van den Wijmelenberg (1800-1881) moeizaam, toch kon niet weerstaan worden aan de lokroep van de missie overzee.

### **Cornelius Wilhelmus Aloysius De Bruijn en de missie op Java, 1847**

In juni 1847 bood C.W.A. De Bruijn (1819-1883), de secretaris van de generale overste Henricus Van den Wijmelenberg, zich, na bemiddeling van Mr. J.B. van Son, minister van R.K. Eredienst, aan als missionaris voor Java. Zijn kandidatuur werd niet aanvaard. Uit een brief die hij schreef aan Mgr. Zwijsen vernemen wij, dat hij zich had aangeboden bij de pauselijke zaakgelastigde in Den Haag. De nieuwe apostolische vicaris van Batavia, Mgr. Vrancken, liet hem evenwel niet toe. Als reden gaf hij op, dat hij reeds onderhandelingen had aangeknoopt met geestelijken uit Limburg die het getal van zijn medewerkers compleet zouden maken.

De Bruijn beklagde er zich over, dat deze aangelegenheid op de een of andere manier was uitgelekt, terwijl hij haar strikt geheim had willen houden. Daarom had hij zijn familie noch zijn generale overste van zijn plannen op de hoogte gebracht. Maar nu deed het gerucht van zijn aanstaande vertrek de ronde in zijn geboortestreek en dit niet enkel onder de geestelijkheid. Nu hij niet als zendeling