

HISTORICAL STAGES OF THE PASTORAL CARE OF THE MINORITES IN SPIŠSKÝ ŠTVRTOK AND LEVOČA

FRANTIŠEK DLUGOŠ¹

DOI: <https://doi.org/10.59505/IRHNS.22352007.2024.1.01>

¹ The Catholic University in Ružomberok, Faculty of Theology, Ružomberok (SK)

Contact: Mons. Prof. ThDr. ICDr. PhDr. PaedDr. František Dlugoš, PhD. – mtmpress1@gmail.com

Abstract:

The topic of the study is the activity of the Order of Franciscan Friars Minor – the Minorites in Levoča and Spišský Štvrtok. In the introduction, the author gives a historical overview of the establishment of this religious order and then continues with the characteristics of the period of the Franciscans' arrival in Spiš and their settlement in Levoča and Spišský Štvrtok. The study recalls the importance of the monasteries built by the Minorites in both localities. A period of promising spiritual and cultural development of the order was violently interrupted by the Night of the Barbarians, the closure of the monasteries and the deportation of the Franciscans. After 1989, the activity of the Franciscan Friars Minor in Slovakia and Spiš was renewed.

Keywords: Franciscans, Guadian, Monastery, Minorites, Pope, Provincial, Order.

Introduction

The Order of Friars Minor, a small community of brothers gathered around their founder, St. Francis, received verbal approval from Pope Innocent III in 1209 and began to zealously proclaim the Gospel, first in the Spoleto Valley and

later in various localities in Italy. The friars, who lived on the outskirts of the cities, preached the Word of God by day and devoted themselves to prayer at night.

They met in chapters twice a year to consult and organise the rapidly growing community. At the first General Chapter in 1217, the Order was divided into 12 provinces. Three years later, St. Francis returned from Egypt to resolve the incipient crisis within the Order. He asked Cardinal Hugolino for the patronage of the Order, took care of the establishment of the novitiate, Brother Elias, the General Minister, and modified the monastic rule - the *Regula Non bullata* (1221), which he later reworked.¹

In 1223, Pope Honorius III issued a bull confirming the Rule of St. Francis, who died in 1226. By this time, 10,000 friars had joined the Minorites. During the reign of Brother Elias, the General of the Order, theological institutes were established in all the provinces, and churches and monasteries were built. However, the Minorites were not satisfied with the General's overly authoritarian and centralistic style of management and appealed to the then Pope Gregory IX, who deposed Elias.²

European Christianity at that time was experiencing a shortage of priests, and the Minorites sought to reduce this undesirable shortage of personnel by deepening the clerical character of their order. The election of St Bonaventure as General of the Minorite Order in 1257 was of fundamental importance. The new Superior General prepared the most fundamental reform of the order. He revised the Constitutions of Narbonne (1260), promoted the idea of establishing large monasteries and stressed the importance of priestly formation.

At the time of the Second Council of Lyons (2-7 July 1274), reports began to circulate about the moral decline of the male religious orders, especially about the violation of the vow of monastic poverty. The delegates of the General Council of Lyon voted to ban the establishment of further religious orders. The resolution actually followed the conclusions of the Fourth Lateran Council of 1215.³

The reaction to the resolutions of the Council of Lyons was the creation of the Spiritual Order, which sought ecclesiastical recognition of the testament of St. Francis and his Rule. Although Pope Boniface VIII abolished the Spirituals in

1 Dluhoš, František. (2008). *Prierez cirkevnými dejinami*. Levoča: MTM. pp. 102 – 103.

2 Dluhoš, František. (2009). Pôsobenie minoritov v Levoči. In *Acta musaei Scepusiensis 2009*. Levoča: Slovenské národné múzeum - Spišské múzeum a Rehoľa menších bratov konventuálov na Slovensku. p. 9.

3 Dluhoš, František. (2005). *Koncily Katolíckej cirkvi*. Spišská Kapitula-Spišské Podhradie: vydavateľstvo Nadácia Kňazského seminára biskupa Jána Vojtaššáka. pp. 68 – 73.

1295, they did not disappear completely.⁴

By 1335, the community of the Minorites had already had nearly 35,000 religious. The order was characterised by apostolate activities (church service, preaching, missions, and work in the Church hierarchy). Nevertheless, the Minorites did not avoid crises. Various events, such as the effects of the plague throughout Europe (1342-1362), the Hundred Years' War in France, and the papal schism, were influential.

The tense social, political and, ultimately, religious situation on the old continent was putting pressure on reforms in Church life. In Italy, changes were attempted by the Observants (osservanza - a return to the original strict observance of the Rule). The Observants lived mostly in hermitages and observed a strict asceticism. In 1415, when the Council of Constance approved some fundamental reforms, the Observant Order gathered nearly 600 brothers. Over time, however, relations between the Observants and the Conventuals deteriorated. Pope Leo X sought to resolve the growing problems, and in 1517, on the Feast of Pentecost - the descent of the Holy Spirit, he called a Chapter (Synod) in Rome. However, the Pope's efforts did not bring the desired results, and the two branches of the Franciscans were definitely divided.⁵

The sixteenth century was not very favourable for monasteries. Rulers in Spain, Portugal and France dealt with chronic deficits in state finances by closing monasteries and, above all, seizing monastic property. The overall situation was complicated by the Protestantism in Germany and the Scandinavian countries. The Franciscans (including the Minorites) lost 300 monasteries, and the number of provinces was reduced from 38 to 25.

French Franciscans had a very difficult life in the 18th century because of the consequences of the great bourgeois revolution and the heretical ideologies of Febronianism and Josephism. In the 19th century, new blows came in the form of the Napoleonic Wars.

In 1818, the remains of St. Francis were found under the altar of the Lower Basilica in Assisi, contributing to a new revival of his order.⁶

4 Kumor, Boleslav. (2001). *Cirkevné dejiny – zlaté obdobie kresťanského stredoveku*. Levoča: Polypress. pp. 147 – 150.

5 Judák, Viliam. (1998). *Kristova cirkev na ceste*. Trnava: Spolok sv. Vojtecha. p 79.

6 Banaszak, Marian. (1989). *Historia kościoła katolickiego. Tom 1 – starożytność*. Warszawa: Akademia Teologii Katolickiej. pp. 193 – 196.

Minorites in Levoča and Spišský Štvrtok

Levoča had already existed by 1249, and was indeed not an ordinary village. It soon became the seat of the Province of the Saxons of the Spiš region and was officially called a city (*civitas*) in the collective privilege from King Stephen V in 1271. Such a prospectively developing agglomeration could not be bypassed by the members of the Franciscan Mendicant Order. They were attracted by the city-forming process, the concentration of the urban poor and the municipal government that was already developed and functioning. With certainty, they settled there several decades after its foundation, as soon as the urbanism of the forming city centre and the stabilization of its economic conditions made it possible. This seems to have happened no later than the 1360s.⁷

According to Levoča historians, the Franciscan Minorites appeared in Levoča as early as 1309. However, some researchers refer to the first indirect written mention of the presence of this religious order in Spiš from 1272. The Franciscans built a monastery and a church near today's Polish Gate and were active until the Reformation.

The origins of the monastery are undoubtedly connected with the period of the rapid development of Levoča city, which we place in the second half of the 13th century. Indeed, it was characteristic of Franciscan spirituality from the time of its founder, St. Francis of Assisi, that the friars devoted themselves to serving the poorest - especially in the cities – to the urban poor. They consequently adapted their residences, the monasteries, to this basic condition. They founded them mainly in the developed cities, where the poor population was also concentrated, right among the urban poor, in the peripheral areas, near the walls. The medieval monastery in Levoča and its location near the western walls of the old town should also be seen in this way. It is unknown in what form the monastery of the Minorites in Levoča existed in its beginnings. It is possible to assume the existence of an older, certainly smaller, monastery building at the site of today's monastery - a *dormitorium* (bedroom) with a *refectorium* (dining room) and a smaller brick sacred building, the core of which forms the *chapter hall* today. The monastery was rebuilt and enlarged at the beginning of the 14th century, as evidenced by an indirect mention in the so-called Chronicle of Lányi. The author explains that the Minorite monastery was “*built and enlarged in 1308 by a certain Ladislav Dank in honour of St Ladislaus.*” This Dank, as Lányi misread the name, was involved in the case of the murder of Fridrich, the son of Arnold of Spišský

7 Lukáč, Gabriel. (1997/1998). Stredoveký kláštor minoritov v Levoči. In *Z minulosti Spiša. Ročenka Spišského dejepisného spolku v Levoči. V – VI year.* (Ed I. Chalupecký) Levoča: Spišský dejepisný spolok. p. 61.

Hrhov, who was killed by Kokoš of the family of the lords of Veľká Lomnica (the Berzeviczy family). For his repentance, Kokoš was supposed to build six monasteries according to the decision of the arbitration court of 1307. A certain Herman Lank, whose name is incorrectly given as Dank in Lányi's chronicle, was also supposed to have participated in his penance. Recent archaeological investigations of the Levoča monastery cloister confirm that its western part was apparently directly connected to the oldest city fortification.⁸

Under great pressure from Evangelicals, the Minorites were forced to abandon their buildings and move out of Levoča in 1544.

Most of the members of the order moved to Spišský Štvrtok, where they founded a monastery in the centre of the village, probably in today's Dufart. At present, there are no relevant sources from which it can be clearly concluded whether the Minorites stayed in the village temporarily or permanently. It is likely that they stayed permanently, albeit in unsatisfactory conditions. The merits and contributions of the monastery were recognised by the Csáky family, who built a new monastery for the Quartet Franciscans in 1671. The noble donors obliged the Minorites to care of both the monastery and the Zápoľský chapel. A Minorite priest was appointed for the settlement of the Spiš Castle. The monastery was the centre of education and training of future Franciscans. It is mentioned in the parish chronicle that after the foundation of the monastery in 1672, an Italian, Father John Baptist Regiano, was installed as the guardian in a great religious ceremony.⁹

When the Minorites returned to Levoča during the Counter-Reformation, their buildings had already belonged to the Jesuits. The Levoča City Council offered the returning Franciscans the old hospital church by the Košice Gate as a temporary solution. The Minorites built their church and monastery in this urban location. Apart from Levoča, the Franciscan Friars Minor administered estates in Spišský Štvrtok, Stráže pod Tatrami and Berehovo.

In Spišský Štvrtok, there were usually three to five priests and ten novices. After the end of the First World War, the monastery in Spišský Štvrtok educated students with six years of grammar school. They were educated in theology and

8 Lukáč, Gabriel. (1997/1998). Stredoveký kláštor minoritov v Levoči. In *Z minulosti Spiša. Ročenka Spišského dejepisného spolku v Levoči. V – VI year.* (Ed I. Chalupický) Levoča: Spišský dejepisný spolok. p. 61.

9 Chalupický, Ivan. (2009). Minoriti v Spišskom Štvrtku In *Acta Musaei Scepusiensis 2009 / Levoča, Slovenské národné múzeum - Spišské múzeum v Levoči - Rehoľa menších bratov konventuálov - minoritov na Slovensku 2009.* pp. 93-100.

philosophy, and studied church regulations and contemporary religious issues.¹⁰

After a one or two-year stay in Spišský Štvrtok, the novices left for further theological studies in Italy, Poland, Belgium or Hungary. After their priestly ordination, they returned to Slovakia.

The superior of the Minorite monastery and novitiate was the guardian at the same time, while the priest administered the respective parish and its branches. However, the guardian sometimes performed both pastoral functions.

Among the many prominent personalities of the Franciscan Order of Friars Minor, the guardian and professor of philosophy ThDr Jan Alexander Chrappa, who worked in Spišský Štvrtok from 1920 to 1934, gained high and well-deserved respect. He left Štvrtok for Rome and held a high position in the religious order. Alexander Chrappa was succeeded by František Leander Tripský, who left for Prague in 1945 as the guardian of the monastery.

The Minorite Monastery in Spišský Štvrtok had three priests and two novices until 1950. The parish included the branches of Dravce, Bukovinka and Dlhé Stráže. In addition to the monasteries, the Minorite Order also owned agricultural land. In Spišský Štvrtok, the Franciscan religious order owned a hundred hectares and a farm, which was looked after by the administrator and several families of deputies.¹¹

The Night of the Barbarians in Levoča

The violent suppression of male religious orders took place on the night of 13-14 April 1950. At that time there were four communities of Friars Minor in Slovakia (Brehov, Spišský Štvrtok, Levoča, Poprad - Stráže). The state authorities registered in their files thirty-seven members of our Order (9 priests, 4 religious brothers, 24 novices).¹²

According to the testimony of Fr. Odilo Mráz, the guardian of the Levoča monastery at that time, the monks were informed in advance about the impending action. They were warned by the brothers from Spišský Štvrtok. Nevertheless, they decided to stay in their place and continue to fulfil their duties.

10 Benka, Peter. (2015). *Františkánske kázne ako nástroj budovania konfesijnej identity*. In *Historia nova: Štúdie z histórie*. no. 9, pp. 46-68.

11 Chalupický, Ivan. (2009). *Minoriti v Spišskom Štvrtku*. In *Acta Musaei Scepusiensis 2009 / Levoča, Slovenské národné múzeum - Spišské múzeum v Levoči - Rehoľa menších bratov konventuálov - minoritov na Slovensku 2009*. pp. 93-100.

12 Vnuk, František. (1995). *Náčrt dejín katolíckej cirkvi*. Bratislava: RKCMBFUK. p. 178.

They were awakened by a loud banging at midnight. A detachment of the People's Militia had broken down the gate to the courtyard. Subsequently, someone banged on the door of the house. An unknown man pointed a submachine gun at the guard, who opened the door dressed in his pyjamas. The monastery was surrounded by national security forces, secret police and militiamen. Fr. Odilo liked to remember how nervous and worried the night visitors were. Influenced by the media propaganda, they lived in the belief that the monks were hiding weapons and anti-state material in the monastery.

One of the brothers is said to have responded to the night visit by screaming and crying for help. However, the militiamen soon pacified him. The operation was led by two government officials. The fathers had to get dressed quickly and gather in a room. The commander of the riot squad told them that the religious house had been nationalised by government decree. We now know that no such decree ever existed. All the brothers were called out by the commander by name and they had to show up. He then told them they would be immediately transferred to another place where they could continue leading a true religious life.

In a few minutes, the brothers were to take the most necessary things (clothes, breviary, one of them was allowed to take his guitar). It was followed by an involuntary transport into the unknown in a bus with the window curtains drawn. The brothers were not allowed to look where they were being taken. They were afraid they were going to the Soviet Union. In reality, they were headed for the monastery in Podolíneč, which was nothing more than a guarded prison with the task of re-educating the monks into men devoted to the communist regime.¹³

The Night of the Barbarians in Spišský Štvrtok

In the monastery in Spišský Štvrtok, liquidators also disturbed the sleeping monks in the middle of the night. In the monastery were the guardian Alojz Kalafut, Father Dominik Novotný, Father Vavrinec Hlavatý (parish administrator) and the religious brother Jozef Rulák. The senior diocesan priest, Ján Zvada, also lived with the Minorites. He was not taken away but remained in Spišský Štvrtok to celebrate the services and administer the parish.¹⁴

The brothers were mentally prepared for the night visit. They expected the

13 Memoirs of Fr. Ján Odilo Mráz. A recording of F. Dluhoš's interview with Fr. Odilo. 14 May 2003.

14 Dluhoš, František. (2013). *Kňazi pôsobiaci v Levoči v 20. a 21. storočí*. Levoča: MTM. pp. 53 – 294.

intervention, because they had been informed of its preparation by acquaintances. Calm and disciplined, they packed up and boarded the bus that had arrived. Meanwhile, the raid squad thoroughly searched their monastery. In a report filed at the regional unit of State Security (ŠtB) headquarters in Košice, we read that “suspicious and compromising anti-state material was found in the house, incriminating high-ranking church dignitaries of espionage”. It is still not evident to this day what this was.

On the morning of 14 April, after the bus with the monks left for unknown destinations, a gathering of the faithful, about 250 people, gathered in front of the monastery. They demanded access to the monastery and information about where the monks had gone. The members of the National Security Corps (SNB), the ŠtB and soldiers were inside the building. In his report to the Central Committee of the Communist Party of Czechoslovakia, Commissioner Holdoš speaks of the rebellion of the people of Štvrtok and tries to justify their violent behaviour by telling a story about bacon that the villagers were supposed to have stored with the monastery's friars. The true nature of the gathering of the parishioners is proven by the fact that the ŠtB dispersed them with tear gas.¹⁵

The monastery was thoroughly searched and looted. Works of art were stolen, even temple utensils. Witnesses mention the ruthless destruction of the large historical library (the monastery in Spišský Štvrtok was used for teaching philosophy until 1936, and it was also a training centre for novices until 1950. Its library was filled for several centuries with the most valuable titles in philosophy and theology).

After several months in a concentration camp, our religious priests were able to return to pastoral ministry, but not in religious habits. During the years of unfreedom, they could only serve as diocesan priests, many of them in parishes far from their homes. The religious who were not priests were taken to labour camps. We have no further information on the fate of some of them.¹⁶

15 Dluhoš, František. (2003). *Prenasledovanie veriacich Spišskej diecézy v rokoch 1948 – 1989*. Spišské Podhradie – Spišská Kapitula: Nadácia Kňazského seminára biskupa Jána Vojtaššáka. pp. 147 – 150.

16 Available at: <https://www.kolbeweb.sk/single-post/barbarska-noc>. Accessed: 26. októbra 2023.

Fr. Vavrínek Ján Hlavatý, OFMConv (1913 – 1995)

Ján Hlavatý was born on 2 December 1913 in Uloja. After finishing elementary school, he entered the Minorite Order. He studied in Levoča, Brno and Rome.¹⁷

After completing his theological studies, he was ordained a priest in Rome on 12 December 1937.¹⁸

His first chaplaincy was in Brno, from 1 January 1938.¹⁹ In 1941, he became the prefect of the Minorite boarding school and an assistant chaplain in Levoča.²⁰

In 1946, he became an administrator of the parish of Spišský Štvrtok. After the liquidation of the monasteries and religious houses, he served in the auxiliary technical battalions in Podolíneč and Močenok for a short time, and after his return to freedom, he worked in the diocese of Rožňava until his old age.²¹

In 1950, he became a chaplain in Gelnica. A year later in Rimavská Sobota. In 1952, he was in the same post in Divina and in 1958 in Breznička. In 1959, he was transferred from Breznička to Lučenec as a chaplain. His last chaplaincy was in Smolník in 1960.²²

On 1 July 1964, Dr Róbert Pobožný, bishop of Rožňava, appointed him as an administrator of the parish of Mníšek nad Hnilcom, where he served for six full years.²³ On 1 July 1970, he was transferred to the parish of Smolnícka Huta,²⁴ where he worked until the fall of the communist totalitarian regime in Czechoslovakia.

Due to his age and illness, he retired to Levoča on 1 June 1990, where he was appointed as an assistant to the parish priest - the Levoča parish chaplain.²⁵ He stayed with his sister and helped in pastoral activities, especially in confessions and the celebration of Mass.

17 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 61.

18 Schematism of Slovak catholic dioceses. (1978). Trnava: SSV. p. 353.

19 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 61.

20 Schematism of Slovak catholic dioceses. (1978). Trnava: SSV. p. 354.

21 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 61.

22 Schematism of Slovak catholic dioceses. (1978). Trnava: SSV. p. 354.

23 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (1992). *Schematism of The Diocese of Spiš - 1992*. Spišské Podhradie. p. 138.

24 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (1992). *Schematism of The Diocese of Spiš - 1992*. Spišské Podhradie. p. 139.

25 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 63.

After the return of the Minorite monastery in Levoča on 1 January 1993, Vavrinec Ján Hlavatý, with tears in his eyes and a trembling voice, sang the song of the aged Simeon: *“Now, you may let your servant go in peace, for my eyes have seen your glory...”* (Lk 2:29-32).

He was allowed to live in this monastery for precisely two more years. He continued to be pastorally active and constantly helped in the parish of Levoča until his sudden death.²⁶

On New Year's Day, the Solemnity of Mary, Mother of God, he celebrated two Holy Masses. Nobody knew that these were his last masses.

He died on the morning of 2 January 1995 in the Minorite monastery in Levoča. He is buried in a common crypt in the cemetery of Spišský Štvrtok.²⁷

He was buried on 5 January 1995 by Andrej Imrich, the Auxiliary Bishop of Spiš, and the funeral sermon was delivered by Mons. Jozef Kostolný, Vicar General of the Rožňava Diocese, where Fr. Hlavatý worked for forty years.²⁸

Ján Vavrinec Hlavatý experienced great joy at the return of the Minorite monastery in Levoča, which was close to his heart. Unfortunately, the other great joy he was looking forward to - the visit of Pope John Paul II to the Marian Hill in Levoča - did not happen.

Fr. Andrej Dominik Novotný, OFMConv (1908 – 1983)

Andrej Dominik Novotný was born in Levoča on 6 January 1908. After finishing elementary school, he entered the Minorite Order. After completing his theological studies, he was ordained a Minorite priest on 18 May 1930.²⁹

Immediately after his priestly ordination, he became the prefect of novices in the Levoča Minorite monastery. He worked as a chaplain in Krnov from 1931.

26 Dluhoš, František. (2009). Pôsobenie minoritov v Levoči. In *Acta musaei Scepusiensis 2009*. Levoča: Slovenské národné múzeum - Spišské múzeum a Rehoľa menších bratov konventuálov na Slovensku. (Ed. Mária Novotná). Levoča: MTM. p. 12.

27 Dluhoš, František. (2009). Pôsobenie minoritov v Levoči. In *Acta musaei Scepusiensis 2009*. Levoča: Slovenské národné múzeum - Spišské múzeum a Rehoľa menších bratov konventuálov na Slovensku. (Ed. Mária Novotná). Levoča: MTM. p. 13.

28 Dluhoš, František. (2009). Pôsobenie minoritov v Levoči. In *Acta musaei Scepusiensis 2009*. Levoča: Slovenské národné múzeum - Spišské múzeum a Rehoľa menších bratov konventuálov na Slovensku. (Ed. Mária Novotná). Levoča: MTM. p. 13.

29 Dluhoš, František. (2007) ... a do svätejny vedú kroky naše. 760 rokov Mariánskej hory v Levoči (1247 – 2007). Levoča : MTM. p. 111.

After two years, he became a catechist and chaplain in Český Krumlov.³⁰

In 1935, he was transferred to Slovakia and became an administrator of the monastery and parish in Brehov, where he worked until the end of the Second World War.³¹ After 1945, he became an administrator of the parish and monastery in Spišský Štvrtok. Soon, after less than a year, he was transferred back to Bohemia as an administrator of the parish in Jihlava. In the period of the increased persecution of the Church, Andrej Dominik Novotný was transferred from Bohemia to Slovakia. He became a chaplain in Spišský Štvrtok.³²

After the imprisonment of the Levoča parish priest Jozef Vojtas in 1950, A. D. Novotný was appointed as the parish administrator and district dean in Levoča. He remained in this position for three years. During his stay in Levoča, the Kotrba brothers, restorers from Brno, began the restoration of the main altar in the St. James Church in Levoča.³³

In 1953, Dominik Novotný was transferred from Levoča to the parish of Letanovce. A year later, he became a parish administrator and dean in Poprad.³⁴ He worked in Poprad for four years. In 1958, he was transferred to the parish of Tvrdošín in Orava. He left this parish in 1961 and became an administrator of the parish in Kežmarok, where he worked until the Dubček's political thaw.³⁵

In 1968, the new parish of Iliašovce was established by Dr Jozef Ligoš, the chapter vicar. Dominik Novotný was appointed the first administrator of this new parish and he worked there until his death.³⁶

He died on 29 September 1983 and was buried on 3 October 1983 in the local cemetery in Iliašovce.³⁷

30 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 100.

31 Dluhoš, František. (1999). *Jubilujúca Levoča a jej farári 1249 – 1999*. Levoča: Polypress. p. 40.

32 Dluhoš, František. (2007) ... *a do svätyne vedú kroky naše. 760 rokov Mariánskej hory v Levoči (1247 – 2007)*. Levoča : MTM. p. 112.

33 Dluhoš, František. (2006). *Svätý Jakub apoštol v chráme a medzi nami*. Levoča: MTM. pp. 132 – 133.

34 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 101.

35 Dluhoš, František. (1999). *Jubilujúca Levoča a jej farári 1249 – 1999*. Levoča: Polypress. p. 41.

36 Dluhoš, František. (2007) ... *a do svätyne vedú kroky naše. 760 rokov Mariánskej hory v Levoči (1247 – 2007)* (1st ed.). Levoča : MTM. p. 112.

37 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 102.

Fr. Jakub Alojz Kalafut, OFMConv (1909 – 1985)

Jakub Alojz Kalafut was born on 11 May 1909 in Malá Franková lying behind Magura. He attended the elementary school in his native village. He completed his secondary education and theological studies in Minorite monasteries in Bohemia and Slovakia.³⁸ He was ordained a priest in Brno on 31 May 1932.³⁹

After his ordination he was a chaplain and catechist in Český Krumlov, and from 1938, he was the guardian of the Minorite monastery in Spišský Štvrtok.⁴⁰

In 1950, he became a chaplain in Levoča, where he worked for only one year.⁴¹ In 1951, he became an administrator of the parish of Švábovce and in 1952 administrator of Spišský Štvrtok. In 1953, he was transferred to Spiš as administrator of the parish of Bystrany. In 1958, he left Bystrany to become an administrator of the parish of Smižany. After four years, in 1962, he became an administrator of the parish of Hnilec and Dedinky with its branches.⁴² He worked there for only one year. In 1963, he was appointed as an administrator of the parish in Bobrov in Orava, and in 1969, after six years in this parish, he returned to Spišský Štvrtok⁴³ as a parish administrator, where he exercised pastoral care until 15 October 1982. At the age of 73, tired of his work and in poor health, he retired. He went to live with his niece in Stará Lesná. He died there on 12 August 1985.⁴⁴

Jakub Alojz Kalafut was buried by Štefan Garaj, the ordinary of the Spiš diocese, after the funeral mass in the parish church of St. Ladislav in Spišský Štvrtok.⁴⁵

38 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 103.

39 Archive of the bishop's office. *Protocole of the Priests of the Diocese of Spiš*.

40 Schematism of Slovak catholic dioceses. (1978). Trnava: SSV. p. 401.

41 AArchive of the parish office in Levoča. *Historia domus*.

42 Schematism of Slovak catholic dioceses. (1978). Trnava: SSV. p. 401.

43 Schematism of Slovak catholic dioceses. (1978). Trnava: SSV. p. 401.

44 Dluhoš, František. *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča : Polypress, 2000, p. 103.

45 Archive of the bishop's office. *Protocole of the Priests of the Diocese of Spiš*.

Fr. ThLic. Lucjan Maria Bogucki, OFM Conv (1966 –)

Lucjan Bogucki was born on 2 January 1966 in a small town on the Polish-Slovak border in Piwniczna.⁴⁶ He attended primary school in his home town. From 1980 to 1984, he completed his secondary studies in a small seminary of the Minorite Brothers in Legnica, Poland. After graduating, he spent one year in the novitiate in Kalwaria Pałacowska. From 1985 to 1991, he studied sacred theology at the Pontifical University of John Paul II (formerly Pontifical Academy of Theology) in the Minorite seminary in Krakow.

On the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, on 8 December 1989, he made his solemn profession of vows in the Minorite Basilica in Krakow. He was ordained a priest in Krakow on 22 June 1991.⁴⁷

After his ordination, he became a vice-rector of a small seminary in Legnica. In 1993, he came to the Minorite Monastery in Levoča.⁴⁸ He was a chaplain for two years, and then, from 1995 to 1998, he was a guardian in Levoča. From 1998 to 2000, he was a guardian in Brehov, and at the same time, he studied Sacred Theology at the John Paul II Catholic University of Lublin. He completed this study in the Jubilee Year 2000 with a Licentiate in Theology. From 2000 to 2003, he worked again in Levoča as a guardian and at the same time as a delegate of the Krakow Provincial for Slovakia.⁴⁹

In 2003, at the first Custodial Chapter, he was elected Custos, the first Custos of the Minorites in Slovakia. He remained in this position until 2011. He began his new office in Levoča, where the Custody was founded, and later moved to Bratislava in the same capacity. In addition to being the Custos, he was also the parish priest of Karlova Ves in Bratislava. From 2007 to 2011, he was President of the CEO - Commission of Major Superiors of Friars Minor from Eastern Europe.⁵⁰

Lucjan Bogucki, OFM Conv, who was Rector of the College of Minor Penitentiaries in St Peter's Basilica at the Vatican from September 2013 and at the same time Spiritual of the Pontifical Slovak College of Sts Cyril and Methodius in Rome, was elected Custos of the Slovak Custody of the Order of Friars Minor Conventuals - Minorites on 9 July 2019.

46 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (1996). *Schematism of The Diocese of Spiš - 1996*. Spišské Podhradie. p. 137.

47 Private archive of Fr. Lucjan Bogucki. *Biography*.

48 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (1996). *Schematism of The Diocese of Spiš - 1996*. Spišské Podhradie. p. 137.

49 Private archive of Fr. Lucjan Bogucki. *Biography*.

50 Private archive of Fr. Lucjan Bogucki. *Biography*.

Lucjan Bogucki succeeds Fr. Tomáš Lesňák, who was elected Assistant Minister General for Central and Eastern Europe by the General Chapter of the Minorites in May 2019.⁵¹

Fr. PhDr. Adam Baran, OFMConv (1964 –)

Adam Baran was born on 21 April 1964 in Lancucie, Poland, but he is a native of Krzemienica. He completed elementary school in his home town. From 1979 - 1984, he attended the agricultural secondary school – with specialization for training technicians and mechanics of agricultural machinery. After finishing this apprentice school in 1984, he entered the Order of Friars Minor. In 1984 – 1985, he completed the novitiate in Kalwaria Pałacowska. In 1985, he began to study sacred theology at the Pontifical Academy of Theology, a religious seminary in Krakow.

On 8 December 1989, the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, he made his solemn profession of vows in Krakow.⁵²

He was ordained a priest in Krakow on 22 June 1991.⁵³ After his priestly ordination, he became a chaplain in Wrocław and, at the same time, a catechist at a grammar school and a special school. After one year he became a university chaplain. He remained in this position for two years.⁵⁴ From 1 August 1994, he was transferred to Slovakia as a chaplain in Spišský Štvrtok. From 8 August 1996, he was a chaplain in Levoča and Master of the Postulate. In 1997-2001 he was appointed a prison chaplain in Levoča and also celebrated holy masses in the Charity House of St. Joseph in Spišská Nová Ves.

On 1 December 1998, he was appointed a parish administrator in Spišský Štvrtok. He remained in this position until 2007. In 1996 - 1998, he completed his studies in philosophy at the Catholic University in Lublin, where he graduated with the academic degree of Master and Licentiate of Philosophy. On 8 January 2002, he defended his doctorate in philosophy at the same university.⁵⁵

After obtaining his doctorate, he became an assistant professor at the Catholic University in Ružomberok and at the Juraj Páleš Institute in Levoča. In 2003,

51 Private archive of Fr. Lucjan Bogucki. *Biography*.

52 Private archive of Fr. Adam Baran. *Biography*.

53 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (1996). *Schematism of The Diocese of Spiš - 1996*. Spišské Podhradie. p. 133.

54 Private archive of Fr. Adam Baran. *Biography*.

55 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2005). *Schematism of The Diocese of Spiš - 2005*. Spišské Podhradie. p. 132.

he became a member of the Custodial Council and he became the Vicar of the Custody in 2004.

On 1 September 2007, he was again transferred to the Minorite Monastery in Levoča, where he became an assistant priest, Master of the Postulate and, from 2008, also a priest of the Juraj Páleš Institute.⁵⁶

Fr. Adam Baran became the guardian of the Minorite Monastery in Levoča on 1 September 2012, and he was again appointed the Parish Administrator in Spišský Štvrtok on 4 July 2023.⁵⁷

Fr. Adam is a very agile priest and a pastor in various areas. He willingly helps not only in the Levoča parish, but also in the deanery and in various services for the spiritual welfare of religious, Rosary and other religious communities. He is active in the movement of the Knights of the Immaculata. He regularly visited the sick in the Levoča hospital and taught religious education in the elementary schools in Levoča.

Fr. Mgr. Roman Gažur, OFMConv (1970 –)

Roman Gažur was born in Žilina on 18 July 1970. He is a native of Malá Čierna, in the Rajec parish. He completed elementary school in Rajec. He attended the apprentice school in Dubnica nad Váhom. After finishing the apprentice school in 1989, he joined a two-year compulsory military service. After returning to civilian life, he was admitted to the Bishop's Grammar School in Brno, which he attended from 1991 to 1993 and graduated with a high school diploma.

After graduation, he entered the Order of Friars Minor. He completed his novitiate in this religious order in 1993-1994 in Kalwaria Paclawska. In 1994, he began to study Sacred Theology at the Pontifical Academy of Theology, a religious seminary in Krakow. He made his solemn profession of vows in the Basilica of the Minorites in Krakow in 1998.

He was ordained a deacon in 1999. He completed his theological studies at the Kraków Minorite Seminary in 2000. He was ordained a priest in the Jubilee Year of Redemption in Krakow on 27 May 2000.⁵⁸

After his priestly ordination, he became a chaplain in the Minorite Church

⁵⁶ Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2010). *Schematism of The Diocese of Spiš - 2010*. Spišské Podhradie. p. 21.

⁵⁷ Private archive of Fr. Adam Baran. *Biography*.

⁵⁸ Album generale 2011. *Ordinis fratrum minorum conventualium*. Romae: Curia Generalis OFMConv., 2011, p. 353.

in Levoča on 15 July 2000. On 1 July 2004, he was appointed as a rector of the Church of the Holy Spirit by František Tondra, the diocesan bishop. At the same time, he became the guardian of the monastery in Levoča. He remained in both positions until 1 September 2012.⁵⁹

Roman Gažur has been working with alcohol and other drug addicts for a long time, almost since his arrival in Levoča. He regularly meets with these people on Thursdays, and every year, he organizes the symposia Kruciata, Liberation of Man, in Levoča. In this spirit, the Shelter of St Francis of Assisi in Levoča was founded on 1 September 2011, to provide help to drug addicts who are in a difficult life situation due to the loss of their home. The causes can vary from problematic family relationships, death of a loved one, loss of a job, or drug addiction, to a state of social need.

The residents of the facility are also addicts waiting for treatment (alcoholism, gambling or drug addiction treatment, etc.). Since 1 September 2012, Fr. Roman Gažur has been the head of this shelter.⁶⁰ In addition to this ministry, he assisted in the parish and suburbs of Levoča, especially in the administration of the Sacrament of Reconciliation and the celebration of Holy Mass. On 1 September 2019, he was transferred to Spišský Štvrtok as an assistant priest.

Fr. Ján Odilo Mráz, OFMConv (1914 – 2006)

Ján Odilo Mráz was born in Levoča on 12 April 1914. He received the sacrament of baptism on 19 April 1914. After finishing elementary school, he entered the Order of Friars Minor Conventuals. He professed his first vows on 17 September 1931 in Spišský Štvrtok.⁶¹ He studied theology in Brno and was ordained a priest on 14 March 1937.⁶² His first chaplaincy was in Brno, where he started immediately after his ordination. A year later, he became a chaplain in Opava, and after three months he returned to Brno. Here, he was a chaplain until 1945. Then he returned back to Opava as a chaplain. In 1946 he became a chaplain in Levoča.⁶³

59 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2005). *Schematism of The Diocese of Spiš - 2005*. Spišské Podhradie. p. 142.

60 Private archive of Fr. Roman Gažur. *Biography*.

61 Album generale 2011. *Ordinis fratrum minorum conventualium*. Romae: Curia Generalis OFMConv., 2011, p. 423.

62 Schematism of Slovak catholic dioceses. (1978). Trnava: SSV. p. 48.

63 Ferenc, Martin. (2003). *Duchovné povolania z farnosti Levoča od roku 1990*. Levoča: Polypress. p. 91.

From 1951, he was a chaplain in Žiar nad Hronom, and from 1953, a chaplain in Hriňová.⁶⁴ In 1959, he became a chaplain in Chrenovec and a year later also an administrator of this parish. He worked there for seventeen years. In 1977, he retired and settled in Prievidza.⁶⁵

In 1999, after the whole Minorite monastery in Levoča had been repaired, he came to this monastery for a rest.⁶⁶ Despite his advanced age, he was very useful in pastoral work, especially in the Minorite church in Levoča. He heard confessions and celebrated Mass every day. His priestly experience and good character made him a much sought-after confessor.

He died after a severe illness on 6 May 2006 at the age of 92. Odilo Mráz was buried in the crypt of Minorites in the Levoča town cemetery after the funeral mass and the burial rites in the Minorite church.⁶⁷

Fr. ThLic. Tomáš Lesňák, OFMConv (1976 –)

Tomáš Lesňák was born in Levoča on 30 June 1976. He attended elementary school in his home town from 1982 to 1990.

He finished secondary school in Spišská Nová Ves, which he successfully completed in 1994 with a high school diploma.⁶⁸

After graduation, he applied for theological studies and to the seminary in Spišská Kapitula. Although he passed the entrance exams, in the end, he decided to join the Minorites, who had resumed their activities in Levoča. He began his novitiate in Poland at the end of September 1994.⁶⁹

After a year in Kalwaria Paławska, where he professed his first vows on 26 September 1995, he was sent to Krakow to study. He completed a two-year study of philosophy and a two-year study of theology there.⁷⁰

64 Ferenc, Martin. (2003). *Duchovné povolania z farnosti Levoča od roku 1990*. Levoča: Polypress. p. 92.

65 Schematism of Slovak catholic dioceses. (1978). Trnava: SSV. p. 48.

66 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2005). *Schematism of The Diocese of Spiš - 2005*. Spišské Podhradie. p. 56.

67 Archive of the parish office in Levoča. *Historia domus*.

68 Ferenc, Martin. (2003). *Duchovné povolania z farnosti Levoča od roku 1990*. Levoča: Polypress. p. 95.

69 Album generale 2011. *Ordinis fratrum minorum conventualium*. Romae: Curia Generalis OFMConv., 2011. p. 395.

70 Ferenc, Martin. (2003). *Duchovné povolania z farnosti Levoča od roku 1990*. Levoča: Polypress. p. 95.

On 2 October 1999, he professed his solemn vows in the Basilica of the Minorite Basilica in Krakow and went to Rome to continue his theological studies.⁷¹ He completed his Master of Theology at the Pontifical Theological Faculty of St Bonaventure in June 2000. The theme of his thesis was *The Mission of Fr. Seraphim Bossany, the Slovak missionary*.⁷²

Tomáš Lesňák was ordained a deacon in the seminary chapel in Krakow on 23 September 2000. In the following academic year, he began postgraduate studies specializing in Christology at the Pontifical Theological Faculty of St Bonaventure.⁷³

On 30 June 2001, he was ordained a priest in the Minorite Church in Levoča by Andrej Imrich, the Auxiliary Bishop of Spiš. He celebrated his first Mass in the Church of St. James in Levoča the day after his priestly ordination.⁷⁴

After his ordination Mass, he was appointed as a chaplain in Levoča, where he served for one year. In 2002, he continued his studies at the Pontifical Theological Faculty of St Bonaventure. He defended his Licentiate in Theology with a thesis on *The Image of Christ in the Theology of Dietrich Bonhoeffer*.⁷⁵ After his return to Slovakia in 2007, he became the rector of the Minorite Seminary in Bratislava. He still holds this position today.⁷⁶

Fr. Tomáš Lesňák was elected Custos at the Custodial Chapter in 2011, becoming the second Custos of the Minorites in Slovakia. He took up his post on 1 January 2012. He was elected Assistant-Counsellor, one of the closest collaborators of the Superior General for Central and Eastern Europe, at the General Chapter of Assisi on 28 May 2009.⁷⁷

71 Album generale 2011. *Ordinis fratrum minorum conventualium*. Romae: Curia Generalis OFMConv., 2011. p. 395.

72 Ferenc, Martin. (2003). *Duchovné povolania z farnosti Levoča od roku 1990*. Levoča: Polypress. p. 95.

73 Ferenc, Martin. (2003). *Duchovné povolania z farnosti Levoča od roku 1990*. Levoča: Polypress. p. 96.

74 Album generale 2011. *Ordinis fratrum minorum conventualium*. Romae: Curia Generalis OFMConv., 2011. p. 395.

75 Ferenc, Martin. (2003). *Duchovné povolania z farnosti Levoča od roku 1990*. Levoča: Polypress. p. 96.

76 Album generale 2011. *Ordinis fratrum minorum conventualium*. Romae: Curia Generalis OFMConv., 2011. p. 395.

77 Available at <https://kvrps.sk/2019/05/28/p>. Accessed: 30 October 2023.

Fr. Mgr. Matej Spirczak, OFMConv (1972 –)

Matej Spirczak was born on 17 September 1972 in Nowa Bela, Poland. After elementary and secondary school studies, he joined the Minorite Order. He studied theology in Krakow. He was ordained a priest on 27 May 1989.⁷⁸

After his ordination, he became a chaplain in Nowy Karczyn, Poland, and on 1 November 1990, his superiors sent him to Brno as a chaplain.

At the beginning of the following year, on 15 January 1991, he became a chaplain in Levoča.⁷⁹

Matej Spirczak was appointed a chaplain in Spišský Štvrtok on 1 September 1993. After five years, on 1 July 1998, he was transferred to the parish of Stráže pri Poprade, which was independent from the parish of Poprad.⁸⁰

In May 2006, he left the parish and the order and he got married in January 2007.

Fr. Mgr. Stanislaw Rok, OFMConv (1963 –)

Stanislaw Rok was born on 28 May 1963 in Bielsko-Biala, Poland. He attended elementary school in 1970 - 1978 in his native village. He completed his secondary school studies with a high school diploma in 1983 and after that he joined the Order of Friars Minor. From 1984 to 1985 he completed a novitiate in Kalwaria Paławska. In 1985 he began to study sacred theology at the Pontifical Academy of Theology, a religious seminary in Krakow.

On the Solemnity of the Immaculate Conception of the Blessed Virgin Mary on 8 December 1989, he made his solemn profession of vows in Krakow.⁸¹

He was ordained a priest on 22 June 1991. After his ordination, he became a chaplain in Krosno, and a year later in Lviv.

Fr. Stanislav Rok was transferred to Slovakia in 1997, after six years in Poland,

78 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 228.

79 Archive of the parish office in Levoča. *Historia domus*.

80 Dluhoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress. p. 229.

81 Album generale 2011. *Ordinis fratrum minorum conventualium*. Romae: Curia Generalis OFMConv., 2011. p. 463.

and was appointed a chaplain in Spišský Štvrtok.⁸² In 1998, he was appointed the rector of the Church of the Holy Spirit in Levoča. He moved to the Archdiocese of Košice after one year and became an administrator of the parish of Brehov. He worked there for only one year and then returned to the Diocese of Spiš.⁸³

He was appointed again a chaplain in Spišský Štvrtok. In 2003, he became an administrator of the parish of Poprad-Stráže, where he worked for three years.⁸⁴ From 1 July 2006, he was a chaplain in Spišský Štvrtok. On 1 August 2009, he returned to Levoča as a chaplain.

On the last day of August 2019, he was released from the chaplaincy for the needs of the Order.⁸⁵

He is a zealous supporter and promoter of missions, spiritual retreats and work with the faithful not only in the diocese of Spiš, but also in other dioceses in Slovakia and Poland.

He helps mainly with the administration of the Sacrament of Reconciliation and the celebration of Holy Mass in the parish of Levoča and on the Marian Hill.⁸⁶

Fr. Mgr. Marek Redlich, OFMConv (1973 –)

Marek Redlich was born on 13 September 1973 in Levoča but is originally from Spišská Nová Ves. He completed elementary school studies in his home town, where he continued his secondary education, which he completed with a high school diploma. After graduation, he began to study architecture. During the third year of his university studies, he became more interested in religious life. By then, he had been a non-believer. He interrupted his studies and began to deepen his faith.⁸⁷ In 1996 he joined the Order of Friars Minor in Levoča, where he began his postulancy. He completed his novitiate in Kalwaria Paławska in 1997-1998. He completed his theological studies and religious formation at the

82 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2005). *Schematism of The Diocese of Spiš - 2005*. Spišské Podhradie. p. 168.

83 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2005). *Schematism of The Diocese of Spiš - 2005*. Spišské Podhradie. p. 168.

84 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2005). *Schematism of The Diocese of Spiš - 2005*. Spišské Podhradie. p. 168.

85 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2019). *Acta curiae episcopalis Scepusiensis - 19. 12. 2019*. Spišské Podhradie.

86 Archive of the parish office in Levoča. *Historia domus*.

87 Private archive of Fr. Marek Redlich. *Biography*.

Pontifical University of John Paul II (formerly Pontifical Academy of Theology) at the Minorite Seminary in Krakow from 1998 to 2004. He made his solemn profession of vows on 1 December 2002 in Levoča.

He was ordained a priest on 30 May 2004.⁸⁸ After his ordination, on 1 July 2004, he became an assistant priest - a chaplain in the Minorite Church in Levoča, where he worked for four years.⁸⁹

In 2008, he was sent to the University of St. Anthony in Padua, where he took a language course. The same year, his superiors sent him on a mission to Fiera in Albania. Marek Redlich worked in Fiera for four years.⁹⁰

After his return to Slovakia, on 1 August 2012, he was appointed administrator of the parish of Brehov in the Archdiocese of Košice.⁹¹

In 2019, Marek Redlich was transferred to the Bratislava Minorite Monastery - Karlova Ves parish by decision of the superiors, where he worked for four years, after which he returned to Levoča.⁹²

Resources and references:

Archives:

Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2019). *Acta curiae episcopalis Scepusiensis - 19. 12. 2019*. Spišské Podhradie.

Album generale 2011. *Ordinis fratrum minorum conventualium*. Romae: Curia Generalis OFMConv., 2011, p. 353.

Archive of the bishop's office. *Protocole of the Priests of the Diocese of Spiš*.

Archive of the parish office in Levoča. *Historia domus*.

Private archive of Fr. Adam Baran. *Biography*.

88 Album generale 2011. *Ordinis fratrum minorum conventualium*. Romae: Curia Generalis OFMConv., 2011, p. 459.

89 Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2005). *Schematism of The Diocese of Spiš - 2005*. Spišské Podhradie, p. 167.

90 Private archive of Fr. Marek Redlich. *Biography*.

91 Private archive of Fr. Marek Redlich. *Biography*.

92 Available at <https://www.clovekavira.cz/detail-galerie/d70a98a2-71e5-4ccd-b732-d208cb5597ca>. Accessed: 30 October 2023.

Private archive of Fr. Lucjan Bogucki. *Biography*.

Private archive of Fr. Roman Gažur. *Biography*.

Private archive of Fr. Marek Redlich. *Biography*.

Schematism of Slovak catholic dioceses. (1978). Trnava: SSV.

Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (1992).
Schematism of The Diocese of Spiš - 1992. Spišské Podhradie.

Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (1996).
Schematism of The Diocese of Spiš - 1996. Spišské Podhradie.

Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2005).
Schematism of The Diocese of Spiš - 2005. Spišské Podhradie.

Rímskokatolícky biskupský úrad Spišská Kapitula-Spišské Podhradie. (2010).
Schematism of The Diocese of Spiš - 2010. Spišské Podhradie.

Memoirs of Fr. Ján Odilo Mráz. A recording of F. Dlugoš's interview with Fr. Odilo. 14 May 2003.

Banaszak, Marian. (1989). *Historia kościoła katolickiego. Tom 1 – starożytność*.
Warszawa: Akademia Teologii Katolickiej.

Benka, Peter. (2015). *Františkánske kázne ako nástroj budovania konfesijnej identity*. In *Historia nova: Štúdie z histórie*. no. 9. pp. 46-68.

References:

Dlugoš, František. (2007). *... a do svätyne vedú kroky naše. 760 rokov Mariánskej hory v Levoči (1247 – 2007)*. Levoča: MTM.

Dlugoš, František. (2000). *Farári a kapláni pôsobiaci v Levoči v 20. storočí*. Levoča: Polypress.

Dlugoš, František. (1999). *Jubilujúca Levoča a jej farári 1249 – 1999*. Levoča: Polypress.

Dlugoš, František. (2005). *Koncily Katolíckej cirkvi*. Spišská Kapitula-Spišské Podhradie: vydavateľstvo Nadácia Kňazského seminára biskupa Jána Vojtaššáka.

Dlugoš, František. (2013). *Kňazi pôsobiaci v Levoči v 20. a 21. storočí*. Levoča: MTM.

- Dlugoš, František. (2003). *Prenasledovanie veriacich Spišskej diecézy v rokoch 1948 – 1989*. Spišské Podhradie – Spišská Kapitula: Nadácia Kňazského seminára biskupa Jána Vojaššáka.
- Dlugoš, František. (2008). *Prierez cirkevnými dejinami*. Levoča: MTM.
- Dlugoš, František. (2009). Pôsobenie minoritov v Levoči. In *Acta musaei Scepusiensis 2009*. Levoča: Slovenské národné múzeum - Spišské múzeum a Rehoľa menších bratov konventuálov na Slovensku. (Ed. Mária Novotná). Levoča: MTM.
- Dlugoš, František. (2006). *Svätý Jakub apoštol v chráme a medzi nami*. Levoča: MTM.
- Ferenc, Martin. (2003). *Duchovné povolania z farnosti Levoča od roku 1990*. Levoča: Polypress.
- Chalupecký, Ivan. (2009). Minoriti v Spišskom Štvrtku In *Acta Musaei Scepusiensis 2009 / Levoča, Slovenské národné múzeum - Spišské múzeum v Levoči - Rehoľa menších bratov konventuálov - minoritov na Slovensku 2009*. pp. 93-100.
- Judák, Viliam. (1998). *Kristova cirkev na ceste*. Trnava: Spolok sv. Vojtecha.
- Kumor, Boleslav. (2001). *Cirkevné dejiny – zlaté obdobie kresťanského stredoveku*. Levoča: Polypress.
- Lukáč, Gabriel. (1997/1998). Stredoveký kláštor minoritov v Levoči. In *Z minulosti Spiša. Ročenka Spišského dejepisného spolku v Levoči. V – VI year*. (Ed I. Chalupecký) Levoča: Spišský dejepisný spolok. p. 61.
- Vnuk, František. (1995). *Náčrt dejín katolíckej cirkvi*. Bratislava: RKCMBFUK.

Internet resources:

- Available at: <https://www.kolbeweb.sk/single-post/barbarska-noc>. Accessed: 26 October 2023.
- Available at: <https://kvrps.sk/2019/05/28/p>. Accessed: 30 October 2023.
- Available at: <https://www.clovekavira.cz/detail-galerie/d70a98a2-71e5-4ccd-b732-d208cb5597ca>. Accessed: 30 October 2023.