

VOJTECH BOHÁČ

**CURRICULUM VITAE OF D. MIKULÁŠ (NICOLAS)
RUSSNÁK THEOLOGIAN AND LITURGIST**

University professor D. Mikuláš Russnák came from a clerical family. His father, Pavol Russnák was a Catholic priest of the Byzantine rite. His mother Jolany, originally named Brinszky, came from Varhaňovce, and was a daughter of a priest.

Mikuláš Russnák was born on 30 April 1878 in Sopkovce. He received the sacrament of baptism and confirmation in Sopkovce on 7 May 1878. He had three siblings. His younger brother Pavol was a priest and doctor of sacred theology. He was a vice-dean at the seminary in Prešov, and a canon and a parish priest in Závadka. He died on 18 March 1943. Of his two sisters, Gizela was older and Etelka was younger than Mikuláš. Gizela married Viktor Leukanič, a Catholic priest of the Byzantine rite in Klečenov. Etelka married Július Szinyei-Merse, a lawyer. The children were brought up in the Catholic faith, as would be obvious for the family of the Catholic priest.

The family atmosphere of devotion and catholicity remained an everlasting value for Mikuláš. His mother Jolana died on 7 June 1898 and his father Pavol died on 27 June 1921.

STUDIES AT ELEMENTARY AND HIGH SCHOOL

In 1881 Mikuláš Russnák was sent from Sopkovce to Ďurďoš. Although Mikuláš Russnák was born in Sopkovce in Humenné County, during the years 1884/85 he attended the first year at the elementary school in Ďurďoš. He was then six years old. He also attended the second grade at the Greek Catholic school in Ďurďoš.

From 1886/87 he continued his studies as a third grade student at the elementary school in Prešov, finishing with excellent results. He attended the fourth grade in Prešov in 1887/88. The final and summary evaluation in the transcript was: good.

The year 1886 became very important in Mikuláš's memories because of his first communion in Ďurďoš. He received Holy Communion from the hand of his father – a priest.

After he had finished the elementary school in Prešov he continued his studies at a grammar school. During that time there was a Royal Grammar School of eight grades. Mikuláš Russnák began his first year at the grammar school on August 30th 1888. He finished the first grade with very good results.

From the very beginning of his studies at the grammar school he had distinguished himself in languages. He studied Latin for eight years and Greek for four. He was taught the German language from the third grade. The official Hungarian language caused him no problems. He also learnt Ruthenian for the whole eight years. Despite his less enthusiastic approach to scientific subjects, he successfully passed them, too.

His best results were in religious education, which was evaluated first in all the transcripts at both the elementary and the high school. We cannot disregard a report in the transcripts which commented on the behaviour of students during the liturgy. Here it was always written that the behaviour of student Mikuláš Russnák had been proper, devoted, and eager (from the third grade through to the eighth grade). According to the decision made by the head of the high school on 13 February 1889 No 5392, he was freed of school tuition during his studies. He did not take any stipend. A vocation to the priesthood had been formed in the soul of the young student during the time of his studies. He was used to praying and to making resolutions to fast. During his high school studies he stayed mainly on campus, but for a period of time also lived out at in private quarters.

THE SCHOOL LEAVING EXAMINATION

Mikuláš Russnák studied at the Royal School during the years 1888–1896. He completed his studies with a leaving examination on 13 June 1896. The examination consisted of seven subjects. He received an excellent evaluation in five subjects: Hungarian language and literature, Greek language and literature, history, mathematics, and physics. In two subjects – German and Latin languages – he achieved a 'well done' evaluation. Although religious education, geography, philosophy, biology and descriptive geometry were not examined, their grades helped to complete the whole profile of the student. The committee of seven members heard that Mikuláš Russnák had succeeded in the exam, and they certified him able to continue his studies at university.

THEOLOGICAL STUDIES AND PRIEST ORDINATION

After the leaving examination he applied for the episcopal seminary in Prešov. Bishop D. Ján Vályi accepted his application in July 1896. He sent him to

study at the Theological faculty of the Royal University in Budapest. The spiritual formation of the future priest took place in the main seminary in Budapest.

On 2 October 1896 Mikuláš was accepted as a corporate student at the Theological faculty by the provost and the dean of the faculty. This was confirmed by their signatures in the index of the college students.

During his studies, according to his entry in the index he took theological disciplines, including fundamental theology, Biblical archeology, Church history, Biblical studies of the Old Testament and the New Testament, canon law, moral theology, philosophy, pedagogy, pastoral theology, and Christian art. In particular he studied the Hebrew language – four hours a week during his first semester – and Hebrew exegesis in his third semester (again four hours a week). The Syrian and Chalcedonian languages were taught three hours a week during two semesters. Likewise Arabic was taught three hours weekly during two semesters.

In his second year of studies his mother passed away on June 7th 1898. He attended the funeral.

All of his examinations were passed on time. Out of 26 exams recorded in the index only four had not been evaluated as excellent. He graduated from the university in Budapest on 11 June 1900. Because he was too young for the priesthood he had to wait for a dispensation. Having received it, he was consecrated by the bishop of Prešov in the following sequence :

On August 19th 1900 he received “postríženije” (a special act of cutting the hair while receiving the consecration as a deacon)

On August 21st 1900 he received the sub deaconry and on August 23rd became a deacon.

On August 26th 1900 he was ordained priest as an unmarried man.

He celebrated the first holy liturgy on September 2nd in his father's parish in Ďurďoš. The next day he offered mass for his mother who had passed away and could not see his consecration. Afterwards in his decree bishop D. Ján Vályin confirmed all the consecrations, and in the second decree he also confirmed his jurisdiction.

ACADEMIC DEGREES

Mikuláš Russnák was sent to the University of Budapest with the goal of achieving the doctor's degree in sacred theology. He was an excellent student and the goal was realistic. In accordance with the university's educational and study programme he passed the following specified rigorous examinations:

The first rigorous exam taken on 18 March 1899 in biblical science and eastern languages, after which he became a bachelor of theology.

The second rigorous exam taken on 3 February 1900 in fundamental theology and special dogmatic theology, after which he gained a licentiate degree in the sacred theology.

The third rigorous exam taken on 30 October 1900 in moral and pastoral theology, after which he gained a master degree in the sacred theology.

The fourth rigorous exam taken on 17 April 1901 in canon law and Church history

After his outstanding achievement in the specified exams he was successfully awarded the title of doctor of sacred theology.

No-one would have achieved a doctor's degree in such a short period of time before.

On 20 January 1902 bishop Vályi appointed Mikuláš Russnák to give lectures in Biblical science at the Theological Academy. In a written decree of 17 March 1912 the same bishop appointed him as a professor of moral and pastoral theology. Mikuláš taught these disciplines for a short period of time.

In the decree of 14 August 1902 he was appointed by bishop Vályi to a permanent lectureship in dogmatic theology. By the same decree he was appointed headmaster of St. John the Baptist Grammar School. He taught dogmatic theology until 1950 when the Greek Catholic Church was eliminated by totalitarian forces.

On 10 October 1903, owing to the sickness of doctor Jozef Vojtovič, he was appointed to substitute for him in teaching canon law. At the same time he substituted for him as provost of the St. John the Baptist Institute. He held this post for three semesters. Because of continuing sickness he remained in the post longer.

To complete his pedagogical role it must be said that he was also appointed a catechist of Greek Catholic students at Sancta Maria Institute.

Regardless of all the duties given him by his bishop, he did not neglect academic and research activities. He focused on the primacy of the pope, purgatory, the epiclesis, the Holy Spirit proceeding from the Father and the Son, and priestly ordination in the Byzantine rite, as well as the deficiency of the Byzantine legal order. His articles were published in various religious and secular periodicals in Prešov, Lvov, Budapest, and subsequently published in a book form. This was the 'EGYHÁZJOG' (the Church's law) published in Prešov in 1915.

Thanks to his academic work he was recognized by the academic committee of the Theological Faculty in Budapest, where he had previously studied. In assembly the academic committee resolved to honour Doctor Mikuláš Russnák with the title "Doctor Collegiatus" for his academic and literary activities.

In 1917 he became a member of the literary association of Cardinal Peter Pazmányi in Budapest. In 1936 he received a similar honour from – and was granted membership of– the theological and literary association in Lvov.

From 1902 to 1936 he taught dogmatic theology at the Theological Faculty in Prešov. In 1936 the minister of education in Prague appointed him to become a professor in the new Theological Faculty in Bratislava.

To take the position he had to accept a canonical mission. With a "Nihil obstat" from the Holy See, he obtained his canonical mission from bishop Dr. Pavol Jantausch, at that time apostolic administrator in Trnava. Mikuláš Russnák acceded

to the office of a professor in Bratislava in October 1936. During the academic year 1946-47 he was in charge of the faculty as its highest academic dignitary – dean. There he worked as a professor until 1 October 1948.

THE CHURCH'S OFFICES AND DEGREES

After bishop J. Vályi had agreed in his decree of 4 September 1900 to ordain Mikuláš Russnák, he was sent as a chaplain to the parish of Sósujfalu (Ruská Nová Ves) where vdp. Michal Lipcsey was a superior. He stayed there for thirteen months. During his stay in Sósujfalu he passed two rigorous examinations and gained a doctor's degree in theology.

The bishop of Prešov in his decree of 31 October 1901 appointed him to become a chaplain in the parish Sajópetri, where vdp. Alojz Gaganetz was his superior.

From 20 January 1902 to the end of the year 1903 he was a vice-rector of the seminary and from 17 March 1902 to the end of the year 1903 he was a spiritual director of clerics.

On 8 October 1903 he was appointed as a "defensor vinculi" in a court of the first degree. On 21 July 1924 he was nominated for the position of chairman of the court – vicarious, iudicales, praeses. He held this office until 1940, when he gave it up.

On 9 December 1906 he received a decree appointing him as an assessor – a counsellor. In 1910 he was appointed as a school inspector in the diocese.

On 15 January 1915 he was promoted to the post of "canon magister", and on 10 April 1916 he was promoted to the post of "canon scholastic". In 1918 he was appointed to the post of vicar-general. In February 1926 he took the post of "canon cantor", and on 17 July 1928 he became a "canon lector". On 22 December 1928 he was promoted to the post of prelate of the Holy Father Pius IX.

VICAR-GENERAL

Of the above-mentioned degrees the highest office he gained was the office of vicar-general. He was appointed to this office by bishop Štefan Novák on 1 October 1918, during the establishment of the first Czechoslovak Republic. Afterwards bishop Novak left the diocese of Prešov, and he moved to Budapest.

Mikuláš Russnák became a vicar-general during great social and political changes. It was a difficult and challenging time. His work could be characterized and summed up in the following points :

1. He took care of the spiritual needs of believers and priests. He organized missions for believers in parishes, and spiritual exercises for priests.
2. Financially and materially he supported canons and professors and dealt with anxieties regarding the material care of priests (with help from the USA, and from the apostolic administrator Gabriel Marťák, the former priest of Prešov diocese).

3. He maintained a critical and decisive resolve to preserve Church order according to her canons and principles in matters of priests' transfers and permissions to leave for the USA (nobody left under unjust terms but was properly sent out).
4. He resolved the problem concerning the new Gregorian calendar, which he implemented on 24 June 1916. He also used religious sanctions against priests or believers who did not obey.
5. He prevented incompetent people from getting involved in the Church's affairs. In this he had the full support of the apostolic nuncio in Prague, J. E. Marmaggi and A. F. Colbrie – a bishop of Košice diocese.
6. He started a great campaign to preserve Catholic schools under the Church's government and administration. At the end none was handed over to civil school control.
7. He eliminated the offences of those separated from the Church – emigrants from Russia who had fled before the Revolution. He sent priests and members of religious orders to endangered places.
8. He welcomed a Redemptorist order of monks and a Basilian order of nuns in the diocese.
9. He successfully made and accumulated financial savings, despite difficult political and social circumstances.

He held the position of vicar-general for almost nine years. His holding of the office had two phases:

- a) From 1918 to 28 October 1922, when he governed the diocese by himself.
- b) From 28 October 1922 to 20 February 1927 when he became vicar-general of a new appointed apostolic administrator in Prešov – the Greek Catholic bishop D. Dionýz Nyáradyi.

A PROVOST AND A PROTONOTARY APOSTOLIC

After bishop J. E. Pavol Peter Gojdič took up office in the diocese (20 February 1927) Mikuláš Russnák began to focus on academic activities, work at the Chapter, and involvement in the religious court. After he became a professor at Bratislava university he began to travel there every week. He continued both his academic work and his work for the Prešov diocesan centre. Noteworthy was his election to the office of provost at the Prešov Chapter on 25 October 1947. He was inaugurated to the office by bishop Pavol Peter Gojdič on 7 December 1947, and on 15 December 1947 the same bishop honoured him with the privilege of wearing a mitre.

At the request of bishop Gojdič, Pope Pius XII appointed him to the office of protonotary apostolic. The apostolic nuncio announced this to the bishop of Prešov on 4 June 1948. According to the rules, Mikuláš said the confession of faith in the presence of auxiliary bishop Vasil Hopko, who had been deputed for this purpose

by Archbishop Alfonz Carinci – dean of the Apostolic Protonotaries. The same archbishop sent a confirmation and accepted the confession of faith of the new dignitary.

This honour has not yet been recognized, nor it has been mentioned due to the unfortunate years that the Catholic Eparchy of the Byzantine rite in Prešov and its members have gone through.

HIS DESTINY AFTER THE LIQUIDATION OF THE GREEK CATHOLIC CHURCH

A terrible and grievous day – 28 April 1950 – witnessed the liquidation of the visible structures of the diocese of Prešov by the violent authorities of the communist republic. The living part of the Catholic Church of the Byzantine rite ceased to exist. Bishops, priests, friars, nuns and believers were captured and deported to concentration camps. Many of them were imprisoned.

Professor M. Russnák had his own house in Prešov. From 28 April 1950 the house was controlled by the secret police, though they did not legitimate persons coming to or leaving the house. Even if M. Russnák had been allowed to leave his house, he had nowhere to go since the cathedral was taken over by the Orthodox Church, and he could not celebrate the liturgy. He was kept inside the house from 28 April until 18 May 1950 when at 10 p.m. the police came and took Mikuláš Russnák. When the police asked him to go with them he calmly said: "Wait, I will put on clothes and I'll go with you." He packed some things and went with the police. He was sent to the central camp in Podolíneč – at the Redemptorist monastery. Later he was sent to the prison in Hlohovec where he celebrated the fiftieth anniversary of his ordination as a priest. Later he was sent to Báč. His relatives wanted to take him home from Báč, but the state office refused their request.

HIS DEATH AND A FUNERAL

On 26 November 1954 early in the morning before the holy liturgy he did not feel well and collapsed. He was taken to the hospital in Bratislava where it was realized he had had a stroke on the right side. He died in the hospital on 2 December 1954.

The funeral took place in Bratislava in Martin's cemetery on 4 December 1954. Many believers and priests participated. He was buried by Leopold Adamčík, vicar-general of Trnava. Since he was buried in Bratislava, and crowds were not allowed in the east of Slovakia, the burial was conducted without any interruption of national security forces.

Mikuláš Russnák awaits the second coming of Christ and the resurrection of his body on Martin's cemetery in Bratislava.

THE WORK OF MIKULÁŠ RUSSNÁK

When we look at the academic work of Mikuláš Russnák from the very beginning we are convinced of his hard work, patience, zeal, and eagerness for academic and literary activity. His legacy to us is 191 academic titles. Only a minor part was printed and published during his lifetime: the majority remains in manuscript in his library.

Some of his writings were taken to the library of Matica Slovenská in Martin. The rest of his books were taken to other libraries.

Some personal work of the author was saved by his relative Dr. Pavol Russnák – a priest – who took it and held it in Bratislava rača at no.108 Alstrova street. Nowadays his work has been moved to the East – West Centre of the University of Trnava in Košice city.

COLLECTION OF HIS WORK

He began to write early as a seminarian, writing for various periodicals published in Budapest: The dissertation written in 1901 was his first theological writing. The theme was dogmatic, as expressed in its title: *De processione Spiritu Sancti a Filioque*. The book was published in Prešov.

In 1902, during his second appointment as a chaplain in Sajópetri, he wrote his second work with the title *Sacramentum Poenitentiae*. The third publication of the young priest and theologian was historical. Its title “Az Alumneum története” speaks of the history of “Alumneum” in Prešov. It was published in 1907.

He continued his work even during his post in Prešov. He wrote for various religious as well as public journals. The religious journals included *Religio*, *Egyházi közlöny*, *Görögkatolikus szemle*, and *Dušpasztyr* (Užhorod), and the public ones *Alkotmány*, *Felvidék*, *Sáros*, and *Kassai hírlap*. Although his first writings were books during this first period of literary activity he wrote mostly articles and essays in the above mentioned magazines.

From 1908 to 1913 in total he wrote 61 articles. In 1916 he published five more. Then the intensity of his response to theological and social problems in magazines diminished.

In the years 1917, 1932, 1933, 1940, 1941, 1942, 1943 only one article occurred at a time, with the exception of the year 1926 when he wrote two articles in the *Dušpasztyr* magazine in Užhorod.

The themes of the articles related to actual problems of the time: social issues, emigration, industry, youth, schools, pensions of priests, the problem of the calendar, and other theological discussions.

The articles of Mikuláš Russnák can be classified according to content as dogmatic, moral, legal, liturgical and social (articles that foresee the social teaching of the Church).

A LIST OF HIS WRITINGS

M. Russnák wrote his academic work in three languages. He wrote 143 works in the Latin language, 36 in Hungarian, and 9 in the Ruthenian language. He was a redactor of the "Felvidék" magazine, which was published in Prešov. He published 18 articles in this magazine. His literary and academic work began in 1901 and lasted until 1949.

Books

1. Autobiography – Fragopoli / 1943
2. Biography in imanigibus – Fragopoli / 1947
3. De libertate et independentia Ecclesiae Cath. / 1942
4. Adatok nagy emberekről I. /1948
5. Adatok nagy emberekről II. / 1948
6. Adatok nagy emberekről III. / 1948
7. Disciplina genuflectendi iuxta ritum Orientalem / 1938
8. Regarding the Holy Spirit proceeding from the Son / Dissertation / 1901
9. Simonia / 1942
10. De modo agenda nostrorum in litando Sacrum / 1942
11. Our situation I. / 1948
12. Our situation II. / 1948
13. Our situation III. /1949
14. Our situation IV. / 1949
15. Orthodox – catholic dogmatics / 1930
16. Dogmatics – catholic doctrine / 1909
17. Purgatorium et Ecclesia Orientalis /1937
18. Purgatory and the Byzantine Church / 1913
19. Sacramentum Poenitentiae /1913
20. Epiklézis / 1926
21. Liturgy of the Byzantine Church
22. De indulgentiis / 1944
23. De processione Spiritus Sancti a Filioque / 1938
24. De Deo Uno , Bratislava / 1941
25. De Deo Triuno , seu de Spiritu sancti trinitate / 1941
26. De Creatore I. /1942
27. De Creatore II. / 1942
28. De Deo Redemptore I. /1943
29. De Deo Redemptore II. / 1943
30. De Deo Redemptore II. / 1943
31. De Deo Redemptore III. Christologia / 1943
32. De Christologia IV. Soterológia / 1943
33. Mariologia I. / 1936

34. Mariologia II. / Citata ex R. Or. M. in ritu Or. / 1937
35. Mariologia III. / Cultus apud Or. / 1938
36. Prelectiones Dogmaticae – De gratia Divina / 1941
37. De Deo sanctificatore / 1942
38. Homilies on the Holy Eucharist I (a handwriting) / 1943
39. Homilies on the Holy Eucharist II. (a handwriting) / 1943
40. Homilies on the Holy Eucharist III. (a handwriting) / 1944
41. De Deo Terminatore / 1941
42. treatises and interpretation / 1932
43. A proper celebration of the liturgy I. / 1948
44. A proper celebration of the liturgy II. / 1948
45. Lingua Staroslavica I. / 1941
46. Lingua Staroslavica II. / 1941
47. A book critique I. / 1947
48. Adnotationes historicae de “20” / 1947
49. A book critique II. / 1947
50. Editio Crypto – Ferratensis Lit. 1940 – 41 Lit. UV / 1942
51. Editio Crypto – Ferratensis Lit. 1942 Lit. UV / 1942
52. Editiones librorum SSA ex 1942 Liturgikon „Servant”, / 1944
53. a) Primatus Rom. Pontificis I. / 1927; b) Primatus Rom. Pontificis II. / 1927
54. Tractatus varii I. / 1931
55. Tractatus varii II. / 1933
56. Tractatus varii III. / no year given
57. Tractatus varii IV. / 1936
58. Tractatus varii V. / 1938
59. Tractatus varii VI. Disciplina barbas alendi / 1940
60. Tractatus varii VII. / 1942
61. Tractatus varii VIII. / 1943
62. Tractatus varii IX. / 1943
63. Tractatus varii X. / 1944
64. Tractatus varii XI. / 1944
65. Tractatus varii XII. / 1946
66. Tractatus varii XIII. / 1947
67. Tractatus varii XIV. / 1947
68. Tractatus varii XV. / 1945
69. Tractatus varii XVI. / 1947
70. Tractatus varii XVII. / 1948
71. Tractatus varii XVIII. / 1948
72. Tractatus varii XIX. / 1949
73. Festum Regis Christi I. / 1935
74. Festum Regis Christi II. / 1935
75. Breviarum Orientalium / 1933

76. Citata. Ordine alphabetorum ex. Fontibus literarum
77. Eternal truth / 1936
78. Russian words in Hungarian language / 1932
79. Psalterium cum alphet. ord. stichorum / 1932
80. Ordinationes meae tamquam Vic. Gen. / 1931
81. Disciplina ieiunande E. C. ritum Or. / 1929
82. Fragopolis . Tit. Dioec. Fragopolitanae / 1942
83. Facetiae / 1948
84. Lyra latina moderna / 1943
85. C J C respecte habito edendi Cod. Pro iure E C Or / 1929
86. CBJC I. Pii papae XI. Auctoritate promulgatus
87. CBJC II. / no year given
88. CBJC III. / no year given
89. CBJC IV. / no year given
90. CBJC V. / no year given
91. CBJC VI. / no year given
92. CBJC VII. / no year given
93. A new codex and law order in the Byzantine Church / 1918
94. CBJC IX. Pii XI. Auctor. Promulgatus
95. CBJC X. Historia Cod. Articuli var. auct.
96. CBJC XI. Cann. 144- 725 / 1933
97. CBJC XII. Cann. 726-1153 / 1934
98. CBJC XIII. Cann. 1154-1551/ 1936
99. CBJC XIV. Cann. 1552 – 2194 / 1936
100. CBJC XV. Cann. 2195 – 2414 / 1936
101. CBJC Ius Matrimoniale / 1949
102. Martyrologium Orientale I. 118 / 1944
103. Martyrologium Orientale II. Recensio Sanctorum 106 / 1944
104. Martyrologium Orientale 119 / 1945
105. Martyrologium Orientale 103 / 1944
106. Martyrologium Orientale 120 / 1945
107. Martyrologium Orientale 109 / 1944
108. Martyrologium Orientale 109 / 1944
109. Martyrologium Orientale 113 / 1944
110. Sancti mensium I. II. 121 / 1945
111. Sancti mensium V. VI. VII. VIII. 114 / 1944
112. Sancti mensium II. III. IV. 110 / 1944
113. Sancti mensium V. VI. VII. VIII. 112/ 1944
114. Sancti mensium III. IV. 122/ 1945
115. Sancti mensium V. VI. 123 / 1945
116. Sancti mensium VII. VIII. 124 / 1945
117. Sancti mensium vide 102 / 1946

118. Sancti mensium vide 104 IX. X. / 1946
119. Sancti mensium vide 107 XI. XII. / 1946
120. Sancti mensium vide 111 I. II. / 1946
121. Sancti mensium vide 115 III. IV. / 1946
122. Sancti mensium vide 116 V. VI. / 1946
123. Sancti mensium vide 117 VII. VIII. / 1946
124. Index Santorum Martyr. Or. Plenus / 1944
125. Data Martyr. Rom. Aleberrina / 1944
126. Index / 1946
127. Data specialia utriusque Martyr / 1947
128. Homilies for the Lent season and Palm Sunday / 1914
129. Funeral homilies / 1914
130. Feast homilies / 1914
131. Sunday homilies / 1913
132. Lent homilies / 1913
133. Marian and occasional homilies / 1913
134. The Church's Law I. / 1915
135. The Church's Law II. / 1915
136. The Church's Law III. / 1915
137. Exercitia sacra / 1933
138. A prayer book / 1913
139. Our American circumstances I. / 1932
140. History of Alumneum. Marks of a doctoral degree / 1907
141. Our abroad I. / 1913
142. Our abroad II. / 1932
143. The rite / 1910
144. The Gospel and apostolate / missing
145. Libery S. Script. sub respectu lectionum variantum / 1940
146. Argumenta veritatis revelatae , hausta ex test. Lit. I. / 1939
147. Argumenta veritatis E. liturgica II. / 1939
148. Argumenta veritatis E. liturgica III. / 1939
149. Lectiones variants Vulg. LXX et Staroslav. Genesis et Exodus / 1939
150. Lectiones II. Lev. Num, Deut. / 1939
151. Lectiones III. Josue , Judicum Ruth/ 1939
152. Lectiones IV. Lib. I Samuelis , quem Vulg. Primum Reg. vocat, Lib 2Sam quem Vulg. II. Regum vocot , Lib regumsecundum Hebraeos, Primus Malachim , Lib Regum secundum Hebraeossecundum Malachim / 1939
153. Lectiones V. Paralipomenon, I. II. Esdrae , Tobiae , Judith , Esther , Job / 1940
154. Lectiones VI. Psalmorum , Proverbiorum / 1940
155. Lectiones VII. Eccl. Canticum . Eccu. / 1940
156. Lectiones VIII. Propf. Is. Jer. / 1940
157. Lectiones IX. Threni , Ep. Jeremiae, Baruch, Ezech, Dan. / 1940

158. Lectiones X. Osee ... Twelve small prophets / 1940
159. Lectiones XI. Machabeorum I. II. Esdrae III. IV. / 1940
160. Lectiones XII. Nov. Test. Evangelia I-IV Act. Ap. Epistolae s. Pauli I- XIV.
Ep. Cath I – VII Apocalypsis / 1940
161. Essays I. / 1944
162. Essays II. / 1944
163. Essays III. / 1944
164. Quotations from the Old Testament / 1935
165. Quotations from the New Testament / 1936
166. S. Theol. Dogm. In forma Sermonum. I. De Deo uno / 1934
167. S. Theol. De Deo Triuno / 1934 – 35
168. S. Theol. De Deo Creatore I. / 1936
169. S. Theol. De Deo creatore II. / 1937
170. S. Theol. De Deo Redemptore / 1938
171. S. Theol. De B. Virgine Maria / 1939
172. S. Theol. De Gratia Divina I. / 1938
173. S. Theol. De Gratia Divina II. / 1939
174. De Deo Sanctificatore I. / 1938
175. De SS Eucharistia II. / 1935
176. De Sacramentalibus / 1939
177. De sanctificatione hominum / 1939
178. De S. Communione / 1940
179. De Cultus SS Euch. Apud Orientales 1934
180. De libris liturgicis respectu habito Commis Leopold. II. / 1935
181. De releus eschatologicis / 1933
182. The agreement of the calendar / 1918
183. Mariologia / 1943
184. De primatu Romani Pontificis I. / missing
185. De primatu Romani Pontificis II. / missing
186. De primatu Romani Pontificis III. / missing
187. Upper land - a newspaper / 1910
188. Upper land – a newspaper / 1911
189. Index summaries / 1949
190. Our situation XXII: / 1949

The above mentioned writings are mostly in manuscript. The following works were published:

1. De processione SS a Filioque, fragopoli, 1901
2. History of Alumneum, Eperjes, 1907
3. Discipline in fasting in the Byzantine Church, Budapest, 1909
4. Homilies, Eperjes, 1909
5. Catholic doctrine, Eperjes, 1909

6. the Purgatory and the Byzantine Church, eperjes, 1914
7. A Liturgy of the Byzantine Church, Budapest, 1915
8. A prayer book, Prjašev, 1916
9. Pensions of Prešov's See, Eperjes, 1918
10. New codex of the canon and law order of the Byzantine Church. Prešov, 2+28
11. Marks of a doctoral degree, Eperjes, 1919
12. Epiclesis, Eperjes, 1926
13. De assumptione BMV corpora corporali, 1932
14. De Immaculata Conceptione BMV, 1936
15. Lingua Staroslavica, Prešov, 1943
16. Disciplin ieiunandi Ecclesiae catholicae secundum ritum orientalem, Fragopoli, 1929
17. CIC respectu habito edendi pro iure Ecclesiae Catholicae Orientali Codicem iuris canonici, Praga, 1931
18. De immaculata Conceptione B. Virginis Mariae, Prjašev, 1933
19. Lingua Staroslavica, Fragopoli, 1943
20. Breviarium Ecclesiae Orientalis

TITLES DIVIDED ACCORDING TO THE DISCIPLINES

We can divide the extensive work of Mikuláš Russnák into the several branches:

- Dogmatic writings (20)
- Writings on moral theology (7)
- Canon law (11)
- Biblical writings (15)
- Homilies and pastoral writings (22)
- Historical writings (3)
- Ascetic writings (2)
- Linguistic writings (4)
- Other writings (40)
- Liturgical writings (38)

The value of Mikuláš Russnák's work was also recognized by the Apostolic See, to which Mikuláš individually had introduced some of his books: *Egyházjog*; *Proiectum incl. Commissionibus de canonibus inde 144-214* (15 volumes); *Festum Regis Christi* (2 volumes); broadcast on *Editio Crypto-Ferratensis* ä 2 volumes); *Disciplina ieiunandi Ecclesiae catholicae secundum ritum orientalem*. The Holy See really appreciated and recognized his above mentioned works.

His writing on the Assumption of the Blessed Virgin Mary was very important in relation to the declaration of the feast. The Holy See in its letter of thanks to

the ordinate of Prešov praised the writing as the best out of thousands, and recognized only one author: Th Dr. Mikuláš Russnák, a priest of the Prešov's Eparchy

Through this honour bestowed by the Holy See the above mentioned work won a celebrated name for the Eparchy and for Mikuláš Russnák throughout the whole Catholic world.

All the characteristic features are more valid since the author intentionally created and interpreted them as means towards the salvation of immortal souls.