Michael Giedrojć (1420?–1485)
A Christian of Timeless Spirituality. Before His Beatification

Michael Giedrojć (?1420–1485) is a representative figure of the early Lithuanian Christianity, whose beatification is now prepared and awaited. For this reason he should be known more widely and his spirituality must be specified and promoted. The data of his life, mainly drawn from the unpublished archival sources, present firm personality in a frail body, evincing deep mystical spirituality of a universal meaning, thus telling much to the contemporary Church and world.

Introduction

Saints are very specific, as they are human beings and at the same time they reveal active presence of the Divine within their souls, manifested throughout their entire lives, by means of their thoughts, intentions, words and deeds. In this paper I am going to present a medieval Christian of Lithuanian extraction, a unique personality, who can be an example for the lay and the religious, due to his affiliation with both states as he experienced them during two reasonably long stages of his life. God’s servant Michael Giedrojć, for centuries entitled *sic dictus beatus*, is a genuine pioneer of holiness in Lithuania.

The aim of this article is to expose a spiritual profile of Michael Giedrojć, as a gift and message for these days. The object of our research will be the person of this holy
monk, as it is available in the preserved sources, his virtues, environment and religious currents that might have had an influence and contribution to the shape of his character and spirituality. In order to discern certain attributes of the mentioned saint, it would be necessary to delve into the archives containing details and facts of Michael’s life (a historical method) and also to say a few words about the Christian spirituality of his epoch as well as of the convent, whose member Michael became in his forties (a descriptive and hermeneutic methods). His virtues will be analysed according to the criteria elicited from the medieval model of spirituality.

The earliest mention about the virtues of Michael Giedrojć can be found already thirty four years after his death in the *Chronica Polonorum* (1519)\(^1\) by Mathias de Miechow (Miechowita), a famous historian, who successfully continued the work of the eminent chronicler Jan Długosz, and who must have known Michael personally as he lived nearby. The oldest complete biography of Michael Giedrojć, including his earliest veneration (*fama sanctitatis*), was written in 1544 by a professor of law in the Cracow Academy, Joannes a Trciana (John of Trciana), known under the Latin name Joannes Arundinensis\(^2\), and preserved in a printed copy of 1615. The author signed and confirmed the biography with a seal to certify its rank and authenticity, perhaps having in mind a possible canonization. This remains as a leading biography, which became a model and source for numerous later surveys\(^3\), including the *positio causae*, which was finished in 2016 and published in 2017 in Rome\(^4\) for the purpose of the currently continued beatification process.

The sequence of the following study will start from establishing a basic context and notions so as to specify the issues for further examination of the earliest available sources. Then we shall approach a Lithuanian period of Michael’s life, focusing on the character of his lay Christian spirituality. The final stage of his life in the convent in Cracow, which we shall analyse in the third part of the article, will allow for the summing up conclusions indicating his impact into the ecclesial spirituality and his general message for the religious and the lay.

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3. It has been stated that 57 biographies have been written after Joannes Arundinensis. Cf. Andrzej Bruździński, *Kanonicy regularni od pokuty na ziemiach polskich* (Kraków: Wydawnictwo UNUM, 2003), 115.

Basic notions and context

Michael Giedrojć was born in a significant, already christened family, situated in their estate close to Vilnius, yet he belonged only to the second generation of the baptized. As many other noble families they were a fruit of the quick evangelization continued after the Great Prince Jagiello had decided to receive Christian faith and baptism in 1386. The earliest testimonies claim, that this is after their Great Prince and king of Poland Jagiello that Giedraitis ancestors inherited piety and humility, which immediately signifies the flavour of the direct environment, where Michael was born and raised.

Presumable date of Michael's birth – 1420, just only 34 years after the official baptism of Lithuania – is not however certain. We establish this year on the ground of a judicial document of August 1st 1439, certifying the act of donation made by the Radziwill family in favour of the Franciscan friars in Vilnius. In this document Michael Giedrojć was mentioned as one of the witnesses, among three noblemen together with their sons, also mentioned by names, and few other considered worthy (aliis quam pluribus fidedignis in premissis constitutis), whose names do not appear. From this document we learn not only about Michael's noble ancestry, proved by the title “dominus” preceding the name of Michael (domino Michaele Ghedroczki), but also indirectly about his age. In those times the age of capacity in law for a boy was 15 years, which suggests, that Michael could have be born in 1425 at the latest, not excluding the earlier possibility. Thus it can immediately be settled, that if he died on May 4th 1485, he should have been at least sixty, although probably even more.

The said document speaks also about Michael's engagement in social life and certifies his impeccable opinion, maturity and trust he must have entertained among his...
contemporaries in Lithuania. He probably was the youngest among other witnesses or maybe of the equal age with their sons, but undoubtedly his social status and morality, maybe also certain visible signs of deep spiritual life, were plausible for choosing him as a witness in such a young age and as the only representative of his family12.

Michael Giedrojc is also a representative of the early, we may say, the primary stage of Lithuanian Christianity. However, the main testimonies of his sanctity were registered in Poland, yet the maturity of his faith and existence would not be properly understood without sincere reference to the roots, which obviously turn us towards his motherland of the Lithuanian community, cantered in the former property called Giedraiciai, not far from Vilnius. Since Michael did not leave anything written and was not recognized as a particular man of apostolic achievements, we can only refer to the memory of the others, which is rather impressive and even more surprising, when we consider the fact that, in worldly sense, he has not done anything great. Michael is a typical example of a medieval anonymous virtuous man, but fortunately, owing to God’s Providence, was not forgotten or lost from the Church’s memory, as if proving the principle that God’s grace cannot disappear without being noticed or that God’s word will not return to Him fruitless (Is 55:11).

The spirituality of the medieval Europe in the late 14th century was very strongly influenced by devotio moderna13 (“modern devotion”), which was a movement arriving from the Flemish region of the Netherlands in reaction to the speculative and sophisticated theology, focused merely on rational issues and reasonably alienated from the inner personal experience. The aim of this movement was the renewal through the rediscovery of genuine pious practices such as humility, obedience, and simplicity of life. Faith practiced in the spirit of Christocentric empathy was expressed by the cognition of Christ, particularly through meditation on His passion and death, as well as through imitation of Jesus and union with Him in the Eucharist. The convents, already existing in Lithuania at these times, the Franciscan Friars and Augustinian Canons of Penance, were especially focused on the reality of Christ’s Passion and promoted the ascetic, penitential spirituality as a model of humility, poverty and anonymous sacrifice for the salvation of the world and in this way expressing their union with Christ the Redeemer. No wonder that Michael must have come across this spirituality through his contact with these convents14. Thus he could be recognized as a typical representative of this current, which would be in line with a brief, but substantial note on his person in the oldest chronicle by Mathias de Miechow: “semper humilis, orans et devotus fuit”15.

12 It seems curious that Michael himself, not his father, was offered this role. Maybe in the eyes of the donators his pious Christian life made him more adequate to appear at the legal activities concerning the Church.
15 [he was always humble, praying and pious] (translations of the text in Latin is made by the A. S.) – Mathias de Miechow, Chronica Polonorum, lib. 4, cap. 73 (Cracoviae: [apud] Hironymum Vietorem, 1519), CCCXLVI. In this Chronicle Miechowita wrote about a group of holy men of this time in Cracow, later called Felix saeculum
A monk in the heart of the world

Michael was a unique member of his family, distinguished by his humility, prayer and piety, which obviously spoke for his faith and Christian orientation.

Suffering and withdrawal

Due to a serious sickness in childhood he was lame with his foot paralyzed, for the rest of his life he moved with a crutch, therefore his life was by nature more stable and quiet more focused on faith, inspiring for ardent prayer and work, responsive to his deeper desire and spiritual inclination. He was small, brisk and intelligent, but weak in health, thus automatically excluded from the worldly career, that might have been expected by his parents of such an exquisite family, who in the said circumstances appeared to have been very wise and empathic, harbouring their parental expectations more in the spiritual field than in the other. As the biographer wrote:

hi filio, vnico neque militari neque rustico operi (quibus gens praecepue studet) propter negatas sibi a natura corporis dotes (breuior enim statura et infra humanam mensuram illi contigerat) satis idoneo, suscepto, ab orbitate non multum se distare arbitrati, quod talem genuissent pietati praecepue, et seruitio divino illum addixerunt, hinc summum solatium, cum aliunde negaretur, sperantes, si filius animi vi, qua potissimum pollebat, proficeret, et virtutibus sufficeret, quod ad corporis habitum deesset.

Michael's malady was harmful and limiting his contacts: “[…] tum quotidiana cum morbis lucta, iam inde a pueritia suscepta […] Huc accessit acerba calamitas, ex usu alterius pedis, in prima iuventa, amisso, ita ut necesse haberet, inniti sustentaculus, ad gressus officium e exequendum” These circumstances were humiliating for him and naturally alienating from his mates, yet his wisdom and faith enabled him to find an illumined way out directing him towards God, who was guiding him perfectly along the path of ordinary life in the circles of gentility, whose style of life was quite different from Michael's preferences. He was not searching for the jolly company, which might have been a

Cracoviae, among whom Michael Giedrojć was identified as their spiritual companion.

16 “Huc accessit acerba calamitas, ex usu alterius pedis, in prima iuventa, amisso, ita ut necesse haberet, inniti sustentaculus, ad gressus officium e exequendum” (Arundinensis, Vita Beati Michaelis, f. B.v).

17 [they (parents) realized, that their only son, not skillful enough for the military service, nor for the agriculture (so appreciated by the nation), who was modestly gifted by nature in his physical condition (of a lower than average height), made them only slightly different from being childless, they gave birth to such a one, dedicated him primarily to piety and God's service, and in these would have expected the highest consolation, as they were missing it in anything else, if the son had advanced in the power of spirit, of which he was really known, and had been rewarded in virtue, what he lacked in appearance] (Arundinensis, Vita Beati Michaelis, f.B.); Cf.: “Fuit statura breuis, de natura Gnaworum, miraculis ut fertur gloriosus et clarus” (Mathias de Mechow, Chronica Polonorum, lib. 4, cap. 73).

18 [in his early years he had unlucky incident, the result of which was permanent disability that made him use only one of his legs to such extent, that he was forced to walk with a crutch in order to move] (Arundinensis, Vita Beati Michaelis, f.B.v).
great challenge for him in the court life. Probably it was he himself, who was to temper his character with work and duties, about which we learn from the biography by Joannes Arundinensis\(^5\). He found the greatest delight in prayer and pious devotion, when he spent hours on meditations and inner dialogue with the Lord: “Incredibile dictu est, quantopere solitudinem amaverit, commeritia aequalium fugerit: quippe locca petebat ab arbitris remotae, in meditationibus, orationibus perpetuas horas agebat”\(^20\). “[orationibus], quibus sollicitius cum summa devotione vacabat”\(^21\). At the same time, his withdrawal must have been gracious, not just a bitter frustration and alienation. His quietness due to prudence and modesty in speech was a sign of his conscious, wise seeking for God’s presence as the source of wisdom, love and consolation, which he willingly shared with those, who asked him for prayer or support and who experienced unusual celestial grace while listening to Michael and dealing with him\(^22\). He must have been patient with his suffering, not complaining or demanding, but generous and humble, thus attracting others for sharing together the grace of peace and wisdom. We can discover a true apostle of God’s mercy to the others, being himself the first and genuine recipient of this grace.

**Union with the Crucified**

Michael’s profound faith enabled him to experience the cross of his disability in union with the Crucified Jesus, in mild generous spirit of self-commitment and intercession. Already then, he used to offer to God and even made a vow to commend and entrust to God all matters, that people shared with him or entrusted him with an intention of prayer. Here Michael evinces his deep faith and absolute focus on God, thus preventing himself from being ascribed anything good for his wisdom, merits or suffering\(^23\). He spoke rarely, mostly when he was asked for advice or prayer. Then his utterances were perceived as a

\(^5\) “Sensit hoc idem B. Michael, ideo illud aetatis quod alii in otio, lascivia, lusibus consumunt, in labore potius exigit, hoc quasi fraeno iuvenilem contumacem ac rebellam spiritum inhibens et revocans”, [Blessed Michael noticed also, that this age, which the others would consume on laziness, debauchery, dissipation, he spent on work and thus would restrain, like with a bit, and hold up the juvenile fractious and rebellious spirit] (Arundinensis, *Vita Beati Michaelis*, f. B\(^3\)v).

\(^20\) [It was incredible, how much he loved solitude, avoided the company of his mates: indeed, he used to withdraw to empty places, and spend hours on meditation, prayers] (ibid, f. B\(^2\)).

\(^21\) [To prayers he committed himself with the highest diligence and devotion] (ibid, f. B\(^3\)).

\(^22\) “…un nunquam ab illo vox extundi posset irrita. Quod si quid loqui eum necessitas coegisset, audiebantur voces, quasi ex quodam numine profectae, ac supra humanae. Tantum Maiestatis in pectore verecundiae in ore, modestiae in vultu praesetult, ut divinum quiddam ipso habitu spirare videretur. Quae res illi eos maiores admirationem apud suos acquirerat quo minor significatio tantae indolis primo aspect osten-detur” […never a futile word could be heard from his mouth. When he was urged to say something, his utterances were perceived as if from divine inspiration, more than human. He was so noble in attitude, modest in speech and gentle in appearance that through his very way of life one might have had an impression as if he was breathing with the divine. This fact evoked even more admiration for him, the less one might have expected by his mere appearance] (ibid, f. B\(^3\)).

\(^23\) “Non fallebat id certe Beatum Michaelem, cui in maximis votorum fuit, subicere divinis rebus omne humanum” (ibid, f. B\(^3\)).
celestial honey-flowing wisdom coming from his mouth as if from God Himself, and his face was perceived as shining with peace and humility\textsuperscript{24}.

The image of the Crucified, pended on his neck, reminded him always about following Christ in love and humility\textsuperscript{25}, according to the spiritual teachings he confessed and observed. Though he must have been aware of the contemporary trends of Christianity, the only guide for him was Christ, since at this stage of the Church in Lithuania one could hardly find a spiritual father\textsuperscript{26}, and even if so, Michael would have experienced a serious barrier with his limited mobility. The archives say nothing of any personal influence upon Michael. Even his suspended decision of entering the convent may be a kind of indication in this respect. He appears then as a solitary pioneer of spiritual paths in his country, as somebody being successful merely due to his wondrous syntony with the Spirit of Christ and great awareness of communion with God, the value of virtues and practice of pure Christian love\textsuperscript{27}. His ardent and sincere perseverance centred on Christ proves that true spirituality does not necessarily depend on special external conditions, because these of Michael’s were very tough and modest, yet it was grounded on genuine faith and relation with Christ, the Source of spirituality, simply on true life according to the Spirit.

**Occupation**

Prayer and quiet abiding in Christ’s presence created a unique and inspiring context for evoking a desire of being useful and helpful for others in ordinary life, to be their humble servant. According to the report of Ioannes Arundinensis, in this case Michael seemed to follow the example of St. Paul, who explained the reason of his manual occupation (cf. Acts 20:33–35). Similarly, Michael, regardless of his high social position and surely experiencing no urgency of working, discovered a deep inner imperative to serve others and not to be a burden for anyone (the latter was actually the reason of not applying for admission to any religious community). He didn’t find any shame in physical work, that could sustain the body alive and not directly being a contemplative action\textsuperscript{28}, he appreciated manual work also as a remedy against laziness, acedia and vanity, that might easily lead towards illusory

\textsuperscript{24} “Quod si quis loqui eum necessitas coegisset, audiebantur voces, quasi ex quodam numine profectae, ac supra humanae, ut divinum quiddam ipso habitu spirare videretur” (Arundinensis, *Vita Beati Michaelis*, f. B 3v; Cf. footnote 22).

\textsuperscript{25} “cuius ut omnibus momentis admoneri posset, crucem pendentem a colo forebat” (ibid, f. B 4v).

\textsuperscript{26} “sed obstabat unum, quod patria sua ea tempestate a religiosis viris parum esset instructa” (ibid, f. B 4v).

\textsuperscript{27} “Deum assiduis precibus fatigans, ut sibi maiores occasiones, uberioremque campus eius virtuti videretur” [In constant and assiduous prayers he was asking God for more occasions and broader space for exercising virtues, whose benefit is promised to all, and thus he was strongly thrust into deep affection for religion] (ibid).

\textsuperscript{28} “Non putavit ergo ergo probrum in his, quibus corporis necessaria acquiritur, versari, cum praeertim tali autore fretus esse: plerosque enim postquam contemplation occupavit, ita tenet, ut contaminari se putent, si paululum ad curam necessarium vitae, animum flexerint, id secularibus totum negotii relinquentes, cum Apostolus tantus, ad manus proprias, in his non erubuerit confugere” [He by no means considered as disgraceful anything necessary for keeping the body in a proper care, but on the contrary, trusting the authority of the Apostle, he – not like those numerous engaged by contemplation and afraid of being even slightly touched by worldly concerns, thus passing them all on the lay – would not be ashamed of turning to the role of his own hands] (ibid, f. B 3v).
and shallow matters. This was also his form of asceticism, like fasting and other more radical exercises of the body, e.g. whipping, so often advised in medieval ascetic practices.

As a handicapped person, impeded by a paralyzed foot, he opted for manual and sitting work, strictly because he couldn’t do anything else and was not prepared for anything special (“Cum vero homini sedentario nec litterato alius […] non esset fallendi otii modus, quam per manuariam”), but not less to express his concern for the others’ access to Christ. So he produced, probably out of the wooden material, little capsules, vessels for the consecrated elements, that is for the Eucharistic Body of Christ to be carried in these capsules by priests to the sick Christians, seeking for their Lord. It was a unique idea and genuine pastoral inspiration in such an early phase of Christianity in Lithuania, very adequate and essential apostolate, promoting the importance of Christ in human life, especially in its turning moments, like sickness or facing a disaster of death. This was a great proof of Michael’s deep pastoral awareness, his love for the people and ardent faith in Christ, in His Eucharistic presence and importance.

Here we can see Michael’s attitude to work as extremely wise, particularly transparent while experiencing disability. He not only prevented himself from complaining or demanding special treatment, but rather employed himself with what was available for him, his hands, while legs were less functional. He is a teacher of a simple rule, so often forgotten or unnoticed especially in life challenges, that one should focus on what really exists and not on what doesn’t, one should appreciate what they have and not complain about what they are missing. He was able to concentrate on the positive side of life instead of piling up excuses, complains and frustrations. He seemed to believe, that being God’s instrument requires appreciation and awareness of what you actually have, because the decisive factor is God Himself and one’s openness for God’s presence and His action within and through a human soul and human abilities.

This point reminds us about the value of work. The wisdom and example of Michael draws our attention to current concern of the state and of the Church in relation to the rights and conditions of work for the disabled people. Michael’s determination as well as his practical imagination confirm this issue as appealing and profound, even much precursory to the 20th century thought, expressed also in the ecclesial teaching of the Pope John Paul II.

In the context of work Michael is presented as a man of service, the one who was able to use the time and skills in a creative, pro-existential way, practicing a pure virtue with respect to people and God, from whom one receives an opportunity and grace to

29 “Sensit hoc idem B. Michael, ideo illud aetatis quod ali in otio, lascivia, lusibus consumunt, in labore potius exigit, hoc quasi fraeno iuventilem contumacem ac rebellem spiritum inhibens et revocans” [Blessed Michael noticed also, that this age, which the others would consume on laziness, debauchery, dissipation, he spent on work and thus would restrain, like with a bit, and hold up the juvenile fractious and rebellious spirit] (Arundinensis, Vita Beati Michaelis, f. B v.).

30 Cf. ibid.

31 “… per manuariam aliqua artem thecas proinde deferendae Sacrosanctae Eucharistiae ad infirmos, artificio non vulgari faciebat” [with great skill and artistry he made capsules for the Holy Eucharist to be carried to the sick] (ibid).

recognize the 'hour' of sanctification and worship, to share with others and praise the
Lord through one's own activity and inner disposition. In the example of Michael, we are
clearly assured about human vocation for work, which contributes to one's own dignity,
displays one's typical calling to resemble the Creator. The contemporary ecclesial teaching
is strongly determined in respecting this vocation and sanctification of work\textsuperscript{33}. As a suf-
fering person, himself unable to move freely, Michael perfectly understood the sick, who
might have sensed painful alienation from the community and also from the true physi-
cian, Jesus Christ (Mt 9:12). Such an attitude proves Michael's mature faith, manifested
through compassion and responsibility for others' faith, particularly of those who could
not be well trained and aware of their path to salvation. Michael Giedrojć evinces a deep
cognition of human nature, here confirmed also by his approach to work: on the one side
preventive from reckless dealings and on the other beneficial in many ways. He appears as
a man able to read the signs of time and react simply, honestly and efficiently.

\textbf{Vocation}

One may ask, why Michael did not enter a monastery, as even at those times there were
few in his country. He did consider consecration, his parents even intended to have him
in the monastery, seeing so many virtues in their only son and the undoubted inclination
towards God and holiness\textsuperscript{34}. And they would have probably been successful in locating
Michael in the cloister, if not a firm stance of their young son, who withdrew from this
idea for the noble and merciful reason, which he understood in terms of not becoming a
burden for a community as its handicapped member\textsuperscript{35}. This was very honest of him, yet he
did not abandon the idea of a dedicated spiritual life, being totally for God, so he decided
to lead the life of a monk in secular conditions and remained with his family. The reason
of such a delay was not faith or hesitation concerning full commitment to God, but rather
the form of dedication, this is the community life that might, according to his opinion,
have been inadequate to his physical condition\textsuperscript{36}. This proves his deep prudence, wisdom,
courage and empathy, even mercy for a potential community, that could become a future
carrier of a disabled person.

Eventually, when he was over thirty, he decided to apply for admission and thus opened
a new stage of his life, still in Lithuania. He directed his steps towards a convent of Regular
Canons of Penance of the Blessed Martyrs, located in the cloister of St Cross in Bistrica\textsuperscript{37}
in the vicinity of his family land Giedraiciai\textsuperscript{38}. Only then he felt ready to ask the contempo-
rary general of the convent, Fr. Augustine, who arrived for visitation from Cracow, and to

\textsuperscript{34} Cf. Arundinensis, \textit{Vita Beati Michaelis}, f. B.\textsuperscript{17}.
\textsuperscript{35} “corpore invalidum, religione, tamquam inutilem, prohibitum iri” [disabled in his body, thus unuseful for
the religious life will not be accepted to the convent] (ibid, f. B.\textsuperscript{17}).

\textsuperscript{36} “[…] sibi fuisset iam inde a prima adolescencia in animo, inter fratres religionis istius agree sed veritum ne spei irritus dimitteretur, in hanc diem distulisse” [already since his early youth he evinced a desire to join
the brothers of this convent, but being afraid of disappointment or refusal he delayed until this day] (ibid).
\textsuperscript{37} The place is about 38 miles from Vilnius (former Lithuania, nowadays in Belorussia).
\textsuperscript{38} Arundinensis, \textit{Vita Beati Michaelis}, f. B.\textsuperscript{17}.
reveal his vocation as well as his doubts connected with his physical health, which he felt since his early years\(^{39}\). Only then he was sure to share his secret with risk for his hope to be disappointed\(^{40}\). Ioannes Arundinensis recorded Michael's motivation briefly, but with great emphasis and affection he expressed his zeal and firmness, that has reached its climax after so many years of maturation and verification. He mentioned his long-lasting dedication and desire of utter commitment to God and the religious community in order to experience true grace and reward from the only One, Who is rich in Mercy\(^{41}\).

In addition, Michael asked for permission to leave his homeland for the community in Cracow, where he could truly liberate himself from any properties, heritage, riches and even relational privileges of being close to his family. He wanted to utterly abandon the world in order to be purely open for the new life, like in a promised land, only with Christ and on new terms of evangelical love, expiation, penance and self-denial to repent for all, and perhaps very consciously for his natives who received Christian faith only several decades before. The biographer writes that Michael impressed the general superior Fr. Augustine so much that he accepted him willingly\(^{42}\) and also fulfilled his requests, that might have rightly been rejected for at least two formal reasons: the lack of firm bonds (vows) with the community and his disability and weak health. The Cracovian period unfolds another stage of Michael's life. After a secular period of life, in a state exposed to the world, yet hidden from its influence, now in contrast begins the time of enclosure, yet spiritually open for the world.

A monk for the world

Michael arrived in Cracow with the general superior Fr. Augustine and few novices in 1460 and next year he was enrolled on the list of students in the Cracow Academy for the winter semester\(^{43}\). He finished his studies with a degree of a bachelor in 1465\(^{44}\) and contin-

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\(^{40}\) “has spes cogitationesque secum portans, […] periculum tamen facere decrevit” [carrying these expectations and thoughts […] he decided to try/risk] (ibid).

\(^{41}\) “nunc vero supplicem contendere, ut voti se compote faceret, nec desideria sua Deo et religioni iam pridem consecrata, in longum differre vellet, inuenturum mercedem amplissimam apud eum, qui dive s et inretribuendo” [now he is really uttering his pleas, that his request could be accepted, as he did not intend to postpone any longer his desires of dedication to God and convent, so as to be rewarded amply by the only One, whose justice was boundless] (ibid).

\(^{42}\) “Annuit potenti vir gravis, sive ipsius pio affect motus, sive quod ex facie animi ardorem explorasset” [The venerable man agreed, being moved either by his pious zeal, or by the ardent spirit radiating on his glowing face] (ibid).


ued his monastic life, being already acquainted with some holy men in Cracow, including
two professors of the Academy, St. John of Kenty and Isaiah Boner. Due to his eminent
and genuine virtues Michael Giedroyc was soon recognized as one of the six most holy
and lucid personalities of medieval Cracow, who provided the reason for the future name
of the time, the so called “Felix saeculum Cracoviae”45.

Solus cum sola

In the cloister Michael continued his path, enriched by the augustinian spirituality of
the Canons and the contemporary spiritual current known today as devotio moderna46.
Michael fully represented this trend by his self-denial, silence, modesty, humility, union
with Christ and His sacrifice, acts of penance and sincere desire to withdraw into seclusion
in order to remain close with Christ, preferably before the Most Holy Sacrament of the
Eucharist. Choosing a religious community, he was choosing Christ, crucified and loving,
living for others in repentance for sins and for regaining a true dignity of a human being.
He entered the convent already spiritually experienced, after a decent period of evangelic
life in home conditions and probably being in a certain contact with the Canons from the
near Bistrica. Now he continued this line and was uniquely aware of the way he wanted to
lead his dedicated existence, searching Christ and His salvific cross, perhaps also directed
by his inclination for solitude, more naturally sought in the foreign environment.

Clarity of his mind and desires, together with the above tendencies, made him deter-
mined in expressing his requests to the superiors. The love of Christ and desire to follow
Him in total nakedness and genuine commitment, including his personal dispositions,
probably fortified by his disability that was driving him away from the people and more
external life, brought Michael to recognize his vocation as a solitary life in abandonment
and hard sacrifice. He was fasting severely already in his family household still in Lithu-
ania and continued this practice also in the cloister. It may be justified to say that he
started the life of a recluse, when he asked the community Chapter to allow him for hav-
ing a separate modest place close to the sacristy and the altar: “Capitulo supplex fit, ut
sibi Cracoviae mansionem continuare, et cellam aliquam secretam, a frequentia fratrum,
cum libera facultate commeandi in templum, quandocunque vellet habere liceret”47. By
this kind of request he expressed his unique faith, which was guiding him according to

45 Historical resources prove the existence of 20 eminent and holy men at this time, but their names have not
been included into the group of felix saeculum Cracoviae. Cf. Bruździński, Kanonicy Regularni od Pokuty
na ziemiach polskich, 120; „Felix saeculum Cracoviae” – krakowscy święci XV wieku. Materiały sesji nauko-
„Unum”, 1998), 53–137.
46 Cf. Stefan Świeżawski, Dzieje filozofii europejskiej w XV wieku. Vol. 4: Bóg (Warszawa: Wydawnictwo Na-
ukowe PWN, 1979), 26; Bruździński, Kanonicy Regularni od Pokuty na ziemiach polskich, 122–123.
47 [He referred to the convent Chapter with a plea to remain in Cracow and if possible to receive a separate
dwelling, distant from the numerous community, with an easy access to the church, whenever needed],
celestial and not earthly rules, and which was also noted by his biographer: “Talem corpori mansionem elegit, qui animum caelo destinabat”\textsuperscript{48}.

No wonder that the superiors recognized his pure intentions, growth of authentic faith and true holiness, so they agreed freely with Michael’s petition and prepared for him a little cubicle outside the south side, adjacent to the church, so small that one could not even stand comfortably in the interior: “Assensere sine difficultate, cum viderent magis ac magis in dies pietatem et sanctitatem ipsius vires sumere. Aedicula igitur ei ergo forium temple intra claustrum ad occidentem suscitatur, adeo humilis et angusta, ut vix unum resupinum caperet”\textsuperscript{49}.

Michael did not need it for anything else but only for a short respite, because he spent hours in the church serving to liturgy, decorating altars and cleaning or assisting in some other duties when he substituted others. He was not ordained, but remained a mere brother. From the available registers we learn that he was a sacristan at St. Mark’s church, but often performed other duties that the others did not manage to do\textsuperscript{50}. “His opibus contentus vir Dei fuit, omnibus claustri muneribus intentus, nihilque de officio suo remittens, praesertim ubi vel area ornandae, vel Sacrificum sacrum licuit, nusquam nisi in templo visus”\textsuperscript{51}. He was perfect, diligent, pious, yet to some extent unique and extraordinary with his charism of a recluse, living by the community like a monk, evincing a monastic, more individual lineament (\textit{solus cum sola}), yet attracting people attending the church, who often asked him for prayer and advice. His focus on Christ and surely a special relationship with Him would awaken trust and interest in other hearts.

Michael’s way of life, his activities, diversified but all involved within the sacred space, allow to presume that he used to remain in the church, close to the tabernacle continuously. One could hardly see him outside the temple or his cloister: “nusquam nisi in templo visus”\textsuperscript{52}, “extra Monasterium pedem extulit nunquam”\textsuperscript{53}. God’s house became his home literally. His prayer was so intense that he experienced Christ’s presence and even, as the biographer claims, was to hear Him say something from the cross located at those times in the centre of the church\textsuperscript{54}: “Itaque imaginem crucifixi sibi locutam fuisse et audium est”\textsuperscript{55}. The later tradition ascribed to the Crucified the words from the Apocalypse: \textit{Esto patiens usque ad mortem et dabo tibi coronam vitae} (“Keep patient / faithful, and I will

\textsuperscript{48} [Such a dwelling for the body was chosen by the one, who entrusted his soul for heaven] (Arundinensis, \textit{Vita Beati Michaelis}, f. C,v).
\textsuperscript{49} [They agreed without trouble, when they saw, that day by day he was growing in piety and holiness. They put up a little hut at the west-side of the back door to the church, inside the cloister, so poor and tight, that it could accommodate no more than one person in a bent position] (ibid).
\textsuperscript{50} Bruździński, \textit{Kanonicy Regularni od Pokuty na ziemiach polskich}, 332.
\textsuperscript{51} [This man of God was content with all this, dedicated to all convent duties, not abandoning anything of his responsibilities, particularly if he was expected to help in decorating altars or serve priests at the Mass, and even more, in other times, if it was allowed, at the service with brothers, nowhere else he was seen, but in the church], Arundinensis, \textit{Vita Beati Michaelis}, f. C i ,
\textsuperscript{52} Ibid, f. C,v.
\textsuperscript{53} Ibid.
\textsuperscript{54} “quod sibi oranti imago crucifixi quae est in templi medio locuta fuisse” (ibid, f. C,). Now this Crucifix is in the high altar of St Mark’s church.
\textsuperscript{55} [Thus it was heard, that the image of the Crucified spoke to him] (ibid).
give you the crown of life”, Ap 2:10), which have been painted as flowing from the mouth of the Crucified, represented on the big votive picture (1624) at St. Mark’s church. These words probably belonged to the guiding lines of the Canonons’ ascetic life, whose spirituality grounded on St. Augustine’s rule was strongly associated with John the Evangelist’s theology.

The other secret of Michael’s confession concerned his deeds of charity, particularly towards the sick, which was very fruitful still during his life (“et quod variis morbis hominum succurrisset”)56. There were many who visited him in the church and asked for intercession, since they believed in his exceptional holiness and privilege before God more than in medical skills of the physicians. In result they regained health and received consolation.

Here we are touching the most intimate secrets of Michael’s spirituality. Before he never mentioned about hearing Jesus during his prayer and contemplation in the church. It is before his death when he entrusted all in his last confession to the meritorious John (Jan), prior of Libichova (Trciana) and a future general superior of the community57, a particularly confidential priest and superior, whom he asked for discretion in these matters (“quia tamen ne propalarentur, ab eodem suo confessore maximis precibus contendit”)58.

Here we are witnessing Michael’s prudence and modesty, evinced in wisdom of sharing the most intimate facts and experiences, which certainly should be revealed to the Church as the special graces but at a proper time and through the privileged channels, pure vehicles of God’s message and grace. Grace is given for the benefit of all, not for the selfish nourishment of personal pride. Michael is a transparent apostle and example of this truth, innocent, wise and pure conduit of God’s grace.

Michael also confessed the experience of torments and violence he suffered when he was praying in the church:

Quin etiam in oratione perseveranti, contemplationi intent, mali genii, clamore, conuitio, stridore, insultatione, terrote saepe infesti fuaerunt. Disciplinae quoque vacanti et verberibus tergum concidenti, iidem geminando verbera, adeo atrocibus plagis corpori infectis molesti errant, ut a vibicibus nulla pars corporis esset immunis, cum tamen ille in oratione perseveraret, eiusque praesidio omnes Diabolicas tentationes superaret. Frequenter ad satietatem coesus, et diris verberibus afflicitus: etiam per templum raptatus, semiuuuus, cum virgis comminutis retro alaris maioris a Fratribus ad matutinum decantandum convenientibus reperiebatur. Quamuis porro langueret ex dolore, premebat tamen silentio ea quae secum agebantur, etiamsi res dissimulari nullo pacto potuit59.

56 Arundinensis, Vita Beati Michaelis, f. D1v. “Nam feribus, fluxibus, variisque aliis languoribus ipsis medicis desperatis, plurimos levavit, et valetudini priori reddidit” [Thus many, bereft of hope by the physicians, were by him [Michael] relieved from fever, bleeding or various other diseases, and regained the previous good health] (ibid, f. C1v.)

57 “[…] et ipse exiguum spe trahens animam in confessione. F. Ioanni Generali Praeposito Libichovien: fateri non dubitavit” [and he, enhancing his weak spirit with hope, did not hesitate to confess to Fr John, General and Superior of Libichowa] (ibid, f. C1v.).

58 Ibid, f. D1v.

59 [During prayer also, when he was engaged in contemplation, he found the evil spirits inimical and
This was so often that the biographer spoke about “persecution of evil spirits, who sometimes left him half-dead”: quodque ex persecution geniorum malorum semiuiuus nonnumquam relinqueretur [...].

The reason of this heavily troublesome experience should be seen in strong temptations testing Michael's firm union with the Crucified. Temptations, identified with evil powers, were to diminish and mock Michael's intentions, faith and zeal, depreciate his loving trust to God and ardent commitment to Christ, Whom he was following day and night. Thus, Michael, called a “true athlete of Christ” (“verus athleta Christi”)61, practiced constant struggle with adverse inclinations, which were absorbing and exhausting the body of an experienced subject. Michael probably didn't want to reveal these facts to anybody so as not to frighten his brothers, who might have got discouraged on their spiritual path by emphasizing the strength of evil and the need of demanding ascetic efforts. His only desire was to expose the grace of God and merciful presence of Christ, that helps to bear every challenge, as it happened in Michael's life. Though even this kind of grace he modestly hid behind the veil of his love and compassion, firmness of faith, kind generosity and faithfulness. He avoided any focus on himself, as well as being exceptional.

**Primacy of God’s love**

This seems to be a secret of his life and the secret of Christian life – a clear primacy of Christ, which appears as the essence of human humility, charity, wisdom, love, activity, community. Michael was an excellent practitioner of such a primacy. Perhaps his harsh experience with demonic powers, torturing him also physically in the sacred space, was their reaction to his firm clinging to Christ and a radical testimony of that union. He seemed to be a unique apostle, as if not being able to do anything else but proclaiming the primacy of Christ, love and faithfulness. This was his mere vocation of a weak, disabled, humble being. And thus he remains a transparent herald of this charism for every, even the most capable human being. This is the main message of the Gospel, and this was the crucial, could be said the only message of the first Lithuanian saint.

Therefore, he so ardently practiced and cherished God’s will. Love results in coherence with God’s design (“Anybody, who receives my commandments and keeps them will be one who loves me” – John 14:21) He used to remind about it and warned his brothers before the slightest disobedience, should it be only of a nail-size (“ac a viis Domini ne latum unguem recederent”62). As he was aware of his own impurity, he sincerely confessed tormenting by their crying, insulting, squeeking, sneering, terrifying. While Michael was practicing whipping they multiplied lashing, so he felt their cruel hitting immensely and no part of his body was free from scars, yet he was perseverant in prayer and due to the prayer's protection he could overcome all devil's temptations. Often bitten to its fullest and tormented by ruthless hitting; also disturbed in the church, half-dead, with rods broken, he would be found behind the high altar by brothers coming for the Lauds. And though he later felt weakened of pain, he kept all what had happened in silence, yet he couldn't hide anything.) (Arundinensis, *Vita Beati Michaelis*, f. C2).

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his sins before his brothers asking them for forgiveness. This is an important issue concerning Michael, who realized that he might have not been properly understood by his brothers in the community and his radical reclusion could not have been clear enough for them and even might have become a reason of their confusion and even sins of criticism and impolite attitude towards him, who might have appeared so specific, foreign, odd, outstanding of their standards of life. He remained steadfast, calm, gentle and loving, devoted to prayer and his duties, often low, not appreciated. He didn't avoid them, being aware, that he was up to nothing else, but what is left for him by others. “[…] praesertim ubi vel arae ornandae, […] nuanda opera esset, alioqui et reliquis horis, ubi per obsequia fratrum licuit”.

Humility is not mere quietness, agreeable and consonant with everything and with everyone. In Michael's example it was a deep sense of his value and dignity rooted in and received from God merely. He knew his place before God, he lived in truth. It's a Christ-oriented sense of value, which is high, rich and therefore generous, submitting to human needs, willing to serve and grateful to the Lord.

In earthly life Michael was hidden behind the walls of the cloister, yet available within the church, therefore people entering the temple could contact him, ask for advice and prayer, what they frequently and vehemently did. Many significant signs, miracles confirmed his efficient prayer anchored in a deep union with Christ. The years spent in Cracow were marked with various gifts, among many a gift of prophecy. He willingly employed it into his stewardship by advising people, how to live, and what to avoid in order to be a good Christian pleasing God. There are some registered stories and even images showing Michael serving with this charism to the others. Soon enough he noticed that those numerous recipients, who were coming to him, were more interested in their future than in Jesus Christ Himself, who is a guide, protector and source of the charism.

He was neither proud of this charism nor naive, but rather wise, merciful and prudent, very much concerned about the people's fate, but mostly about their faith and relation to the Saviour. He was humble enough to refuse telling the future and instead of this he kept encouraging his visitors to believe, search and follow God's will and himself he turned to prayer, intense intercession for the trustful faithfulness to Christ. He was not looking for his glory, but merely for God's praise, which was mentioned explicitly in the first biography:

Haec dum in vulgus sparguntur, frequens fit ad eum hominum concursus fata cognoscendi auidorum, Beato viro se subducente et abdente, ne hinc aut vana gloria quaeri, aut superstition aliqua occasio strui videretur. Sepe igitur obiurgabat eiusmodi oracular poscentes, in Deum solum futurorum cognitionem reiiciens.

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63 Arundinensis, Vita Beati Michaelis, f. C1
64 Ibid, f. C1
65 [When the fame was spreading, a big number of people, eager to know their future, were coming to him, yet the man of God would withdraw or go away, so nobody could think, that he was looking for the vain glory or that he was giving a chance to a superstition. He often reprimanded those who insisted on his prophecy, and would send them to learn their future to God Himself] (ibid, f. C3v).
It is clear that Michael's charism was to be transparent and through his frail humanity and testimony indicate God's presence always healing, illumining and supporting.

**Veneration of the “sic dictus beatus”**

After his death on 4 May 1485, Michael was buried in a niche within a wall of the presbytery in St. Mark's church, on the left side to the high altar. The place was indicated by one of his noble friends, Świętosław the Silent from St. Mary's church, who informed the monks about a tomb miraculously prepared for him by angels. The words of Świętosław (*Iste vir Dei frater vester qui mortuus est, cuius anima in caelis aeternaliter requiescit*), written to the Canon-priests, who were debating about a possible place of Michael's burial, sound like the first formula of canonization and the burial itself in such a noble place within the presbytery in the vicinity of the Blessed Sacrament, seems to anticipate his future *translatio ossium*, which took place in 1624. His veneration was instant and extremely dynamic, flourishing with numerous and impressive miracles. On the other hand, it may seem curious and even intriguing that formal steps towards canonization have never been accomplished.

The renaissance of Michael’s case started with the time when Fr Waclaw Świerzawski (1927–2017), professor of liturgical theology, later a rector of the Pontifical Academy of Theology in Cracow and then a diocesan bishop of Sandomierz (1992–2002), was appointed a new rector of St. Mark’s church in 1968. He established a little sanctuary for the *sic dictus beatus*, called “Giedroycianum”, and initiated regular veneration Masses with intercession prayers in this church. He organized symposiums on this topic and prepared the 500th anniversary of Michael's death in 1985, with the preceding novena of years and months, culminating with the high ceremony on May 11th 1985 with participation of the Polish Conference of Bishops presided by the Prime Cardinal Joseph Glemp and celebrated at St. Mary’s parish church in Cracow. The Pope John Paul II signified this moment with his letter, in which he promoted virtues and patronage of Michael Giedrojc for the contemporary times and confirmed the idea of appointing Michael Giedrojc a patron of the Liturgical Institute at the Pontifical Academy of Theology and of the sacristans and disabled, ill and senior persons.

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66 “Postera die fratribus indicitur Capitulum deliberaturis vbi nam sepeliendum censerent, cum interim Suentoslaus silentij secreto admirabilis, vitae sanctitate celebris et doctrina conspicuis. Beati autem Michaelis intimus, in templum S. Marci accurrit, pulsans ad ostium Sacrarii, vbi fratres clausi in consilio tenebantur, factoque sibi aditu schedam deliberantibus porrexit, in haec verba scriptam: Iste vir Dei frater vester qui mortuus est, cuius anima in caelis aeternaliter requiescit, sepelietur in choro ad valvas sacra- rii Septentrionem versus, vbi sepulchrum invenietis paratum” [On the following day the Chapter for a decision concerning the place of his burial was announced, but then Świętosław, worth of admiration for his silence and for his significant holiness and knowledge, Michael's confidant, came to St Mark's church, knocked at the door of the sacristy (chapel), where the brothers were gathered for their council, and having been let in, he took out a card with the words written: This man of God, your brother, who died, and whose soul abides in heavenly glory, should be buried in the choir in the north to the door of the sacristy, where you will find the grave prepared] (Arundinensis, *Vita Beati Michaelis*, f. Dv).
The jubilee was a successful impulse for reinitiating the process of beatification. The diocesan stage of the process was accomplished by Cardinal Franciszek Macharski in 1998. Since 2002 the case has been officially confirmed by the Congregation and prearrangements for writing a positio causae undertaken, which were successfully finished in 2016 and the whole documentation was submitted to the Vatican Congregation. The congress of the historical commission took place in April 2017 and with the positive opinion opened a gate for further analyses. At the moment we are awaiting for two required congresses: one of the theologians (planned for the 10th of April) and the other of the cardinals. These official bodies of the Vatican Congregation of Beatifications and Canonizations are preparing a direct passage towards beatification of the servus Dei Michael Giedrojć, which, as we hope, may take place very soon. The fame and veneration of Michael is gradually spreading through other countries, which may be rightly sensed as a promise for canonization.

Conclusion

The present time is gathering the fruit of the former examination and veneration of the medieval monk, revealing a universal, timeless spirituality, both for the religious and for the lay. The spirituality, specified in the title of the following article as “timeless”, would convey the meaning of being universal, always up-to-date, evincing essential and indispensable features, conditions sine qua non of a true Christian. If we look at the spiritual profile of Michael Giedrojć, we can recognize in him a representative of the early Lithuanian Christianity, and thus we may expect something fundamental, firm and most inspiring, the roots untouched by routine, giving rise to wholesome attitude and genuine testimony. Michael was an example of a Christian, who without special religious aids and limited by his physical disability, cherished personal and genuine relationship with Christ, and thus developed deep spiritual life, becoming eminent among his contemporaries in medieval Polish environment, where he spent his last twenty years.

His characteristics summarize in simplicity and clarity, flavoured by keen radicalism, typical for medieval spirituality, focused on Christ’s Passion and individual union with the Redeemer. In the first stage of life, as a lay person, he displays a model of utter dedication to God, a type of “a monk in the heart of the world”. Michael is “confined” within the core, which is the primacy of Christ in human existence. Without this aspect Christian life is not true, and holiness is impossible. This quality may be strengthened also by the fact, that he has not done anything the world would admire, yet it is all the world would need. The peculiarities appealing to our times are the following: Holiness in his example seems to be available for everyone, as we learn from the ecclesial teaching (cf. Lumen gentium 39–40). It needs not to be anything spectacular or extraordinary, but small things performed in a great way, in union with Christ.

Michael evinced stability of his vocation. In various environments, both secular and monastic, he would confirm faithfulness to God, holiness in ordinary conditions,
performed with deep imagination. In postmodern times of changeability and anxious curiosity he promotes patience and perseverance, hierarchy of values.

As a handicapped man he shows how to appreciate natural weakness, frail and vulnerable humanity, which needn’t be barriers for human dignity or obstacles for holiness. Today’s glorification of fitness and permanent youth become challenged by his deformed body and psyche illumined by grace, which convince contemporary people about the importance of faith and trust in God to prevent one from frustrations and fears.

He teaches a simple wisdom of life, which also means the ability to discern chances for good deeds, to appreciate and use what is available instead of complaining on what is not possible. Thus, even physically disabled can find their vocation and fulfilment in adequate activities. This again implies the principle of doing small things in a great way.

The most important lesson of Michael is a testimony of Christ, who comes and performs great deeds in human lives through His dedicated and faithful love. The secret mystery of Christ and human soul is the living surge of the real renewal of the world. This is the universal, ever present message of Michael Giedrojć as well as of the conciliar and post-conciliar Magisterium of the Church.

Beside the fact of his beatification process, entering now its final stage, Michael deserves special attention for his rare purity and unconditional love proved by exceptional modesty, humility, wisdom and piety in utter commitment to God and people. For our generation, so often promoting splendour and fame, self-sufficient approach and self-oriented policy of existence, he appears as a beacon showing the power of small singular decisions and acts performed in a great, silent and generous way; he emphasizes the importance of an individual, who earns life for this world. Here we mean the eternal life, salvation and refuge in Christ.

LITERATURE AND SOURCES

MICHAEL GIEDROĆ (1420?–1485) – A CHRISTIAN OF TIMELESS SPIRITUALITY. BEFORE HIS BEATIFICATION

Summary

The following article is an attempt to make a contemporary reader acquainted with a relatively forgotten, but in some local communities quite well known person of a Lithuanian monk, whose life may be perceived as a successful combination of a lay and a religious Christian ethos. Michael Giedrojc, whose life and sanctity is a subject-matter of this paper, comprises several antinomies, through which, and also through the depth of his experience, he may become close and convincing to many. Michael sic dictus beatus and now God’s servant was a person of noble roots and a spirit of a servant, exquisite origin and humility, influential status and physical disability, as the only son and heir he abandoned everything including his motherland, without spiritual guides acquired wisdom, being a member of the famous family became anonymous, without spiritual tradition became experienced, suffering much did not demand anything, successfully combined the lay and religious spiritualities, seeking joy and fulfillment merely in Christ.

All these dispositions were developed in two phases of his life. In Lithuania he grew in the spirit of an utterly dedicated and conscious man of faith, recognized and appreciated for his love and wisdom. As a monk in the convent of Regular Canons of Penance in Cracow, he continued his life “hidden in God with Christ”, sharing the fruit of spiritual communion with all who met him and asked his brotherly aid. During his life and throughout the centuries he appeared to be a pattern and guide of discovering the sense of life in communion with Christ. His uniqueness consists on absolute primacy of Christ, genuine Christianity and holiness, which he manifested vividly through his piety, radical abandonment of privileges, goods, comfort, fame, relations. He accepted, what was coming to him by itself, without his influence or wish. His only desire was Christ with all that was typically His, mainly love until and including death for others. His stance is not exactly a negation of the world, but a total liberty of all that is temporary and transient, a witness to wisdom and mature balance, true Agape-love, firmly anchored in Christ. The time of his beatification has now become ripe and near. The article presents Michael Giedrojc in the light of the available resources, explored for the positio causae already published and studied by the appointed bodies of the Congregation for Beatifications and Canonizations.

Adelajda SIELEPIN

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Šiuo straipsniu siekiama supažindinti šiuolaikinį skaitytoją su beveik pamirštu, tačiau kai kuriose vietovėse gana gerai žinomu Lietuvos vienuoliu, kurio gyvenimas galėtų būti matomas kaip sėkmingas pasaulietiško ir religinio krikščioniško etoso derinys. Michael Giedrojč, kurio gyvenimas ir šventumas yra šio straipsnio objektas, gali būti apibūdintas keletu antinomijų, kurių, kaip ir jo patirties gilumo dėka, jis galėtų tapti daugeliui įtikinčiu pavyzdžiu bei artimu.

Michael, *sic dictus beatus* ir darab Dievo tarnas, buvo kilmingas, tarnystės dvasia pasižymintis, išskirtinės kilmės ir nuolankumo žmogus, turėjo įtakingą statusą ir fizinę negalią. Būdamas vienturtis sūnus ir paveldėtojas, jis paliko viską, įskaitant savo tevynę, be dvasinių vadovų pasiekė išminį, būdamas žymios šėmos nariu tapo anonimušiu, be dvasinės tradicijos tapo patyruju, daug ketėjų nieko neprašė, sėkmingai apjungė pasaulietinį ir religinį dvasingumą vien tik siekdamas džiaugsmo ir pasitenkinimo Kristuje.


KEYWORDS: Michael Giedrojč, Lithuania, Cracow, Regular Canons of Penance, Christianity, spirituality.

PAGRINDINIAI ŽODŽIAI: Michael Giedrojč, Lietuva, Krokuva, reguliarieji atgailos kanauninkai, krikščionybė, dvasingumas.