

CONCLUSION

At the end of this work, it seems that it can be stated that Mother Naudet's personality flows forth from her writings, that are stamped with her individual traits that are quite pronounced. It is noted how in her spiritual formation, a number of schools influenced her make-up: the Ignatian, the Carmelite and the Salesian. From an attentive reading of the **Spiritual Journal**, however, there comes to the fore also the fact that Mother Leopoldina did not follow passively these spiritual orientations, but she vivified them, and made them her own. The "divine service" and the Ignatian *Exercises*, prayer, obedience and the interior peace of the reformer of Carmel, her "simplicity" and "charity" of St. Francis de Sales are motives that interweave and fuse in Mother Naudet's religious experience. Her spiritual life is furthermore illumined by the virtue of hope, in its two-fold aspect of confidence and abandonment, by humility as a genuine knowledge of oneself, and by obedience, as that means of conformity to the Will of God.

The worship of the Eucharist and the devotion to the Holy Family translate concretely Mother Leopoldina's intense piety. It is here that there is discovered her soul, and in which there is summarized her entire spiritual experience. Her Eucharistic-contemplative prayer seems to constitute for Mother Naudet the very heart of her interior life, the attraction of her spirit and that act that gives tonality to her entire spiritual undertaking.

Her devotion to the Holy Family, chosen as the model of both the contemplative and active life, for herself and for her Institute, opened Leopoldina up to the "ecclesial sense", so characteristic of the spirituality of the period and inserted her into the religious movement in which there was made ever more evident the relationship between the spiritual life and a social commitment. The most salient fact of this woman is, however, that of not ever feeling obliged to one spiritual method over another, but in allowing herself to be guided interiorally by a piety of listening to the divine voice. After God had made Himself known in some experiential manner, from her childhood, she sought and experienced Him in an ineffable manner in mystical union, constituted for Mother Naudet, the sole goal, to Whom she directed her most profound desires. Her exterior activity, indeed valued and esteemed as the means of procuring the "greater glory of God", never succeeded in obscuring the primacy of contemplation.

Rather, it is proper to her contemplation which, according to Mother Naudet, flowed from the "fruitful union" of her apostolic work in the bosom of the Church. It seemed therefore that one could approach the person of Mother Naudet in that "very numerous company of women of exquisite spirituality and apostolic ardor who enriched the Church of the 19th century of religious institutions and families.

What truly strikes one is that there is hardly a single one of these new foundations which did not propose for itself, at least in part, the exercise of the active apostolate. This vocation can be discovered above all in looking at the personal lives of these foundresses. The case is not rare of one who would believe she was being called to contemplation, and that also at the price of renunciation, she directed instead her own charity toward the effective assistance of the sick, toward orphans, to young

women in danger and to their instruction and religious education ¹. Mother Leopoldina Naudet, too, gave up her much dreamed of cloister in order to found an institution of mixed life, in which contemplation found its exterior projection in the work of education in behalf of the youth..

The End

A. APPENDIX

[a] There is presented here Mother Naudet's Library, subdivided into these sections: Spiritual Works; Books of Devotion; Other works, and then texts without authors

[b] The authors, or texts that bear the little cross [+] were those works for the private use of Mother Naudet and which bear within them some hand-written jotting of the Foundress.

1. Her Library

- ALETOFILO, Pacifico *Trattati della confidenza cristiana*, Venezia 1751.
ANGELICO DAL PORTO DI FERMO, *Gesu' Cristo modello di una religiosa*, Fermo 1793 Roma 1796.
AUGUSTINE, St. *Le divote meditazioni*, Venezia 1594, 1753.
Meditazioni, soliloqui e manuale, Modena 1713.
Le confessioni, Venezia 1746, 1752; Bassano 1803.
Delle confessioni, a cura di P. Gagliardi, Venezia 1762.
Le veglie, a cura di Giulio G.D. , Venezia 1806 - Bassano 1816.
Serroni, Milano 1820.
AURIEMMA, T., *Stanza dell'anima nelle piaghe di Gesu'*, Venezia 1691, 1732, 1755 [Only the 1st part].
BADIA C. F., *Panegirici e ragionamenti ed orazioni diverse*, Venezia 1750.
BAGNATI, S. *Apparato eucaristico*. Venezia 1792 [2°].
BAMBACARI, C.N., *Meditazioni, divisae per le tre vie, purgativa, illuminativa, ed unitiva*. Venezia 1740, 1745.
BARBUGLI, D., *Lezioni spirituali ad uso delle monache*, Bassano 1766, 1788.
BARCELLONA, A. *Le felicità dei santi*. Palermo 1800 [in three volumes].
BARTOLOMEO DELLA CITTA' DI CASTELLO, *Dialogo dell'unione sprituale di Dio con l'anima*. Venezia 1693.
BASSANIN, F. *La religiosa in tre stati di novizia, di professa, e di conversa*. Venezia 1731, 1739.
BAUDRAND, *L'ame intrieure ou conduite spirituelle dans les voies de Dieu*. Paris 1829.
BERNARD, St. *Lettere*,. Roma 1736.
Volgarizzamento del trattato della coscienza. Verona 1828.

¹A. Prandi, ~"Correnti e figure della spiritualità cattolica nei sec. XIX e XX", in: *La Chiesa Cattolica nella storia dell'umanità'...*, V, p. 119.

- BIOGIOCERO, D. *La Madre del Bell'amore.* Roma 1778.
- BOLDU', G. *Considerazioni sopra la Cantica esposte alle sacre vergini.*
Venezia 1734.
La monaca nel deserto con Cristo. Venezia 1775.
- BONNUCI, A.M. *S. Gertrude vergine la Magna,* Venezia 1743.
- + BORROMEO, St. C. *Sermoni familiari fatti alle monache delle Angeliche.*
Padova 1720.
- BOSSUET, J.B., *Lettere spirituali.* Venezia 1797.
- BOTTI, P. *L'HORE della monaca ben spese e documenti a cio' necessari.*
Venezia 1711.
- BONHURS, *Parole tratte dalle sante scritte e parafrasi dei salmi penitenziali.*
Milano 1820.
- BOURDALUE, L. *Sermones pour le caresme.* Lion 1708 [2°] - [only Vol. II] .
Ritiramento spirituale ad uso delle comunita' religiose. Venice 1742, 1753, 1774 - Parma 1757.
Pensieri sopra diversi punti di religione e morale. Venezia 1800.
Prediche recitate i due evventi. Venezia 1800.
Sermoni per le domeniche dell'ann. Venezia 1801.
Sermoni sopra i misteri. Venezia 1802.
Prediche quaresimali. Venezia 1802.
Esortazioni ed istruzioni cristane. Venezia 1802.
Panegirici e sermoni. Venezia 1805.
- BRUNO, V. *Meditazioni sopra i principali misteri della vita della beata Vergine.*
Venezia 1803.
- CAMUS, P. *Lo spirito di s. Francesco di Sales.* Venezia 1735, 1777.
- CATERINA da SIENA, St. *Lettere,* Venezia 1562, 1583.
- CATTANEO, C., *Opera.* Venezia 1719. [in three volumes]
Massime eterne proposte in varie lezioni. Venezia 1725.
- CAUSINO, N. *Pratica della vita dvota.* Brescia 1735.
- CAVIARI, A. *Ritiramento spirituale.* Venezia 1814 [3°].
- CHAMPION de PONTALIER, *Pensieri critiani.* Milano 1814 [3°].
- CHIAVACCI, V., *Ragionamento sopra un saggio della grandezza di Dio.* Verona 1828.
- CORNARO, M. *Sermoni alle monache.* 1773.
- CROISSET, G. *Esercizi di pieta'.* Venezia 1725. [2 collections], 1794, 1797, 1826.
Ritiramento spirituale. Venezia 1728, 1784, 1792.
- DA LAGNI', P. *Introduzione alla vita attiva e contemplativa.* Veronaa 1743.
- DA PONTE, L. *Meditazioni,* Brescia 1520; Bologna 1726, 1760; Milano 1729, 1739; Venezia 1749; Napoli 1758.
Vita spirituale. Venezia 1744.
- DE BARRY, P. *Trattenimenti di figlaga, ovvero pratica dellae virtu'.* Venice 1671, 1729.
Solitudine di filagia. Venezia 1673, 1678, 1735.
- DE LIGUORI, A., St. *La vera sposa di Gesu' Cristo, cioe' la monaca santa.* Venezia 1741, 1761 [2°], Bassano 1781 [5°]. 1791 [6°], 1819 [6°].
1829 [7°]

- Via dlla salute, meditazioni e pratiche sprituali per acquistare la eterna.* Bassano 1793.
- vita
- Opere spirituali.* Bassano 1807 [13°], 1811 [14°].
Riflessioni sulla passione di Gesu' Cristo. Bassano 1820.
Discorsi sacri morali, ossia sermoni. Bassano 1820.
Pratica di amar Gesu' Cristo. Bassano 1826 - Venezia 1828.
Apparecchio alla morte. Milano 1827 [5°].
Meditazioni per otto giorni d'esercizi spirituali. Verona 1828.
- DE L COLOMBIERE, C. St., *Lettere spirituali.* Venezia 1719.
- DE LOMBEZ, A. *Trattato della pace interiore.* Venezia 1782.
- DELL'OVIVADI, A. *Meditazioni sopra la dolorosa via.* Bassano 1819 [only Vol. I].
- DIOTALLEVI, A. *Trattenimenti spirituali per chi desidera d'avanzarsi nella virtu' e ell'amore della Ss. Vergine.* Venezia 1805, 1806.
- DOMENICO di S. TERESA, *Esempi e documenti della gloriosissima santa madre Teresa.* Brescia 1742.
- DOUCIN, L., *Massime e frutti di eterna salute .* Milano 1822.
- FACCHI, G. *Dialogo sacro sopra gli aatti degli Apostoli.* Venezia 1734.
- FADINELLI, B. *Sermoni alle monache.* Vicenza 1773.
- FONTANA, A. *La religiosa santamente occupata verso Dio, verso i prissimi, verso me stessa.* Venezia 1714 [3°].
- La religiosa santamente occupata nel ritiro degli esercizi spirituali.* Venezia 1741.
- FORESTI, A. *Il sentiero della sapienza.* Venezia 1710.
- FRANCIS de SALES, St. *Opere.* Venezia 1698, 1723, 1735, 1773.
Lettre. Venezia 1662, 1777, 1804; Padova 1729.
Massime dottrinali fedelmente raccolte dalle opere di S. Francesco di Sales da un canonico della cttedrale di Verona. Bassano 1768.
- FREMIOT, G. F. di CHANTAL, St. *Il direttore delle religiose.* [extract from here works] Brescia - Bassano 1673; Venezia 1763-1785.
+*Opere.* Venezia 1770.
- GAETANO MARIA DA BERGAMO, *L'umilta' del cuore.* Bresxia 1739; 1748 [7°]; 1812 [12°].
- Due pratiche di umilta' che sono di non giudicare gli altri e attendere a giudicare noi stessi.* Brescia 1750.
- La fraterna carita' ideata in riflessioni sacre e morali con un pratico sopra l'istessa virtu ed un alatro sprra i vizi opposti.* Padova 1757.
- Pensieri ed affeetti sopra la passione di Gesu' Cristo.* Venezia 1795, 1825; Milano 1821.
- GAGLIARDI, A. *Breve compendio della perfezione cristiana.* Verona 1757.
- GALLITIA, P.G. *La vita di S. Francesco di Sales.* Venezia 1712.
- GIOVANNI DELLA CROCE, St. *Opere spirituaali.* Venezia 1682.
Trattato delle spine dello spirito. Venezia 1750.
- GIOVANNI D'AVILA *Lettere spirituali.* Brescia 1728 [6°].
- GIROLAMO, St. *L'Epistole.* under the care of P. Canisio. Venezia 1749.
- GIUSTINIANI, P. [B.] *Trattato dell'ubbedienza.* Padova 1753.

- GOZZI, G. *L'anno cristiano contenente le Epistole e i Vangeli.* Venezia 1761 [in 13 volumes].
- GRANATA, L. *Opere.* Venezia 1753.
- GRASSET, G. *La manna del deserto per le persone in ritiro.* Venezia 1716. 1793.
Considerazioni cristiane per tutti i giorni dell'anno. Venezia 1751, 1795.
- GRAZIANO, B. *Meditazioni sopra la santissima comunione.* I Venezia 1750.
- GRIFFINI, A. *Lezioni morali sopra le quatatro virtu' cardinali.* Bologna 1793.
- GUEUARA, A. *De i religiosi et exercitio de i virtuosi.* Venezia 1757.
- INCONTRI, F. G. *Spiegazione teologica liturgica e morale sopra la celebrazione delle feste.* Verona 1768.
- KEMPIS, Thomas a; *Dell'imitazione di Cristo.* Venezia 1756; Veronae 1798.
- LOYOLA, IGNAZIO, St *Esercizi spirituali.* a cura di P. Pinamonti. PAdova 1703.
Regole della Compagnia di Gesu'. Roma 1716.
Esercizi Spirituali. a cura di C.A. Cattaneo. Venezia 1803.
- LANGUET, G. *Trattato della confidenza nella misericordia di Dio.* Venezia 1721, 1806. [two copies].
- LEONARDO DA PORO MAURIZIO, St. *Manuale sacro ovvero raccolta di vari documenti spirituali per le monache.* Venezia 1757.
La via del Paradiso, considerazioni purgative e illuminative sopra le massime eterne e sopra i sacri misteri della Psione del Signore. Verona 1820.
- LEONE, E. *I treni del profeta Geremia.* Milano 1818.
- LUCCHESI, M. *I frutti della grazia divina.* Verona 1754.
- MANCO, B. *Il religioso santo.* Venezia 1718 [2°].
- MARCHISIO, M. *Parafrasi di sette salmi penitenziali.* Torino 1745.
- MARIA CROCIFISSA DELLA CONCEZIONE. *Scelta di lettere spirituali.* Verona 1727.
- MARTINI, A. *Del vecchio e del nuovo testamento.* Venezia 1785-1786 [37 volumes].
- MASSILLON, L. *Prediche sopra i principali misteri di Gesu' Cristo della SS. Vergine e in lode di alcuni santi.* Venezia 1790 [two copies].
Quaresimale. Venezia 1803.
Prediche. Venezia 1803.
- MEDICI, P. *Dialoghi sacri sopra la divina scrittura.* Venezia 1731-1738 [40 volumes].
- MORCELLINI, A. *Opusculi ascetici.* Brescia 1820.
- MUSOCO, G. *La lumiera del mondo Gesu' Cristo nella sua passione.* Trento 1729.
- NAZIANZENO, GREGORIO, St. *Due orazioni volgarizzate.* Verona 1735.
- NEPUEU, F. *Dell'amore di Gesu' e dei mezzi per acquistarlo.* Reggio 1821.

- Pensieri ovvero riflessioni per tutti i giorni dell'anno.* Venezia 1742.
- NIERIMBERH, G. E. *Del prezzo e stima che si deve fare della divina grazia.* Vernezia 1672, 1673.
Prodigio del divino amore. Venezia 1708.
Vita divina. Vnezia 1722, 1761.
- PACIUCHELLI *Trattato della pazienza.* Venezia 1667.
- PEY *Il saggio della solitudine.* Verona 1828.
- PERGMAJER, G. *Considerazioni sulle verita' eterne.* Roma 1820 [2°].
- PERSONIO, R. *Guida deli uomini sulle verita' eterna salute.* Parla 1821.
- PINAMONTI, G. P. *Opere.* Venezia 1725.
La religiosa in solitudine. Venezia 1730- Parma 1805.
- PINELLI, L. *Gersone della perfezione religiosaa e dell'obbligo che ciasun religioso ha d'acquistarla.* Venezia 1623, 1675, 1703, 1747.
- RAVAUMONT *Riflessioni morali sopra l'historya del vecchio e nuovo testamento.* Venezia 1814.
- RODRIGUEZ, A. *Esercizio di perfezione e di virtu' cristiane.* Bassano 1747, 1803; Venezia 1790; Milano 1833.
- ROISSARD *La consolazione del cristiano e motivi della confidenza in Dio.* Milano 1823 [3°].
- ROMUALDO M. da BERGAMO *La croce del critiano.* Roma 1721.
- ROSIGNOLI, C. G. *Le lezioni dello stato rligioso.* Vnezia 1673.
Verita' eterne esposte inlezioni ordinate principalmente per i giorni degli esercizi spirituali. Bassano 1744.
La saggia elezione, Roma 1828.
- RUDONI, P. *Gesu' Cristo nei due testamenti.* Lodi. Milano 1827.
- SANGIURE', G.B. *Orario della vita cristiana e religiosa.* Venezia 1721.
- SCARAMELLI, G. B. *Dirretorio e ascetico.* Venezia 1762, 1793.
Direttorio mistico. Venezia 1788.
- SCUPOLI, L. *Il combattimento spirituale.* Venezia 1741.
- SEGNERI, P. *Esercizi spirituali.* exposed by L.A. Muratori. Venezia 1723-1784.
La manna dell'anima. Venezia 1728 - Udine 1823.
Panegirici sacri. Venezia 1757.
- SINISCALCHI, L. *Quaresimale.* Venezia 1760 [4°].
- SPINOLA, F.A. *Meditaxioni sopra la vita di Gesu' Signor nostro.* Venezia 1697, 1711, 1746, 1795.
- STELLA, D. *Meditazioni evotissime sopra l'amor di Dio.* Milano 1828.
- STOLBERG, F. L. *Vita e dottrina di Gesu' Cristo.* Milano 1828.
- TERESA di GESU', St. *Opere.* Venezia 1712, 1714, 1789.
- TOMMASO d'AQUINO, St. *Meditazioni cavate dall'angelica dottrina di S. Tommaso.* Under the care of A. Massoulie'. Venezia 1711, 1722, 1740.

TRENTO, G. *Prechiche quaresimali*. Venezia 1798 [3°].

VANALELSCHI, S. *Panegirici*. Venezia 1746.

ZEVIANI, M. *Il snso del divino dei salmi*. Verona 1784 [2 copies].

ZILOTTO, G. M. *Torchio crulccioso di passione*. Venezia 1673.

ZUCCONI, F. *Lezine della scienza dei sant*. Venezia 1742.

Lezioni sacre. Venezia 1791.

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2. Anonymous Spiritual Works

- Dell'amore di Gesu' Cristo, meditazioni proposte da un sacerdote, D.C.D.M. Piacenza*
1790.
- Diario spirituale, che comprende una scelta di detti e di fatti di santi e di alatre
persone di
singolare virtu'.* Venezia 1789 [2°]; 1823 [8°] [two copies]; Venice 1831 [7°]
[two copies].
- Epistole ed evangelii secondo l'uso della S.R. Chiesa e l'ordine del Messale Romano,
tradodtti inlingua toscana da Remigio Fiornetino.* Venezia 1800, 1816.
- Historia del Testamento vecchio e nuovo. in tre tomi.* Venezia 1708.
- I consigli della sapienza.* Venezia 1753.
- Il Vangelo secondo la concordanza dei quaattro evangelisti, esposto in meditazione
distribuito per tutti i giorni dell'anno indodici tomi, da un sacerdote torinese.*
Firenze 1790;Milano 1814.
- L'anima desolata.* Venezia 1781, 1820 [4 copie], 1824.
- L'anima in traccia del suo ultimo fine con la scorta della fede.* Venezia 1724.
- Massime tratte dalle opere di S. Francesco di Sales e di altri maestri di spirito.*
Bassano
1832.
- Mistica citta' di Dio.* Trento 1712, 1721, 1723.
- Motivi di amare Dio spiegati in meditazioni estratte dalle opere di alcuni auatori della
Compagnia di Gesu'.* Venezia 1742.
- Parafraasi dei salmi di David* [no place or date are given for the publication].
- Pratiche delle virtu' teologali.* Modena 1771.
- Pratiche per mantenersi alla presenza di Dio, di un eccleiaastico francese.* Venezia 1721 [3°].
- Sentimenti cristiani adattati alle persone malaaticcie ed inferme, estratti dal S. Scrittura
e da' Santi Padri.* Milano 1824.
- Storia del Testamento nuovo con spiegazioni estratte da' Santi Padri.* Venezia 1802
[ony the IInd Volume].
- Trattatello sopra le piccole sofferenze.* Padova 1798.

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3. Works of Devotion

- CAARLO di PORZIA, *Della divozione al sacro cuore d Gesu' secondo lo spirito della Chiesa*. Bassano 1803.
- DeLIGUORI, St.A. *Novena del Sanato Natale*. Bassano 1746, 1797, 1820.
Traduzione dei salmi e dei cantici che si contengono nell'ufficio divino del Beato Alfonso M. de Liguori. Bassano 1824.
- DUQUESNE *Le grandezze di maria esposte in meditazioni per ogni ottava delle sue feste*. Fermo 1796.
- FERRERIO, V. *La divozione impiegata nell'apparecchio dell'anima per frutto le feste principali della santissima Vergine del suo unigenito figlio Gesu'*. Venezia 1773, 1756, 1761
[4°] [9 volumes].
- GIUSTINA, B. *Anno coronato dalla divotamemoria delle solennita' di Nostro \ Signore, della eccelsa Vergine e di alcuni santi*. Venezia 1795.
- MARCHESE, F. *Pane quotidiano dell'anima, cioe' diario d'esercizi divoti per ciascun giorno, ad onore del venerabilissimo dell'Altare* in four volumes, Venecie 1721; 1735.
- MARCONI, G. *Il mese di marzo consacrato al gloriosissimo patriarca S. Giuseppe*. Piacenza 1827.
- NATALE, A. *Il paradio in terra*. Padova.
Esercizio divoto di otto giorni in onore di S. Ignazio. Palermo 1700; Venezia 1799.
- NAVARRA, G. *Meditazioni sulle feste ancor novissime dei sanati del mese di gennaio fino all'ultimo di luglio*. Padova 1734.
[only Vol. III].
- PATRIGNANI, A. *La sanaa infanzia del figliolo di Dio*. Venezia 1715.
Il divoto di S. Giuseppe. Firenze 1803.
- SINISCALCHI, L. *Settimana eucaristica ovvero pratiche divote a onor del Ss. Sacra-mento*. Venezia 1742, 1760, 1778.
L'amor dei Cuori Gesu' BAmbrino, novena di NAtale e ottava. Venezia 1743, 1754, 1790.
Il cuor tra le fiamme dello Spirito Santo, ovvero esercizi divoti per la novena festa della Pentecoste. Venezia 1773 [4°]; 1819 [7°] [3 copies].

Il giorno santificato ovvero pratiche spirituali. Venezia 1821.

VAUBERT, P.L. *La divozione a Gsu' Cristo nell'Eucarestia.* Venezia 1721.

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4. Anonymous Works of Devotion

- Dell' amore di Gesu' Cristo Dio.* Piacenza 1789.
Divoti affetti d'un'anima verso Dio. Bergamo 1801.
Divotissimi esercizi in onore del Santissimo nome di Gesu'. Venezia 1809.
Esercizi divoti da farsi per nove giorni dinanzi alla miracolosa immagine di Gesu' nazzareno. ordered by A. Cesari, Priest of Verona. Verona 1819.
Eserciice de devotin au sacre Coeur de Jesus. Besancon 1809.
I giorni di tutto l'anno santificti giusto lo spirito di S. Francesco di Sales, a cura di un prete dell' Oratorio di Milano. Milano 1741.
Il divoto del Santissimo Sacramento. Venezia 1809 [3°].
Il mese di Gesu' bambino ossia il mese di gennaio consacrato alla S. Infanzia di Gesu' Cristo. Venezia 1819.
Il mese di maggio, o il mese dedicato a Maria. Veneza 1822.
L'anima elevata a Dio. Venezia 1826.
La devozione al Sacro Cuore di Gesu'. Verona 1804.
La divozione al Sacro Cure di nostro Signore Gesu' Cristo. Venezia 1737-Bassano 1781.
La divozione del Santissimo Cuore di nostro Signore Gesu' Cristo. Venezia 1820 [3°] [2 coies].
La manna nascostra nell'esercizio dell'orazine mentale e nella pratica della virtu' indicata ai fedeli per il mese di maggio consacrato alla gran madre di Dio without any in-dication of the place, or date of publication].
Lo spirito e la pratica della divozione al sacro Cuore di Gesu'. Parma 1795.
Novena o tlridui in onore di S. Giuseppe sposo di Maria santissima, con i salmi che formano i SS. nomi di Gesu', Maria e Giuseppe. Piacenza 1827.
+ *Officium recitandum in nocte Nativitatis Domini.* Venezia 1795.
+ *Raccolta di vari uffici ed orazioni prese da' santi Padri ed altri autori.* Roma 1801 [two copies].
Sacri ritiri nelle piaghe di Gesu' nel seno di aria per l'anima che desidera avanzarsi nelle virtu. 1716 [5°].
+ *Sommaire des constitutions de S. Ignace, manuel a' l'usage des filles de la Societe' du Coeur de Marie.* 1818.

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4. Still Other Works

- ADELL, T. *Della vita della serva di Dio Marianna Russo*. Napoli 1761.
- ALFONSO DI BEANCH *Storia delle sciagure del S. P. Pio VII*. Torino 1824.
- BACCI, P.G. *Vita di S. Filippo Neri*. Venezia 1794.
- BAGNATI, S. *Vita del servo di Dio, P. Francesco Geronimo*. Napoli 1725.
- BAGOTTA, B. *Vita del ven. servo di Dio, Alberto Maria Ambiveri da Bergamo*.
Venezia 1583.
- BARTOLI, D. *Della vita e dell'Istituto di S. Ignazio*. Venezia 1735.
Opere Torino 1825 [25 volumes]
L'uomo al punto cioe' di morte. Trento 1830.
- BERTOLINI, S. *La rosa pervana ovvero vita della sposa di Cristo, suora Rosa di S. Maria*. Roma 1699.
- BOLLANDO e Compagni, *Vite scelte di 40 religiose benedettine*. Venezia 1729.
- BONAVENTURA da COCCAGLIO, *Vita, virtu' e miracoli del beato Lorenzo da Brindisi...* Venezia 1783.
- BOSSUET, J.B. *Istruzioni alla filosofia, ovvero trattato della cognizione di Dio*.
Venezia 1897.
Choix ds meilleurs morceaux. Besancon 1822.
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B. ANTHOLOGY OF MOTHER NAUDET'S SPIRITUAL JOURNAL

[cf. Leopoldina Naudet, *Memorie secrete.* A cura di M. Bonato e R. Accordini. Verona: Della Scala Edizioni 1999, 227 pp.]

1. Rome, Corsini Palace, October-November 1801

God Alone!

It is very difficult for me to speak of my own interior life, and so it is about all that is within me. Certain matters, it seems to me, that are so much a part of the deepest self, that they can hardly be explained in the way one experiences them.

Then, as far as doubts are concerned, it seems to me that one merits more in not manifesting them; I will not peak of them all, but those which I do have, which are few, in order to have something to say. Because, then it would seem to me that I would suffer something. This is all the more true that they are not matters which disturb me and that I feel that it would favor my self love if I were to take certain actions with greater security.

Then, as a general rule, that inclination of mine to be silent regarding what is deep within me, it seems to me that it is more for a sentiment that I have, that interior matters that are manifested, are something like a bottle of liquor, which once the cork is removed, it evaporates. Moreover, this could all be from my own self-love, because I am convinced of my own wretchedness and that I am burdened with many defects. Yet, it surprises me that the Lord does endow me with lights and good sentiments, so I think that in you it should have the same effects. I do not know which way to decide this.

I have a nature that bears with it great obstacles to virtue, but I pay little attention to it, but rather to the contrary virtue. Since thinking about my defects has never helped me very much, since there are so many of them, and they discourage me. So, it seems to me that my passions are within me like so many angry dogs that have been chained up; and I often pray to the Lord to hold back these chains very strongly so that they do not come out, and this is what I think would happen often. This does irritate me, and I feel this principally in my nature

These miseries of mine appear to me as a mass of mud. I do not pay much attention to them, because it seems to me that is they are so radicated in me that I would

just become even more muddy. It helps me much to overcome myself and to seek outside of myself the help of God.

The helps that I do find in the spiritual life, I draw them from a great confidence in God and from a faith of persuasion that the Lord has conceded these to me for a long time, so that I see all ordained by God for my own profit, and I strive to draw on them, as I am persuaded that this is His will. And even if my memory places before my mind the wrongs that I have received, these do not make me resentful, persuaded as I am of this good.

Only with difficulty can I explain this faith because it permeates everything and is my continuous life. I hope everything because of this; I never pray to the Lord without this conviction. It is an internal security that I am being heard, because I have experienced great proofs that a prayer offered with this intimate trust that God bestows His graces in order to further this principle, obtains all.

On this, and generally regarding this faith, I have never experienced any temptation, and consequently, no merit either since this does not seem to be in me as a virtue. It is rather a persuasion of divine things and of those spiritual gifts that pertain to virtue. This helps me very much in the midst of these internal battles that I sometimes experience.

This life of faith, however, sometimes places me in doubt regarding the motive for my activities, because those few virtues that I do exercise, I do this because I do believe that I cannot succeed in the things that I desire if I do not practice them. How would it be: the purity of intention that I do try to have in all that I do and which I say thinking that the good I desire that might derive from my actions cannot happen if it is not accompanied by this purity of intention. And I do fear that even the slightest aspect that I might be lacking, because I see clearly that my actions do not succeed. Yet, as has happened to me many times, when I do have that purity of intention and when I have exercised it out of the desire for good, even though at the beginning the results may not have been very promising, and that I had to suffer some set-backs, I did have to recognize that then the effect is that which I desired speaking thus about every matter.

It is faith that enables me to move ahead, and the Lord grants me this grace to consider all things in him and according to Him. This is what from a time and from then on, He has made active in me the more that frankness, because I trust more in God and fear much less the creatures.

I often have temptations, particularly those of thoughts, regarding which, however, for a certain time, I do not pay much attention. It is the horror of vice about which the devil has tormented my thoughts, and this has helped me much and is till helping me. This is the use that I have taken to recite right away the *Hail Mary* in the very moment that I think of the least reality that is not God.

This habit gives me no difficulty, what I mean is, costs me no effort. It is now something so natural to me, and presents itself just as quickly as a thought would. I do this deep within, without it being noticed. Some times I have to do this about forty times a day, because the devil probes, and when he has finished with one temptation, he starts all over again. And I really laugh at him, and we play to see who will tire first.

There are times when it will be enough for me to say only these words, *Hail Mary*, so that my mind will not be upset any further. I believe that one conquers more over the devil by joking with him, than with trying to enter into discussion with him, even if the discussion is organized to send him away.

The method that I use to conquer the internal restlessness and upsetment is that of being persuaded that what gives disturbance to the soul comes from the devil [that is what St. Teresa says and which I have always taken for my rule]. Thus, when something begins to bother me, even if underneath it there is hidden a mantle of good, and that I might experience many things through this, and a zeal which stimulates me, I do not believe that this is really disrupting to me. And with all sincerity and confidence I address myself to the Lord of not being able to accomplish that good, because I am accompanied by a disturbance that is not totally pure and that it is His holy Will that I am doing. Thus, I am able to slip away from this annoyance, with which I would not be able to overcome. I consider this matter a temptation until the bother passes away.

My health, which I place in some jeopardy in having to do often some things which are against the common observance, as getting up later, and other such matters, and the discomfort that my duty is to live this, since the fact is that I am indeed attached to the rule and I would like to be an example of it. I cannot be content with my own words, so this has given me food for thought for some time to say this to you, regarding the need I experience. In this way, I would work with greater security with the approval that this would give me. However, seeing that I experience more difficulty in doing this by myself, and deciding what I need, from this I am more oriented not to speak of such things.

It thus happens in this same way the thousand and one things that pertain to me personally, and where I would have pleasure in obtaining a response and security. The thought comes that I suffer more if I do not do it, and this comes to me: and all these things I accept as a cross, even though they merit only the name of little crosses. But, since I am not good at carrying those that are larger, I try not to let the little ones slip away. And from the moment that I take whatever happens in that sense, then I no longer feel their weight.

I have another cross, which, though, I do not feel very much. This is my own ready judgment and my freedom of spirit.

I love the one as well as the other; but at the same time that I love them, they keep me in humility and lowly, because I think often of the deception that these might bring me in judging myself that I might have to say everything to you, in order not to fall into this mistake. However, I am not good for consulting and I am accustomed to regulate myself according to the internal sentiment that I have of reality.

As a result, it seems to me that should I wish to begin getting direction, I would be bound and much more limited in thinking and acting. The reason is that thinking over many matters, that pass by internally, and I do not give them much attention. This could never be if I had to express these to someone else.

My own self-love torments me very much. I do not give much heed to virtue - what I mean by this is that my failures that I have committed regarding them have given me an internal persuasion and one that is rooted in my wretchedness and the evil inclination of my nature. The end result of all this is that it has given me that diffidence concerning myself, and a great compassion for my neighbor, with whom whenever I have discussed my defects, I have always found more virtue in others than that which I have. However, my self love ...

To put it better, I have a certain peace in the clarity with which it seems to me that I look at reality, and of the rightness that I feel that I have in making judgments about them. However, this self love keeps me very low, because I fear in the punishment for the satisfaction that I experience on occasion. Thus, the Lord takes from me this gift, that I know comes from Him.

And since I esteem Him so much, I also fear very much to lose Him, because I believe that the Lord in His mercy and to humble my pride, has allowed that I should experience the failings that I have committed, and the evil which is within me. It is He alone Who sustains me not to commit any more serious faults, for which I have every disposition within my own nature.

From the time that I made this reflection, the Lord has bestowed on me that fear of which I have spoken, and it is so clear that it seems to me that I could in a moment lose that clarity of mind so easily as one would lose a pin: and this helps me very much.

What I have said above regarding what happens to me in other temptations - that is, that the Lord has me find the remedy, and of this I am accustomed to say nothing. I desire, therefore, to know whether this is enough, or if I should get advice in these matters and regarding the temptations, which with these helps, pass me by soon.

For the last year, or so, that I have made a great effort regarding myself, with the help of God, I find that I am more at peace in morale. And since I feel deeply every mortification, in the place of the effort that I made other times in my imagination, and the harm from the weakness that I experienced in this, I am trying to sacrifice right away to the Lord all these things, so that I fall into those defects.

However, my nature is so perverse, that each time that I feel sensibly this passage that brings my morale to the physical level, and this always does me more or less some harm. This is for me a great humiliation.

Some time ago, there came to me the great temptation to afflict myself and to think that there were those struggles over myself that rendered my health so weak, but the Lord at that moment came to my assistance. I protested that I would rather have died than to leave a moment for conquering myself. I thought that this was a cross for me, and the thought of this brings me always some respite.

I do not know if I can beg the Lord to save me from all this, because I hold it more dear to suffer in the heart than in the spirit. And I do experience a great hope in God and I will never be impeded from this to work for Him. Whenever it is that I would have to work for Him, He would help me. In fact, for that very little that I do accomplish, now for my own companions, my health has not impeded me, and this is

for me a relief. I have always desired humiliations and mortifications, despite the fact that I take them so badly, because I hoped to overcome that repugnance. But, now I confess that even when it comes to me to desire this, I remain quiet, because I know that these do not accomplish any good. While with a thought I arrive more easily at the victory over myself than with all the mortifications that might be given me, which irritate me more than help me.

I have been this way since my infancy and have seen the effects of this. These were, as now, that my health suffered from them very much. All this I have to say to my own confusion, nor can I even explain to myself from where all this comes.

My own will I feel that it is continually tending toward God in all, but I cannot, however, act that it always perform according to His goodness. Rather, I very often find that I do precisely that which I do not want. And I believe that I am all the culpable, since this is not contrary in me toward the good, rather I find myself often very strong in this direction.

I do lack submission of judgment because of the defect of language, because as you yourself know all too well, I have always been one to speak little, and therefore my inclination has drawn me to an order where silence would be practiced. But, from the moment that I am in this order, I have striven to overcome this. And it happens to me that when I am either in the time of recreation, or at work, do look for expressions to show that I have overcome this. But, this is true: that when they say something that happens regarding you, I find it very difficult not being able to respond, and to say that which is indeed according to the truth.

I do know that this is a great defect; but I take it more as self-love than a defect of speaking much. On this matter, I do not want to make much judgment, and I leave it to you.

It also happens that there comes the desire to speak when certain statements are made. Since I do have a good memory there naturally comes to me to say what I have learned, or read. I would like to know whether it would not be good to remain silent also on those occasions, for my own greater humility and mortification.

Another matter that torments me is that every two or three months, as also on the anniversaries, there comes back to my mind with a very strong force all that I have suffered from the time I have been a member of the "Beloved of Jesus." Every word that you have said to me [not those for ordinary mortification, but those unjust things that you have believed and said of me], that is, all that has taken place in my life from the moment that I separated myself from the love of God alone [and regarding this, it has all been most just]. However, this recollection gives me a certain compassion regarding myself, that I do not like, nor absolutely do I want to have it. I work against this as much as I can, but I feel some times, really every single time as I have said, a greater difficulty in trying to overcome it, because it is accompanied by a certain melancholy.

To the glory of God which wisely regulates everything, I ought to say, however, that this is diminishing with each passing day, and whenever I do suffer it, I have

greater force of reasoning to conquer myself. And I hope that it will all pass as time does.

For what pertains to my zeal, I am endowed with much for others, and particularly for my companions. As a result, every good thought that comes to me, every desire for perfection in virtue, all the graces that the Lord bestows on me, it seems to me that these are all for their advantage and in consideration of my own charge. As a result I have such confidence in this that it seems to me that the Lord has protected me to the extent of my need.

I keep in my heart the good of all. I do whatever I can to increase their fervor in the practice of those virtues of which they stand in need. Since there was a period of time in which [my own sins were the reason for this] that I did not see all the fruit that I desired, I employed prayer and prayers, that whatever they might cost, they are always efficacious, because of my confidence in the infinite merits of Jesus Christ, through which I obtain everything.

For about a year now the Lord consoles me regarding the zeal that I have for my companions, and I bless him and thank Him each day. I do not explain here all that I would like to do in order to give vent to this, for the Lord has given me grandiose desires: but from obedience I await that which I ought to do.

I find myself in an internal disposition of peace and trust, and persuasion that the Lord wants me to be holy, and that for this, He gives me so many stimuli, inspirations, and advice. I do not lose a moment from the thought and sentiment of the presence of God.

At the same time, in this depth of my soul there is also the view of my miseries. Regarding the past ones, it seems to me that the Lord inspires me to make use of them as the foundation of holiness, as there is still present the humiliation that these caused me, the knowledge of myself that they have given me and the diffidence that I feel that I should make use of with all assurance.

However, I am also in great fear of those that I might commit in the future, now that I find myself armed with the experience and with so many lights, as still with the interior strength to take a good look at myself that I want to suffer whatever there will be, in order to avoid the least imperfection regarding the past.

This fear makes me think that I could [if in place of following the path that the Lord wills for me, that is, that of mortification, I should come to weakness] I would be capable in place of the holiness that the Lord wants me to see, serve this world as an example of ingratitude with my infidelities, meriting that the Lord should take away from me His lights, and thus either abandoned altogether, or very little sustained, I would fall into every vice, every excess, that even right now I see that I am capable of them all. And then, I would even eternal damnation.

The eternal truths are always present to me. I do not ever meditate on them, nor do I read any book about them; however, in all things I think of them and am in great fear when I have committed some infidelity against the Lord. These infidelities are also the source of certain dread that I do have and the fears, which I did not use to

have. However, I do fear of dying in these infidelities, as it seems to me that with all the dispositions and aids of the Lord that I do have, I am more culpable and obliged to more than others may be.

If it should ever happen that I do not practice mortification, and this leads me to some merely human sensibility, I feel correction coming in prayer. This is very bitter for me, because it offends that love that God wants from me. And this bitterness remains then and gives me some suffering, and as a result I would willingly perform any sacrifice whatsoever than to have the Lord finding fault with me.

My own self-love and my weakness do indeed make suffer at time. However, whenever I am so afflicted, this is not something that remains, and it does not have that depth and intensity of displeasure which I experience in what I have spoken of above, and I cannot even make a comparison concerning them.

In suffering anything at all, there is always some relief. And it is greater to offer this to the Lord to lessen my faults, etc. But, when I have been unfaithful to God, and feel that the Lord regrets having a spouse who is so weak, and who corresponds so badly, this wounds me in a way that I cannot even express. It is not that I am scrupulous about this, as one who believes that she has sinned. Nonetheless, it does hurt me and it seems that it is too little, for one being consecrated to God, simply to avoid sin.

Gratitude is the sentiment that has always been the greatest in me. Considering myself to have been so benefitted by God, and then having before me my own ingratitude, this has moved me, and I am unbearable even to myself when I do not correspond. It seems at times that all creatures ought to place themselves against me to find fault with me.

This sentiment also brings a danger to me humanly speaking: the reason is because I am so grateful for the good that has been bestowed upon me. However, this gratitude that is proposed to me, I have in the manner that I think is the more advantageous, that is, for my own soul. By praying to the Lord and by asking Him for what He abundantly bestows all that is for His love, I do not demonstrate. And He, Who has every good and is rich in mercy, will surely do this.

You understand clearly, Father, that my prayers are for you. For you have all the attachment that I can have toward one who is not my sole love, that is, God. However, this attachment of mine is based on God. This is why I have been so many times afflicted against the sentiments of my heart. Following, though, the desires of my spirit, which all tend to see it as truly holy and to contribute to it as much as I can.

As a result while being of some affliction with my words, my spirit is directed toward eternity. and not toward the short period of this wretched life. And because I desire that you and you seek only that consolation that is in God, in Whom alone it is truly found, and thus to be one day blessed in eternity, after having been mortified for Him.

I feel that it is still hard for me, and it is only a short time that I am resolved to make the sacrifice of so many things that are spiritual, which I so ardently desire. And in fact, I have not been able to have them, because I was not indifferent regarding them.

I say, therefore, that it is hard. However, the Saints supported life patiently, and death with pleasure; this is what I also desire.

I ask your pardon, my Father, for all that I have said and hope that it is not displeasing to you. You now know my motive and will pardon me for the intention that I had. The means, the manner were bad; but this has all come from a zeal that would want immediately that which she ardently desires. Pardon me, then, I beg you. Please do me the charity to respond to me, just as you said that you would do yesterday during my confession I hope that my sincerity does not displease you: I felt that I had to do this, since you said to me that I should do this.

As for my duty which concerns the enterprise to which the Lord has called me, be sure that I will be faithful to it, and that in addition to the duty I experience, there will be great pleasure in carrying this out according to your direction and assisted by your counsels: in brief, I really want to be a saint with the help of God, and this through the means of virtue. I am still far from it; but God can do all things: this, too, is a miracle.

Please answer me, Father, with all frankness. Do not hold back, in that you have my soul in your hands. From the sentiments that you expressed to me in confession, I trust that you will say what is best for me in this, and I will submit myself to it.

Your most obedient daughter in Christ,

Leopoldina Naudet

A Devotee of Jesus

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[cf. Leopoldina NAUDET *Memorie Secrete*, o.c., pp. 52-63]

2. Thursday, January 10, 1811

During prayer tonight, the Lord kept me two and a half hours. This time passed in continuous communication. It seemed to me that the Lord was consoling me for having wanted to submit myself to outside assistance. This was all to say to us also to be justified, in making me understand that He would not have asked this of me under any other person, and that he is the only one under whom He asks this as what He wants from me, assuring me that He wished to be Himself the Master of my spirit.

He led me to understand that to help me all that I need do is ask counsel from Him, and to trust that He would give me His light. I came to understand then the good of this, and I experienced supreme consolation that all had come from the Lord, as the center and principle of all. It seemed to me that He was saying that in order to direct me there is not needed knowledge, because only one reality is at work in me, that is, love - this is the principal operation. He would like also to assist this, which can also be drawn from the same font, that is, from God, and not so much from knowledge. So, I ought not be asking anyone for counsel, but await all from Him.

It would be impossible to express how many sentiments and affections, these very intimate and prolonged communications excited in my heart. The effects of them were noticeable, and therefore, those two and one half hours passed very quickly.

Different from all the other prayers that up until now I had offered, when this time [in which it seemed to me to be engulfed and totally lost in the Lord, doing nothing other than to receive and to love] had passed, it seemed that He had made of this a summary, in which I knew that the principal things were those that I had said.

So, as usually I can make no other account of such prayer other than to say what I experienced, that I loved, that I rejoiced, that I wished to love even more, and to unite myself with love, etc., I knew that my having made some summary of this with the help of the Lord, it was precisely that He wished that I would give some account of it.

I have not contradicted. Moved only by the actual affection, I said to the Lord that there are certain things which seemed to me to be of lesser importance, and that it seems only just that there are some secrets between Him and the soul. These would be those certain communications that are the more intimate and a kind that is difficult to render, so much does the soul lose itself in them.

On the following day, the Lord led me to understand that in order to guard that center where He dwells within my soul, it was fitting that there be put up a protecting hedge. It seemed to me in the name that ought to signify mortification - and since my health did not permit me to make any, I made instead this reflection.

But I know that the Lord does not demand penances of me, but rather but rather guards it. That which one cannot do except by means of the virtues then these can protect that charity which the Lord has placed in the soul.

A few days later, since it had been prescribed for me as a particular examen that of considering myself always in the presence of God, and to do that which is known to

be according to His pleasure, I knew with beginning to practice this that this would be that protecting barrier which externally could protect that center.

In prayer, the Lord led me to understand my ingratitude in those continual failings which I commit regarding this examen. He gave me a great desire to expose that which I would have to be corrected for in my ingratitude toward God in this particular area, since this is even greater than what I sense in a noticeable way regarding His continual presence within me. He is not with me as though He were standing at my side, For then it would be necessary to turn myself toward Him. But, I experience Him within me, and at the same time, with me as it seems to me that I am in Him. Since, then, I am unable to work without Him, so I should not be lacking even in the actual reflection and activity.

One night I asked the Lord, after an hour or two of prayer, the permission to go to bed, fearing that the length of my vigil might be damaging to my health, and thus I would not be able to serve Him the next day. I heard in response these words: 'I want you as the slave of love, and not of your health'. I made no other reply.

In another prayer, the Lord led me to understand that I must always have charity, love toward Him as the principle, the cause or end of every word, of every movement, of my least operation.

The Lord gave me a great desire to be corrected even externally for my ingratitude, whenever I commit some failure regarding the particular examen. It seemed to me that it would be a respite, that which engaged me somewhat from exposing it - but, then I did it anyway.

In another prayer, the Lord made me understand that I should humbly await, and receive those helps that he will be to assist me to give me by means of his ministry and not to have the presumption to demand these, which my pride would easily do. However, I can under the title of charity ask him to assist me in my desire that I have of pleasing the Lord. Another day, it seemed to me that I understood that I no longer had the use of my faculties, but that the Lord had taken them over benignly. Hence, I was only able to think, or to understand what He wanted, and to remember only that which He recalled to my mind, and to love, by willing only Him.

He gave me great desires to increase and to aspire ever onward, without pausing. Regarding this, I made known to the Lord that not even my intentions are good to do that which now is made known to me, that is, the duty that I have of moving myself and working only for the sake of pleasing Him, and that I all this I do commit many failings. I begged Him, therefore, that just as He had already taken over the use of my powers, thus he might place me in a sweet necessity of not being able to do anything materially, without His activating my aim and will to please Him.

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3. **Wednesday, February 27, 1811**

At Holy Communion, I renewed my desire of following the inspirations of the Lord with a very sublime fidelity, and to listen to them also with that respectful silence and attention, that I might not lose anything of them. I made a sincere resolution concerning these things, as the Lord brought me to understand that He wanted these of me.

In prayer, the Lord made me understand that to live and to make progress in my undertakings with having abandoned everything to Him, without any more feeling the use of my own powers, it is necessary to have great courage, faith and confidence in Him. And there was explained to me the occasions in which each one of these virtues is necessary in order to maintain oneself constantly in this path.

It seemed to me in another moment that the Lord had given me sentiments of gratitude toward Him, in my coming to know that the faculty that I experience comes totally from His grace, and not from the thing itself, and therefore for a moment, the difficulty of this was made clear.

The Lord showed me further how many gifts and lights He would communicate to my soul: but, He wills that I be the more despoiled of myself and totally unencumbered of any self-satisfaction.

[cf. Leopldina, Naudet, *Memorie secrete*, o.c., p. 107]

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4. **The Retreat of May 1811. Meditation
on the FLIGHT INTO EGYPT**

I experienced sentiments of satisfaction in admiring the glorious St. Joseph, his peace, his continuous contemplation of Jesus and Mary. And since this absorbed his whole attention, without his informing himself of that which is happening through the world, God has already taken care of this sacred triennium, and sends to him and angel.

Joseph receives the order of departure with the same submission, etc.: -

I stopped for a while to contemplate these holy personages on their journey, with some commotion, since the Holy Family is my special devotion.

Then, noting the poverty and deprivation, their companions, of every comfort, I desired anew to be delivered from so many things that seemed necessary to me, and which bring me more confusion than even in my meditating on the life of the divine Redeemer.

I resolved to proceed eliminating as much as I can, and experiencing little by little also those things that once seemed necessary for my health. There dawned on me the concern of not increasing those things that might then become necessary for me, when I was about to embrace the religious state. And I thought that now I ought to put aside all the more, because of that more particular perfection to which I feel myself called.

[Leopoldina Naudet, *Memorie Secrete*, i.c, pp. 125-126].

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5. Journal 1811

I finished the Retreat on June 2nd, the Feast of Pentecost.

Following the retreat, I experienced greater desires to seek solely the divine glory, without mixing in any more of my own self-interests.

In presenting myself to the Lord in prayer and in experiencing that usual joy in finding myself in His divine presence, and being able to occupy myself solely with Him, I experienced this difference: that in the place of imagining that there were no longer in this world any other than God and myself, now I feel the duty that there is no longer even myself, but just God. I came to will no longer any thought concerning myself and nothing for myself, but all for His glory. I am not even looking for my own spiritual advantage, and I want only to live for God and for His glory.

Placing myself one day in prayer, it seemed that I heard the Lord say that He willed that we become two intimate friends, who would think one of the other: that He would think totally for me, and that I ought to occupy myself solely with Him, for the sole motive of His glory and to give Him pleasure. I experienced joy at these words, and intimate abandonment in God.

In the greater part of the prayers that I offer, these sentiments occupy me, and I seemed to remain in the presence of God, as something wretched. Nonetheless, He wanted me to work and to render myself suited for His glory.

I am then cognizant of what I am, but with trust in God, thinking that His Omnipotence may make use of my most miserable person, for great things in His service.

It seemed to me at times impossible, having come to understand that the Lord gives me light to see how very great is the abyss of my misery. However, I try to pay more attention to His omnipotence and mercy, than of anything that may be in me that could induce fear within me.

At times, I experience a particular satisfaction and a great consolation when I think that the Lord wants one day to be served by us, and to find among us His delights. I desired then that whatever He wants, be really done by us, and that He be continuously loved and glorified by us in every direction that would be possible for His creatures.

[cf. Leopoldina Naudet, *Memorie secrete*, o.c., pp. 142m f.]

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6. March 1812

In prayer today, I felt myself immersed in God, with the desire of His Holy Spirit, and to be so imbued by this that my every action, my every thought, my every word might be by Him directed.

It seemed to be to be like a sponge, all full of this Holy Spirit; and I asked the Lord that He give me help, that after prayer there be conserved in me the effect of this. Thus He granted me to experience, to see more clearly how easily I fall into self-love [not occupying myself totally with Him, with touching only my own nothingness, and so that I would feel that He is guiding me as by the hand in every thing] should He not place the remedy against all this, and should He withdraw Himself even for a moment from me with his noticeable presence...[cf. *Leopoldina Naudet, Memorie secrete, o.c., p. 168*]

And this caused all the more my gratitude toward Him and the penetration of my own nothingness, but always with a sense of joy and consolation, to find already everything in God. [ib. p. 169].

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7. July 1812

In prayer today, I once again experienced my heart being enkindled in charity. However, in stead of rejoicing in the experience, it seemed to me that all this only increased in me the desire to be even more enkindled. And then, I experienced a very strong. And as I experienced this rather strong movement which impeded my breathing and yet I was not satisfied, and it seemed to me that I had not even yet begun to love the Lord..

These desires the Lord increased in my hert that I desired continuously to love and to burn of this love.

I thought, then, of them throughout almost the entire month and in prayer these occupied me and penetrated my whole being. [cf. **Leopoldina Naudet**, *Memorie secrete*, o.c., p. 175].

I experienced the desire that He might hasten the moment of being able to labor in that manner. I exposed to Him the snares and bonds in which we now find urselves, which become more heavy for more in proportion to His making me understand the Plan of this Institute. It seems to me that this would give HIm so much flory and serve or the Sanctification of so many souls.

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8. November 1813

Immersed in charity. While my sentiment remains in this, it conserved more easiy the neatness of soul. Desire fo this. It seemed to me that I heard these words: *Do not slow down in forming continuous acts of love.*

Having come to know that I must never separate myself from the quiet and tranquility of spirit, not even over the defects of my companions, since I have an excessively natural yerning to correct them. [o.c., p. 203].

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9. **Letter to Pope Pius VII - April 1, 1815**

Most Blessed Father,

With this very humble letter of mine, I take the liberty of presenting myself at the feet of Your Holiness, to expose to you the desires of my poor heart, which are all intent on corresponding to the divine call to follow the divine Will with a perfect obedience to Your Holiness.

Since I am deprived of every human support, at the death of the Archduchess, I have a greater trust in God, Who, in His works, finds pleasure in choosing the weakest and most vile instruments in order to make His glory shine out the more.

And knowing that what could assure me of presumption in this confidence of mine, would be the Apostolic Blessing of His Vicar on earth. I hasten to ask for this, placing before the feet of Your Holiness our small union. This was a two-fold consolation for me in having obtained this from Your Holiness in that time in which You were undergoing a glorious slavery in Savona.

Encouraged and animated by this, with my companions we have continued to practice that which we had already made known to you regarding the internal spirit and the education of the youth. I did not lose any time in drawing up a plan, according to this end and manner. In this it would seem that God would be served by us, with the hope of carrying this out in happier times, for our Holy Religion.

Now, once again, I place before Your feet this small union of ours, begging Your Holiness once more to bless it, so that by this means, everything will be done by us, with ever greater assurance, according to the Lord's Will and His pure glory. We supplicate in this same act Your Holiness to grant to me the faculty of acquiring a certain locale in an ecclesiastical region, previously taken over by the past Government, or to receive it, gratuitously having come to me, as has already been offered to me.

In this we will experience even more what we have established for ourselves to observe, hence, thus have deployed our resources and all we own, boldly to place all before the examination and approbation of Your Holiness. With most profound veneration, I kiss your most holy feet.

Most Blessed Father
of Your Holiness,

Verona, April 1, 1815.

I am, Your most humble and most obedient

Servant Leopoldina Naudet.

[cf. Leopoldina Naudet, *Memorie secrete*, o.c., pp. 205-207].

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10. 1820 - Act of Abandonment

Confused, o my Lord, are being distanced from that abandonment in You which You wish from me, I ask Your pardon a thousand times. And from this moment, and for always, I abandon all my interests into Your hands, trusting myself entirely into Your infinite goodness, sure that You have more concern and thought for me and of all that You have entrusted to me, than anything that I could ever have myself. Therefore, from now on, I wish to live without anguish and fear, and to do all that I will be able to accomplish for You, in order to serve You and to make You loved and served, as much as will be possible to me, by others.

I wish to keep the thought of working for Your glory and Your holy service: and You keep me in mind.

I need a guide, both for myself and for this holy Undertaking. Think of us, my Love. To You I abandon everything. You can, You know, and You will, and this suffices for me to be certain that You will act.

Give me Your holy love through the merits of Mary Most Holy, of her who is Your Mother, to whom You can refuse nothing of what she asks of You, and through those of St. Joseph, Your Foster-Father and of my advocate, St. Ignatius.

[cf. Leopoldina Naudet, *Memoriessecrete*, o.c., pp. 214, f]

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11. [1820] - A Prayer

Remember, o my soul, how great is your misery and that when the Lord has put you to the test, you have been slack, weak and agitated by a thousand thoughts and anguish. You are tired of suffering and found yourself in a turbulent sea. Your anguished spirit and in the midst of the waves of temptation seemed as though it would go under.

Your faculties were occupied in that which saddened you. Your memory crucified you by recollections of the past.

Your intellect represented to you all that could give weight to your tribulation. Your will brought you to desire the end of all this and to tire you of suffering and its duration.

This, then, is what you are, and even worse than what is noted here.

So, when the Lord once more will give you the grace of peace and quiet of spirit, remember that it is His gift and that in all that pertains to you, you are the most wretched and vile creature that there is in this world.

[cf. Leopoldina Naudet, *Memorie secrete*, o.c., pp. 214, f.]

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12. Retreat of 1827 - Monday, October 29, 1827

... I see a total separation between that which the Lord through His Mercy achieves in me and that which I do myself, which is evil. From this view, I will never depart.

But what is more, this is through a clear truth that I know by faith, as well as by humility. I am convinced that from one moment to another I am rather dense, if the Lord does not come to my aid. But, even this is through a faith, that I cannot even call this, because it is a clear view. And I have experienced it many times.

I am afraid of taking pleasure in something of good that I might accomplish, sure that this would not be of me, and the Lord could raise me up in an instant by His holy grace, His help and then I could do nothing more.

All that I touch with my hand and ,therefore, it seems to me to be a knowledge of experience, which as according to faith.

I love to speak of my misery and worthlessness. It seems to me that I would take pleasure that all would see in me that which I see, but that the truth be known and glory rendered to God.

I suffer, if I experience that this much awaited Enterprise that the Lord has deigned to entrust to me, brings me some praise because of it. I would wish that, like I do, all might see that the Lord Himself accomplishes all. And it seems to me that I would rejoice very much if all would understand that I am not capable of anything and am but a rusty machine, that only works when the Lord moves it, and even then, rather badly, because it puts up resistance and is good for nothing: and it is the mercy of this good Lord, that He does not throw it all in the fire.

However, it is not, as what happens in the humble, that I love disdain. No, perhaps this would not please me. But, it is because I rejoice that God is glorified and because it seems to me that He be all the more so, if these above mentioned truths are grasped.

In fact, in this, as in all the rest, I see that I have no virtue, not even that which St. Thomas calls that of the first and lowest grade, in which the most common acts are produced.

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13. Reform - 1831

[cf. Leopoldina Naudet, *Memorie secrete*, o.c., pp. 221-221]

A profound genuflection to the ground, possibly before the Most Blessed Sacrament.

Eyes lowered and supreme reverence in prayer.

To foresee, in so far as this will be possible, all business the night before, and as soon as I am dressed, to go to adore the Most Blessed Sacrament and to pray.

To look ahead on all that has to be done with quiet and diligence, as I put some order into them. Both in planning about them, and in attending to them, to give an eye to the Lord within me, those drawing from Him the inspirations and to work out charity.

Do not give the least hint of regret, if something is lacking to me, or if something that might have served me, is done poorly. If I might be prejudged, then to say it with quiet and to remember often that this is a charity that they do for me and it assists me in that of which I stand in need.

To make often my meditation on the life of Jesus Christ and to study His Spirit there in order to imitate His virtues.

Having established Jesus as the Superior of this Institute, I, in a particular manner, will consider Him to be this, and as such, to obey Him with exactness and to receive all that has to be done, all that happens during the day as His orders, with reverence, and to carry them out with diligence.

To avoid speaking of my neighbor, doing this only for the good when I might see that I can do this. To make excuses whenever I will hear bad spoken of, and to mortify my own judgment, which easily falls into judging the actions of my neighbor.

If I will ever be in the necessity of having to say something, regarding the defects of some person, to keep vigil over myself and to be attentive not to surpass right limits. What matters is that charity be kept whether in speaking, or in keeping silent.

With my companions, I will use charity in every manner, either with listening to them, without showing any annoyance, nor in giving the impression that I would be

rather doing something else, denying myself, and not following my own wishes, that might be moving me to do something else.

Try to foresee the needs of my companions whenever I can, to foresee should they have some need of me. And I will do all that I can not to fail to assist them, having them render their account in that time that this should be done. And give the conferences.

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The End