

C O N T E N T S

Introduction . . .	page I
1. Interior life . . .	1
2. Orientation of my life towards God . . .	7
3. Jesus Christ in my life . .	10
4. Grace of God in my life . .	14
5. Delicacy of conscience . .	17
6. Prayer . . .	21
7. Mass . . .	25
8. Eucharist . . .	29
9. Examination of Con- science . . .	32
10. Faith and supernatural spirit . . .	34
11. Purity of Intention . . .	37
12. Devotion to the Sacred Heart . . .	40
13. Blessed Virgin in my life . . .	45
14. Vows and Rules . . .	48

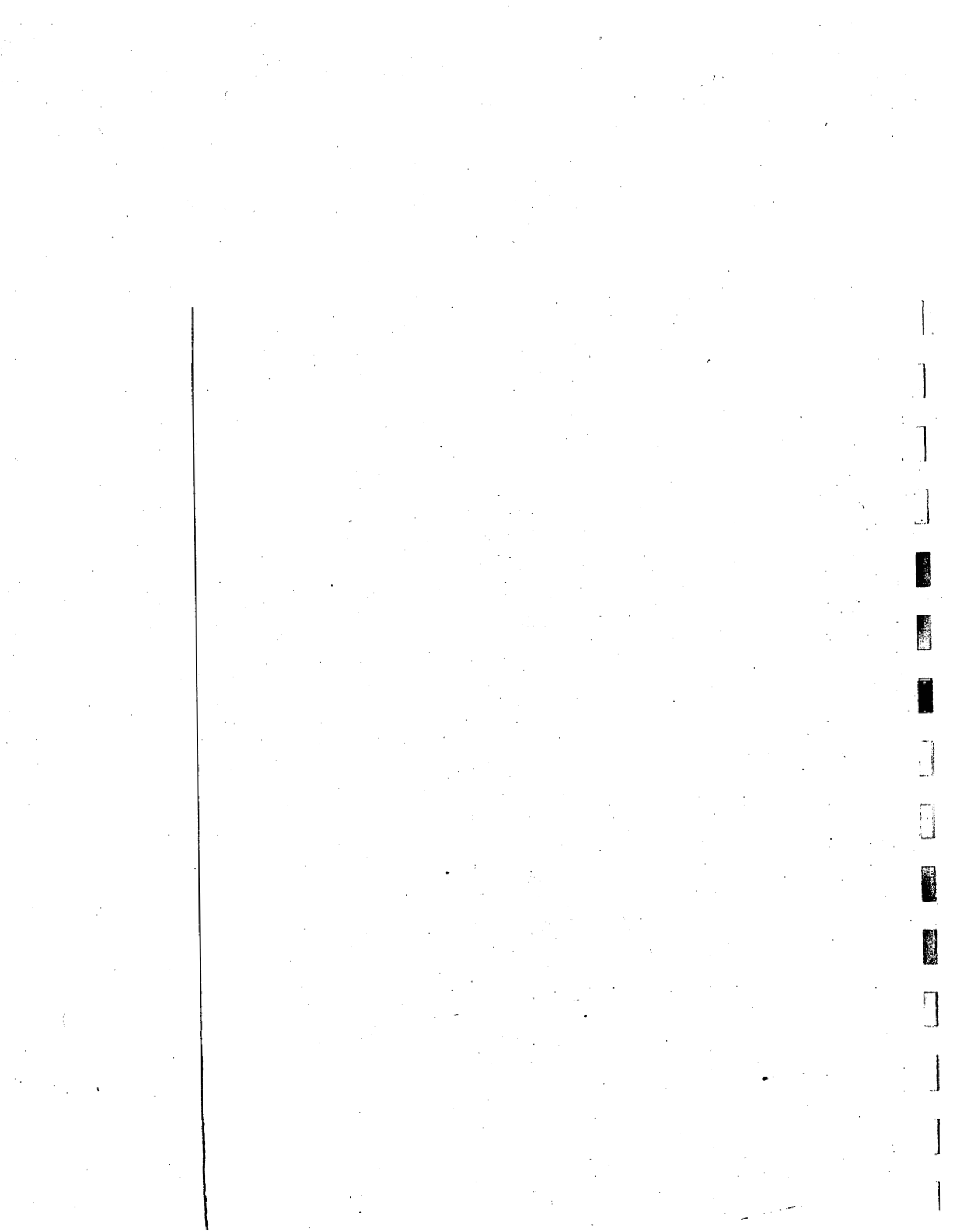
15.	Poverty	. . .	page	52
16.	Chastity	. . .		55
17.	Obedience	. . .		61
18.	First Private Vow	. . .		67
19.	Second Private Vow	. . .		70
20.	Confidence in Sup eriors	. . .		73
21.	Confession	. . .		75
22.	Spiritual Direction	. . .		80
23.	Sincerity	. . .		85
24.	Charity	. . .		92
25.	Complaining and fault-finding	. . .		98
26.	Humility	. . .		101
27.	Purpose of Amendment	. . .		107
28.	Sin	. . .		109
29.	Spirit of Mortificat ion and penance	. . .		113
30.	Self-denial	. . .		117
31.	Spirit of Perfection	. . .		127
32.	Man of the Kingdom	. . .		129
33.	Love for the Legion	. . .		134

34.	"Sensus Legionis"	. . .	page 136
35.	Vocation	. . .	147
36.	Priesthood	. . .	151
37.	Zeal for souls	. . .	157
38.	Love for the Church and the Pope	161
39.	Proselytism	. . .	166
40.	Esprit de Corps	. . .	169
41.	Fighting Spirit	. . .	173
42.	Spirit of Initiative	. . .	176
43.	Sense of Responsibility.	. . .	178
44.	Spirit of Conviction	. . .	182
45.	Sense of duty	. . .	185
46.	Discretion	. . .	188
47.	Prudence	. . .	190
48.	Fidelity	. . .	194
49.	Spirit of work	. . .	199
50.	Realism	. . .	203
51.	Ideal	. . .	205
52.	Love for the Crucifix	. . .	210
53.	Way of the Cross	. . .	213
54.	Fourth Vow	. . .	215

55.	Human formation	. . .	page 218
56.	Formation of the will	. . .	220
57.	Formation of the pass ions	. . .	224
58.	Manliness and virility	. . .	227
59.	Sense of order	. . .	230
60.	Distinction	. . .	233
61.	Study	. . .	235
62.	Gratitude	. . .	239
63.	Simplicity	. . .	243
64.	Silence	. . .	246
65.	Conversation	. . .	248
66.	Reading	. . .	255
67.	Happiness	. . .	259
68.	Human Respect	. . .	262
69.	Mediocrity and Tepidity.	. . .	265
70.	Sentimentality	. . .	273
71.	Relations with the family	. . .	276
72.	Rules for Social be- haviour	. . .	281
73.	Constancy	. . .	284

74.	Spiritual Progress	. . .	page 288
75.	Temptation	. . .	293
76.	Understanding	. . .	295
77.	Faintheartedness and Inferiority complex	. . .	297
78.	Meekness	. . .	299
79.	Apostolate Practice	. . .	300
80.	Foresight	. . .	305
81.	Use of time	. . .	307
82.	Desire to be different	. . .	309
83.	Fear of God	. . .	312
84.	Time of Crisis	. . .	314
85.	Integration	. . .	316
86.	Faith and the present situation in the Church	. . .	322
	Alphabetical Index	. . .	329

Through the Kingdom of Christ to the Glory of God



1. INTERIOR LIFE

1. How sensitive is my conscience in my relations with God? Has He the principal place in my life?
2. Do I carefully foster the presence of God and watch over my thoughts, words and actions?
3. Am I governed by God's inspirations - and lights, or by my egoism and passions?
4. Can I easily discover the voice of God, or have I silenced Him by my unfaithfulness and levity, and my lack of generosity, self-denial and gratitude?
5. Am I consistently simple with God, or are my relations with Him characterised by calculation and falsehood?
6. Do I zealously keep my heart as a Tabernacle where the Holy Spirit dwells? Do I realise that only the pure of heart can possess God?
7. Do I possess Him so intimately that on contemplating Him nothing seems impossible to me?

8. Do I attach any importance to grace in my efforts to attain perfection, or, practically speaking, do I rely solely on my own qualities and human talents?
9. Do I believe that God can transform me with His grace? Do I trust in it?
10. What do I do to obtain this grace?
11. Do I give God's grace its true value? Do I thank Him for it?
12. Am I faithful to His callings? What motives prompt this fidelity -- love, faith, the preservation of my vocation, or the responsibility of having lost a grace -- which will never return?
13. Why am I not more faithful to grace -- because of cowardice, egoism, or distractions caused by other affections and concerns?
14. What graces has God given me with most insistence in the recent past : humility, self-denial, spirit of faith, dedication to others?
15. How have I responded to these graces ? Why have I rejected them? Why have they not had greater results in me?
16. Do I realise that either my salvation or my eternal damnation can depend on the acceptance or rejection of a single grace?
17. Does every sacrifice which God asks of me seem too much, or do I give all with joy, wanting to be faithful to Him, and

thus to co-operate in His work?

18. Convinced that grace is a free gift - from God, do I ask for it with feelings - of profound and sincere humility? Or, do I demand it of God?
19. Consequently, so as not to lose it, do I watch over my whole way of living and working, my thoughts and words?
20. Do I recognise and value those graces which God sends me by means of meditation, the Holy Sacrifice of the Mass, Holy Communion, weekly confession, the daily examination of conscience and the practical examinations? Do I take advantage of this grace, or do I allow myself to be carried by routine, or by lack of faith?
21. Have I yet centred my life on these moments of intimacy with God?
22. Do I often go to Communion with the certainty that the Lord has many inspirations and graces in store for me there to make me more holy?
23. In difficult moments, am I convinced that God is with me, although I do not feel Him sensibly?
24. Am I prepared to receive any inspirations which God may send me by means of a reading, a conversation or a good example?
25. Do I get deliberately distracted in the chapel, or do I at least make very little effort to avoid them?

26. Which act of piety do I value most? Is this because it costs me least, because it nourishes my sentimentality more, or because it brings me nearer to Christ ?
27. Which act of piety costs me most? Why?
28. Do I give my full attention to praying well? Do I make this effort even when circumstances are adverse? Does this act help me positively to approach God?
29. Do my conscience examinations give me practical results? Do I always find out the causes of my faults or of my resistance to grace? Do I firmly resolve in God's presence to eradicate my sins ?
30. Where do my thoughts most frequently tend -- towards God, towards others, or towards myself?
31. To what do I give most frequent and practical importance: the interior life, my personal comfort, my studies ?
32. What concern is most often in my heart -- do I give it to Christ, to Mary, to souls, or to myself and my problems, to those around me, or to some uncontrolled affection?
33. Which motives or criteria govern my actions -- those of reason, of will and duty, love for Christ, or those of passing sentimentality or personal comfort?
34. Do souls, especially the ones I have to save, occupy a place in my thoughts and in my heart? Are these souls my way of think

ing of and loving the Kingdom of Christ ?
Do I remember them in my prayers? Do I
make sacrifices for their salvation ?

35. How is my purity of intention? Have I a supernatural spirit when working ? Do all my actions show my dependence on God , - which I acknowledge and accept?
36. Do I give to everything the value it has in the eyes of God?
37. Do I allow vanity, sentimentality, laziness or superficiality to infiltrate my life of piety?
38. What do I do when I see my weakness -- do I get discouraged? Do I strive to renew my programme? Do I allow myself to be carried away by anxiety, fearing for the future of my vocation and my soul ?
39. Have I a definite, solid programme of work? Why do I not follow it -- through confusion, through levity and superficiality, or from lack of will-power and laziness?
40. Have I any spiritual ideal? Which is it -- Jesus Christ, souls, the Legion, my vocation?
41. Do I appreciate my vocation as God's greatest gift to my soul? Would I abandon it easily? What am I doing to preserve it?
42. Do I see Mary as the all-powerful mother who obtains all graces for her sons ? Am I used to treating my Blessed Mother in a familiar and tender way? Do I come

to her in all moments of difficulty, and in the triumphs and happiness as well. ?

43. In short, is my interior life the enthusiastic living of the Kingdom of -- Christ in my soul?

44. Is my whole life permeated by the Legionary motto : PER REGNUM CHRISTI AD GLORIAM DEI ?

2. *ORIENTATION OF MY LIFE
TOWARDS GOD*

1. What is my normal attitude towards God -- one of unconsciousness, of shallowness or of self-sufficiency, or of humility - and simplicity? Have I complete confidence in Him?
2. Is my interior life full of the conviction that since I have received all - from God, all must be returned to Him ?
3. Has an obsession for God's glory -- through the Kingdom of Christ become the ruling principle of my life?
4. Do I consolidate this tendency given: my life by trying to deepen my awareness of God's gifts to me?
5. Does the awareness of my Legionary vocation help me on towards this complete - surrender?
6. Do I sincerely seek the glory of God in everything I do, or do I often seek my own interests? Is this always the case ?
7. Do selfish intentions often slip unnoticed into my life?

8. Has the idea of giving glory to God ever made me avoid mortal sin? What of venial sin?
9. Has my conscience ever been troubled - because of my being always eager to do what pleases me and to flee from what bothers me? Is this a voluntary attitude? Is it my normal one?
10. Does much time pass by without my ever thinking of God's glory?
11. What is the usual motive of my actions, God's will, something marginal to it, or something contrary to it?
12. Do I love and desire things only insofar as God cares about them and loves them? Is this for His sake?
13. Does the fact of knowing that at each moment I am doing God's will sustain my good humour and happiness?
14. Do I live and act united to something, or someone, other than God?
15. In short, do I live fully submitted to the most holy Will of God?
16. Can I see my Constitutions, norms and advices in the light of God's will, so as to fulfill them with more fidelity and love?
17. Do I therefore foster constant, complete and supernatural dependence on my superiors?
18. Have I the habit of depending on God

for everything?

19. Do I avoid all deviation by controlling my thoughts, my affections and desires? Do I discipline my actions so as not to stray from the path of God's will?
20. Do I often find myself looking for the esteem of others?
21. Do I live my interior life with the desire of uniting myself to God, and keeping my dependence on Him always alive ?

3. JESUS CHRIST IN MY LIFE

1. Does Jesus Christ occupy any place in my life? Is it the first place?
2. Do I know Him intimately?
3. What is this knowledge like -- is it course, superficial, formal, intense or stemming from personal union with Christ?
4. Am I eager to know Christ more each day? What means do I use to know Him more and more? Do I ask insistently for the grace of knowing Him deeply?
5. Does the study of the Gospel appeal to me? Is this a supernatural study? Do I try to read books which help me to know Jesus Christ? Why -- because of vanity, desire for learning, or because I want to know Him better?
6. Do I often meditate on my Holy Rules, Constitutions, norms and advices, conscious that they will help me to know the spirit of Christ more thoroughly?
7. Who is Jesus Christ for me -- a mere historical personality, or the intimate

friend of my soul, my Father and my Brother?

8. Can I say that I love Jesus Christ? What is this love like? Is it deep? Is it superficial, depending on my immediate environment, or purely sentimental? Is it intense and enduring, ruled by the will, personal, virile or passionate? Is it merely verbal or is it also shown in deeds?
9. Have I grasped the reasons why I - should love Him? Do I meditate on them frequently?
10. Practically speaking, how far has the love of Christ brought me -- to the stage of not offending Him? Or, of fulfilling - His Will joyfully, of desiring to do - great things for Him, of preparing myself in the best possible way to save many souls for Him?
11. Do I look upon the perfect living of my religious life as my greatest offering to Jesus Christ and the surest sign of my love for Him?
12. Am I filled with love for Christ? Do I look for other loves to make up for it?
13. Do I believe that if I fail in my love for Jesus Christ, I stray from the true path?
14. Which aspects of Christ's personality most attract me? Why am I enthusiastic about Jesus Christ?

15. Do I think a lot about Christ or about His interests? In difficult moments, do I forget Him easily? In moments of happiness do I ever remember Him?
16. Do I see fame, friendship, comfort, esteem, humiliation, sickness, public and private events from Christ's point of view?
17. Are my criteria supernatural, or are they fatalistic, rationalistic, or too human?
18. Do I always see everything as Christ would see it?
19. Am I happy to think that I suffer for His sake, that I enjoy myself, that I work and do everything for Him?
20. Is Jesus Christ my all? Is He the sole aim of my mind, heart and will?
21. Can I say that I love Jesus Christ?
22. Am I eager to be one with Him? Do I believe that this will be the most perfect form of my love for Him?
23. Are my loves those of Christ? Do I love the Father as He does? Do I love Mary, the Church, the Pope, the Legion my superiors and brothers, and all men, in the same way?
24. Do I speak a lot about Christ or about His interests?
25. Have I a lively interest in seeing Him

known and loved?

26. Does my priestly and Legionary Ideal
draw me irresistibly towards Jesus Christ?

4. THE GRACE OF GOD IN MY LIFE

1. Do I consider the state of grace as the fundamental and immediate realisation of the Kingdom of Christ in my souls and in the souls of others?
2. Is the state of grace the beginning of all sanctification, especially mine ?
3. Do I appreciate grace? Do I love it? Do I ponder and reflect on it often? Does it happen that I never do this?
4. Do I give grace a place in my efforts to reach perfection? Or do I almost exclusively depend on my own abilities and human talents?
5. Am I convinced of the necessity of - grace? Do I beg and seek it with intense pleas for help? Are they both sincere and and humble?
6. Do I always fear my own weaknesses? Do I trust completely and solely in God ?
7. Do I become discouraged with my defects and failings, or do I carry on with new resolutions? Am I weighed down with

with fear or with despair?

8. Practically speaking, do I believe that God is incapable of changing my ways, or am I confident that He can save me and transform me into a saint?
9. On the contrary, over confident in the grace of God, do I refuse to co-operate with it?
10. Have I got the spirit of reparation, punishing myself in order to obtain more grace from God?
11. Am I attentive to God? Do His inspirations and lights rule my life, or does my egoism or levity, routine or superficiality, my pride or lack of generosity?
12. What prevents the Holy Spirit from working on my soul -- my own pride and self-sufficiency, my sensuality, egoism or dissipation?
13. Do I often thank God for the graces He has given me? Am I sincere enough to show it in my actions?
14. Do I easily find God's influence in my successes? Do I attribute the merit to Him or to myself?
15. Can I remember precisely the most recent graces with God has given me?
16. Have I responded to them with generosity and faith, with a half-hearted effort or with a blank refusal?
17. Why did I reject these graces? Why did

I not put them to better use -- from lack of self-denial, generosity or reflection, from lack of love or faith?

18. Do I believe that I reject God when I fail to respond to His graces? Does this upset me at all? Do I try to make amends afterwards?

19. Do I realise that my eternal salvation or condemnation could depend on one grace used or rejected? Do I always keep the words of St. Augustine in mind: "Fear God, who passes by and does not return" ?

~~20.~~ Have I made a special resolution never to refuse God anything? Have I resolved to please Him always?

~~21.~~ Do I look upon the advices and corrections of the superiors, the demands of the Holy Rule, the good example of my brothers as graces from God for my soul?

22. Do I joyfully give God whatever He asks of me? Does any sacrifice seem too much?

23. Do I see Mary as my Mother who obtains all the graces her sons need?

5. DELICACY OF CONSCIENCE

1. Have I delicacy of conscience in my relations with God at present?
2. What is the attitude of my will as regards sin? Is it unyielding or easygoing? Does it debate the pros and cons of temptation when it comes, or yield up to the point where mortal sin begins? Is this habitual?
3. Does my sensitivity register venial sins, or do I overlook them?
4. Am I truly sorry when I realise I have fallen, or am I already used to this?
5. Do I realise that I insult God when I ignore His graces? Am I sorry for this? Do I immediately try to make up for this fault against God's friendship?
6. Have I a greater or lesser delicacy of conscience than before?
7. Do I accomplish my duty, my rules, the norms and advices I receive, with minute care?

8. Do I faithfully comply with the demands of my vows?
9. Do I zealously guard my heart as a tabernacle where only the Blessed Trinity dwells?
10. If God asks something which costs me a lot, do I look for many excuses in order to refuse it? Do I reply with a generous and energetic 'yes' ? Have I a firm resolution never to refuse God anything, or does any sacrifice which God asks of me seem to much?
11. In my intimate dealings with God, do I give Him my full attention?
12. Am I guided by His inspirations and graces, or by my egoism, pride, sensuality or laziness?
13. Do I habitually respond to the voice of God within me, or have I forced Him to keep silent because of my infidelity, pride, levity and dissipation, superficiality, routine, lack of generosity or of gratitude?
14. Do I always thank God for His graces ?
15. Do I easily see His hand in my successes, or do I attribute the merit to myself?
16. Do I appreciate the graces which God sends me by means of the sacraments, or the acts of piety?
17. Why am I not more faithful to the grace of God?

18. What hinders the action of the Holy Spirit in me?
19. Do I always know the will of God thro' my superiors, whoever they may be? Consequently, do I obey with supernatural spirit?
20. Do I practice habitual dependence on my superiors? Do I believe that in any difficult moment I can substitute my own criteria for theirs?
21. Do I obey their commands faithfully, or am I careless or sluggish? Are their desires a matter of obedience for me? What of the norms and weekly advices?
22. Am I complicated or cunning in Confession and spiritual direction? Do I use ambiguous words?
23. Do I fulfill the duty of charity to the extent of not offending God in my neighbour? In what point am I most inclined to slip up -- making smart remarks about my Brothers, judging their actions or ideas in a twisted way, or giving bad example and hindering their sanctity?
24. Do I treat others harshly, selfishly or rudely?
25. Do I let myself be carried away by resentment, by likes or dislikes?
26. Have I a charitable attitude towards my brothers? Do I love them as much as I think I love God?

27. Am I concerned about my brothers' holiness, or is it of no importance to me ?
28. Is my friendship with them genuine , prompted by supernatural motives ?
29. Have I an inner tendency to look down on others? Have I shown this outwardly ?
30. Do I sacrifice myself by helping my brothers?
31. Have I reached such delicacy of conscience as to be almost scrupulous on this point?

6. PRAYER

1. What is my idea of prayer -- just a series of petitions, or a constant, intrinsic dedication of my whole self to God ?
2. Do I give it its due importance? Am I convinced of the need for it?
3. What lines does my prayer usually follow? Is it a heavy duty, a necessity or an intimate, personal demand?
4. Have I often meditated on the Apostle's words : "Pray without ceasing" ? Have I appreciated this from personal experience?
5. Is my prayer penetrated by living -- faith? Do I ask with the greatest confidence, knowing that I speak with a Father who loves me? Am I sincere in that I take the same attitude towards God as with men? Am I humble? Am I aware that I am speaking to someone whom I have offended greatly? Is my prayer supernatural : do I feel God's presence? Is it intimate and simple?
6. How do I do my meditation ? Does it usually cost me a lot? Is it merely another

community action, or do I eagerly look forward to it during the day?

7. Do I try to enter into direct, simple, confident contact with God?
8. During it, am I always conscious of my sinfulness?
9. What are my favourite themes -- those which cost me least effort, or the ones most helpful for my spiritual life? Do I often change the theme? Do I keep my superior up to date on this?
10. Do I often meditate on the person of Christ?
11. Do I try to prepare the ideas for meditation with the same interest and care which I intend to devote to the meditation next day? Do I usually think of them while going to bed? In the morning, do I remember them only a few minutes before the meditation, or do I live the sentiments of its initial prayer from the moment I get up?
12. Do I start the meditation with decision and energy, or with distaste and laziness? Do I begin promptly and enthusiastically?
13. When starting, do I always unite my prayer with Christ's, thus offering the meditation to the Father for a precise intention?
14. Do I ask God for the grace of being as worthy as possible in His presence?

Do I stress my position as a creature and sinner in a special way during the initial prayer? United to Christ, do I believe, hope and love for those who neither believe, hope nor love?

15. In developing the ideas, do I stay close to God and converse with Him, or is it -- just a boring monologue?
16. What thoughts go best for me during meditation -- those of humility, simplicity and trust in God, faith...?
17. Do I make colloquies every day? Does routine dominate them?
18. Do I voluntarily lose a single second to distractions?
19. Do I carefully examine the meditation? Do I let routine creep in? Do I jot down the failings I had or the inspirations I received? Do I never fail to compose a practical prayer or petition, nor to set myself a practical fruit?
20. What kind of results has my meditation during the day? Does the thought of it help me to correct the purpose of my actions? Does it make me renew the direction of my life: the Glory of God and the doing of His will?
21. During the day do I remember the fruit I set myself? Do I put it into practice?
22. What place has the Blessed Virgin in my life?

23. Do I give account to anyone about how I do the meditation? Do I usually connect it with my particular examination?

24. Has my vocal prayer any meaning? Do I try to grasp the thoughts I express orally? Do I always try to gain motivation from it? Do I make this prayer the object of my mental prayer?

7. THE MASS

1. Do I find the Mass just another long - and boring affair?
2. Have I come to find in it the power of Christ's sacrifice? Do I see it as the link between my life and God's? Do I keep interior silence during it so as to be able to penetrate the meaning of what I learn by faith?
3. Do I direct my personal prayer towards union with Christ?
4. What thoughts fill my mind before and during Holy Mass? Is there only boredom or tiredness, or do I remember that here I find the centre of my supernatural life?
5. Do I try to grasp the sentiments of - Jesus Christ? Do I make them my own? Do I do so narrowly and selfishly, or am I one with the whole Mystical Body?
6. Does the sacrifice of Christ reawaken my sorrow for sin? Does it enliven and increase my purpose of amendment?
7. Is the Mass my joy, because I find in -

it the fullest thanksgiving that I could possibly offer to God for His infinite kindness? Do I follow Christ's sacrifice on my knees before the Father, as a creature who adores Him? Does the example of the dying Christ help me to take this attitude? Do I come to Mass, the table of divine blessings, aware of my poverty? Do I offer the sacrifice of Christ to make satisfaction for my sins? Do I prepare my life during the day through sacrifice, love and thanksgiving so as to offer the Mass next day to the Father in union with Christ?

8. Have I got the habit of uniting myself at any moment of the day to the Mass which is being celebrated somewhere else in the world?
9. Do I follow the Mass with a missal, or not? Do I get distracted, even while doing this?
10. Do the Introductory Rites serve to unite me more closely to Our Lord? Do they inspire me with feelings of humility, trust and supplication?
11. Do I find in the opening prayer, the Readings and the Gospel, the doctrine which will build up the Kingdom and which prompted Christ to die for me?
12. What do the feasts and commemoration of the saints mean for me -- something which has no personal significance, or the triumph of Christ's doctrine, an invitation

ion to holiness?

13. Does the Profession of Faith give my faith new life? Does the 'Gloria' lift up my hopes?
14. At the Offering of gifts, do I offer my whole life with the Host which is going to be sacrificed?
15. Do I also try to share Christ's sentiments in the intimacy of the Eucharistic Prayer: do I share His deepest sufferings? Do I simply get bored?
16. Am I distracted during the Consecration, or do I live the sublimity of that moment?
17. Do I try to be truly one with Christ in these moments of immolation, of glorification of the Father, of redemption of souls, before He is received in Communion?
18. Do I pray the Lord's Prayer with Him as a summary of all His interests and of all our needs?
19. Do the petitions for help remind me of my wretchedness? Do I come to Holy Communion with feelings of humility?
20. Do I try to learn the lesson Christ teaches as He is fully consumed in Communion?
21. Am I one with Christ's intentions during thanksgiving, or is this no more than a miserable account of my own worries and needs?

22. Is the Mass just an isolated compartment of my day, or is it the centre of everything?

23. Do I recall the consecration which I made during Mass, my promise to die with Christ to all that does not concern the Kingdom? Do I give it no value or forget about it completely?

8. THE EUCHARIST

1. Do I look forward to Holy Communion? Am I eager to receive Christ?
2. Is this something isolated, without any greater significance in my life? Is it governed by routine, or do I use it to unite myself more to Christ, to increase my store of grace or to gain the strength to fulfill my daily duty?
3. Do I believe in the Real Presence of Christ in the Eucharist?
4. Do I unite myself to Him throughout the day by frequent spiritual communions?
5. Is the Tabernacle a place of recreation for me, or do I find only boredom, with silence matching my own lack of communication?
6. Is my day a constant preparation for the next day's Communion, or do I never think of it?
7. Do I seek out sacrifice at all times so that my offering with Christ to the Father will be genuine?

8. Do I look on the perfect fulfillment - of my duty as the best possible preparation for Communion?
9. When do I begin my immediate preparation -- on getting up, during meditation during Mass or just as I approach the altar?
10. Does my inner recollection match my outward devotion at these times?
11. Do I direct the whole Mass towards - this coming of Christ to me?
12. Is my thanksgiving a dull monologue, or a tender, loving dialogue with Christ? Do I reduce it to a series of more or less selfish requests?
13. Do I listen to Christ's voice? What do I speak to Him about -- myself and my problems, or His Kingdom, His Church, the Legion, the apostolate or my superiors - and brothers?
14. Do I get distracted during thanksgiving? Do I think of other things?
15. Do I appreciate the greatness of the gift I have received? How do I show my thanks?
16. Do I say the vocal prayers with routine, or do I use them to carry on my dialogue with Christ?
17. Have I ever come to Communion unsure of whether I was in the state of grace? Have I done everything possible to be

quite sure about this? Have I seized on excuses to reassure myself for the moment? Have I gone on without caring?

18. Do I regularly receive Communion while being "more or less" at peace on this -- point?
19. Do I come and visit Christ? Do I come often : as often as I can or only from time to time?
20. Why do I come -- because I love Christ, because I feel in need of His help, or because everyone else comes? Do I do so in order to be noticed?
21. Do I feel more of a Legionary in the presence of Christ?
22. What spirit do I put into the Eucharistic Hour? Do I do all I can to avoid getting distracted or falling asleep?
23. Do I make it a loving dialogue with Christ? Is it intimate?
24. What do I think of on genuflecting in Christ's presence -- does it remind me to adore Him, to be humble, or is it a mere automatic gesture?

9. EXAMINATION OF CONSCIENCE

1. What is my idea of the examination of conscience : an annoying distribution, a simple list of my faults, or a means of knowing myself and of knowing God's will for me?
2. How do I make it : is it just a superficial glance? Do I do it carefully , seriously, constantly, sincerely, getting down to the roots of my faults?
3. Does it cost me a lot to do the examination? Do I use all the time? Am I eager to make amends if I do it badly? Do I notice any progress? In which aspects is it most evident, and in which is it absent ?
4. How do I react when I see my faults? Do I remain indifferent? Do I become discouraged? Does my self-love rebel? Do I sincerely repent? Does my spirit of humility increase?
5. Do I make my examination a loving conversation with Christ?
6. Do I trust only in God's grace in making the proposal of amendment?

7. Has my examination any practical influence during my day? Is it fruitful?
8. What is my particular examination -- about?
9. How do I do my weekly practical examination? Do I think too much time is given to it? Do I make an effort to grasp its importance?

10. FAITH AND SUPERNATURAL SPIRIT

1. Has faith the primary role in my life? Has it any role ?
2. How is my faith? Is it alive and active, simple or only emotional, or routine?
3. Am I aware of this great gift which - God has bestowed on me? Am I thankful for it? How: merely in words, or by happily ful filling the demands of this faith ?
4. Are my criteria those of a true Christ ian?
5. Are my likes and dislikes based on sup-
ernatural principles? What controls my -
will : my egoism and desire for comfort, or
my principles?
6. Are my deeds always Christian? What is
the motive for all my deeds? My vanity, ego-
ism, or sensuality? My love for Jesus
Christ?
7. Do I always act with purity of intent-
ion?
8. Do I believe that my duty and the Holy

Rules are the expressed will of God for --
me?

9. Do I believe in the mystery of the Sacred Eucharist with a living and active -
faith?
10. Is the dogma of the presence of the -
Blessed Trinity within the soul a vital -
belief for me? Or is it just a pious idea,
a source of joy and gratitude? Is my res-
pect and veneration towards superiors, -
equals and others based on this dogma? -
Does it include respect and modesty for
myself?
11. Do I believe in the work of the Holy
Spirit within souls? Do I keep internal -
silence in order to hear his inspirations?
Am I obedient to them? Has this dogma any
practical bearing on my life?
12. Do I believe in God's power to make me
holy? Do I insistently ask for his help?
With humility, or do I think that my hum-
an capabilities are sufficient?
13. Does the doctrine of the Mystical Body
have any practical effects on my life? Do
I therefore believe in the value of my -
sacrifice united to Christ's?
14. Do I believe in the Legion? In her criter
ia? In her methods? Do I believe that -
God has supported her? Is this faith of
mine put into action?
15. Do I believe that my rules and constitu
tions, lived with love, have the power

to sanctify me?

16. Do I have faith in my superiors? Am I docile to their wishes? Are my love, respect and veneration for them based on - - supernatural principles, or on purely human ones?
17. Do I usually elevate my most ordinary actions to the supernatural plane?
18. Do I believe in the Church? In her mission? Do her triumphs make me happy and - her worries trouble me? Do her sufferings make me sad?
19. Do I believe in eternal life? Does - - this belief manifest itself in any practical way? Does it bring me to live my - religious life with greater perfection?
20. Do I believe in souls, and in my positive or harmful effect on them?
21. Do I easily see God in everything that happens? In what happens to me personally? Does nature speak to me of God?
22. Do I thank God for all these gifts of nature and grace, seeing them as having come from Him?

11. PURITY OF INTENTION

1. Am I convinced of the need for purity of intention?
2. Am I prepared to put it into practise?
3. Do I live solely in accord with the demands of love? Do I control my mind, will, reason, way of behaving and speaking, and my inclinations and tendencies, so that their only reason for being as they are is love?
4. What is usually the subject of my thoughts, dreams, conversations, the object of my affections and the cause of my fears?
5. Do I do everything with purity of intention?
6. Do I do everything better as a result of this?
7. Have I some hidden intention which checks or cancels my purity of intention? Do I make any effort to discern and eliminate it?

8. Do I think that isolated acts of purity of intention are sufficient?
9. Why are my actions not more perfect?
10. Do I try to deceive myself in order to satisfy my easy-going spirit?
11. Do I look for affection, and act in order to attract attention?
12. Am I subject to human respect, neglecting to do good and being unfaithful to my rule?
13. Has egoism in its various disguises an implicit and explicit influence on my behaviour?
14. What is my usual motive for fulfilling the religious vows - routine? Or is the reason based on supernatural principles?
15. Do I always try to excuse myself? Why do I justify myself? Am I indifferent towards that rule of getting permissions?
16. As regards the others, have I yet got the 'esprit de corps' and concern for -- their happiness? For love of God do I try to help and serve them in word, in deed, and by my prayers? Am I happy when other Legionaries succeed, sad when they fail?
17. Am I discouraged on seeing my own failings, my slow progress, especially in comparison with others?
18. What troubles can disturb my peace of mind : fears, failures, humiliations? Am I

always 'in crisis' ? Why?

12. DEVOTION TO THE SACRED HEART

1. What does devotion to the Heart of - - Jesus Christ mean to me : the surest means of sanctity which God offers me? The easiest means to know, love and imitate - - Jesus Christ? Or is it just a series of - monthly communions, which are more or less fervent, or a sophism to silence my conscience while lacking some of the essentials of this devotion, such as the most delicate charity, sincere humility etc. ?
2. Do I know the heart of Jesus Christ intimately? Do I realise that this brings - me to the very nucleus of the mystery of Christ, because God is love and the Sacred Heart is the symbol of this love? Have I become accustomed to seeing in the Sacred Heart of Jesus the eternal love of God, - which has created and redeemed me and - - called me to the Catholic Faith and the - Legionary priesthood?
3. Have I tried to realise the fact that the revelation of the heart of Jesus - - Christ is God's desire to show His love -

for mankind in the present times? Have I -
tried to penetrate the motive which brought
Christ to show Himself to us as the per -
petual victim for the sins of men?

4. Is this knowledge of the heart of - - -
Christ ardent and deep enough to make me -
love Him zealously? Do I realise that if -
the Sacred Heart is love, only love can re -
spond to it? Have I consecrated myself --
fully to the most Sacred Heart of Jesus,
according to the spirit of Canon 84 of our
constitutions?
5. What is my love for Jesus Christ like ?
Is it genuine, profound, based on faith
and reason? Is it virile? Or is it shallow
and prompted by my feelings? Rather, is it
passionate, leading me to accept the sacri -
fice of the religious life joyfully?
6. Does my love for Jesus Christ promote
within me a great longing for the aposto -
late? Does it make me enthusiastic in -
wanting to show the world Christ's love -
for mankind? Does it keep the meaning of
the cry "Adveniat Regnum Tuum! " always -
foremost on my mind, on the tip of my --
tongue and embedded in my heart?
7. Have I come to unite myself so deeply
with this love of Christ that all the --
loves of this world no longer mean any -
thing to me? Have I learned, in Christ, to
love more than I loved in this world "to
love creatures more, as though I had not
yet loved anything....."? Do I feel free

of all commitments for His sake?

8. Can I say in all sincerity that Jesus Christ is my greatest love? Do my actions prove this? Do my worries, thoughts and ideals belie this?
9. Does my love for Jesus Christ bring me to imitate Him? Is the fulfillment of the Father's will the most important thing in my life, as it was in Christ's? Do I work to identify myself with Christ in constant zeal for God's glory in everything? From meditating on Christ, have I learned self-forgetfulness and surrender to others and do I try to put it into practice?
10. Do I think I can be a follower of the Sacred Heart without deep, practical and sincere self-denial? Does the thought of Christ move me to happy, prompt and heroic obedience? To minute and perfect fulfillment of the Legion's call to love of others? Does it foster imitation of His meekness and humility, and bring me to union with Him through strict control of my affections and purity of body and mind?
11. Do I know how to find in the Heart of Christ the most faithful and perfect model of all the Legionary virtues?
12. Have I become used to uniting my life of prayer, my Rule and the fulfillment of my duty with the constant adoration which the Heart of Christ offers to His Heavenly Father? Can I say that I have the same thirst for saving souls which filled Him?

13. When seen in the light of the Sacred Heart, do sin, tepidity and mediocrity acquire a new meaning?
14. Does seeing the Heart of Christ wounded by so many ingrati- tudes, insults and by so much contempt build up a new hatred of sin within me?
15. Therefore, as far as reparation is concerned, is the first sign the removal of whatever vestige of sin or wilful imperfection affecting my life?
16. To what extent do I practise the fourth rule of perfection, which teaches us to find a way of making reparation to the Sacred Heart in everything?
17. Does this devotion help me to foster habitual sorrow for my sins?
18. Do I try to make reparation to Him by a holy life spent in living my rules?
19. Just as the world is constantly offending God, is my life one of constant and manifested self-denial? In what way : by putting the rules of self-denial into practice, the rules of modesty, or by small mortifications?
20. How forcefully do I live the acts of reparation - litany of the Sacred Heart, Eucharistic Hour, penances of the rule - laid down by the programme?
21. When I have got to suffer something, do I remember to offer it up to the Sacred -

Heart as reparation for my sins.

22. Do I usually give my relations with the Sacred Heart practical expression in the - Eucharist? Have I made Communion a vital element of my devotion to the Sacred Heart? Is it during these moments that I seek - greatest intimacy with the Lord? Do I then make sure to praise Him, love Him, and - thank Him for the offering to the Father which He continuously makes through His - most Sacred Heart, for all those who neither praise Him, thank Him nor love Him?
23. Do I ask the Blessed Virgin to make me grow in the knowledge and love of Christ, realising that no one was closer to His - Sacred Heart than she was?

13. THE BLESSED VIRGIN IN MY LIFE

1. What does the Blessed Virgin mean to me? Do I see her as the Mother of Jesus and my own Mother, who, from Heaven, really considers me as her son? Or is she just a - historical personage with whom I have some purely incidental connections, because of the environment in which I live?
2. Has she any real influence in my life? Is she the principal instrument which --- shapes Jesus in my soul by her prayer, - example and maternal aid? In the process of my sanctification, does Mary act as - the link uniting me with Christ?
3. Have I placed the realisation of my - priestly and Legionary vocation in her - hands?
4. In times of difficulty, does it comfort me to think that I have a mother in heaven who thinks of me, and loves me as no other human person? Do I think about this frequently? Do I believe it? Over and above - this belief and theoretical knowledge, are all my relations with Mary penetrated with

this feeling of filial love and confidence? When I ask her help, do I believe - that I am asking it from the most loving of mothers and the most powerful of queens?

5. Do I make my most holy Mother a frequent theme for meditation?
6. Do I love Mary? Can I say that I love her at least as much as I love my earthly mother? Do I show this love in action?
7. What is my love for Mary like? Is it - filial, a product of faith; is it sensible profound, superficial, sacrificial?
8. What motives bring me to love her - is this a duty because of who she is, my mother and the Mother of God?
9. Do I make the habit of telling Mary all about my affairs, just as I would tell my earthly mother? On the contrary, are all my relations with her reduced to invoking her help in moments of difficulty and - temptation? Is my total contact with Mary the mere recital of the vocal prayers - which according to the regulations I must say during the day? Do I ever remember - Mary in the times of joy and success?
10. How do I carry out my acts of devotion to her? With routine? or do I do them - consciously, as one person speaking to - another, lovingly and as a son who speaks to his mother?
11. Am I used to praying the Angelus with a spirit of devotion?

12. What mentality do I adopt while praying the Holy Rosary? Do I try to praise Our - Lady, ask her to help my brothers in their needs? Do I do it without any meaning, - through pure routine?
13. Which method do I use for praying the Rosary? Do I meditate on the mysteries, on the individual prayers or on nothing at - all?
14. Have I come to regard Mary as the complete and perfect school of all virtue? Do I take Mary as an example in fulfilling my duty and my rule, imitating her submission to the will of God?
15. Do I take pride in having a Mother like Mary, the most beautiful and holiest of - all creatures? Am I thankful for this - grace?

14. VOWS AND RULES

1. What does the Holy Rule mean to me? Is it a 'strait-jacket', a series of requirements which I must observe so as to fulfil my "profession" sincerely? On the other hand, are they the clearest manifestation of God's will for me, one of my most certain means to personal sanctification, and a delicate proof of God's love for me?
2. Do I clearly see the rule as containing many graces for me, and as projecting the image of the true man of the Kingdom, of the Legionary?
3. Do I take pride in my rule? Do I thank God for it?
4. Do I love it? Is this love expressed in word, or do I put it into practise?
5. Do I study it, making it the subject of frequent meditation? Do I know it by -- heart?
6. Do I live my rule, or have I left it - aside? How do I live it : by not going - further than the letter, or by trying to

live the spirit which animates it? Or -- again, do I hide behind the "spirit of the rule" in order to make my own interpretation of it?

7. Which rules do I observe with least -- perfection?
8. Am I one of those who think that the - rule does not bind under pain of sin? Do I act according to this principle? Or, are - my rules a matter of obedience for me?
9. Is it my ideal to advance more each day in its perfect fulfillment?
10. In the course of my ordinary life, is my concept of the vows something positive? Is it my best means of drawing closer to God, or is it something negative, a pen--alty?
11. Am I usually conscious of the reality of my profession, and of the renewal of vows I make each morning?
12. Have I the habit of thinking that the vow which I made to follow a calling to sanctity obliges me to always seek per--fection in thought, word, and deed?
13. What vow costs me most? Why?
14. Have I reduced my vow of poverty to a series of restrictions, more or less im--practical, in matters of ownership? Have I yet mastered the spirit of poverty? How am I progressing in poverty of spirit - am I detached from everything foreign to God?

15. What is my motive for keeping this vow? Is it routine? Am I simply afraid of breaking it? Do I love poverty as practised by Christ? Does this vow make me redouble my dependence on superiors?
16. Do I take pride in my vow of chastity, or does it unconsciously make me unusual, isolated from the rest of the world? How do I observe this vow - minutely, joyfully? Am I insensitive? In what particular aspect?
17. What motives encourage me in my observance of this vow : Love for Christ, fear of falling into sin, the determination and courage which its fulfillment demands, or my love for souls, seen in the light of my future apostolate? Am I also pure in heart?
18. In difficult moments, have I ever been sorry I took the vow of obedience? Do I obey in a purely mechanical way? Can I say that I am precise in the observance of this vow?
19. What do I see most clearly when I deal with a superior - God? Or do I see a person who is always against me? Do I see a father who is always ready to help me in time of danger?
20. What is my principle motive for obedience - to avoid complications in my life? Or, on the other hand, to become integrated with the mystique and spirit of the Legion on this important point, or to love -

Christ, who was obedient for my sake? Do I
have merely natural and rationalistic -
motives?

15. POVERTY

1. What is my usual attitude towards the -
vow of Poverty? Am I indifferent or aware
of my vow, responsible in its practise? Do
I love it?
2. Do I often meditate on the meaning of
this vow, on detachment from all created
things in order to love Christ wholeheart-
edly?
3. Does Christ, who was poor, teach me any
thing by His example? Does His poverty -
strike me as the most natural thing, some-
thing completely necessary?
4. Am I completely poor, or is there some-
thing which holds my attention, for exam-
ple stamps, notes, my uniform, memories -
of my family?
5. With what intention do I use what I --
have - for my own well-being, to foster
vanity or sensuality, or for the Kingdom
of Christ?
6. Can I say that I am poor in spirit?

7. Am I really poor? Have I got only what is strictly necessary?
8. Do I always look for what is least attractive, the poorest and most abject? Do I often meditate on the rule of perfection which teaches me this?
9. When I have not got something, do I mortify my desire for comfort and sensuality by trying to feel the effects of religious poverty?
10. Do I know how to combine poverty of spirit with a sense of distinction? Do I take advantage of this criterion of distinction to look for what is most comfortable, most luxurious, and to foster my spirit of vanity and sensuality?
11. Are there any superfluous things in my room? Does this not worry me?
12. Do I use permissions as a means of excusing myself, to have more than is strictly necessary? Am I lax in interpreting permissions? Do I ask for them with clarity and rectitude, or do I hide some circumstances in order to have them granted? Do I realise the necessity of asking for permissions only in grave matters? What about the small things? Do I tell the superiors whenever I presume a permission? Is this often?
13. Am I irresponsible in the use of time? Do I waste time deliberately? Do I consider the loss of time as a formal fault

against poverty?

14. Do I live conscious of the fact that - what I use is only on loan?
15. Am I usually thrifty? Do I treat things carefully? Am I negligent and careless in their use? Do I damage them? Do I ask for a penance when I damage something, no matter how small? Or do I consider this as - something for novices only? Do I inform - the superior when I find something damaged? Do I treat the community property - with care?
16. Have I used anything as my own without permission? Have I kept anything without permission? When I am given something, do I always bring it to the superior?
17. Have I asked for anything without permission? Have I given anything, lent anything, sold anything, changed or bought - anything without permission? Have I told the superior immediately?
18. How do I react when something that I - use is taken from me? Am I sad, anxious, - rebellious, dissatisfied or indifferent? If, on the other hand, I am given something, am I overjoyed, secretly and intimately pleased or indifferent?
19. Have I yet become detached from everything, whether big or small, or is there something small to which I am still -- attached?

16. CHASTITY

1. Is my purity the most delicate expression of my love for Jesus Christ?
2. Do I realise that since sin is the result of an inborn tendency, only self-denial and sacrifice, together with the grace of God, can save me from falling in this?
3. Do I by any chance have a basic principle of never denying myself? Of never giving up anything, of knowing everything? Of enjoying everything pleasing and advantageous to me, avoiding complications through thinking of its influence in my future life?
4. Do I reject all bodily concessions, - because from past experience I have learned that this attracts temptations and weakens my will-power? Do I systematically combat against anything easy or dissipating, and against any comfort-loving spirit?
5. Am I so lacking in mortification that the least mishap draws bitter complaints from me?

6. Do I observe the rules of modesty to - the last detail? Which ones do I break - most often?
7. Do I always try to keep myself busy? - Have I got the habit of work, or do I have to be pushed, forced out of my laziness?
8. Do I work with the intention of denying myself? Do I always have something to offer to Jesus Christ?
9. What is my attitude when fulfilling - the penances which the superiors give me? Do I see them as something from which it would be inconvenient to abstain, or as a valuable aid in forming virtue?
10. Finally, do I know how to dominate my tendency towards pleasure, at least insofar as I do not violate my chastity which I have offered to God?
11. Do I naturally tend towards carnal - pleasure, pleasure of the eyes, of taste, of the sense of smell? Is this very marked?
12. Are there places in which my chastity could be ruined? Do I avoid these automatically, without any hesitation? Do I have to think a lot before doing so? Do I think that there is no need for flight? Do I act as if I was going away from something from which I should have fled immediately, after having seen it? Am I over-confident, thinking that I am immune to this sin? - Why - because it is a long time since I

fell, or simply because I am a religious? Or, on the other hand, mistrusting my own weakness, do I try to cultivate a holy - fear of God?

13. Do I energetically reject anything - which could only increase my sensuality? Do I attach no importance to it in order to derive pleasure from it? With the excuse that it is not a sin, or that it is of good intention, do I accept any stimulus which excites my passions?
14. Have I enough self-control and religious modesty to realise immediately what are dangerous occasions for my imagination? Do I overcome those thoughts about subjects which are 'out' as far as I am concerned?
15. How do I guard my external senses? As regards sight, do I look at everything I happen to see? Am I modest only while in the house? When I go out, am I careless - with my glances?
16. Have I yet reached that grade of mortification required of me whereby I do not look at everything and everyone? By not reading everything I want to? Not yielding to my sensuality and desire for comfort in posture and touch? Do I do all - this not solely to deny myself but because love of Jesus Christ demands it?
17. Have I a habitual respect for my body? Do I use the sense of touch with delicacy?

Does the same apply for the sense of --
sight?

18. Do I usually pay attention to the physical qualities of my neighbour (face, figure etc.) ?
19. Do I usually deny myself by not looking at licit things which I like, so as to avoid looking at unsuitable things -- more easily?
20. Do I usually calm my conscience with sophisms when it protests, dismissing its objections as childish scruples? Do I compromise with sin so as to know presentday problems of the world, and to experience the problems which will be met with on the apostolate?
21. Is my heart definitely inclined towards Christ, or does it suffer great crises, provoked by companions, memories or images?
22. Do I realise that there is no other way of gaining the true Love which wants to know nothing base or earthly, and that my heart would always be full of anguish if I left God, to Whom I have consecrated myself?
23. By now, am I convinced that, even though human love is something noble, it is a great betrayal for someone who has consecrated himself to God?
24. Am I convinced that having chosen the love of Jesus, I have chosen the --

only lasting love in this life? Do I surrender myself completely to Him, without - fears for the future or reserves for the - present? Are there many small, delicate - details of this love? Do I remember Him - often? Do I accompany Him in the Blessed Sacrament? Do I speak of Him? Do I willingly make sacrifices for Him?

25. Does my will continue its surrender to Him even when over-sensitive friendships - grow within me, and sensible love of God, of Christ, is lessened? Have I then got - the courage to break off these friendships or do I try to play down or simply deny - this affection? Do I hide it from those to whom it should be revealed? Have I gone so far as to show external signs of affection?
26. How do I treat those whom I find attractive? Do I avoid all searching words, tender glances, flattery and praise? Do I control worries and concern for those towards whom I feel inclined?
27. Do I assume false attitudes so as to - gain the love of others? Do I use praise - or external vanity for the same purpose? Have I not yet overcome anxiety about my appearance, leaving aside over-stressed - and affected neatness in my dress?
28. Can I say that I come to Jesus each day in Communion with a cleaner heart which - is more fully directed towards Him? Is - Holy Communion a necessary requirement for me and a help in keeping purity of soul -

and body?

29. Do I consider my Most Holy Mother as -
my most powerful helper in safeguarding -
my purity?
30. Finally, am I satisfied with keeping -
a sort of common chastity or do I live it
with a strong desire for perfection beca-
use it is a virtue which concerns love?
Does the example of Mary, the ideal of my
priesthood, urge me irresistibly to live
chastity with more effort and energy?

17 OBEDIENCE

1. What does the vow of obedience mean to me : the renunciation, for all time, of my will, the most noble part of my being, placing it in the hands of God, or, on the other hand, a constant annoyance and worry?
2. Do I subscribe to the belief that obedience destroys personality, or, on the contrary, do I see in it the only way of developing my personality as a Christian and as a Legionary?
3. Am I consoled by the thought that thro' obedience I am able to live, consciously and fully, the reality of my total dependence on God? Do I thank Him for it?
4. Does Jesus Christ, who was totally committed to the will of His Father, inspire my obedience?
5. Do I agree with the superior's criteria easily, in a supernatural way, or is there constant discord? Is it very marked? Have I done all in my power to attain that unity of criteria demanded of me by Legion-

any obedience?

6. Does renunciation of my own judgement - seem impossible to me? Have I some opinions which I consider infallible? Do I therefore live a continuous martyrdom because of the 'incompetence' of the person over me? Am I one of those who are always offended by the superior's attitude, whatever it may be?
7. When the superior gives me an order, do I usually think whether or not it pleases me, if it hurts me or not, if it seems fair to me or not, or if I am bound to obey just as he wants me to?
8. Do I yet rejoice at seeing myself treated somewhat harshly by the superior, because I can offer God a real and costly living of my vow? Am I also pleased when I am ignored, or when I find the superior's orders repugnant?
9. Or, on the contrary, do I keep a sullen silence in the superior's presence? Do I try to evade him by always standing to one side or behind him? Do I mask my feelings by complete seriousness, by empty laughter or by terse, cold answers? Do I ask for the least possible number of permissions, and always when the superior is most distracted? If I can, do I send someone else to ask on my behalf?
10. Do I ask permissions in an ambiguous way so that the superior will agree to them without exactly realising what they

entail, thus enabling me to interpret them loosely afterwards and without trouble ?

11. Are all my dealings with the superior very superficial, lacking full understanding and filial confidence?
12. Do I cleverly twist obedience to suit myself, fixing things in such a way that the superior has to tell me to do what pleases me most?
13. Have I forced him to stop giving me any orders because of my open disrespect, my protests, long faces or dishonesty in fulfilling his commands?
14. Do I obey because I have no other choice, or has the realisation that obedience without meaning is a miserable waste of time ever dawned on me? If not, am I trying to live as a parasite in the Legion with purely selfish motives ?
15. Have I realised that those of strong character who argue with their superior are victims of their own whims? Am I convinced that total surrender to my superior's will is my only way to be a true religious in the eyes of God?
16. Do I realise that any attitude towards the superior which is not filial and confident will permanently separate me from God, and that God considers any disrespect or lack of respect towards the superior - as an offence against His own person?
17. In order to make me a happy religious,

would the superior first have to study my likes and whims? Do I consider myself deserving of this?

18. Am I one of those who obey only when treated kindly, who lose their vocation when they are treated unfairly, as they see it?
19. Do I only obey God in my superior, or do I obey a friend, a kind intelligent man who can either please me or annoy me? When I obey, is there still some doubt in my mind as to whether I am fulfilling the will of God or not?
20. Does obedience give stable and happy security to my life, because I act according to the providence of God?
21. Do I know how to use obedience to raise all my actions to the high plane of fulfillment of God's will? Does this concept keep me unconcerned about even my most admirable plans until they are confirmed by the stamp of obedience? Can I also keep this uncaring attitude when the plans I hold dearest are not approved?
22. Do I overcome my tendency towards comfort and egoism to the extent of anticipating the commands of the superior whenever possible?
23. Do I automatically try to justify myself by replying to the superior's orders with clarifications and objections? If I have to clarify anything, are my reasons

clear, brief, charitable, respectful and well thought-out? Do I always find excuses for not doing what the superior orders? Do these excuses actually arise, or do I have to invent them?

24. When obeying means something I find hard, do I make up for this by doing it any way I like?

25. Does anything seem more important than obedience at the moment when I must stop doing one thing and start another, or do I carry out the norm of leaving even the letter I have begun writing, as a revealing sign of my respect for the will of God? Do I only obey the bell when I find the programme boring, or do I also obey when I like it, and when self-love comes into play?

26. Do I usually see my duty as the most perfect indication of God's will for me? Do I accomplish it with a constant attitude of love and surrender, or do I obey in a routine way, without any thought of God, motivated by reasons such as human respect or desire for attention?

27. Do I do everything in the spirit of my rules, which I respect and love as the most direct and permanent expression of the Divine will?

28. Have I got the habit yet of seeing God in my duty and in the most insignificant and trivial events in life?

29. Do I express all my love for the Legion in perfect fulfillment of obedience, conscious that obedience is her armour, her inner strength and her most abundant -- pledge of divine blessings?
30. Do I realise that complete submission to the superiors in all matters is the first step towards understanding the -- spirit of the Legion fully?
31. Is my life characterised by complete - submission and docility, following the - example of Christ's surrender to His Father's will, or does this service of God - still exist only in terms of affection - and sentiment, with no application to my daily life?

18. THE FIRST PRIVATE VOW

1. Have I given my private vows due importance since the day of my profession? Have I thought of them only a little, or have I completely forgotten them?
2. Have I tried to go deep into their -- spirit by putting them into practise?
3. Do I interpret the first private vow as it suits me? Or have I tried to give it - its full supernatural value?
4. Do I think that this vow is just a simple promise made hastily in the secrecy of the sacristy, or, on the other hand, do I really understand the significance of such a step in the development of the Legion?
5. Have I at any time criticised the way in which Legionary superiors govern? Why -
- because of levity, lack of supernatural spirit, lack of faith in the Legion ; because of a desire to criticise everything, or because of self- sufficiency?
6. Have I attained complete self-dominion on this point, to the degree of practising

complete delicacy of conscience?

7. Do I usually question the superior's - orders? Do I deny myself any freedom on this point, both internally and externally?
8. Do I notice secret leanings towards comfort in my life, which are no more than - signs of internal conflict? Just under -- the surface, have I hidden criticisms of the government of the Legion which I -- screen behind half-truths and ambiguous - phrases? Does this resentment take the - form of constant questioning and belittling of everything the superior does?
9. Have I ever slipped up in this all-im- portant aspect?
10. Have I, at any time, seen some partic- ular command of the superior or norm of the Institute as a mere whim of authority? Under the pretence of doing good, do I - corrupt the consciences of others by crit- icising - always in a subtle way - any positive step taken by the superior?
11. Do I often examine myself on my poss- ible faults against this vow? Do I tell - them in confession?
12. Why have I not been faithful to this - vow - through weakness of character, hy- pocrisy, or uncontrolled passion due to wounded self-love?
13. Have I learned how to control myself - after any strong trial which my Legionary vocation entails? Have I seen it as a -

wise preparation for my spiritual well-being and advancement on the apostolate, or as something insignificant, a mere whim of the superior?

14. Whenever I see a real fault against the vow, do I immediately tell the superior, or so as to avoid complications, do I refrain from doing this? Have I ever taken part in this grumbling and criticism against superiors?
15. Have I an internal attitude of constantly renewing this vow as a mere formula, or am I ready to deny myself, making this vow the fundamental and true basis of my Legionary spirit and formation?
16. Have I therefore firmly resolved never to defame my superiors? Does this apply - especially to my superiors in the Legion? Am I specially careful about this when outsiders are present?
17. Do I promise to be faithful to my vow - until death, no matter what happens, always for Christ and for the security and progress of the Legion?

19. THE SECOND PRIVATE VOW

1. Do I understand the great importance of my second Private Vow, or was it also just a lifeless formula read in the sacristy - after the profession?
2. Do I thank God sincerely for this vow, which has saved me from so much worry and unpleasantness in my religious life?
3. What prevents me from breaking this vow - love for Jesus Christ or for the Legion, or the fear of incurring a censure which could prevent me from accepting some responsibility at a future date? Or, on the other hand, do I fully realise its value - to the Legion?
4. Why do I not kill, once and for all, the desire to get some position in the Legion, as demanded by the very complete formula "I promise never to"
5. Up to now, have I coveted any position in the government of the Legion? Does this ambition crop up only occasionally, or is it part of my way of being? Have I cultivated this tendency to obtain positions in

any particular aspect or with any degree - of constancy? Am I always thinking of showing off the fact that I have leadership - capabilities, and that I could do it better than the superiors? Have I given way to these thoughts?

6. Do I frequently think of my talent for ordering and governing others? Do I enjoy seeing that I count for something among - the community? Do I find myself ordering - my fellow Brothers with an air of authority? When the superior is not present in a - - group, do I naturally assume the commanding position?

7. Have I told my superior yet of these - persistent attitudes which cause me to - fault against my Vow internally?

8. Do I make any effort to understand and carry out the principle of being a private soldier of the Legion and a leader of -- souls?

9. Have I shown my desire of being superior of such and such a community to my fellow Brothers, even if only jokingly?

10. Do I realise how dangerous this frustrated ambition for position and respect is for the Legion?

11. Do I examine my faults against this - point? Do I confess them as formal faults against an already-existing vow?

12. Have I desired any position for any -- brother, without realising that this is a

deformation of the Legionary spirit?

13. Do I try to excel in my studies so as to be valued by the superiors, and thus - winning some dignity? Am I longing to obtain some post in the Legion under the - pretence of promoting the well-being of others? Have I even tried to progress in the spiritual field in order to gain the esteem of the superiors and obtain some - position?
14. Are my feelings on this point always - the same? Have I told the superiors about them yet? If not, what pretensions have I to that apparent blamelessness sought - in those external, ready-made formulas?
15. Has human respect forced me to conceal another brother's evident and real fault in this matter, for the simple reason - that I did not want to go to the trouble of informing the superiors, something - which I promised to do in the vow itself?
16. Have I ever told the superior that I - had noticed attitudes which I thought were serious and grave faults against this vow purely from motives of envy or gossip, - without thinking of the consequences?

20. CONFIDENCE IN SUPERIORS

1. Do I confide in my superiors? Am I sure they know me deeply?
2. What are my motives for this confidence - faith, the fact that it is necessary in order to know God's will, or, on the contrary, mere sentiment or human affection?
3. How do I open up my conscience to my superiors - do I do it fully, trustfully, constantly, with a supernatural spirit, or partially, with a twisted and calculating attitude?
4. Do I speak to my superiors frankly, -- simply and clearly, or am I complicated and formulistic?
5. Do I limit my confidence according to the demands of my self-love, to my own interests, to my sensuality or vanity? Or, on the other hand according to the demands of my love for Christ, for the Legion and for my vocation?
6. Do I go to my superiors with the firm belief that they can help me? Do I go ---

with humility, with filial confidence, simplicity, or only for the sake of going?

8. Does it cost me a lot to go to my superiors? Why - because of self-love and vanity? Because of fear that they may get to know me? Because of laziness, sensuality, rationalism? Or the belief that I can manage on my own? Do I act accordingly?
9. Am I convinced of the need for this -- confidence with superiors in my religious life? Do I give it a primary role not only in sanctifying myself, but also for saving my soul? Do I consider it the guarantee of my vocation, and as one of the -- surest signs of my love for the Legion?
10. What is my attitude towards the advices I receive? Do I try to weigh their merits? Do I make sure to carry them out? Do I -- only carry them out partially? Do I follow them simply and trustfully?
11. Am I thankful for this advice? Do I put it into practise?
12. Do I let much time go by without making contact with my superior? When I cannot do this by word, do I try to keep up written communication with him? Do I reduce this - contact to a mere formal necessity, without saying anything about the actual state of my soul?

21. *CONFESSION*

1. What does the Sacrament of Penance mean to me? Is it a troublesome obligation, another disciplinary norm, a way to silence my conscience for a moment, or on the contrary, a magnificent opportunity for drawing closer to God, of being reconciled with Him, and receiving an increase of sanctifying grace?
2. Do I comply with the rule of weekly confession?
3. How do I actually make my confession, - with faith and supernatural spirit, with sincere repentance, or with routine and - in a mechanical way?
4. Does confession help me to enliven and promote my compunction of heart?
5. Is my examination before confession a superficial glance at the faults of the - past week? Do I look for the cause of my faults? Do I examine the previous confession to see if my repentance and proposal of amendment were sincere?

6. Have I a lively and supernatural sorrow for my sins? Is it sincere? Is it a true offering of my will to God? Or do I renew it just for a moment, to make the Sacrament valid, thereby reducing it to a mere superficial act?
7. Does this sorrow affect my attitude of sincere contrition and humility while confessing my sins? Does it influence my usual spirit of penance? What are the reasons for my sorrow -- shame and despair -- at my own personal abasement, or the pain that it gives me to see that I have been unfaithful to God, not responding to the pardon so generously offered in my last confession?
8. Are my proposals of amendment nothing more than what is required to make the confession valid? Is this just a measure of relief, demanding nothing from me in my daily life? Do I realise that this attitude can make all my confessions useless? Therefore, have I ever worried about the value of my proposals of amendment? When I have some doubts, how do I reassure myself -- do I shrug my shoulders, even in delicate matters (chastity, private vows etc.), or do I examine myself in depth? Do I look for advice on the matter?
9. Have I considered the fact that God, with all His grace, is only able to sanctify me according to the sincerity of my resolutions?

10. After confession, do I often remember the proposals of amendment made during it? Do I make them the centre of my personal efforts during the week, so as to activate them with a new motive for making reparation?
11. While confessing my sins, do I, as a rule, remember that I am making my confession to God,?
12. Do I confess my faults clearly? Have I ever hidden them behind ambiguous phrases? Have I ever concealed a grave sin?
13. Am I anxious and scrupulous when confessing my sins? Do I cause myself undue worry by adding in unnecessary details? Why? -- to convince the confessor that I have delicacy of conscience, because of scruples and lack of maturity in this aspect, because of lack of precision in preparing the confession? Is it because of nervousness or through negligence?
14. Do I confess the same sins every week? Do I try to find out the reason for this?
15. Do I always try to go to the same confessor?
16. Do I look for a confessor who helps me a lot in my Legionary formation, or do I go to one who demands very little from me, one who does not bother me too much?
17. Have I chosen my spiritual director as my confessor in order to receive more integral and effective guidance in all my -

efforts towards holiness?

18. Have I ever noticed a tendency to hide my personal life from the confessor? Why? --Because I am afraid of him? Does this make me lose sight of the most merciful presence of Jesus Christ?
19. What spirit do I put into the fulfillment of the penance I have received? Do I rush through it, or do I unite it with the sufferings of Christ, offered for my sins?
20. Do I try to reproduce the same sentiments of sorrow and repugnance for sin, and of gratitude to God for forgiving me?
21. Does this sincere sorrow prompt me to make reparation through sacrifice? When I have to suffer something, does it occur to me to offer it up because I have offended God in the first place? Do I welcome it as a voluntary addition to the penance received in confession?
22. Do I heed the advice of the confessor? Do I willingly try to put it into practice or do I take it casually, as something I have to listen to before being absolved?
23. What are my feelings on being absolved? Do I feel nothing at all? Do I exercise my faith in order to understand that the blood of Christ has once again flooded my soul, to purify its guilt?
24. Therefore do I see confession as a grace given to me by Christ by the shedd-

ing of his blood?

25. Is the Sacrament of Penance one of my main sources of sanctifying grace?

22. SPIRITUAL DIRECTION

1. What does spiritual direction mean to me? Is it a disciplinary norm like all the rest, an annoying and unavoidable obligation, or on the other hand, is it an essential help in my own formation? Do I think that spiritual direction is a thing for beginners which may be dispensed with afterwards, as I progress in my formation?
2. What is my usual reaction on finishing spiritual direction -- satisfaction at the fact that someone else in the world knows me down to the last detail; supernatural peace, a firm resolution to work? Or, on the other hand, am I depressed, discouraged, indifferent, or do I immediately forget the advices in order to return to my life of routine? Do I breathe a sigh of relief because the "ordeal" is over?
3. Do I go regularly to spiritual direction? Do I go every fifteen days? Even if no-one told me to, would I be able to follow God's will and the demands of the Rule on this point?

4. Do I easily accept reasons for postponing opening my conscience to the superior? Are they just excuses? Which one is the most common?
5. Do I openly avoid going to spiritual direction? Do I shun it as an intolerable humiliation, or do I believe that it is precisely because of this humiliation that I obtain more grace from God?
6. Do I believe that any contact of a spiritual nature which I have with the superior replaces spiritual direction, and that I can accomplish the Rule in this way?
7. Does my spirit of faith urge me to energetically lessen any problems I have with emotions, temperament etc.?
8. If I fail to go to spiritual direction, do I put this down to the superior's character and way of being, rather than to my own negligence?
9. In spiritual direction, am I usually satisfied with purely rational arguments? Do I agree with what is said to me without being convinced of it, so as not to contradict the superior?
10. During spiritual direction, when I remember something which I find hard to tell the superior, do I leave it out so as to think more about it? Or do I tell it -- clearly?
11. Do I share the opinion that I am so important, or at least so complicated, that

there is no spiritual director in the -- world who has enough experience to guide me? Do I solve all my problems without outside advice?

12. Do I derive the greatest satisfaction - from worrying my superiors with my 'problems'? Do I try to make myself important by doing this?
13. If I am insincere, what are the reasons for this blindness of conscience - fear of being well-known by my superiors, or of changing the opinion they already have of me?
14. Have I ever failed to tell my defects - in spiritual direction? Which ones - those concerning purity, unlawful affections, - self-love, attitudes towards the superior; those concerning the private vows, wrong - criteria; those to do with keeping my own criteria?
15. Am I terrified at the thought of revealing a past insincerity? Do I camouflage - the truth for this reason?
16. Why am I afraid of disclosing my ordinary defects - in case the superiors become tired of me, or form a bad opinion of me?
17. Do I firmly believe that the only effective and certain way to progress is to - live totally united to my superiors in all things?
18. Do human likes or dislikes enter into my dealings with my superiors, in any way?

19. Do I continue to have doubts after my spiritual director has given me the solution to a specific problem? Is this because of stubbornness, sensuality and laziness, or lack of self-denial? On the other hand, do I have blind confidence in the spiritual director's solutions? Do I consider them the most authentic sign of God's will? Has it ever occurred to me to discuss these solutions with someone else? Do I put off the application of the solutions already given?
20. Do I think that all I have to tell in spiritual direction are my faults and defects? Do I ever speak of my temptations, doubts and worries, of my good intentions, inspirations?
21. Why do I not tell the superior of my progress -- for fear of appearing vain, or because he would not believe me?
22. Have I already formed the habit of studying and discovering the root causes of my faults and afterwards letting the superior know about them? Am I afraid that he may notice that I have little or no appreciation for the advices which were given to me in the last spiritual direction?
23. Do I live a life of total dependence - on my superior, in both internal and external matters? If not, what are the reasons for holding me back?
24. Do I confide in my superiors with the

certain knowledge that they can and want to help me? Do I blindly believe in what ever advice they give me, knowing that it is given for my own good and progress?

25. Do I think that the superior likes exaggerating when telling my defects? Do I take no notice of him? Do I not believe him?
26. What form does my confidence with him take? Is it based on affections, or reason, or on faith?
27. In this context, is my confidence in the superiors total, blind, constant; or, on the other hand, unenthusiastic, half-hearted, sporadic?
28. Can my supernatural spirit be measured by the confidence I have in my superiors? Or by my sincerity in the service of -- Christ, my loyalty to the Legion?
29. Does the fact of being a private soldier influence me enough to bring me to surrender myself fully to my superiors, and - trust absolutely in them?

23. SINCERITY

1. Have I yet based my sincerity on a - - clear idea of the view which God has of my life, or have I eased my conscience by - - lies and sophisms, satisfying my personal likes while believing that I am acting as I should towards God and men?
2. Am I constant and faithful in following the trend given my life by moments of deep thought and inspiration, or, despite the fact that I have already adopted a final and definitive personal attitude, do I -- still waver between God and my egoism? In this way, do I still give free rein to ill^usions, and improper plans and desires ?
3. Do my convictions and resolutions easily give way before my changing moods, or before the rebellions of self-love?
4. Am I one of those who frankly intend to be "good", without studying the necessary means and without being prepared to undergo the hardest test of my fidelity: changing moods, the rebellions of nature, the passage of time? Does this attitude have

as its source a desire to reach God while still living as I please?

5. Have the sincerity and firmness of my resolutions in the spiritual life worried me at any time?
6. Am I hasty? Do I allow myself to be influenced by my sentiments when making important decisions? Why do I not reflect - before acting - is it because I am afraid to surrender myself fully, or because of love of comfort or lack of effort to control - my superficiality?
7. Are my decisions to give myself fully governed by "circumstances" which I introduce? Do I do this in order not to seem - openly stubborn in the face of grace, or to give a good impression to my superiors?
8. Do I act according to my high calling, or, when faced with the "necessity" of living it, do I become inwardly discouraged and cut myself off from this obligation?
9. Do I foster internal "escapism" to soften a life of anguish and sorrow which I have brought upon myself through lack of total surrender? Do I look for the things which are impossible in my state of life as a kind of unfair compensation?
10. Is there conflict between the demands of my vocation and my personal plans, my dreams, ideals and loves?
11. When I decide on a greater surrender, is my will totally committed? Considering

that I have committed it totally to God, - do I keep anything back for myself? As regards the passage of time, do I still entertain the hope that my surrender to -- Christ will not be forever?

12. Is my love for Christ joined to a life of sacrifice which I earnestly seek? Is it united to making reparation to Jesus, and to a sincere communion of interests?
13. On the other hand, do I show great -- cleverness in searching out anything which will fit the formalities without obliging me to live a total surrender?
14. Because of this, am I going ahead in - the religious life, priestly life, without any fundamental truth to sustain me? Am I moved only by other human interests apart from those of God and souls? Are these purely human considerations enough to console me in my troubles? Am I often sad and dejected?
15. Have I ever found myself trying to hide anything from God? Is this attitude of insincerity towards God and towards my conscience by any chance the usual one I adopt?
16. Do I ever find myself making an effort to appear before others in a different -- light than the one in which I see myself? Have I ever gone against my natural tendencies in order to appear as a fervent -- religious in the sight of others? Have I tried at any time, by mere outward formal-

ities, to hide my moments of unfaithfulness from God or from the Legion?

17. Am I sincere in my dealings with my superiors? Am I amiable and pleasant with them, or harsh and dominating?
18. Is there much conflict between what I say about the superior when dealing with him or when talking with others, and what I really think of him?
19. Am I sincere in opening my conscience to him? Why not - for shame of being -- known, or for fear that he may form extreme opinions of me or change the ones he already has?
20. Do my conversations about the things of God give the impression that they come only from the lips outwards, never from the heart, or do they spring from intimate living of those divine things?
21. Under the guise of humility, have I secretly formed attitudes different from those of true self-abasement?
22. Do I prefer words of humility to attitudes of humility and self-withdrawal? Do I prefer to say that I am nothing than to have others treat me as such?
23. Have I found humility the best way for showing-off?
24. Does it cost me a lot to be charitable when only God and my own conscience can take this into account?

25. Have I reached the stage of showing -- piety and learning so as to impose myself on others through arrogance and thirst for command and importance? Have I done this in a practical and openly rebellious way?
26. Have I ambitions of making a name for myself by my intelligence, originality - etc. ? Does this ambition lead me to adopt attitudes which are morally suspect?
27. When I defend an opinion in an argument do I really seek the truth, or is this -- only of secondary interest to me? Am I -- only interested in forcing my point or in appearing as the best debater? On the other hand, do I recognise my mistakes when they are pointed out to me?
28. Why do I study - out of vanity, or because of some subtle spirit of independence : in order to show up others later on? On the contrary, have I a sincere desire to acquire knowledge and form myself for the benefit of the Kingdom?
29. Have I ever found myself telling a lie? Was this because of surprise or nervousness, because of pride and self-love, or because of a previously-formed habit of in sincerity? How do I behave afterwards? Do I rectify my mistake, or tell more lies to cover it up?
30. Am I a noble soul, finding it impossible to hide my mistakes? Do I know how to tell and confess my failings to anyone, - - rather than harbour insincerity and false-

hood?

31. Am I sincere in the suppression of any unlawful affections which I feel towards - others? Do I control myself from the outset and avoid occasions of sin? Have I convinced myself that these faults do not exist, in order to go on developing them? Do I camouflage them by giving them strange - names (apostolate, spiritual intimacy, - charity and consolation of the afflicted, etc.) ? Do I overcome myself in this for a while, only to give in afterwards?
32. Am I sincere in dedicating all my sentiments and affections to Christ, or do I pretend that others don't see my hearing and seeing certain things, while in reality I do see and hear them ...?
33. In spite of what I say, do I directly or indirectly foster my sensuality?
34. Do I try to be noble, with an attitude of complete sincerity, towards God, toward myself and towards others?
35. Am I noble in my thoughts? Do I refuse to permit myself anything I would not dare to express in words?
36. Are my motivations noble? Do my actions correspond to my good intentions, without need of big explanations?
37. Do I believe that in this way I will be an integral and upright man?

38. When I commit a fault, have I the courage to shoulder the responsibility for it?
39. Do I ever think that my lack of sincerity, as well as degrading myself, is an offence against God and my fellow-men?

24. CHARITY

1. Do I understand the importance which - this virtue has as regards the spirit of - the Gospel and the mystique of the Legion?
2. Is the imitation of Christ in his total surrender to others the great ideal and - rule of my whole life?
3. Do I habitually measure my love for - Christ according to my supernatural love - for my brothers?
4. In my opinion, is charity the surest - indication of my identification with the - Legionary spirit?
5. Have I learned to surrender myself to - my neighbour without looking for any re - ward? Can I say that I have overcome self - interest from the way I deal with my broth - ers? Is making others happy the one ideal of my life?
6. Is my basic concept of charity one of - constant sacrifice so that others will not have to make sacrifices?
7. Do I pray for my brothers, especially -

for those who suffer most from temptations and trials? Am I really interested in their greater holiness? Do I hinder my brothers' sanctification by my own bad example?

8. Am I lovingly charitable towards them? Do I want to love them to the same degree as I think I love God?
9. Have I a supernatural attitude towards them, or a mere naturalistic and human - one?
10. Is my friendship with my brothers sincere? Is this friendship based on supernatural motives? Do I go over this aspect in detail with my superiors so as to avoid any possible mistakes? Do I follow their instructions, or am I calculating, manifesting my affections and giving myself small concessions?
11. Do I observe charity in my inmost thoughts and feelings?
12. On what do I base my attitude towards the brothers - on spiritual, intellectual or physical qualities, or on the extent to which they agree with me in everything?
13. Do I criticise my brothers in my own mind? Have I developed the habit of excusing their faults in the light of my own conscience?
14. Do I usually judge the actions of others in a critical way, if not all of them, at least some of them? Have I acquired the habit of judging everything with charity?

15. In my daily life, have I put aside all bitterness, envy and jealousy? Do I respect my superiors? Does this respect also extend to my equals, to those in lower positions, and to outsiders?
16. When thinking of them afterwards, have I a just appreciation of the successes and triumphs of others? Under the pretext of being objective, do I try to minimise - - them? Do I do this openly? Do I get some consolation from this way of acting?
17. Am I disheartened by my neighbour's - success? Does it belittle me? Do I look - for other compensations - greater sanctity, a deeper and livelier intelligence, greater practical talent, a greater consideration from the superiors, or more influence over my fellow brothers?
18. Does the success of others make me feel happy? Do I think of these successes as my own? Do I thank God for them?
19. Is my inner feeling towards the failures of others one of joy and satisfaction, of indifference, or of healthy concern?
20. Do I allow myself to be influenced by my personal likes and dislikes? Do I treat some brothers differently from others because of these likes and dislikes? Or, on the other hand, do I treat them all with equal respect, with the same delicate -- care, with the same concern? Do I really fulfil the rule of universality faithfully

21. What is my attitude towards those who naturally disagree with me? Do I avoid - them? Do I find it hard to have anything to do with them, and do I seek all possible ways of letting them know this? Do I go out of my way to treat them with greater - delicacy?
22. What am I normally like? Am I harsh and rude, haughty, independent, distant, impatient, distrustful and cautious, reserved, artificial? Or am I happy and amiable, respectful, delicate?
23. Am I one of those who like to liven up the conversation at the expense of others? Do I like to contrast my intelligence with the defects of others? Am I systematically ironic or sarcastic?
24. Do I engage in heated arguments? Do I believe I am the only one who is right? Am I capable of changing my opinion with simplicity? Why not : because of self-love, or from the wish to show off and to show my knowledge at all costs? Do I admit my mistakes?
25. Am I restrictive and dogmatic, or simple, humble, flexible and condescending in these arguments?
26. Am I helpful? Do I try to help my brothers whenever possible? Does this attitude extend to all my brothers? Do I do this to be noticed, or do I do it in a hidden way?
27. Do I know how to thank my brothers for their smallest acts of kindness to me, or

do I take them as my due?

28. Do I ask for pardon from my brothers - when I have offended them, even if I have done so unintentionally? Do I make an effort not to offend them in the first place?
29. Above all, do I know how to encourage - my brothers by word and example? Do I know how to put on a happy face, even when it costs me a lot? Do I make everyone share in my private sufferings? Do I find excuses for the defects of others?
30. Do I know how to respect the actions of others, their intentions and their belongings?
31. Whenever I tell the superior something about another brother, am I moved only by pure intentions, or do alien interests contaminate my action?
32. On principle, do I believe all the good I hear and only the bad I see? Do I detest slander as one of the greatest evils?
33. Have I yet trained myself in the - - spirit of solidarity, or has this principle remained just pure theory for me?
34. Can I stand up for the character and good name of my brothers, or does it annoy me to have to speak well of them? Do I do this as often as possible?
35. Do I know how to join in their initiatives, or do I always try to spoil them?
36. Do I write to the other fronts as often

as I can?

37. Is the doctrine of the Mystical Body -
an important element in my living of char-
ity, or is it only a nice subject for med-
itation?
38. Do I try to be more careful each day
in matters of charity, almost to the --
point of being scrupulous?

25. COMPLAINING AND FAULT-FINDING

1. Have I realised that complaining is a sin, and that it does serious damage to the spirit of the Gospel? Do I realise how opposed it is to the way a Legionary should live?
2. Have I realised that this attitude -- makes a religious loathesome in the sight of God, because, just as the physical nature of man is important, so is his moral nature, and this is destroyed by grumbling and fault-finding?
3. Does the criterion laid down by the -- apostle St. James about the perfect use of the tongue make me realise the gravity and subtle danger of grumbling : "Si quis in verbo non offendit, hic perfectus est vir" (3,2) ?
4. Do I often remember the evil this vice brings, and how energetically it is combatted in the Legion? Do I believe that, according to the Rule of perfection, criticism is one of the worst evils, because it openly opposes charity, which is the -

characteristic of every Christian and --
every Legionary?

5. Does my state as a man, as a Christian as a Legionary, as a future priest, move me to hate all kinds of criticism?
6. Am I horrified by the thought that, by grumbling, I turn my Brother into a walking corpse?
7. Have I meditated often on the fact -- that the fault-finder does nothing more - than cast his personal evil on the lives of the others?
8. Have I ever complained or do I frequently do this? Do I find fault by force - of habit?
9. Why do I do this - through lack of reflection, through envy, ill-will, disgust or for the sake of "getting even" ?
10. Am I in the habit of noticing the -- faults of others? If there is something about my brothers which annoys me, do I - usually keep turning it over in my mind?
11. If I hear complaining, do I gently but firmly oppose it? Do I refrain from doing so because of human respect? On the other hand, do I derive great pleasure from hearing others voicing their criticisms?
12. Before speaking, do I think how easy - it is to take only the negative aspects - into account? Do I fight with all my --

might against this negative tendency?

13. Do I keep away from those who like to spend their conversations speaking about the faults of others? Have I started conversations which naturally lead to this?
14. Do I joke and make witty remarks about the defects of my brothers when they are not present?
15. Do I avoid speaking about those who - have previously annoyed me, or those of whom I have not got a good opinion, so as not to run the risk of slandering them?
16. Do I try to praise others and give -- them credit on all their good points? Do I find excuses for their faults, both in my own mind and in my outward reactions?
17. Can I say that I have already developed that "instinctive hatred of criticism" which Nuestro Padre speaks about ?
18. Have I yet learned to look at every-- thing from an unbiased viewpoint? When -- some job appears to me to be badly done, have I learned to respect at least the good intention which inspired it?
19. Do I strive to gain the habit of seeing Christ in everyone, as the best basis for fighting against the habit of - complaining and fault-finding? Do I try to do this with interest ?

26. HUMILITY

1. Have I a deep understanding of my condition as a creature and a sinner?
2. Do I often think about my spiritual - and corporal insignificance?
3. If I examine myself with complete sincerity, do I see that the opinion I have of myself is too good? Have I grasped the concept that I am nothing in God's sight and in the sight of others, without Divine grace?
4. Moved by these convictions, am I always ready for anything?
5. Do I believe that I can sanctify myself by my own efforts?
6. Do I seek grace, and do I pray fervently for it? Do I know how to thank God for the graces He gives me? Do I see grace as a free gift which I have done nothing to merit?
7. Do I become discouraged when I find myself committing the same faults which I -

have been fighting against for so long?
Do I humble myself before God and ask Him
for His grace?

8. Do I thank Him when He saves me from -
sinning?
9. Why am I upset when I have offended -
Him : because I have hurt Him, or because
I have fallen from my lofty position?
10. Do I always go to my superiors when -
necessary? Am I confident that they can
help me, or do I think that my own solu-
tions and criteria are enough? Do I carry
out their advices with sincerity and con-
stancy?
11. When told to do something, do I adjust
my inward and outward attitude to agree -
with that of the superior?
12. Am I self-sufficient? Do I think that
I can do everything well by myself?
13. Does this self-sufficiency extend even
to ambitions for superiority? Do I think
that I carry out the Holy Rule better - -
than others? In which aspect do I think --
myself superior -- mental ability, person
al talent, artistic bent, physical prow-
ess etc....?
14. Does this overestimation of my worth -
give rise to disdain and contempt for - -
everyone else, be they superiors or fel-
low brothers?
15. Am I independent? Do I carry out tasks

keeping barely within the limits of obedience, and calm myself with groundless excuses?

16. Do I engage in heated arguments, even on topics about which I know nothing? Do I exalt my own opinions and views?
17. Am I adaptable and agreeable, or stubbornly entrenched in my opinions? Do I easily accept the suggestions of my brothers?
18. Do I sometimes lie in order to support my arguments? Do I find internal satisfaction in my own criteria? Do I despise all other criteria, not even regarding them - as being worthy of consideration?
19. Do I try to be different from others so as to draw attention to myself?
20. Am I anxious to know the opinion my superiors and brothers have of me?
21. Do I look for the praise and good wishes of others? Do I speak a lot about myself and my own affairs? Do I look for attention, exception and preference? Do I suffer very much when I go unnoticed? Do I play down my own merits so that those of others may be recognised? Do I enjoy remembering the incidents which brought me most praise?
22. Am I very reserved and silent, inward-looking, timid, moody or suspicious?
23. Does it humiliate me to have to ask pardon from my brothers when I have off-

ended them consciously or unconsciously ?
Do I fail to do so?

24. Have I ambitions in life?
25. Have I noticed any inner tendency towards excessive self-appreciation? Which qualities, real or imaginary, give rise to this? Are they physical, intellectual, talent in sports activities, of a spiritual nature?
26. Do I assess peoples' worth according to the way they react to my "ego" ? Do I value things according to their relationship with the same ego?
27. Do I often indulge in fantasies and day-dreams, in which I am always the hero? Do I always think about my talents and qualities?
28. What attitude do I take when I am humiliated? Do I accept it humbly and sincerely? Do I justify myself in my own mind ? Do I act accordingly? Do I get discouraged, or do I see things from a supernatural viewpoint? Does my facial expression betray sadness, suppressed rage or a feeling of being misunderstood?
29. Do I accept corrections with humility and simplicity, or do I think that I am being treated unjustly?
30. Am I afraid of being criticised or of being advised? Have I an exaggerated fear of being misinterpreted, of being misunderstood, humiliated, or possibly calum

niated?

31. Do I think of myself as the point -
round which the whole world revolves?
32. Do I seek to affirm superiority as of-
ten as I can? Do I do this internally or
externally?
33. Do I do things solely to keep others -
satisfied, or do I direct everything to
God down to the last detail, practicing -
great purity of intention? Because of -
this, does the opinion of my fellow-men -
mean nothing to me, neither prompting me
to do good, nor preventing me?
34. Has wanting to keep my reputation made
me subject to human respect, hypocrisy, or
empty pretences? Have I a constant fear -
of losing face with others? Does this -
fear force me to take no initiative and -
remain dormant?
35. Do I suffer when others are preferred
to me or when someone else is praised, -
gets on well, or reaches a high degree of
holiness?
36. Although I find it hard, do I praise -
everything the others do? Do I find fault
with everyone else because I think I am
superior?
37. Do I instinctively try to avoid having
any thing to do with the humiliations and
faults of everyone else? Do I feel more -
at home with people who are powerful, fam-
ous, and rich in the things of this world?

38. Am I tuned to the misery which exists throughout the world? Do I thank God for having given me all I have? Does the use and possession of material goods foster - a sense of serious responsibility on my - part, since they do not belong to me but are placed in my keeping in order to be - developed and put to good use?
39. When dealing with poor and humble people, have I ever done anything which might confirm their suspicions of being victimised or exploited, or their prejudice towards others? Do I show them real brotherly love?
40. Do I give the virtue of humility its - due importance in the context of Christian asceticism and the Legionary mystique?

27. PURPOSE OF AMENDMENT

1. In my eyes, does "purpose of amendment" signify a mere formula, or has it the practical meaning, that of being fully aware of my basic powerlessness and misery in God's eyes, and of the infinite debt which I have incurred with Him?
2. What form does my purpose of amendment take? Is it a goading sensation of sorrow for sin, a feeling of gratitude because God has pardoned me, or a serious responsibility of responding to the grace of forgiveness?
3. Therefore, each time I raise up my mind to God, do I make an act of humility beforehand? Do I always do this, or only during spiritual exercises?
4. Do I confine this gratitude solely to moments of intimacy with God, or do I extend it to all the aspects of my life?
5. Does my purpose of amendment cause the trusting and confident prayer: "amplius lava me" to spring to my lips with the petition that He never allow me to fall

again? Does it lead me to detest sin, or to work for the elimination of all imperfection?

6. Does it cause me to depend on the grace of God : "et ne nos inducas in tentationem" , or am I reckless, exposing myself to frequent temptations, confident in my ability to overcome them?
7. Does it lead to a more delicate charity on my part? Does it keep me from those judgements of my brothers which offend against charity to the least degree?
8. Is the joyful acceptance of adversity and trouble one of the results -- according to the second rule of self-denial - of my purpose of amendment?
9. Have I a desire to reach great heights in my personal holiness and future apostolate, so as to pay back a little of the debt I owe to God and to the Legion?
10. Does my compunction lead me to be generous and delicate with God?

28. SIN

1. What does sin mean to me? Is it the greatest misfortune which could happen to me in this life, a betrayal of the love which God has had for me from all eternity? Do I see it as a violation of the rights which God has over me as my Creator, Lord and Father? On the contrary, is it something to be avoided since I have been trained like that, and since it would be out of tune with the atmosphere in which I live?
2. What is my usual attitude towards my own sins - one of shame at seeing myself so vile and humiliated, of sorrow for having offended God, of thankfulness for having been forgiven and saved from falling again, or of resolution and care in order never to sin again?
3. Do I often think of my sins? Do I look on them with horror, or with a certain indifference?
4. What is the normal attitude of my will towards sin - sheer weakness, to the

point of accepting things which lead logically to it? Or, have I a doubting, hesitating attitude which prevents me from breaking free of temptation? Do I still find sin attractive - would I commit it - if it did not offend God? Do I resist sin with a strong will which nevertheless - makes certain concessions to sensuality - which do not immediately endanger the - life of grace? On the other hand, is my will absolutely and firmly opposed to any thing which could offend God in any way? Therefore do I reject temptation immediately and energetically? Do I confidently - take refuge in the Blessed Virgin, or do I lose confidence and get confused and upset?

5. Up to now, has the general attitude of my life been to avoid sin? What is my - chief motive for doing so - love for God his greater glory, love for my vocation, or the fear of having to tell the superior afterwards, a certain natural reserve or the fear of God's punishment?
6. On the other hand, have I sinned often in my past life? Was this through habit, after a long struggle, or was I taken by surprise? What was my attitude afterwards -- anguish, sincere sorrow, confidence in God, or self-justification in order to - silence my conscience?
7. Do I still fall into sin? Are these - falls isolated incidents due to frailty -

or surprise, or have I abandoned myself - to sin, believing it impossible to overcome it? Do I make real efforts to free myself, or do I live always on the brink of sin?

8. By my whole attitude on life could I be called the "anti-sin man"? Am I ready to pray for death rather than fall into sin?
9. Can I judge whether my delicacy of conscience has improved of late as regards sin? Has it diminished? Do I now have more sorrow in my confession than before, or less? Do I always confess the same sins? Do I now take more care with my senses, or less? Do I give greater or lesser importance to sin?
10. Is there some deliberate fault, however small, that I usually commit : lack of flexibility, hardness of judgement, or lack of responsibility?
11. Do I easily see the faults of my neighbour, while ignoring my own? Do I have to check myself often for this?
12. Do I consider venial sin as a deviation from my goal? Do I believe that it is an offence against God, a deformation of my soul? Do I never think about it? Do I justify my venial sins by saying that they are not included in the demands of my Legionary ideal? Would I commit one to avoid death, or in order to acquire some great benefits? Do I manifest these

mistaken points of view to the superior?

13. What is my attitude towards the sins of others? Does it mean anything to me? Do I deplore it? Do I, by any chance, excuse it? Do I think it is inevitable? Do I feel deeply involved in it in the sense of making up for it now or combatting it afterwards? Does it hurt me to see God so outraged and offended?
14. Do I make reparation for my sins, and also for those of others? Do I sincerely recall my sins to mind in the presence of God? Do I find it easy to unite myself with the redemptive sacrifice of Christ? Do I share Christ's sentiments of reparation and expiation, as the -- fourth Rule of Perfection demands?

29. SPIRIT OF MORTIFICATION
AND PENANCE

1. Does the motto "The life of a Legionary is a life of sorrow" have any practical consequences in my life? Does it give me an ideal, but only in word, and nothing more? Does it make me draw back and doubt my vocation?
2. Do I only think of mortification as -- the negative part of my priestly vocation or as one of the most effective means of showing my love for Christ, for the Legion and for all men?
3. Why do I mortify myself -- for fun? Do I do it because it has been impressed upon me often in my formation, because it is one of the principle requirements of my surrender to God, or because I am convinced of its necessity? Through it, do I try to always keep a sensitive spirit? Do I deny myself because I want to form myself as a suitable instrument for the cause of the Kingdom?
4. Have I an excessive tendency towards comfort or pleasure? Do I counteract this

in any way?

5. Have I a great fear of sacrifice? Do I instinctively flee from whatever hurts my own well-being in any way?
6. Do I look for every kind of comfort and try to make sure that I lack nothing, with the excuse that I have permission?
7. Do I mortify myself, submitting myself to community life with the greatest fidelity?
8. Do I ever worry about practising the -
vow of poverty, which obliges me always -
to seek the poorest and lowest in every-
thing? Do I make small, but loving and -
costly sacrifices throughout the day?
9. Do I mortify my mental faculties, keep-
ing strict control of my imagination, of
my memory, of my sentiments and affection?
10. Can I say that as far as I am concern-
ed, there are no friendships or personal
enmities?
11. Do I control my curiosity? Do I rest-
rict my glances, so as not to see useless
things and thus gain self-control when -
faced with danger?
12. Do I make any mortification at meals,
as the norm says?
13. Do I practise patience because I want
to learn the sweetness of Jesus, so that,
when my time of apostolate comes, not even
one soul will be lost as a result of my

impatience and hardness?

14. Do I allow myself to be carried away by impatience when faced with difficulties, or by discouragement when confronted by trials, or by physical and moral sufferings?
15. Do I get annoyed with myself, with my faults, temptations, inclinations and tendencies?
16. Do I bear the weaknesses and frailties of my neighbour patiently? Do I put up with his rudeness and carelessness, his temperament which clashes with mine, his scorn or disrespect, or even his possible hatred?
17. Am I also charitable whenever I happen to be in bad humour?
18. Do I overcome my laziness and weakness always keeping an energetic and alert attitude towards everything which could help my integral formation?
19. What do I think of the penance ordered by the Rules? Have I ever considered it as something superfluous, as something that the constitutions suggest but do not explicitly order? Have I thought of it - yet another duty, which is imposed on me by my position as a religious consecrated to making reparation to the Sacred Heart of Jesus?
20. In what spirit do I carry out penances --the spirit of the fourth rule of per-

fection, that is reparation and glorification of the Sacred Heart? Do I do it to obtain graces of holiness for myself and for my Legionary brothers, so that God may give me His grace in temptation, for sinners, for no other reason than to attract the attention and notice of the superiors?

21. Is the sanctification and progress of my Mother, the Legion, the principle in tention of my sacrifices, penances and - mortification?

30. SELF DENIAL

1. As far as I am concerned, is self denial not only the key to fervour, but also the only way to be a Christian according to the Gospel? Have I realised that I can not be a Legionary without it?
2. Have I yet been brave enough to really face the problem of total self-denial? Am I afraid that to take this step, thus living without coming to a decision about it? Have I decided to make an all-out effort 'later on' ?
3. Is there anything particular which I have not given up yet, and which I do not want to give up? What is it?
4. When I give myself energetically to the practise of self-denial, does it help me to think that through it I transform myself into Christ and can merit the name of Christian and co-redeemer? Do I remember that it is the only way I can properly fulfill the promise I made when I took my vows? Is this only a mental concept, or have I already put it into practise?

5. Do I bravely look for things that annoy me? Do I do this for love of Christ? On the contrary, do I show annoyance and impatience when things go wrong for me? - Is doing what I like best, and shunning - whatever disagrees with me, my rule of - life?
6. Am I aware that the primary means of - denying myself is the fulfillment of my - duty, or, not taking this into account, do I look for sacrifices in various other - fields?
7. Do I overcome myself in what I see, - keeping firm control and taking minute - care? Do I keep the same watch over my - thoughts and over the sense of touch, or am I curious, thus putting purity in dan- ger? In this context, do I control danger- ous memories and mental images?
8. If the superiors should slacken their care and vigilance over my life, would - this have no other effect than to make me increase my personal effort? On the other hand, would I lose all I had gained, owing to the fact that it had been gained not from my own effort, but as a result of - pressure from others?
9. How do I get on during outings? Am I modest? Am I also charitable?
10. Do I forget charity during games? Do I disregard respect for superiors or purity of intention? Do I remember to control my desire to always be the winner?

11. Have I the habit of making sacrifices during meals?
12. Do I make the sacrifice of having -- everything in order? Do I apply this to my room, to the use of time, to my internal faculties?
13. Do I keep a strong affection towards - any material thing? What is my reaction - when something is taken from me -- one of humble conformity, of annoyance, or of - complete depression? What happens when I am given something I like -- do I brim over with enthusiasm? Am I in the habit of - closely and honestly examining my feelings towards what I use?
14. Do I very often need a word of encouragement to keep me going ahead, or is the voice of my conscience enough for me, coupled with the power of a will completely - sure of its commitment?
15. Do I suffer from big emotional depressions? Do I allow myself to be lead with out a struggle in whatever direction my - sentimentality carries me? Am I incapable of overcoming melancholy?
16. When I am successful, do I really let myself go? When things go well, does the whole world seem to belong to me? In moments like this, do I try to take a very supernatural attitude, crushing any sentiments which tend towards pride or vanity?
17. When I fail, when things go badly, does

my whole world collapse? Do I conclude - that I am good for nothing, that I am a complete failure, or that I have no vocation? On the contrary, do I suppress my sorrow and disappointment, my sadness and self-love by a new effort for victory? Is the fact of renewing my purity of intention enough to restore my peace of mind? All in all, does my life follow the firm and straight course of the will, or the constantly-changing motion of the sentiments?

18. Do I usually tell my troubles to my fellow Brothers, or am I the only one who knows about my problems? Is this because I am naturally shy, or do I want to deny myself in this aspect? Do I see any progress in my efforts to control my changing sentiments?
19. Do I think that all the trials and discouragement I feel are simply "trials from God" , or do I carefully analyse them to see whether in fact they come from my own infidelity? In any case, can I withstand them energetically, not reducing my Legionary life to a constant series of complaints and regrets?
20. Do I willingly offer God my troubles? Does the fact that my sufferings console Christ comfort me? Do I practise the fourth rule of perfection in all these trials?
21. Do I make the effort to carry out the orders which are naturally pleasing to me

with supernatural spirit? When I don't - understand an order, do I go on thinking the opposite to what the superior means? Do I make an effort to get obedience of understanding? When an order thwarts my plans, my personal likes or my self-love, do I raise objections, become angry or - rebel outwardly or inwardly? Do I question and criticise the order before obeying it? Do I obey promptly, but only outwardly, showing my disagreement with the superior only in the depths of my soul? On the other hand, do I welcome the beautiful sacrifice of disregarding all my feelings so as to offer them to God as a really costly sacrifice?

22. Does the usual calm and peace of soul I enjoy change suddenly if I am removed - from an office I hold? Do I feel completely disinterested about this as long as there is no danger of my losing it, yet, at the same time, do I do everything in my power to ensure that this does not - happen?
23. Do I live the sacrifice of working - only for God, without claiming mens' esteem as payment for my efforts?
24. Do I naturally reject all judgements which neither come from God (i.e. from my right conscience) nor from my superiors? Does this stem from the knowledge I have of myself, which is so impartial that the very idea of praise confuses me, since I see it as totally unmerited on my part?

25. When I see that others look up to me, do I think of my real limitations and my inability to cope with the many aspects in which I am, at most, a hindrance to God?
26. Has all this permeated my entire being to such an extent that, with Christ, I prefer humiliation and insignificance in men's eyes?
27. To obtain this, do I try to keep my affairs in the background? Do I speak much about myself? Do I do this to make a good impression? Do I take advantage of every opportunity to show off whenever I can attract attention or congratulations, though this may be a mere formality?
28. Have I already learned to take an unmerited correction or accusation without trying to justify myself, or would it simply kill me to hold my tongue in such a situation? Have I an inexhaustible store of excuses, so that I'm always the "innocent party", always the one misunderstood by the superiors? Do I take the liberty of telling them that their rebukes of my conduct are not 'realistic', indirectly accusing them of ill-will towards me, or of being unable to judge "the complexity of my personality"?
29. Has envy ever crept into my life, without completely dominating it? Have I fostered it and helped it on? Have I a completely twisted vision of the actions

of any particular Brother, which, accordingly, interprets all he does as malicious, intended purely to annoy me?

30. When I see someone doing better than myself, have I sufficient generosity to be happy about it? When I see the possibility of my being placed in a lower position than someone else, do I oppose and belittle him in front of others? Do I do this openly, or in a subtle and treacherous way? Do I at least heap scorn on him in my own mind in order to get satisfaction? On the other hand, am I the first to praise and encourage him?
31. Am I strong enough to dismiss my own interests in the case of something which is pleasing to me but unpleasant to others? Am I too weak to do this?
32. Am I conscious of the need for making those around me happy, even when this means giving second place to my own likings and interests?
33. How do I go about doing favours for others -- do I work in a really hidden way, or in such a way that these "hidden" good deeds are seen by others and thus attract double praise? Am I unable to keep my good actions secret?
34. Do I like annoying others? When any of my fellow-brothers' attitudes disagree with mine, do I get angry and upset? Does something like this bother me for days on end, making me bear a grudge?

35. Have I already formed opinions of my brothers according to whether or not they agree with me and do what suits me?
36. Am I prepared to adjust my criteria to suit others, or do I think that to yield in this aspect would be to "betray the truth" ? Do I regard myself as infallible to some extent?
37. Am I stubborn in arguments in such a way that I can stand up to anyone whose opinions differ from mine, using the power of emotion rather than reason? Does it often happen that my opinions are at variance with the unanimous opinion of all the others? Do I go against the opinions of others as a matter of course, purely out of habit?
38. Have I enough control of my thoughts and behaviour to overcome these tendencies and give in quickly and amiably?
39. When certain topics appeal to others at a particular moment but not to me, do I control myself? Do I also surpress my human respect to speak openly about Christ the Legion and souls? Have I enough courage to do this always and in any company?
40. Am I constantly in the company of - those I get on well with, thus forming an exclusive little 'clique' within the community?
41. Do I offer the annoyance I feel toward those who are naturally disagreeable to

me as a sacrifice to Christ, or is it impossible to persuade me to spend even ten minutes with people who are like that? If I feel obliged to spend some time in their company, do my bearing, aimless words or general silence betray my bad feeling? Do I try to help those who annoy me?

42. How do I manage in the fight to overcome impatience -- does it come and go, without any effort on my part to bring it under control? Does this lack of patience force me to go against my duties and resolutions, since I am unable to overcome it with energy? Do I waste the best part of my time and efforts getting annoyed at stupid details and then trying to regain my composure? On the other hand, do I extinguish even the mental outbursts of impatience and anger by a firm decision of dedication to my work and harmony in my faculties?
43. During games, do I overcome the weak points of my temperament: if I am the dominating type, do I suppress criticism, fault finding and annoyance; if I am timid, do I suppress ironic jokes, sadness and desire for revenge?
44. Do I know how to take victory with dignity, or am I an undisciplined boor whenever I win? Do I know how to take defeat in a noble way, or do I get angry, aggressive or sad as a result? Does it cost me a lot to play in an unimportant position?

When I'm not given full attention, do I - lose interest and do something else? Do I start complaining? How do I control my - speech during the game -- are my words - aimed at encouraging the others or at making fun of them and criticising them? If things don't go well for me, do I play - roughly and carelessly?

45. When I notice something which interests me and arouses my curiosity, do I control myself, or do I let myself be carried away? Do I take a calm and serious attitude towards all trifling curiosity, or do I give myself concessions of this kind, knowing their possible effects on the integrity of my will and interior life?

46. Am I master of myself at table, in a natural and dignified way? Do I allow myself to be ruled by my senses, to the - point of being unmannerly? Do I always make some sacrifice, at least insofar as I observe the rules of politeness perfectly? If I decide to make some sacrifice at table, am I capable of carrying it out afterwards?

31. SPIRIT OF PERFECTION

1. Am I always aware that the inescapable obligation of my state as a Legionary is the duty of striving for perfection? Am I fully convinced that I have embraced the vocation of being a saint, a saint formed by many small things accomplished with perfection? Has this real obligation the force of law in my religious life, or do I not follow my vocation in this aspect?
2. Is my work for perfection based on a burning desire to imitate Christ?
3. Do I revise the Rules of Perfection often? Do I meditate on them?
4. Do I usually do things with perfection or do I keep to the standard of "more or less"?
5. Does this Legionary principle seem to me "practically lacking in importance", superfluous, or only for scrupulous souls? On the contrary, is it, in my opinion, a manifestation of my tender love for Christ, of my desire to please and imitate Him, the One who "did everything

well" ?

6. Why do things go badly for me -- be - cause of lack of attention, self-denial, or sacrifice? Because of laziness?
7. Do I do things in any way at all, with out worrying myself about it?
8. Do I do the big things with perfection Do I also do the small things well?
9. On this point, is my life controlled - by what I like best?
10. Am I only interested in what pleases - me, or in things from which I can derive some profit, and nothing else?
11. Even if I do not do things badly, is my love not ardent or delicate enough to -- draw me on to what is more perfect?
12. Have I formed a habit of perfection in the details -- closing a book, stamping a letter, shutting a door etc. ?
13. Am I aware that these ordinary little things, done for love of Christ, are the ones which build up my religious perfect- ion and give me the Legion's family - spirit?

32. MAN OF THE KINGDOM

1. Is my basic, primary concept of the Kingdom of Christ that of all men living the life of grace, or have I come to a clear realisation of what these words mean?
2. Does Jesus Christ reign in me through sanctifying grace? Do I understand that this is the essential condition of my fight for the Kingdom?
3. Does it impress me to think of the number of places in which Christ does not yet reign, of the almost infinite number of those who don't know Him, and hate Him? Does this move me to surrender my life with energy and constancy, or am I inconstant and shallow, only roused to enthusiasm from time to time, without this having any practical results in my life?
4. Do other things interest me besides promoting the Kingdom of Christ -- art, literature, philosophy, or even theology?
5. Do I feel anguish when I think of the

uselessness of many of Christ's sufferings? Does this move me to a personal and absolute surrender, to a sincere effort to make reparation, or to complete readiness for action?

6. Have I sincerely consecrated my whole life to build this Kingdom in myself and in the rest of mankind by means of total dedication?
7. Have I personal interests which hardly correspond to the interests of Christ? Do I believe that I will be able to keep them all my life?
8. Has the oft-repeated motto "Your Kingdom Come!" any meaning on my lips and in my heart, or has its meaning been obscured by routine or insincerity? Does it serve as a constant impetus and encouragement for me?
9. Does it encourage me to think that my battles and my sacrifices hasten the coming of the Kingdom of Christ?
10. Do I love the Kingdom so much that no sacrifice demanded by its establishment seems great or unbearable?
11. If, at the present moment, I am not making a total effort in study, in interior life and in the practise of virtue, do I live with the illusion that I will do so at some future date? Do I cultivate charity as the weapon in the fight for the Kingdom, as Christ demands?

12. Am I a constant fighter in all circumstances, always seeking prayer and sacrifice so as to fight effectively for the Kingdom?
13. Do I learn the complete surrender - which the apostolate will demand by surrendering myself now with unlimited self-denial?
14. Do I form my heart like the heart of an apostle, with the love and gentleness of Christ's heart, or is mine dominating and self-centred? Do I share the ideals of Christ's heart, as redeemer and conqueror?
15. Do I take an interest in the methods and spirit of the Legion, as my best - weapons in the fight for the Kingdom? Do I live them with complete fidelity?
16. Do I understand that the cause of the Kingdom does not advance from the moment my surrender is not total?
17. Is my work purely natural? Is it mere action, without interior life, without - intimate union with Christ? Do I understand the absolute uselessness of this - mode of procedure in establishing the - Kingdom? Do I notice that I have a really great desire to show off and justify myself in my work?
18. Am I an enthusiastic beginner, or am I always pessimistic and unhelpful?
19. Have I thought over the fact that an

attitude of indolence and laziness, even now, but much more so tomorrow, is a betrayal of Christ, a scandal for the faithful and one of the enemy's best weapons?

20. Do I never think of my responsibility within the Mystical Body, or, at best, do I think of it in a "poetic" way? Does the thought that so many souls are lost make me feel totally committed? Do I think - that the establishment of the Kingdom is something strictly personal and private, or do I feel closely bound to my brothers?
21. Does human respect stop me from working hard? Does it hinder the perfection of my work, or make me work badly?
22. Do I think I can be faithful to Christ in the coming fight for the Kingdom and in my apostolate? Have I got the habits of union with Him and fidelity to His love, and that of hatred and avoidance of sin, to such an extent that with His - grace I can overcome even the most hostile atmospheres?
23. Have I enthusiasm for the Kingdom, for the person of Christ, for His doctrine, - for the Church, for the salvation of - souls, for the advance and holiness of the Legion? Have I gained these ideals to such an extent that I can communicate - them and make apostles of all those who come to me in the future?
24. Am I an idealist as regards my apostolate: do I hope to get everything done

with a little of my rhetoric? Do I believe in the possibility of being a great apostle without personal holiness? Do I make this belief a reality by leading an easy life, without complications?

25. In my longing to begin working for the Kingdom, am I spurred on by any motive of vanity, by an immoderate desire for freedom or for the gratification of my own sensuality? On the other hand, have I realised that now, in the time of formation I can be an effective apostle of the Kingdom without any need of going outside?
26. Is the Kingdom of Christ the greatest of my longings, my most cherished desire as a Legionary?

33. LOVE FOR THE LEGION

1. Do I love the Legion as the Mother who has given me everything?
2. For this reason, is my love for the Legion grateful and practical? Is it shown in a constant effort to form myself better, or do I never think about any of these things? Am I content with "getting along" more or less?
3. Do I try to get to know our spirit even in the smallest details?
4. Am I enthusiastic about the Legion's methods of formation and apostolate? Do I think they are the most suitable for me? Do I think they answer the needs of souls, and the Church's needs and criteria?
5. Have I identified myself with this spirit? Have I assimilated its Mystique? Can I say that I think like the Legion, love as she does, feel as she does? Do I feel responsible for the plans God has for her?

6. Do I despise or underrate any aspect of her spirituality?
7. Does my progress in formation make me regard myself as exempt from studying her criteria and practising her rules?
8. Do I make the Legion known as often as I can? Do I make her respected and esteemed by my conduct? Does it hurt me to see her defamed? Do I pray for those who persecute her? Do I do as much as I can to avoid this? Do I thank God, who marks us with the sign of His predilection, that of persecution and calumny?
9. Am I interested in seeing her supplemented by many and holy vocations, and gaining the respect and support of the environments in which she must perform her apostolate?

34. SENSUS LEGIONIS

1. Have I become an integral part of the Legion, adopting its thought and its - point of view? Does this apply to details? Or is it vague and general?
2. Does this seem to me to be very important in order to accomplish God's will for me? Do I hold myself responsible for the real spirit of the Legion, even in the - smallest details?
3. Because of all this, do I try to get to know every aspect of the Legionary - Mystique, down to the last detail? Do I try to put them all into practise?
4. Have I the Legion's liturgical "sensus" in the way I assist at Mass, in the way I celebrate it, in the decoration of the - altar and chapel, in the hymns and music, in the various ceremonies?
5. Have I the same Eucharistic "sensus" as the Legion? Do I make sure of receiving Holy Communion every day? Do I do it with greater consciousness of my motives, and with more fervour every day? Is my

soul purer each day? Do I prepare myself with fervour? Do I thank God during the day for His visit to my soul? Is my Communion just another routine act among all the others that fill my day?

6. When I have some free time is my first thought to go and visit Christ? How many times do I normally go to Him during the day? Do I really believe that He is present? Has the Tabernacle become a place of spiritual recreation for me? Do I make the Eucharistic Hour with that sense of reparation, consolation and intimacy which I have been taught?
7. Have I a true devotion to the Blessed Virgin? Is it fervent, tender and filial, or merely routine? Is it an outlet for my sensible affections? Is she a real mother in my daily life? When praying my rosary, am I conscious of what I am doing? Is it a mere repetition of words? Do I have the intention of praising my mother?
8. Is my life governed by the idea that I must do the will of God? Is this my one criterion, the motive of all my actions? Does the act of putting it into practise inflame me with zeal? Does the knowledge that I am doing the will of God give me confidence and strength? Can I say that it is really food for my soul, as it was for Christ?
9. Have I an apostolic spirit? Do souls mean anything to me? Do I prepare myself

as well as possible, spiritually, intellectually and socially, in order to increase my potential for saving souls? Do I believe that my life of prayer and sacrifice is of benefit to them? Am I anxious that they be saved? Is this an obsession in my life?

10. Do I share the Legion's outlook on obedience? Is there any intellectual impediment which prevents me from becoming one with the Legion on this point?
11. Do I regard the wishes of my superior as commands? Do I try to unite my criteria with those of my superior? Do I obey the lesser superiors with the same delicacy as if they were major superiors? Does this apply to those placed in charge of various tasks, to the programme and to the norms and recommendations which I receive?
12. Do I consider that my dependence on my superiors in spiritual and external matters is exaggerated? Is it a source of spiritual contentment to know that my superiors know what I think, what I feel, and what I do?
13. Have I assimilated the spirit of Legionary poverty? Do I enthusiastically look for the poorest and most abject, as the rule demands? Do I resent having to suffer the lack of what is necessary? Do I use the criterion of distinction as an excuse to always seek what is best? How do I react when I am refused something?

Do I ask for a penance whenever I break - anything?

14. Do I always remember the spirit of the Private Vows and the obligations they entail? Do I underestimate their importance because they are "Private" ? Is this an internal attitude? Do I interpret them loosely, according to my own way of seeing things? Does their spirit include my most intimate thoughts?
15. Have I the right outlook on permissions --before asking for something, do I stop to think whether it is necessary, whether I am indifferent to its outcome, or whether it is superfluous? Do I ask for permissions with clarity? Do I ask only for what is necessary? Do I go to the superior who is most likely to give me the permission?
16. Have I a spirit of faith? What criteria direct my life -- rationalism, purely naturalistic and human standards, or supernatural values? Do I find God in my prayer, in the Holy Rule, in the programme, in my superiors, in my brothers, in public events, in private ones, in nature?
17. Have I a sense of duty towards Christ? Up to what point do I love Him -- up to not offending Him gravely, to not even committing venial sins, or to not hurting Him by any imperfection? Is my daily duty brought to life by this love for Christ, or is it just a series of routine acts? Do I ever consent to fault against it when my

human respect, sensuality and self-love come into play?

18. Have I the spirit of Legionary charity towards superiors : am I mannerly in my conduct towards them? Am I attentive when they are in conversation - do I take part? Do I feel ill at ease when with them? Do I have a high regard for them? Do I appreciate them? Do I excuse their faults in my own mind? Do I see to it that their good name is respected among others? Do I conform to their desires as if they were commands? Do I help them as much as I can? Do I love them as I think I love Jesus - Christ?
19. In dealing with my brothers, is making others happy my greatest joy? Do I encourage them? Do I help them? Do I serve them? Do I contradict or bother them? Do I show respect for their ideas, plans, actions - and intentions? Do I support them? Do I always speak well of them? Do I carefully avoid all gossip, irony and jokes at my neighbour's expense? Am I friendly and kind with my brothers? Am I gentle and patient, even at the cost of self-love? When I have to say no, do I do so gently? Do I give them good example? Have I widened the scope of this spirit to include everyone, members of the Congregation and outsiders? On the other hand, do I make distinctions, changing my attitude to fit different situations? Do I laugh at the physical and intellectual defects of the

others, as well as the defects of their character?

20. Have I a sense of diligence and responsibility? Am I aware when grace calls? Do I respond quickly and in detail, or am I indifferent? Do I thwart its effects - through laziness or levity? Do I give - everything its proper importance? Have I formed deep inner convictions? Do I fight irresolute and sceptical attitudes, and those of lack of interest in what is going on? Am I practical? Have I assumed responsibility for my vocation, for the spirit of the Legion, for everything the superiors give me to do? Do I always remain on the alert, striving continually for progress in my spiritual life?
21. Have I the sense of virility and manliness? Is my training a strong one? Is it based on reason and will, or on sentimentality? Do I put effort into everything I do, and work hard at everything? Am I - lazy? Am I anemic, spiritually speaking? Do I like fighting and making an effort? Does my personal distinction tend to become vanity? Is my speech affected? Have I a high opinion of myself? Am I always looking for the praise and flattery of others?
22. Have I the sense of modesty? Do I - often call the rules of modesty to mind? Do I observe them, or do I think they are unimportant? Do I prefer being "natural and spontaneous" ? Do I live as the rules

lay down? Are the way I laugh, the way I control my senses, in accord with the rule? Have I gained inner harmony through sacrifice, as the rules demand, or do I get carried away by impatience or by bad humour?

23. Am I capable of being sincere in the way repeatedly marked out for me by the Legion? Is there a marked difference between the spirit of my "profession" and the spirit of my everyday life? Do I justify this attitude in my own mind? Does this attitude show in my actions? Do I try to deceive others?
24. Have I a spirit of confidence in my superiors? Do I know how to confide in them? In my eyes, do they fill the role of fathers more than any other? Am I sure they know me? Do I avoid them? Is my trust in them very calculating? Do I follow the rule of opening myself to them only insofar as they let me have what I want?
25. Have I the spirit of reserve and discretion? Am I discreet in my conversations with outsiders, especially with women? Do I practise this towards employees, and their affairs? Do I intrude indiscreetly in their lives, or do I know how to respect them in this matter? Am I very careful about signing my name to anything? Do I take care in my letters? Do I write and speak only what I think and believe? Do I take the liberty of repeating what

the superior has told me more or less in private, without his consent? Do I resort to the excuse that "if they were there - they would have heard it anyway", in order to let it out? Is the real reason for - these indiscretions by any chance the desire of being considered well-informed? Do I know how to weigh my words? Do I - also weigh up the circumstances and the - persons involved? Do I foresee the consequences that any word or leakage of information could have?

26. Have I a sense of distinction and politeness? Am I distinguished in my bearing, my manners and my tone of voice? Do I care fully put my rules of social formation - into practise? Do I give this point of our mystique all the importance it deserves, or am I lazy or indolent? Have I no interest in all this? Do I think that anything - which is not 'spontaneous' is inhuman constraint?

27. Have I a sense of order? Which of my - faculties dominates my life -- my reason, my will, or my heart? Do I strive to establish a hierarchy of values? Is there - order in my intelligence, in my sequence of thought, in my imagination, in my sentiments or in my motivation? Does the 'exam ination of prevision help me to achieve - this? Do I carry out its resolutions? Are my belongings, my notes, my room, in order? Do I keep those things which are not going to be seen by others tidy?

28. Do I practise the Legion's spirit in my conversations? Do they radiate the 'sweet fragrance' of Christ? Do I argue? Do I know how to give in, even though it hurts me? Am I humble in this aspect? Are my conversations frivolous? Are they a show of knowledge? Do I make an effort to speak about Legionary themes? When I speak about Christ and the Legion, are my conversations free from human respect? Am I a good listener? Do I ask pardon when I interrupt intentionally? Have I got the habit of making remarks on what is said, without really taking part in the conversation?
29. Have I the proper appreciation of small details? Are they the expression of my spiritual fervour, of my delicacy of conscience, of the sincerity of my love for Christ? Do I do them well? Do I get carried away by routine, by laziness or a naturalistic outlook, or am I able to demand a lot from myself in this matter? Do I realise how important these small things really are in the supernatural sense?
30. Do I know how to deny myself as the Legion asks me to? Do I regard self-denial as the only way of following Christ? Do I deny myself by putting aside my own criteria, by overcoming my desires and affections? Do I deny myself to the same degree in external things, or am I drifting through life without making any great effort, doing nothing more than is necessary to avoid complications and keep my conscience quiet?

31. Have I the spirit of silence? Do I cultivate both internal and external silence? Am I able to keep my imagination under control and be recollected at any given moment? Does this help me to be more closely united to God? Am I careful to avoid all kinds of noise?
32. Have I the spirit of constancy and perseverance? Have I the strength of character to finish whatever I begin -- in the spiritual field, the intellectual field, and also in forming my will? On the contrary, do I work only as long as I meet no obstacles? Have I got strong will-power, or am I just a plaything of internal and external circumstances? Do I stick at whatever I take on?
33. Have I the spirit of combat? Do I think my formation is complete in any aspect? Have I an insatiable thirst for further progress? Does my love for Christ prevent me from slackening my efforts? Has my love for the Legion and for souls the same effect? Am I humble enough to always admit I am not perfect and that I have defects? Because of this, do I fight with more energy and fervour each day? Do I get bored with this constant effort?
34. Have I the spirit of gratitude? Do I cultivate this virtue? Do I feel unworthy of any kind of help from others, so that I am thankful when I receive it? Am I grateful in the first place to God? Do I thank my superiors for their advice and guidance?

Do I thank them for their corrections?
When travelling, do I thank all those who
help me by sending them a card afterwards?

35. Is there any aspect of the Legionary -
Mystique in which I feel I have been de-
ceived? Is there any aspect I appreciate
less than others? Is there some point I
don't value enough, or in which my own --
criteria hold sway? Can I say I am complet-
ely at one with the spirit of the Legion?
Is my love for the Legion strong enough -
not to omit even the most trivial detail?
36. Does my debt of gratitude to Christ for
my vocation help me to accept it generou-
sly and happily, with all its consequences?

35. VOCATION

1. Do I appreciate my vocation as the most precious, personal gift which God has given me? Do I thank Him for it every day? Has this any practical results in my life?
2. Do I take pride in belonging to God, and glory in this privilege? Do I meditate on the greatness of my vocation, and its far-reaching implications?
3. Am I satisfied with the vocation to which God has called me? Do I feel at home here, or would I rather be somewhere else?
4. Do I ask God eagerly and confidently every day to keep me in His service till death?
5. Have I dedicated myself with joy and idealism to the full realisation of my vocation? Have I done so with responsibility, or do I come dangerously close to losing it through constant infidelity, superficiality and levity, lack of sacrifice, sensuality, attachment to the world and its affairs, or corruption of my heart through impurity? Do tepidity, bore

dom, lack of appreciation for prayer and the interior life, or disregard for punctuality and religious discipline also endanger my vocation?

6. Deep down inside, do I think of my vocation as something which I will one day bring to completion, or as something beyond my capacity? What are the reasons for the negative attitude, if I have it?
7. Have I ever serious doubts about my vocation? Are they frequent? In these moments, have I sometimes thought that I had no vocation? Have I given in to this thought?
8. If I believe I can follow my vocation, do I want to follow it to the end? Why do I want to persevere -- through fear of the world, of possible eternal condemnation if I give up, of being left without material resources, or of cheating my superiors and family? On the other hand, have I motives such as gratitude to the Legion, love for Christ, desire to save souls, or zeal for the glory of God?
9. Do my actions correspond to the greatness of my vocation, or, when faced with the stark reality of having to live it, do I allow insincere and untenable attitudes to develop?
10. So as to preserve and develop my vocation, do I try to be very faithful to grace? Do I try to live my Holy Rule with more perfection each day? Do I try hard -

to acquire the necessary moral, spiritual and psychological aptitudes to follow my vocation, i.e. vows and virtues, spiritual life and habit of prayer, and formation - of character and will, respectively?

11. Is Christ the tangible aim of all my actions? Is He my criterion, the centre - of all my views, and interests, of all my plans and ideals?
12. Do my eucharistic and interior lives - have any relation to my vocation? Do I try to be very faithful by doing all my acts of piety with perfection?
13. Am I deeply convinced that I will only be able to keep my vocation if I combine daily life with a life of sacrifice?
14. Above all, do I try to keep my heart and my body pure for the sake of Christ?
15. Do I try to be extremely delicate when opening my conscience to my superiors, - telling them all the difficulties I experience about my vocation?
16. Does it usually cost me a lot to practise obedience as the Legion demands?
17. Have I got used to seeing the gift of my vocation in relation to God, to the - Legion, and to souls, or do I always see it from the angle of mere selfishness and personal profit?
18. Does my mission of spreading Christ's message whip up my enthusiasm for "stock-

piling" graces by a life of prayer, sacrifice and fidelity?

19. Have I placed my vocation under the protection of the Blessed Virgin?

36. *PRIESTHOOD*

1. Do I think of my vocation to the priest hood as a sublime and unmerited grace - which God has given me, or as just a stray coincidence -- "I could just as well be - anywhere else as here" ?
2. Do I often remember the different - stages and circumstances in which my vocation developed, so as to thank God for - His kindness and immeasurable goodness?
3. Does the thought of the obligation I - have of reaching the priesthood help me to overcome all difficulties and problems? Does chastity strike me as something in no way extraordinary for a man who has to - touch Christ? Does the love of Christ, the High Priest, whom I have grown to ressem- ble, make up for all the loves I have left behind?
4. Have I such an elevated and supernat- ural concept of the priestly vocation that I am prepared to forego all other loves - and privileges? Do I know how to practise self-renunciation with noble generosity,

knowing how to sacrifice a lesser good for an infinitely greater one? Does this - thought spur me on irresistibly to an intense inner preparation for the priesthood? Do I work to prepare myself?

5. Do I give my full attention to conserving and strengthening my vocation? Do I do everything joyfully for this motive?
6. Do I often meditate on the supreme role of Jesus Christ as High-Priest, linking - God and man? Do I think of it, nonetheless, as something purely personal, something - which will eventually be given me? Does my love for Christ make me assume His task of glorifying and redeeming?
7. Taking all this into account, do I - understand that my attitude towards Christ cannot be indifferent or 'more or less' ?
8. Do I think of the priesthood as all - action and personal glory, or do I give prime importance to personal sanctity, - coupled with work for the sanctification of others? Am I convinced that the success of the priesthood depends on the priest's degree of personal sacrifice?
9. Do I consider priestly ordination the end of a period of restriction after which I will be able to establish my selfhood and develop my own personality? Do I see it as the time when the number of people who demand my attention and service will increase?

10. Have I yet realised the far-reaching implications of my dealings with souls?
11. Do I make an all-out effort in each aspect of my training, because so much is demanded of the priest in the world of today? In forming my bodily faculties, do I try to be balanced, noble, distinguished, respectful and modest? In forming my mental faculties, do I aim for order and efficacy, with thorough knowledge of current developments, taking the necessary precautions according to the stage of formation I have reached? In spiritual matters, am I eager to reach holiness and to cleanse and purify my souls when I think my priesthood will put me in direct contact with God and souls?
12. Am I trying to mould my heart on the pattern which must typify a priest? Am I meek like Christ? Do I imitate His purity and detachment? Do I sympathise with those who suffer and rejoice with those who are happy, or do I always present a distant, hard and bitter front to the world?
13. Am I learning to put myself at everyone's disposal? Do I know how to give up my own interests, tastes and preferences to look after the interests and desires of others? Do I understand that this is the one way I have of measuring the effects of my priesthood?
14. In my view, can the fervour of my fut-

ure priesthood be measured by my present relationship with Jesus in the Eucharist? Do I forget Christ in my daily life? Do I remember Him and visit Him often? Do I always live close to Him, making myself one with His Eucharistic spirit, a spirit expressed by offering consolation and glory to the Father?

15. Do I try to develop my priestly spirit by being a fervent and effective conqueror of souls, or, because of laziness and lack of generosity, do I confine myself to following Christ in the rearguard of His army?
16. Do I use all my energy to form my character, so that my life, when totally given to God and souls, may not be a hindrance to God's plans
17. Have I any sin or imperfection which could impede or obstruct this divine work?
18. Is my view of life so supernatural that in the future I will be able to impart it to everyone who comes to me? Will I have to try and pick it up as I go along? Would anyone who sees me as a priest be convinced that man belongs to God and that all our human life must be ruled by His will for His greater glory?
19. In my future life as a priest, would I like to have to hear confessions like the one I make now, as regards their content of sincerity, contrition, purpose of amendment and practical results?

20. Do I have such confidence in God that with the help of His grace I could share my trust even with a soul sunk in the final agony of despair?
21. What is my attitude towards sin, considering my mission is to fight against it and to sanctify souls? Am I totally opposed to it?
22. Do I offer sacrifices for my failings in a spirit of reparation which already has a priestly quality? Do I also try to make satisfaction for all the sins of others -- for both the present ones and the ones I will meet in the future? Do I believe that my hatred and opposition towards sin will one day inspire others to fight against it?
23. What attitude do I take towards great public scandals : do they arouse my curiosity? Do I try to find excuses for them? Would I take part in them if certain circumstances did not prevent me? Am I sad because of the offence committed by the poor sinner? Do I pray for him?
24. Have I meditated deeply on the value of one soul and the significance of its salvation or condemnation? Do I believe I can do something for them?
25. Am I very sincere, both with myself and with others, so as to keep the sublime quality of my vocation unimpaired?
26. Do I study every detail of the Mass,

following it with the greatest interest -
and supernatural spirit, like someone who
will one day take a vital part in it?

27. Do I feel a little nearer to Christ -
because I share His longing for redempt-
ion and for the Father's glory?

28. Would it surprise me to have to end my
life on a cross, in the most utter fail-
ure from a human point of view?

37. ZEAL FOR SOULS

1. Do I feel real passion and anxiety for the salvation of souls? Was this by any chance the reason which prompted me to take up my vocation?
2. Does it sadden me to think that so many souls are being lost? Have I come to fully realise that it is worth suffering a hundred Calvaries for the sake of one soul? Would I be prepared to give up my life right now for the sake of one soul?
3. Am I convinced that there are souls which God has given me to save? Do I love them? Do I deny myself and pray a lot for them? Do I devote my whole life to them? Have they a prominent place in my thoughts, conversations and daily concerns? Does the thought of their salvation urge me to attain holiness? Do I make special reparation for the sins of the souls entrusted to me?
4. Is the positive and practical ideal of moulding my heart on the pattern of an apostle of Christ a vital feature of my

everyday life? For this very reason, do I try to gain a deep faith in all the things I will have to teach others afterwards? Do I also try to live these truths?

5. What kind of dealings do I have with that personal enemy of every apostle, sin? Do I concede some aspect of life to it? Do I hate it deeply? Do I use all the means at my disposal to fight energetically against it?
6. Do I neglect any means of preparing myself for the apostolate, thereby joining the ranks of those who extinguish rather than enkindle the flame of the Spirit in souls? When dealing with other people, what do I see first -- their souls or their human qualities?
7. Do I try to build up the Kingdom of Christ in souls, giving good example and introducing spiritual themes in conversations etc. ?
8. Do I strive to come face to face with Christ in my personal life, since I have the mission of leading other souls to Him? Have I ever tried to be an apostle without uniting myself to Christ, the One who called me and will "send me out to the whole world" ?
9. Do I try to imitate Christ's goodness, patience and meekness, His intimacy and trust towards His Father, and His love for souls, or, even now, Do I limit myself to being a cold functionary, applying only -

only the punitive and negative aspects of Christ's spirit?

10. Do I set no limits to my surrender to Christ and to others, since half-hearted generosity cannot attract or influence any one? Even now, do I try to master the art of serving others? Do I share that mistaken idea of an apostle which confines that title to ordained priests and forgets that it is determined by the individual's internal attitude?
11. When I think of my apostolate, have I no other wish than to be holy, to make others holy and to spread this holiness by forming other apostles? On the other hand do I cherish personal plans and ambitions for this period of my life?
12. Do I realise that the basic requirement of every apostle is self-sacrifice? Have I begun to practise it on this account?
13. Do I use all the means at my disposal - to avoid imperfection because I realise - that my holiness, or the lack of it, could result in the salvation or condemnation of a particular soul?
14. Since the Sacraments are means "par excellence" of saving souls, do I give them their due value?
15. Do I foster charity and understanding - in a special way, with a view to my apostolate? Does the thought of the souls which are waiting for me help me to use my time

well?

16. Have I thought about the huge responsibility God has given me inasmuch as He will soon entrust the souls of men to my care?
17. Am I pessimistic about my apostolate, or do I optimistically trust in Christ's words : "It is to the glory of my Father.. that you should bear much fruit" ?
18. Have I entrusted my own salvation and that of souls which her Son has given me to the Blessed Virgin, who is Mother and co-Redemptrice of all souls?

38. *LOVE FOR THE CHURCH AND THE POPE*

1. Do I really feel that I am a son of the Church, a part of her? Am I encouraged in battle by the thought that the Church -- lives in me and is holy in the measure that I am holy and try to live according to its demands? Does the thought also encourage me to avoid sin and imperfection in my life? Is it a constant reminder which -- spurs me on?
2. Do I understand that the Church needs men who are in full readiness for battle? Does this fact bring me to take advantage of opportunities of forming myself better, and to practise obedience with more realism and attention to detail?
3. Do I take an interest in studying the Church's theological structure? Do I understand and love it with Christ's loving insight? Do I believe in all her criteria - and dogmas with a lively, ardent and lasting faith? Does the idea of the Church urge me on, as it did Christ, to sacrifice myself completely to make her pure and beautiful?

4. Do I strive to form myself in such a way that the Church will never be criticised because of me? Is this formation - spiritual, moral and intellectual? Do my character, manners and social conduct -- come up to the standard demanded by the Church and criteria of the Legion?
5. When I visualise the great personages of the Church, what do I see -- only their human qualities and defects, or their function as representatives of Christ and their complete and unselfish surrender to the Church's final victory?
6. Have I a poor opinion of any institution in the Church? Does ecclesiastical authority bother me or rouse my resistance even though I have not come to understand its purpose? On the contrary, do I joyfully accept all it implies?
7. Do the problems of the Church interest me as much as my own? As regards the problem of expansion, do I sacrifice myself for the missions, do I pray for them? Do I pray for sinners? Do I offer prayers and sacrifices so that the Church will prosper among her sons? Do I take an interest in lay apostolates, communications media and the formation of Christian environments?
8. Do attacks on the Church cause me pain and worry? Do I suffer with her when she is persecuted and when her action is restricted?

9. Am I always firmly behind the Church ,
defending her rights?
10. Do I praise the Church's heritage? Do I
try to widen my knowledge of it? Am I us-
ually more interested in trifling things ?
Do I let others know about what goes on in
the Church?
11. Do I become very annoyed when I see err
ors arising in various circles? Do I face
them myself?
12. Do I lovingly accept what the Church -
lays down in the intellectual and apost -
olic fields? Do I also accept all the con-
sequences of this fidelity?
13. Do I take an active interest in the mag
isterium of the Church : encyclicals, --
speeches of the Holy Father, the instruct-
ions issued by the Roman Congregations, the
Liturgy, Church dogma etc. ?
14. Do I believe in the triumph of the --
Church, her final triumph with Christ, and
also her true internal triumph, the triumph
of truth? Am I certain of my personal --
triumph since I fight for Christ within
the Church? Do I feel the supernatural --
spirit of the Church, the perennial pres-
ence of Christ, summed up in the words :
"Ecce ego vobiscum sum" ? On the other --
hand, do I look for success in this life -
in other spheres? Do I try, like someone -
without faith, to find it in worldly hon-
ours, in top positions, in comfort or sen
suality or in hoarding possessions?

15. In the depth of my soul, do I see the Church as my mother, as in fact it is? Since it is my mother, does it take first place in my personal interests?
16. How strong is my love for the Pope, the representative of Christ on earth? Is it an intimate love, imbued with a profound faith, faithful in spite of everything?
17. Am I always ready to follow his directives, confident that I am supported by an infallible and invincible rock?
18. Is my personal criterion subject to the directives of the Pope?
19. Do I consider it a grace from God to be able to see him and listen to his words?
20. Am I always prepared to defend the Pope against ignorant, unbelieving or hostile people? Do I try to be well-informed, to prepare myself for this? Do I fill myself with supernatural spirit? Do I strive to form myself well?
21. Do I consider myself directly under the Pope's orders, as an immediate executor of his plans? How do I go about carrying out his wishes in the things I deal with -- the liturgy, prayers for his intentions etc. ?
22. Does my love for the Pope lead me to always try to do better and to work to be a suitable means in his hands?
23. Do I devote a special, intimate place

in my prayers and sacrifices to the welfare of his soul, his holiness and happiness?

39. PROSELYTISM

1. Can I say that I have a spirit of pro
elvtism?
2. Do I look upon proselytism as forming
a personal, exclusive group when I begin
my apostolate, or as sharing a little of
the fire of love which I have within me?
3. Do I believe in the Legion? Do I love
the Legion with deep conviction and strong
motivation, without allowing sentimental
ity to creep in?
4. Because of this, am I interested in the
Legion's growth and spread of its good
name? Do I really care nothing about all
this?
5. Do I realise that the progress of the
Legion depends on my personal effort? Do
I therefore make an effort to help the
Legion advance?
6. Do the achievements of the Legion en-
courage me, or do I only take my own ach
ievements into account?
7. Do I plan to make the Legion great by

means of my apostolate? Is this one of my most frequent incentives for making sacrifices and forming myself?

8. Do I pray for Legionary vocations? Do I make sacrifices for them?
9. Am I encouraged by the knowledge that by prayer and sacrifices for vocations I am collaborating in the moulding of a -- Legion of men who glorify the Father and save souls?
10. On the contrary, am I disillusioned with my Legionary vocation? Would I willingly change it for another? Would I by any -- chance prefer not to get vocations in -- case others will have to share my "plight"?
11. Do I do anything practical for Legionary vocations?
12. Do I try to make the Legion known as best I can, or am I prevented from doing so by human respect?
13. Do I try to win honour for the Legion by my external bearing and my behaviour?
14. Practically speaking, do I make the -- Legion loved, respected and praised by -- living its mystique and dedicating myself to our common Ideal?
15. Does the growth of the Church interest me? Do I make sacrifices with this intention? Do I try to keep well-informed about her needs, her progress and the dangers -- she faces?

16. Do the intentions of the rosaries on -
the first Saturday of the month -- "for --
the conversion of sinners and infidels" ,
have any meaning for me?

40. *ESPRIT DE CORPS*

1. Am I conscious of being part of a body of which all Legionaries form part? Is this something purely speculative or has it any practical consequences?
2. Is my love for the Legion greater than my self-love? Does my love for her incentives, criteria, instructions, directives, tactics etc. prevail over whatever I myself may think?
3. Do I consider my position as a private soldier as an exercise in "esprit de corps"? Because of this, do I know how to give up my personal interests and rights for the common good? Do I do this joyfully, promptly, disinterestedly? Am I so disinterested that possible changes of post in the Legion do not even disturb me?
4. Do I believe that the spirit of obedience is an indispensable element of the true "esprit de corps" ?
5. Am I sure that I have carefully taken advantage of all the means which my sup-

eriors have placed at my disposal to form myself, taking into account the objectives of the Legion?

6. Do I actively help the superiors to -- carry out their plans?
7. Does the conviction that I belong to - the Mystical Body of the Legion, within - the Mystical Body of Christ, encourage me to be helpful towards others? Do I pray - for them? Am I aware of their needs? Does my decision to do whatever helps others - most have any practical consequences in my ordinary life?
8. Do I always help my brothers whenever I can? Do I do so in a hidden way?
9. Have I already put aside all likes and dislikes, all envy, rivalry, spite and - indifference, since "esprit de corps" is impossible otherwise?
10. Do the successes of my brothers make - me truly happy? Do their failures sadden me?
11. Do I co-operate as much as possible in the initiatives and plans of my brothers? Do I shy away from this for lack of self-denial? If I do not help them, do I at least avoid hindering them? Do I correct them directly or indirectly? Do I boycott them, or try to wreck their plans by -- underhand tactics?
12. Do I devote myself in a special way, - with a spirit of collaboration, to the

to the ideas and wishes of the superiors?

13. Do I know how to see things from the - bright side? Do I praise what I see? Am I silent about the defects I see, excusing the defects I find in the procedure of my superiors or brothers? Do I excuse them - both internally and externally?
14. Can I say that my nationality exists - only as a legal technicality, or is it , whether consciously or otherwise a cause of division?
15. Do I strive to get rid of everything - which could introduce or promote division? Do I encourage everything which unites me more to my brothers?
16. Am I interested in their affairs, their well-being and their progress? Does their personal news rouse me to joy or sorrow, or am I only interested in the impersonal -- running of "my college" or "my community"?
17. Do I often write to those in the other houses of the Legion?
18. Have collective disagreements like -- jealousy, rivalry, envy and disunity replaced my own inner tensions?
19. Can I truly say that I have surrendered myself to my brothers for love of -- Christ?
20. Has cultivating this "esprit de corps" made me forget the fact that I belong to the Mystical Body of the Church? Do I see

these two realities as opposed to each --
other?

21. To avoid this, do I extend my spirit -
of collaboration and charity to all other
undertakings which do not stem from the -
Legion, but which work in the same way -
for the glory of God and the Kingdom of
Christ?

41. FIGHTING SPIRIT

1. Do I realise that I am part of an army in battle array? Does this make me always live my spiritual life and pursue my intellectual and human formation with a spirit of fight and vigour?
2. Am I stimulated to action by the Ideal for which I fight side by side with my brothers in the Legion? Does it make me enthusiastic to know that I am a soldier in Christ's foremost battalion?
3. Do I love the Cause to which I have -- surrendered myself, above all things? Am I ready to give my life for it at any -- time? Or is this nothing more than a romantic expression? Is it a living and vibrant reality, manifested in constant effort to fulfill my obligations perfectly?
4. Is my dream of being a hero tinged with desires for personal glory, or do I dream of this exclusively for love of Christ? Are my aspirations feeble and selfish? Does my whole attitude at present indicate that I will have to stay in the rear guard, or

be a useless official or a "free pension"?

5. Do I believe that, as a Legionary, my whole life and mission is one great battle? Does the thought that all my efforts are solely for the Kingdom of Heaven help my work, or does the necessity of fighting - frighten and terrify me?
6. Do I give myself concessions in my -- spiritual life, or, like every soldier, do I decide on objectives for further conquest? Has the first of these been to -- conquer myself and then to acquire Legionary holiness and perfection? Following -- this, do I strive for knowledge and culture to implant the Kingdom, and, finally, to make it a reality in the most urgent -- and strategic necessities of the Church's ideals? On the other hand, do I fight -- and exert myself without any definite -- goal?
7. Do I uphold the primary demand of the spirit of combat -- blind faith in my -- Cause and in its eventual triumph, as well as a burning love for my spirit and my -- fellow-combatants?
8. Do I vigorously cultivate manliness , or do I complain bitterly when things go wrong and get discouraged when faced with failure?
9. Do I seriously oppose anything which could take from the spirit of combat? Am I lazy, idle and comfort-loving? Am I -- superficial and imprudent? Do I lose cour

age when difficulties come?

10. Have I the sense of spirit and duty? Do I always maintain a spirited attitude -- during the more important items of the -- programme? Do I let my prayer be governed by mood and aridity, or do I fight bravely against laziness, distraction and sleepiness?
11. Can I express this fighting spirit in an attitude of patience whenever the -- occasion arises? Do I counteract the rashness of others or their lack of tact with gentleness and supernatural spirit? Do I excuse them in my own mind? Do I want to surpass my brothers in practical and positive love, giving myself generously to them? As a result of this fighting spirit, am I getting the habit of co-operating - with all my brothers without seeking my own interest?
12. Am I a true private soldier, always -- ready to fight wherever obedience demands, or have I ever noticed personal ambitions for authority and promotion creeping in ?
13. Is it my greatest dream to die in the first rank of the Legion for Christ my -- leader?

42. SPIRIT OF INITIATIVE

1. Can I say that I have a spirit of initiative? Do I like to be decisive in my work, or am I timid and cowardly? Do I like everything to be running smoothly before I assume responsibility? Am I -- always hesitant? Am I used to leaving -- everything until later?
2. Before acting, do I reflect carefully, weighing up the advantages and disadvantages?
3. In my mind, does the spirit of initiative contradict the spirit of dependence? Am I glad to postpone my plans when they are not in accordance with obedience or does self-love make me cling to them -- regardless?
4. In what fields does my initiative -- thrive -- the spiritual, intellectual, or practical?
5. In my initiatives, especially those of the practical order, what is my aim -- to please God, to be of help to my superiors and brothers, or to win respect and to --

come out on top?

6. In the course of community life, does the spirit of initiative make me look for whatever I can do to make the others happy?
7. Why do I not have more initiative; if I do have it, why do I not let my superiors know? Could human respect, or the easy-going desire of not wanting to be burdened with either hard work or responsibility, have anything to do with this?
8. Am I one of those people for whom every thing has to be spelled out?
9. Am I preparing myself in the small -- things for the future work of my apostolic life?
10. Have I at any time worked on my own initiative in a way at variance with true obedience? Do I realise that everything done outside this standard is wasted effort and is displeasing to God?

43. SENSE OF RESPONSIBILITY

1. Can I say that I am a responsible person?
2. What does responsibility mean to me? Is it the uneasy attitude of a person -- under a stern and pressing obligation, or rather the awareness of having to respond to the demands of the will of God, thus bringing me to fulfill my duty with fervour and precision?
3. Do I believe that responsibility must only be exercised on great occasions, or rather in everything which my superiors entrust to me?
4. Do I realise that my eternal salvation is closely connected with the way I respond to the will of God? Do I also believe that the future prosperity, the holiness and effectiveness of the Legion, depend on my correspondence to its spirit?
5. Has the thought ever struck me that -- the love of God has been affecting my destiny from all eternity? Has this -- merely impressed me, or has it become one

of the guiding principles of my fight for holiness?

6. Do I often meditate on the love which - God has shown by giving me His Son, my - faith, my priestly vocation, and a share in the innumerable graces bestowed on the Legion's period of foundation?
7. Do I try to be conscious of my vocation? Do I believe many Legionary vocations depend on how I live mine?
8. Do I often think of the incalculable - supernatural significance of my privileged state in life, which carries with it, whether I like it or not, a great responsibility?
9. Do I firmly believe that God has entrusted many souls to me which can either be saved or damned depending whether I become holy or not?
10. Considering the great significance of my vocation, do I use the smallest graces which God grants me with due responsibility?
11. Realising that my life and way of acting will proclaim a great message to future generations, do I strive to drink in the - spirit of the Legion at its very source, to model my life in perfect harmony with - the Legionary Ideal, and to acquire the - virtues which the Legion lays down for its members?
12. Do I allow my way of acting to be gov-

erned by the rule of "more or less" , or do I try to perfect it to the point of complete fidelity out of love for Christ, for the Legion, and for my vocation?

13. Do I fail to accomplish any of my duties simply because I find it hard? Do I do it badly, or only half-heartedly?
14. Do I make a special effort to fulfill my everyday duties in adverse circumstances -- travel, illness etc., or do I use this excuse to do them badly or to leave them out?
15. Does my effort in prayer, examination of conscience, practical examination, retreats, spiritual exercises and studies , correspond to the great importance which they have in my life?
16. What are my motives for developing my natural qualities -- pride, natural pleasure, or greater service for the cause of the Kingdom? Does the same apply to -- studies? Am I moved by curiosity, or the desire to surpass others?
17. Does my spirit of responsibility prompt me to work out the most profitable way of doing things, always with dependence on my superiors, or am I content to pass the -- time with the least possible effort?
18. When any job is entrusted to me, do I realise that the superior wants it to be done as well as possible? Does this conviction influence the way I carry it out, or do I make everything as hard as possible

allowing imperfection or routine to creep in?

19. Do I find, on examining my conscience, that there is a lot of self-love deep -- down in my spirit of responsibility? Do I try to show off to my superiors and -- brothers? Am I afraid that a chain of -- imperfections will appear if I fail to -- accomplish my duty? On the other hand, is my spirit of responsibility nothing more than another example of my surrender to the will of God?

44. SPIRIT OF CONVICTION

1. Do I realise that I must take full responsibility for my own formation? Do I practise this responsibility in every aspect -- my spiritual life, my moral perfection, my intellectual development, the formation of my character and my social - behaviour?
2. Do I make a genuine effort to form myself, or is this a sophism to enable me to do whatever I like? Do I use it as an excuse to work outside the superiors' -- authority?
3. Am I a man of principles, or am I at the mercy either of outward happenings or the fluctuations of my feelings?
4. Have I yet formed my character and -- will with enough determination and vigour to realise the Ideal for which I fight ?
5. Am I controlled by my will or by my - feelings? Can I fulfill the Rule equally well in favourable or unfavourable circumstances?

6. What stops me from becoming a man of -- duty -- fear of what others say, lack or self-denial, a lazy and comfort-loving -- outlook, a superficial view of life, or the absence of willingness to work?
7. Do I always look the world straight in the face? Do I carry out my duty faith - fully, both in front of others and in pri - vate, or am I a hypocrite? Does my con - science always see that I work sincerely ?
8. Are my convictions strong enough to enable me to work irrespective of every - thing and everyone?
9. Is my spiritual, intellectual and -- physical life regulated by constancy ?
10. Do I superiors never have to worry -- about me? Do I make their advice and -- their recommendations my rule of life ?
11. Do I study out of conviction : in this aspect, is my work qualified by personal effort? Is it ordered, methodical, inten - sive or tenacious?
12. Do I faithfully keep to my plan for developing my spiritual life?
13. Do I try to make use of each moment to get a better training? Do I waste time -- through laziness and superficiality, -- through sluggish and shallow thinking, or through making do with the very minimum - of perfection? Do I see this as an act of treachery towards the Legion?

14. What motives spur me on to perfection : love for Christ, the fulfillment of God's will, zeal for souls, or love for the -- Church and the Legion? On the other hand, do I carry on because I want to be a great religious figure? If so, why : simply -- because I happen to be in this state of life, or perhaps because I want to avoid problems?

45. SENSE OF DUTY

1. Do I believe that duty is the best and surest way I can become holy? What practical appreciation do I have for it? Do I give the impression of not caring, of being lazy about carrying it out, or of being enthusiastic and constant? Do I accomplish it only now and then?
2. Is my duty my chief joy, since it is the fulfillment of God's will? Does this make up for all sacrifice it costs me?
3. Do I regard my duty as an "act of service", the best way of fighting as a Legionary?
4. Why do I fulfill my duty -- just to keep my superiors happy, purely from routine, or for love of Christ and souls?
5. Is there much conflict between my resolutions and good intentions, and the practical fulfillment of my duty?
6. How am I as regards the finer points of accomplishing my duty? Do I do it -- promptly, with great perfection? From the

moment the programme assigns me some task, do I give myself to it enthusiastically, with a spirit of faith? Do I do this always, or only when it pleases me? Do I waste time during the items of programme I don't like? Do I do so out of habit?

7. Is the fulfillment of my duty a constant concern of mine? Do I strive to carry it out with responsibility and perfection, or do I only do the least possible amount?
8. Do I apply each of my rules during the day, as the need arises -- self-denial, modesty, politeness, foresight, etc.? Do I often bring them to mind?
9. Do the various changes of programme -- serve to unite me with God throughout the day? Do I carry them out with a lot of supernatural spirit?
10. When I am looking forward to a particular item of programme and it is replaced by a totally different one, what is my reaction -- displeasure and annoyance? Do I dominate my sentiments and put this sacrifice on the supernatural level? In accepting this, do I realise how much I owe to God?
11. Do I carry out my duty faithfully as regards the prayers I am bound to say? Do I realise their importance?
12. Do I study with the knowledge that my future apostolate will demand that I have availed of every minute of my period of formation?

tell lies?

5. Has excessive curiosity driven me to -
make mistakes?
6. Am I discreet enough not to inflict my
states of soul on others? Am I discreet -
when passing on personal or family news?
7. Are my dealings with my brothers marked
by respect and discretion, or do I often
damage their interests by my levity, ir-
reflection or lack of tact?
8. Do I know how to respect the affairs of
others -- notes, letters, papers etc, or
do I take advantage of them so as to be -
more or less informed about everything?
9. Do I keep extra special watch over what
I say or hear when the good name of the -
Legion, or of my superiors, brothers or
fellow-men comes into question?
10. Can I say that I am prudent or do I con-
fuse discretion with distrust, timidity -
or narrowness of outlook? With the excuse
of being discreet, do I try to give my-
self importance?

46. DISCRETION

1. Have I formed the habit of discretion yet? Do I give this principle all the importance it holds in the mystique of the Legion?
2. Do I always try to know in advance -- what to say and what not to say as regards people, circumstances, times and places?
3. Do I know how to keep the proper reserve about any secret, or about the Legion's private affairs? Do I reveal the secrets entrusted to me by using hints or insinuations?
4. Before speaking, do I weigh the possible effects of my words? Do I fail to -- control my speech, and, as a result, do I often have to take back what I say? Have I ever said anything which I should have kept to myself? Am I irresponsible in -- this aspect? Is this because of my levity, lack of attention, irreflection or wounded self-love? Has the desire of appearing 'well-informed' about the affairs of the Legion led me to make mistakes, or even to

13. Do I already redeem souls on a small -- scale by the offering of my duty, perfectly performed, united to Christ's sacri -- fice?
14. Am I always dissatisfied with what the - programme lays down? Do I judge it solely on whether it pleases me or not? Do I show this? Do I spread this attitude among -- others?
15. Is it always necessary for my superiors to watch over me to ensure that I accomplish my duty, or are my principles and -- Legionary enthusiasm enough for me? How much perfection do I put into my duty when I am by myself? Unless punishments or -- trials are laid down, do I refuse to do my best?
16. What importance do I give to duty in my conscience examination -- am I unaware of it? Does it occupy a prominent position as the principle element in my effort for -- holiness? Do I usually study the chief -- reasons for the failures I have in this point? Do I remedy them efficiently?
17. Do I consider my duty as the will of -- God? Does it sum up mywwhole life?

47. PRUDENCE

1. Have I the moderate and thoughtful air of a well-balanced and prudent person? Do I consider the reason for my actions, -- their outcome and possible implications? Do I act impulsively, for better or worse? Before doing something, do I work out the best way of doing it? Does it often happen that, after doing something, I notice that it produces unsatisfactory results - because of my lack of care and foresight?
2. Do I know how to calmly and fully examine the problems I meet? Do I solve them hastily?
3. Do I foster prudence as the best way - of giving good example to others?
4. Do I practise prudence and foresight - in the way I use my time, e.g. free times, study, punctuality, appointments etc. ?
5. Am I prudent when it comes to making - suggestions? Have I the habit of weighing up my resources -- of measuring my confidence in God, my past experience, the difficulties I have encountered, etc. ?

6. In my dealings with others, especially with women, am I prudent? Am I childish? Do I say the first thing that comes into my head? Under the pretext of seeming -- sympathetic and good-natured, do I disregard my Legionary training?
7. Before facing unfamiliar circumstances do I try to find out the mind of my Superior and the line of conduct to follow? Or on the other hand, have I made mistakes -- at times through carelessness or overconfidence?
8. Do I avoid speaking to outsiders about certain subjects which could easily cause me to be imprudent, or which could inculcate my superiors? Do I try to be discreet about everything I tell others? Have any rash words of mine reached the stage of -- harming or annoying someone else? Have I injured myself in this way? Even in unimportant matters, am I often forced to step down in shame when what I have said is repeated? Do I pass this off as something -- that others have made up? When I speak -- about people and their affairs, would it bother me to have my words repeated to -- those concerned?
9. Do I usually think over the questions asked of me and the answers expected?
10. Do I tell people the things I have -- heard about them from others -- their way of acting, their defects etc. ?
11. Am I prone to tell my superior my opin

ion of other people? Do I understand the significance of what I say, realising -- that the most valuable thing a religious has is the opinion his superior has of him? Whenever I fulfill the duty of telling the superior about matters concerning the Private Vows, do I examine my reasons for doing so? Do I also measure my words carefully?

12. Do I know how to keep calm when I am very happy, or do I lose all control over my words and gestures?
13. Am I one of those who foolishly confides in everybody, thus telling everybody everything about my own and the -- Legion's private affairs?
14. Have I hindered the freedom of my superiors by dealing with things outside my scope -- money matters, acceptance of staff or candidates for the Legion etc.?
15. If I have held some post for a time, do I try my best not to interfere in it from the moment I am relieved, or do I keep on the habit of exercising my authority? In this aspect, am I concerned more about my own well-being than that of the Legion? Do I persist solely because I think my personality will suffer, or also out of spite?
16. Am I careful about what I read? Although I have permission, do I avoid -- everything which could do me harm? Do I take this precaution only in serious --

matters or am I always careful? Does this extend to what I look at, and what I speak about in conversation?

17. Am I one of those who uses "prudence" to hide his real self from others, from the superiors and even from God Himself?
18. Do I confuse prudence with timidity, deceit, laziness, or less noble motives?
19. In practise, do I try to be prudent to make myself more Christ-like and to serve the Legion better?

48. FIDELITY

1. Is fidelity the main fruit of my delicate love for Christ? Am I naturally faithful to Christ, who has granted me so many favours? Am I thankful to Him on this account?
2. Does the thought of being one of an -- "army in battle array" encourage me to be completely faithful to Christ?
3. Am I faithful in the small aspects of everyday life, seeing it as the best possible preparation for the bigger things to come, since great deeds are measured by the small ones which come before them?
4. Do I clearly understand that any conscious infidelity of mine is a serious -- fault? Therefore do I do penance for the ones I commit?
5. Do I realise that only by being faithful in all the details can I prepare my soul to carry out God's plans? Do I feel that every infidelity makes me deviate -- further from these plans? Or, on the contrary, do I prefer the criterion of laziness?

ness and easy living -- "I'll be faithful as long as it costs me nothing" ?

6. -- In general, can I say that I am faithful to God's call to sanctity, or do I -- prefer a life of mediocrity because it demands less self-denial?
7. Am I faithful to my vocation as a co-founder of the Legion? Because of this, am I completely faithful: faithful to the -- rules, to Legionary traditions, to everything God teaches us through Nuestro Padre about our personal and communal life? Am I faithful in desiring to know and live -- everything well?
8. Do I think of fidelity to my vocation as my principal obligation? In order to fulfill it, will I continue to give myself to it fully, or do difficulties prevent -- me from going ahead? Have I enthusiasm and love for my vocation? Do I still daydream about other projects, and continue desiring them?
9. Do I make up sophisms to convince myself that I am being faithful to my vocation, while in actual fact, this is not the case?
10. Am I externally faithful to my vocation? Do I avoid everything which could -- tempt me to abandon it, especially in matters of obedience, chastity, humility, -- dealings with the world, reading matter, etc.?

11. Am I also faithful internally? Do I delicately accomplish everything asked of -- me? Have I Christian and religious criteria, purity of heart, as well as total dedication of my will?
12. Would I like to be a religious while -- still maintaining ties with the world, with a comfortable, easy attitude ruling out -- any sacrifice or self-denial? Would I like a sensual, affectionate, proud self-willed spirit despising all those who are humble?
13. How do I see the corrections my superiors give? Have I total and blind confidence? Do I think of their good effects? Do I find it difficult to agree with them?
14. Is my prayer to Jesus and Mary always - a petition for fidelity, for perseverance in my vocation, for the final perseverance of both myself and all my brothers?
15. Does generosity hold a key role in my life, at least insofar as I am faithful to God's will? Do I take holidays from spiritual effort?
16. Do I make it my duty to know my responsibilities, so as not to fault through ignorance? Do I get angry when someone else tells me what to do?
17. When I commit a fault, do I go and ask God's pardon? Do I ask the superiors for a penance, or am I stubborn in my faults, refusing to repent?
18. Do I allow human respect to be the --

cause of my infidelity? Do I know how to overcome difficult circumstances?

19. Do I try hard to be constant, in order to be always faithful?
20. How do I respond to the inspirations of the Holy Spirit -- immediately, constantly or only on certain conditions? Am I faithful as long as it does not ask me too -- much? Do I usually ignore them altogether?
21. Do I allow myself to walk into situations which endanger my fidelity, such as states of distraction, discouragement, tepidity or dejection? Do I long for things which are foreign to the interests of God?
22. Have I enough interior life to make the best use of the many graces God sends me throughout the day by means of prayer, the Mass, Communion, visits, good example etc?
23. Am I faithful to the resolutions I make? Do I break them as easily as I make them? Having once made them, do I feel responsible for carrying them out? Do I make a lot of very complicated resolutions in -- order to avoid fulfilling them?
24. Do I really think I can fulfill even -- the basic requirements for being a man -- without being faithful in every detail? Do I realise that this virtue is one of the -- most invaluable facets of the Christian -- calling?
25. Am I faithful to human friendship for love of God, or simply to further my own

interests? Have I ever turned traitor on anyone who in the same way had placed his trust in me? Am I faithful in matters of friendship, with a feeling for those positive, delicate details, never deserting my friend because I love God through him?

26. Is my whole spiritual outlook summed up by the idea of receiving more than I give? Am I content to live on like this?

49. SPIRIT OF WORK

1. Do I realise that sloth is the seventh deadly sin? Does this belief have any practical results in my daily life?
2. Do I often give in to idleness? Do I enjoy doing nothing?
3. Have I an uncontrolled tendency towards taking the easy way out? Do I systematically avoid all spiritual, mental or physical work?
4. Am I indolent -- do I work very slowly? Am I lazy in my duty? Do I automatically put everything off till afterwards?
5. Am I repelled by the idea of serious, careful and responsible work? Do I always excuse this aversion, in the spiritual sphere, as dryness or desolation?
6. Have I a special loathing for one kind of work? Which kind? What are the reasons for this? Have I yet overcome this natural obstacle through self-denial, from a desire of forming myself as a complete man for the sake of the Kingdom?

7. Have I an automatic distaste for spiritual matters? For this reason, am I systematically careless about the prayers I have to say? Do I cut them short, or leave them out on any idle pretext?
8. In the same way, do I fail to carry out some duty simply because I find it hard?
9. Am I careless about the responsibilities which my superiors entrust to me?
10. Have I ever come to realise the evil of the sin of sloth? Do I tell it in confession? Do I realise its far-reaching consequences insofar as it kills the spiritual and physical activity which enables me to be holy, to make reparation, to merit graces etc. ? Do I believe that this is one of the main obstacles which stands in the way of my soul's perfection and holiness, and which hinders my union with God?
11. Do I love work? Do difficulties invigorate me, and whip up my courage, or do they weigh on me to the point of depriving me of all the means of overcoming them? Am I aware of the fact that constant effort is necessary to prevent me from sinking in the morass of my lower instincts and passions?
12. Am I a fighter by nature or from acquired principles, or do I hide my supreme laziness behind a screen of easy-going methods?
13. Am I nervous and over-anxious? Do I by

any chance conceal my laziness by hurried, confused and disorganised work? Is my work always just something I happen to be doing which never comes to produce solid and positive results? Could this also apply to my efforts in the spiritual life? Am I always on the outlook for every possible way of doing less than I should?

14. Do I do things with speed and precision whatever the cost? Do I like to have time to spare over every job, or am I really -- eager to use it? Do I put all my freetimes to good use? Do I keep the principle of my Legionary training firmly in mind whenever I get a chance to devote time to some job?
15. Do I waste time? Have I grasped the implications involved in the waste of time - in the training of an apostle? What do I make of people who use their time wisely-- do I think them conceited, unduly complicated? Do I envy them? Have I ambitions of imitating them, though continuing to waste time myself? On the other hand, do I make a sincere effort to imitate them? What do I think of those dedicated workers who are always ready to volunteer.....?
16. Have I a spirit of initiative? Am I an untiring seeker after ways of doing things better and better?
17. Am I capable of placing myself at the service of others at the price of personal sacrifice?
18. Do I always volunteer when the chance

presents itself? Do I act out of love for Christ, for the sake of getting the habit of being ready for anything, or simply because I wish to be thought well of for being so helpful and abnegated?

19. Do I prefer thinking about what I've done than about what I still have to do, or about the souls I've saved rather than those still running the risk of being condemned?
20. Have I fully realised yet how important this spirit of work is in the context of the Legion's mystique?

50. REALISM

1. Have I a realistic view of life : of my qualities, my defects, my potential and my limitations?
2. Is this a purely idealistic concept far removed from reality? Is it based on purely subjective optimism, or on a defeatist sort of pessimism?
3. Do I recognise both the positive and -- negative aspects of my character and temperament? Does my own vanity blind me to -- them?
4. Is idealism the reason behind the failure of all my plans and resolutions to do better? Is it also the cause of my spiritual or intellectual failures?
5. When starting any responsibility, great or small, do I consider my likelihood of finishing it? Do I launch blindly into it, confident in my own abilities?
6. Do I underestimate the difficulties or try to play them down? Are my efforts less effective because of this? Is my spiritual

ability to overcome them rendered more superficial and inconsistent? Are my methods thus thrown out of line? Have I failed to realise that meeting difficulties is an essential part of every Legionary's career?

7. Practically speaking, do I believe that the success of my spiritual work and that of my apostolate, depends solely on my own effort, or do I give first place to the grace of God? Do I base my life of prayer, my spirit of sacrifice and my boundless confidence in God on this conviction?
8. Have I true self-knowledge or have I -- arrived at false notions of my personality?
9. Do I take past experience into account as regards my spiritual formation? Does this apply to my intellectual, practical - or apostolic training as well?
10. On the contrary, is everything reduced to mere words, to unrealistic programmes - which are impossible to put into effect?
11. Have I reached a sufficient depth of -- humility to see exactly where I stand, both in my life and in my actions?

51. IDEAL

1. Do I understand the importance of having an ideal in life? Do I realise that to continue living in mediocrity may mean the waste of both my time and my eternity? Do I detest mediocrity, whether it be in spiritual, intellectual or human affairs?
2. Is my life marked by a dynamism typical of someone who wants to reach a certain goal? Is there anything which animates my life and its value, or does it give the impression of being an amorphous, useless and colourless existence?
3. Does my ideal demand greater perfection and sacrifice from me? Are these demands total, i. e. personal, far-reaching and noble, or are they vague, partial or mere fleeting affairs?
4. Have I one ideal on paper, which I use as a facade while another really determines my life? Would I be ashamed to reveal the true motive for my actions?
5. Is CHRIST the Ideal which embraces my whole life? Have I brought all other ideals

completely under His command?

6. Have I grasped the fact that unless I live with Christ as my ideal I will not be able to further the establishment of His Kingdom, and that I will be able to give others neither enthusiasm, nor love, nor true knowledge of Him?
7. Does Christ's greatness arouse my enthusiasm -- am I inflamed with zeal by the idea of God giving Himself to us? Do I -- feel His love as a living influence in my life? Do I love Him personally, as a response of His great love for me?
8. What are the consequences of my love for Christ -- that I avoid sin, that I joyfully fulfill His will, or that I strive to do great things for Him and for His Kingdom?
9. As a result, do I live in an atmosphere of noble greatness, of enthusiastic surrender and of generous plans? Or, do I live instead in a world of cowardice and fear -- of total surrender, in my daily life?
10. Could I describe my love for Jesus as -- being deep or sentimental, intense or superficial? Do I show it in a practical way? Is the fulfillment of my duty the most usual form my love for Christ takes?
11. Do I at least try to deepen my motives for the love which I owe Him?
12. Do I pray God to grant me this love, -- knowing it is the greatest gift He could

give me?

13. Does the thought of Christ interest me more than any other thought?
14. Do I know Christ's criteria? Are mine - the same as His? Does His constant example help me to see events and persons just as He did? Do I think I can give what is expected of a priest without harmonising my criteria completely with Christ's? In my everyday life, do I see the Father's hand in everything, knowing that He arranges - all things for our greater benefit? Do my attitudes differ from Christ's views on sin, on the world, or on fame and wealth?
15. Do I see myself as another Christ, almost instinctively grasping how everything stands in relation to Him?
16. Do I make Christ's interests my own? Do I believe that He cares about all my affairs, and that all my criteria have an effect on the Sacred Heart of either pleasing or displeasing it?
17. Does this have a bearing on all my dealings with Christ? Does it move me to put my conduct on the same plane as His? Am I anxious to become like Him? Is being as - near as possible to Him my greatest aim in life?
18. Is there any aspect of my conduct which differs a lot from Christ's? Which facet of His personality most attracts my personal imitation -- His self-denial, obedience,

purity, love for His Father or zeal for -
souls?

19. Do I believe in the transformation -- which love for Christ can effect? Do I regard love for Christ as the key to success in my personal and apostolic life, and as the thing which can make any existence -- worthwhile?
20. Could my tepidity and weakness be due fundamentally to a cooling off of my love for Christ?
21. Are there elements of bitterness and resentment in my religious life? Could this stem from the fact that the vows and rules, without Christ's love, stifle my effort? On the other hand, do I make the vows and rules, lived with vigour and attention to detail, a demonstration of my enthusiasm for Christ?
22. Am I fully aware that if I lose the support of my love for Christ, all the -- most vile and uncontrolled passions will get control of my heart? Do I realise that the solution to the greatest problems -- which face me does not lie in repressing them, but rather in directing my love towards Christ?
23. Will I succeed in giving others a burning love for Christ without too much difficulty? Does it cost me a great effort to speak enthusiastically about Him? Do I simply avoid this topic of conversation?
24. Am I happy to have consecrated my life

to the most admirable and worthy Master -- both in Heaven and on earth? Is He the one who solves all my difficulties? Is it He who makes up for all my sufferings and disappointments?

25. Do I live the ideal of being better -- each day and of resembling Christ a little more?
26. Do I understand the fact that the fulfillment of all my aspirations lies in living my Ideal fully? Do I feel no need of anything else? Am I blind to the fact that as long as I cling to half-hearted criteria I find myself deprived of Christ and deprived of personal happiness?
27. Does the Blessed Virgin, my Mother, fill me with enthusiasm and win me the graces I need to know and love Her Divine Son better?

52. LOVE FOR THE CRUCIFIX

1. Am I accustomed to contemplate Jesus on the Cross? Is this perhaps my usual meditation on His person? Do I often meditate - on the crucifix?
2. Do I try to understand and meditate on Christ's motives for dying on a cross? Is the glory of the Father the most important thing in my life, just as it was for Christ? Like Him, do I see sin as the most shameful evil, the giving of my life for others as the most sublime ideal, and the salvation of souls as the most precious prize?
3. Is my soul touched by the sight of God dying on the Cross for love of me? Do I regret my infidelities or do I think that -- Christ's sacrifice was inevitable, or that there was no reason for Him to sacrifice - Himself for men?
4. Do I often kiss my crucifix lovingly? Do I thank Him for His Redemption? Do I remember that I am here only because He suffered for me on the Cross?
5. Does Christ, who so wonderfully con -

confirmed His doctrine by His death, rouse my enthusiasm?

6. Does the crucified Christ stimulate my love? When I contemplate Him, am I unable to resist his demands? Does this bring me to adopt an attitude of sincere surrender, or is this mere sentimentality?
7. Do I think of Christ as an example, but a lifeless one? Or, do I see Him as a -- source of living graces for acquiring Legionary and priestly holiness?
8. Does the sight of the crucifix move me to love sacrifice? Do I often meditate on the Gospel texts which strongly point out the necessity of self-denial? Does this -- move me to undertake a constant self-crucifixion in the details of my duty, in the minute fulfillment of the vows, and in all the virtues, within the specific framework of the Legionary mystique?
9. Have I yet formed the habit of comparing the sufferings of Christ on the Cross with the wide range of suffering in my -- priestly life, or do I think that Christ's death was something distant, almost foreign to my daily life? Do the words of St. Paul in Col. 1:24 mean anything in my life "In my own body I do what I can to make up all that has still to be undergone by -- Christ for the sake of His Body, the -- Church" ?
10. Am I insincere in carrying my cross, reducing it to mere externals, or do I apply

all my will-power to uprooting the 'ego' -
from all my intentions, thoughts and acti-
ions?

11. Have I yet embraced my cross with sin-
cerity, loyalty and generosity, uniting my
self to Christ's intention of glorifying -
the Father and saving souls? Or do I do -
this because I have no other choice?
12. What is my attitude during Mass? Have
I grasped the fact that I cannot enter the
Kingdom of Heaven without trials and suff-
erings?
13. Am I content to have nothing more than
my crucifix? Do I take pride in it as St.
Paul did?
14. Do I trust in Christ? Do I feel suprem-
ely confident, master of myself, when --
Christ is with me?
15. Therefore can I say that I live in un-
ion with Him? Do I try to imitate Him by
offering myself to the Father with the --
same spirit as He did? Do I always see the
Legionary virtues as exemplified in - -
Christ's life?
16. Is the Cross the climax of my life, as
it was the climax of Christ's ?

53. WAY OF THE CROSS

1. How do I do the way of the Cross? Do I regard it as just another item on the programme, as a simple pious practise, or as something without meaning?
2. Do I try to do all in my power to win the graces connected with it?
3. Do I consider it as the sum and substance of all the virtues of Christ? Do I think of it as an appreciable means of sanctification, inasmuch as I receive the graces He won for me in the very mysteries I am contemplating?
4. While thinking over these sorrowful happenings, am I aware only of the external aspects? Do I confine myself to sentimental ideas, or do I try to penetrate Christ's intimate and internal sufferings, His feelings and His attitudes?
5. Do I lovingly and reverently contemplate the moment of climax towards which the entire life of One who was fully God was directed? Do I do so with tender love, like someone who remembers the crowning deed of

his leader? Am I filled with love and --
faith?

6. Am I constantly aware during the Way of the Cross that all this has been done for my sake? Do I believe that it was I who treated Christ like this? Does this thought prompt me to make up for the wrong I have done Him?
7. Do I foster a bitter hatred towards sin, which reduced Christ to such a state?
8. When praying the Way of the Cross, do I bear in mind my Holy Mother, the Mother of Jesus? Do I place myself under her protect
ion?

54. *FOURTH VOW.*

1. Do I often think of the fourth vow? Have I considered carefully what it implies and demands? Am I disposed to some day take - this supreme step in my consecration to - God?
2. Do I therefore prepare for it by means of a sincere surrender? Do I study my faults at their deepest roots? Do I examine my - affections and criteria? Do I study my virtues -- their origin, reality and practical expression?
3. Do I foster a complete lack of self-interest as regards my life of piety, my search for God, and all my undertakings ?
4. Do I practice true purity of intention as regards my personal formation and its external expression? Am I at least sincere in my fight to reduce my aim in life to the sole reality of God? When the day -- comes to pronounce this vow, will I be - assured that I did all I could about this aspect? Or do I allow habits which are decidedly egoistic to go on developing? Do

I condone habits which foster ambition in a conscious way?

5. In practise, am I completely at the disposal of my superiors? Do I rebel if they oppose my plans?
6. Do I try to obey, at least by submitting my mind and will to authority? Do I reach the stage of doing so joyfully? Do I act, in all situations, with a generosity and self-assurance which would be -- worthy of a personal servant of Christ - Himself?
7. Have I formed the habit of being faithful in the fulfillment of my duty up to a heroic degree?
8. Does my life yet reflect the qualities of Christ? Do I think and evaluate on the lines laid down in the Gospel? Do I give in to my fallen nature, to naturalism, to pride and to the world ?
9. Is my life typified by a constant effort to acquire the elements of Christ's - life, or do I despair of ever imitating - Him fully?
10. As far as I am concerned, is Christ yet everything -- my love, my Ideal and my companion? Would it matter little to me to lose everything if I could possess Him alone?
11. Have I full experimental knowledge of His total love for me?

12. Do I love whatever Christ loves, with the same love as His?

13. Do I offer my whole consecrated life as an act of reparation to the Sacred Heart? Do I live the reality of God's inner presence, possessing Him and being possessed by Him? Is my life in full harmony with this reality?

55. HUMAN FORMATION

1. Do I care about my human formation? Am I convinced that I must be a man before - becoming a Legionary?
2. Do I strive to form my intelligence -- and give order to it? Do I have some basic principles to which I subordinate the rest and are these principles always the same? Do I think before acting? Do I avail of - all the means the Legion provides for my better formation -- studies, magazines , books, travel etc. ?
3. Are my ideas correct? Do I work to form my judgement? Am I prudent? Do I try to form an integral picture of things?
4. Have I formed my will? Is it firm and solid, or rather at the mercy of my sentiments? Do I apply it to the changing -- states of temperament and mind I experience? Am I lazy, inconstant, or slovenly?
5. Does my firmness of will take me to the point of being cold with others?
6. Can I master my negative tendencies? Do

I control and direct them?

7. Can I control my curiosity?
8. Which is usually the dominant note in my daily life -- anger, haughtiness, impatience, goodness, simplicity, calmness, helpfulness, stability, spitefulness, or remoteness?
9. Do I have a sense of responsibility? Do I live in a thoughtful atmosphere, or with levity, routine, lack of effort or higher preoccupations? On the contrary, - does this sense of responsibility help me to win out in every aspect? Am I always in different to everything outside the will of God, dissatisfied with my achievements and prepared to keep on working?
10. Do I know how to behave when dealing with others? Do I know how to listen? Am I attentive, delicate, natural when dealing with others difficult for me? Am I unsociable, distrustful or am I discreet and amiable, or mean and fault-finding?
11. Do I consider my human formation as an end or as a means?
12. Have my humanity studies produced their logical fruits in my life, or have I gone through them as just another stage of my formation, without giving them any special importance?

56. FORMATION OF THE WILL

1. Because I am convinced of its necessity, do I work to form my will? Is my effort a sustained one, or is it only stimulated by the influence of spiritual direction?
2. Do I try to fool myself by looking for exceptions from the inescapable necessity of this formation?
3. Do I look on my will, coupled with the grace of God, as the axis of my sanctification in its role of determining the merit or demerit of my actions?
4. Do I try to go ahead in the spiritual-life without this quality of will-power? Have I never realised that a man without an ideal is a poor man, and that an ideal without formation of the will is an empty dream? Have I realised that without formation of the will, even my eternal salvation is in danger?
5. Is the practical desire of identifying myself with Jesus Christ my key motive in the formation of my will? Why do I form my character : from a purely natural desire -

to be manly, or to prepare the ground for the Holy Spirit to carry out His work in me?

6. Am I governed by reason and will or by my lower faculties?
7. Do I apply my will first and foremost - to always obeying God? Can I say, therefore that I have enough strength of will to avoid sin? Do I possess the necessary self-dominion to forestall and moderate the upsurges of my passions? Am I also able to dominate my affections and sentiments?
8. In order to form my will correctly, do I try to present my understanding with - clear, profound and well-founded ideas - which can afterwards serve to stimulate - and guide my work?
9. Do I pray to God for the grace to form my will, or am I still afraid because of my weakness and my lack of character? Could this second attitude perhaps be a trap set by my great sensuality and love of comfort?
10. In moments when my will is about to succumb to temptation, does it encourage me to think how Christ was faithful "up to death on a cross"?
11. Do I apply any practical means to the formation of my will? Do I cultivate the sense of responsibility in my duty as the first of these? Do I therefore accomplish

my duty to the last detail -- even when it calls for abnegation? Do I use the small but valuable means of forming my will, like keeping a diary or writing "luminas", or do I scorn them as being only for beginners? Do I regard the development of good manners distinction and politeness as one of the best means to this end? Do I also value perfect tidiness and distinction in my cell, or does my superior often have to call my attention whenever he enters it? Are diligence, promptitude and punctuality among the other means which I use to help me form my will?

12. Am I systematically reflective, or do I allow myself to be carried away by my first impulse, or by routine, passion or whim? Am I accustomed to asking myself the question: "Is this the will of God for me"? Am I hasty in the way I do things, or do I try to acquire the necessary calm and moderation to do them well? Do I undertake projects with indecision, with hesitation or laziness, or am I decisive, firm and constant in what I decide to do?
13. Am I a slave of human respect? Am I always dependent on what others think of me? Do I fear the criticism of others, to the point of failing in my duty? Am I so influenced by bad example that I use it as an excuse not to fulfill my obligations?
14. On the contrary, is my will-power so strong that it overcomes my fear and hesi-

tation, or the atmosphere, good or bad, which surrounds me?

15. Am I extremely sensitive to failure? Does fear of it make me draw back in the face of duty, or, confident in grace, do I tackle it without hesitation?
16. Do I usually take refuge behind the cowardly attitude of "I would like to"? Or when I see it is the will of God, do I translate everything I decide on into action?
17. Do I put my resolutions into practise with a spirit of responsibility, or are these resolutions merely the fruit of sentimentality? Do some "grave reasons" always crop up to prevent me from fulfilling them? Do I make a "grave reason" of even the smallest thing?
18. Is the formation of my will sincerely based on self-denial? Is this self-denial applied mainly to small, costly things?

57. FORMATION OF THE PASSIONS

1. Is my work governed solely by my temperment or passions ? Do I lack the loftier guidance of faith and reason?
2. Can I direct my passions along the path of duty ? Do I always set about doing Gods will whole-heartedly?
3. Do I use my tempermental impulses to make my surrender more enthusiastic and to strengthen my opposition to imperfection ? Have I formed myself so positively in this point that the things which once annoyed me now increase my forward thrust ? Or, on the other hand, do I continue wasting my vital energies by constant impatience? Do I allow myself to be carried away by fits of anger, brooding or melancholy?
4. Have I sufficient self-knowledge to maintain constant progress in my efforts for spiritual perfection?
5. Am I anxious to eradicate any really bad aspect of my temperment, or do I allow it to fester through lack of resolution ?

Do I isolate this fault and fight it calmly yet firmly?

6. Is my effort merely negative ? Do I now think of directing my scattered efforts - towards God? Do I use excuses to camouflage serious faults?
7. Do I keep my character well-balanced ? If I am inclined towards day-dreaming or pride, do I try to be objective and reflective? Do I fight depression with love and enthusiasm for my Ideal? Do I try to retain calmness above all in times of confusion ?
8. Do I constantly keep watch over my life in order to keep it pure and clean in the sight of God, just like my decision of - full surrender? Do I love God more than my temperament, being prepared to change , direct and correct it according to His plans, or do I prefer that God adjust Himself to suit me, allow me to live according to the temperament He gave me? Do I resist everything which goes against my tendencies and likings? Do I get annoyed with my temperament? Do I think it impossible to sanctify myself by means of it?
9. Do I favour attitudes which lead to the advance of my passions -- for example impatience, spite, morbidity, depression, separation from others, novelty or narrow-mindedness?
10. Have I ever used phrases like "the Legion wants it" or "the Kingdom demands it"

to justify compliance with my passions ?

11. Do I try to gain the upper hand on the enemy, strengthening my spirit in those aspects in which I notice he attacks me with greater intensity and frequency ? Do I then work assiduously and intensely to acquire the opposite virtue?
12. Have I determined what my dominant passion is? Is it sensuality, or rather vanity, haughtiness or pride? Could it be depression and sadness, or perhaps extraversion or superficiality? Do I look into the matter sincerely, or am I too cowardly, ashamed to do so? Do I depend completely on the help of the superiors? Do I refuse to accept the truth when they point it out to me? What efforts do I make to control and direct my dominant passion? Am I faithful to the advice I receive, and is my work having good results?

58. *MANLINESS AND VIRILITY*

1. Do I cultivate a spirit of virility ? Can I say that I am an upright man -- one who is firm, steady, active, hard-working? Or on the contrary do I act as if I were composed only of sentiments? Am I vain, sensual, or effeminate?
2. Do I harmonize this manliness with gentleness and goodness?
3. Am I enthused and attracted by what is costly? Does it urge me to practise self-discipline? Does it dishearten me? Do I begin thinking that this is just not my line? Do I retreat when I meet the first difficulty, and give up the struggle? Am I satisfied with just the average?
4. During my acts of piety, are my postures manly? Is my tone of voice also firm? Do I lean my head to one side? Do I sigh ?
5. Do I adopt a manly attitude whether I am standing, seated or resting? Are my gestures worthy of a man? Are they studied

or affected? How does my tone of voice conform to these standards?

6. Do I practise a robust charity? Do my eyes give the impression of peace, of firmness or of languor? Do I go looking for affection or understanding from others, or using tender looks or "long-suffering" attitudes? Do I look for compassion or consolation? Could this be a compensation for the human love which I sacrificed to follow Christ?
7. Do I always look for appreciation, esteem or praise? Have I realised how ridiculous it is in a man, not to mention a religious?
8. Have I a sense of responsibility? Have I taken responsibility for my spiritual, intellectual and human formation? Have I adopted a mere responsible attitude toward the things entrusted to me? Do I flee from all responsibility, if not in theory, at least in practice?
9. Is perfect accomplishment of my duty - the first fruit of my manliness and virility? Do my constancy, diligence, naturalness and simplicity also stem from this source, enabling me to bear contradiction and sacrifice without dramatizing the issue?
10. Can I truthfully say that I am a forceful religious, who could compare with the "upright man" we meet in Holy Scripture?

11. Do I give the impression of knowing -
what I want, and being prepared to pursue
my goals to the finish?

59. SENSE OF ORDER

1. Do I love simplicity, or do I tend to be complicated?
2. Do I like to have everything in order, or have I not yet overcome my habits of carelessness and gross negligence?
3. Have I an internal sense of order? Have I got all my priorities right, seeing God as the source and centre of my existence? Are my spiritual life and my work directed by solid principles, or am I a slave of my sentiments? Do I make only sporadic progress? Am I faithful to my programme of spiritual work, down to the last detail?
4. Do I strive to keep a sense of values in using each of my faculties? Which of them governs my life -- the will, the reason or the sentiments?
5. Have I the habit of keeping order in all material things? If so, why - because of poverty, love and imitation of Christ, self-denial or vanity? Why do I take --

pleasure in order?

6. Is my cell always tidy? Do I follow the norms in ordering my desk, my shower, my wash-hand basin and my wardrobe? Do I even keep the things which are out of sight tidy?
7. Do I try to be systematic in my study and thinking? Do I follow a scheme for confession and spiritual direction? Do I ask permissions in a methodical way? Do I carry a notebook around with me to write down - worthwhile ideas? Do I put things off from day to day?
8. Do I deliberately and heedlessly vary the programme?
9. Do I foresee things? Do I prepare myself spiritually for the next item on the programme?
10. Am I methodical in study? Do I decide beforehand what I am going to study, or do I begin with the first thing that comes in to my head? Do I begin on time? Do I waste a lot of time on insignificant things? Do I interrupt my study at the first opportunity? Do I consider these as serious faults?
11. Without sufficient reason, do I interrupt my acts of piety -- meditation, Mass, exam of conscience etc. ? Do I ever leave some act of piety for after nightprayers ?

12. Do I often waste time because of lack of organisation? For this reason, do I make others waste time as well? Have I got a free-time programme? What is the main theme of my programme -- to do what I like, to see to my needs, or to cultivate my interior life : visits ejaculations , etc. ?

13. Do my efforts to be tidy have a supernatural motivation, or are they merely acts of the will? Is my aim merely to be more of a man?

60. *DISTINCTION*

1. Am I careful of my outward appearance, my way of acting? Do I behave like a gentleman in every respect? Is vanity or self-conceit the reason for this, or is it because I want to be more like Christ?
2. Am I eager to train myself for social life? Do I try to achieve this in my dealings with others? Do I often think of the fact that I bear the name of Legionary ?
3. Am I ashamed of being refined in my everyday life? Am I a friendly, natural type of person, or am I shy and aloof? Do I treat everyone with respect?
4. Do I walk properly? Do I keep myself clean and tidy? Is my clothing always clean, or do I wear it any way at all? Is my soutane stained or creased? Are my shoes always dirty?
5. Are my words always worthy of my calling? Do I use the correct and proper vocabulary? Do I interrupt others when they

are speaking? Do I ignore the topics they are speaking about? Do I know how to let others dictate the topic of conversation? Do I listen to what is being said? Do I know how to ask pardon when I interrupt? Do I call others from a distance? Is my tone of voice moderate and discreet? Is my social behaviour natural, or rather affected?

5. Are my living quarters always clean and well-ordered? Am I negligent on this point? Could I confidently show my notes and my books to anyone who wanted to see them?
7. Have I the habit of leaving everything in its proper place? Do I try to keep the house clean, or have I a "couldn't care less" attitude on this point? Do I volunteer to clean whatever is dirty?
8. Does my sense of distinction spring from the dignity of my position as a temple of the Blessed Trinity and the respect which I owe others since this is also true of them?

61. STUDY

1. Do I devote all my energies to study because it is one of the most important - of my duties at present? Do I realize its importance? Why do I study -- out of natural curiosity and thirst for knowledge, because of the fact that it is always - forced on me and I cannot get out of it, or, on the other hand, for the good of - the Legion and fulfillment of Christ's need for well-prepared men?
2. Do I hate study? Why do I find it - hard -- because I do not want to be known as a studious person?
3. In my own opinion, am I making the - greatest possible effort in my studies? Am I aware of the responsibility entailed in the sacrifice made by the Legion and her benefactors to provide the necessary means for my training? Do I always realize the full import of the fact that a - perfect formation is necessary for the apostolate? Am I aware of the sacrifices made by those who dedicate their lives

to providing for my training? Am I attracted towards the easy life led by a half-hearted, easy-going student?

4. Have I the personal interest and initiative to go ahead in my studies, or am I content to adapt the programme to suit my own pace?
5. Have I taken the trouble to find out which branch of learning suits me most? Which do I like best? Have I told my superior about this?
6. Am I eager to make use of any spare time I have to catch up in any subject in which I am a little behind? Do I use these times to study languages, or, under the guidance of the superior, to write to Legionaries in other houses of the Congregation?
7. Do I like to comply with the programme of studies and afterwards to complement it by my own efforts? Do I discuss with my superiors and teachers how best I can use my time and the qualities I possess?
8. Do I study in a methodical way? Have I the habit of deciding beforehand what I am going to study? On the contrary, do I set to work on the first thing that comes into my head? Is this because of laziness or from lack of self-denial?
9. Am I punctual when it comes to getting down to my studies? Do I interrupt them

only if something very important crops up? Does this happen often? During study, do I read only about pleasant subjects? Am I careless about the subjects which don't appeal to me?

10. Am I capable of making better use of my study-time? Are these times when I devote myself much more to my studies by making a greater effort?
11. Have I the habit of studying without schematising anything or taking notes? Am I usually completely passive during class? Do I get distracted or fall asleep? Do I cultivate dislike of particular teachers or subjects, to the point of being unable to tolerate them or work with them?
12. Am I usually worried about my inaptitude for study? At the same time, am I annoyed when treated as someone unfit for this pursuit?
13. Can I learn and assimilate things at a single glance? Before studying the subject on hand, do I allow myself a lot of side tracks? Does it seem to me that what the superiors decide on is not good enough to satisfy my requirements?
14. Do I prefer to depend on inspiration, on what comes to me in an instant, rather than on serious and honest study? Do I use this as an excuse for my lack of effort?
15. Do I like to solve the problems I meet

on my own, or do I go and seek the advice of others when I encounter the slightest difficulty?

16. Do I engage in many heated arguments with others about their points of view? Do I never argue? Do I at least like to explore the more difficult points with the others in calm, charitable discussion so as to see things in the light of their experience? On the other hand, are my questions always twisted, or designed to put me on a higher level than the others ?
17. Do I despise the studies I have already covered, as well as the students who are engaged in studying them at present ?
18. Do I dislike working in conjunction with others to make the studies more simple and profitable? Am I always ready to help? Does this readiness stem from vanity, or from sincere charity?
19. Am I very selfish when it comes to study? Am I very independent of others? Am I more attracted by originality than by truth?
20. Is the Kingdom the sole, all-embracing purpose of all my study, or is it only a facade to hide my vanity, self-love or personal ambitions?

62. GRATITUDE

1. Have I acquired a sense of gratitude in my life? Do I consider myself basically unworthy of anything? Is this a sincere conviction?
2. Am I grateful to God -- do I remember the physical gifts He has given me? Do I take them for granted? Do I think of my intellectual talents as a gift? Do I thank God for them? Do the graces of a supernatural order mean anything to me in this respect? Do I appreciate them as graces from God? Again, do I thank Him for them? Do I thank God specially for creating me, redeeming me, calling me to His Church and giving me the Sacraments? Am I grateful that He has chosen me from all eternity to be a Legionary and a priest, has placed me in a Christian family, and has determined all the circumstances of my life until now? Do I realise that all these are gifts from God, or do I see them as natural occurrences?
3. When God gives me something that I

have been asking for insistently, do I thank Him for it with the same fervour - and constancy? How do I react when He does not grant it?

4. Do the "We give you thanks..." which I repeat so often during the day, and the 'Te Deum' which introduces it, make me feel the warmth of gratitude in my heart and on my lips?
5. Do I thank God for having saved me - from so many dangers, both spiritual and material? How do I show this gratitude to God -- merely with words, or with a sincere recognition of His dominion over me? Is this expressed in a minute and - constant dependence on His most Holy - Will?
6. Am I grateful to the Legion? Does this gratitude bring me to integrate myself fully into Her Mystique in order that all the sacrifices that she makes for my training may yield the maximum fruit ?
7. Am I thankful to my superiors? Do I keep in mind all the benefits that I - have received through them, in the intel-lectual, material and social spheres ? Does this never enter my head? Am I grate-ful for their constant dedication and sacrifice, their guidance, their prayers, the permissions they grant and those - they refuse? Do I appreciate even their rebukes, as well as their favours and

privileges, or, practically speaking, do I regard all this as being no more than my due?

8. How do I show my gratitude -- through prayer and obedience, complemented by words of kindness? Is this gratitude -- rather a mere social nicety, with no inner conviction?
9. When my self-love is hurt, does it make me forget the benefits I have received? Does it bring me to be ungrateful, either internally or externally ?
10. Do I thank my brothers sincerely for the services they do me, even the smallest, or do I think that these are really something which they owe me?
11. Do I calmly accept the favours done me by others, or do I think that I am self-sufficient?
12. Am I grateful to my parents? Has my religious life given me a better understanding of the role they have played in my life? What form does my gratitude - take -- do I pray for them and send them letters? Do I appreciate their disinterested co-operation?
13. After a journey on which I have met someone who has been specially helpful, have I the finesse to write him a letter thanking him for his kindness?

14. Have I enough sensitivity to consider everything that is done for me as a favor, and to be grateful for it ?
15. Do I cultivate a sense of gratitude, seeing it as one of the most beautiful of Christian or Legionary virtues ?

63. SIMPLICITY

1. At first glance, can I say that I am simple? If not, is this due to my temperament, or is it because I try to camouflage a basic attitude which goes against the demands of my vocation behind the general confusion of my conduct and my manner of life?
2. Do I regard simplicity as a characteristic of naive and artless folk, or as one of the most beautiful virtues portrayed in the Gospels, one of the most fitting for a Legionary?
3. Do I realise that without simplicity I waste life's values in vain ostentation? In my everyday life, do I reject the truth that holiness must be the same for a Legionary and for every Christian -- complete identification with Christ?
4. Have I the habit of inventing personal needs, or have I long ago realised that my first step towards holiness must be to forget my own personality? Does the very

thought of doing this, even to become one with Christ, cause me revulsion?

5. Do I like doing my duty in a different way from everyone else? Have I a craze for originality?
6. Does it often happen that I see even ordinary things in a different light from everyone else? Why -- because I want to emphasise my own personality?
7. Do I feel embittered and astonished - when the superior asks for an account of my actions? Do I feel a bit victimised ?
8. Do I avoid arguments as much as possible? Do I engage in them keeping self-control and politeness? Have I the simplicity to admit my ignorance on one point, and to humbly offer my information on another? Do I like to dramatise and focus attention on myself when I am asked a question ?
9. Have I reached such a degree of natural simple goodness that I now notice clearly that there are brothers who like to be in my company?
10. Do I understand that simplicity, as well as making me holy, makes the lives of those around me happier? Do I see how, in this way, I avoid the constant and almost unspeakable sufferings caused by my own selfishness?

11. Do the superiors have to be very careful in their dealings with me? Am I inclined to brood a lot over the attitude they take towards me? As I see it, is everything meant as rudeness and discourtesy towards me?
12. Am I naturally suspicious? Do I see a double meaning in everything which is said to me? Do I work hard to correct this tendency?
13. What attitude do I take during examination of conscience? Do I make no effort to get to know myself? Is this because of lack of self-denial in making the effort to concentrate and think over the deepest reasons behind my actions? Is it from lack of humility, because I don't want to get discouraged by coming face to face with my own failings?
14. What are the usual ends I have in mind while working -- the Kingdom, the good of souls? Do I also think of developing my own personality, of showing off, of pleasing others, or of passing the time pleasantly? Have I the one idea of staying out of danger and avoiding any kind of complications?

64. SILENCE

1. Has silence any meaning for me? Do I see in it nothing more than an imposition forced on me by my environment, an obligation just like any other? Do I think it can be fulfilled just by not speaking? Do I keep silence out of laziness?
2. Am I a lover of silence, or do I break it whenever I get the chance? Do I appreciate and respect it?
3. Do I keep silence only because I am ordered to do so, or because by keeping it I feel at ease? On the other hand, do I use it as a means to form my character to give glory to God and fulfill His Will or to unite myself to Him more easily and more often? Do I see it as one of the valuable means which God has of giving me His grace? Have I adopted silence as one of the most important factors of my interior life?
4. Though I may keep exterior silence, do I never bother about its interior aspect?

On the contrary, is the former no more - than a manifestation of the latter ? Do I silence my imagination and fantasy, my curiosity and the urge to find out about .. everything?

5. Do I take advantage of silence to learn how to speak when it is necessary?
6. Am I a reckless speaker? Do I speak without rhyme or reason? Have I the habit of thinking before speaking, or do I often have to take back thoughtless remarks ?
7. Have I a deep respect for the silence others are trying to keep ?
8. How do I observe absolute silence ?
9. Do I thank God for the priceless gift of inner silence in the midst of the confusion of this world? Do I also appreciate being able to enjoy outward silence so often?
10. Is my way of life governed by an .. *active* silence, or by empty, constant chatter which achieves nothing useful ?

65. CONVERSATION

1. What purpose do I give my conversation --do I merely want to relax, to exchange items of news, or to get relief from the enforced silence I've had to keep? Do I give them a supernatural purpose?
2. Have I the habit of respecting silence even in the way I speak? Do I break it - only for objectively valid reasons? Do I merely put up with silence, or do I use it to speak to God?
3. In conversations, do I usually hold - the floor all the time? What themes lend themselves most to this? Do I speak in a relaxed, light-hearted, or spiritual vein? Am I capable of letting others speak, - while helping to build up the conversat_ion? Do I interrupt by cutting across - what others are saying? Do I apologise when this happens? How do I react when I am interrupted?
4. Do I automatically contradict whatever topic of conversation is raised, or do I

give in without a struggle?

5. Do I enjoy speaking of Christ, of the Legion and its ideals, of our plans and methods of apostolate, and of the interests of souls? Even though I don't like speaking of these themes, do I try to do so all the same? Do I make a special effort during evening conversation? Even when speaking of other subjects, is there always a certain calm and assurance in my words, which draws the conversation towards more serious and transcendent subjects? Or, do I speak about everything in such a flippant way that even the most serious subjects sound light and trifling on my lips? Do I systematically avoid all serious subjects, or at least the spiritual ones? Am I a perpetual "preacher" during conversations -- wanting to be taken for a "spiritual" religious, do I spice my conversations with a certain false mysticism which could lead others to develop some kind of aversion to spiritual things? Do I pay no attention to the subjects introduced by others? Do I refuse to speak until my own choice is given precedence? Furthermore, do I carelessly pass on to something else whenever I see fit to change the subject? Do I always let my thoughts wander during conversation? Are my remarks usually inopportune?

6. Do I think over my point of view before expression it? Once I have formulated my ideas, do I speak about them clearly

and firmly?

7. Have I enough vision to enable me to renounce my own opinion, even when I am convinced I am right, with the knowledge that I must protect a treasure more valuable than my intelligence: the love I have for God and for my brothers? Am I an obstinate person who is capable of standing up to everyone not by force of reason, but by force of passion and anger?
8. Do I make an effort not to be a "know-all" who answers every question which comes up in every conversation? Do I sincerely and nobly admit my ignorance when necessary, or do I try to bluff my way out?
9. Do I subtly foster my own reputation by devious methods, like proclaiming my humility in order to be thought humble, or admitting my ignorance to prevent others from suspecting that this is really the case?
10. Do I try to find the brothers whom I think are less capable of dominating conversations? Do I seek out brothers who have not advanced as far in their studies as I have, so as to dazzle them with my knowledge?
11. Do I avoid all exchange of views? Why: because I am shy or am afraid of seeming inferior, or because I feel entrenched in

in my own opinions? Does all opposition terrify me?

12. Do I get annoyed and offended when my opinions are not accepted or are questioned, or do I know how to control myself?
13. Have I the habit of thinking carefully before speaking, or do I often have to take back what I've said?
14. Do I like an open, direct way of speaking, or do I prefer using ambiguous, obscure expressions? Has this second attitude become a habit?
15. Do I always tell the truth? Even if I don't, do I earnestly avoid telling lies? Does my self-love force me to lie, thus disrupting all my efforts to communicate with others? Does this happen especially in the case of my superior?
16. Am I brusque? Do respect and delicacy with others seem exaggerated and useless to me?
17. Do I use a proper vocabulary? Is it affected or elaborate? Do I use unsuitable words and phrases because I like appearing quaint or "natural"? Do I, on the contrary, adapt the Legion's position of dignity and authenticity in this aspect?
18. Do my words give the impression that

I have achieved inner balance? Do I fail to control nervousness and hastiness - when I am speaking? Do I use many cliches and hackneyed phrases which are the product of "untidy thinking"? Do I give this aspect of my training no importance?

19. Do I keep a normal tone of voice? Do I raise my voice so as to be heard by everyone? Do I shout in order to dominate others? Do I always shout when I am speaking?
20. When the superior joins in the conversation, do I carry on in a natural way? Do I lose the gift of speech whenever he approaches? Is this because I am ashamed to continue the subjects I'm speaking of because I have no confidence in him, or because there exists between us a wall of coldness and misunderstanding? For this reason, do I always keep serious when he is around? Do I avoid confronting him? Do I fail to show interest in the topics he raises? Do I talk to the other brothers while he is speaking? Have I reached the extreme of showing indifference or even contempt for what he speaks about, or of showing impatience that he should finish?
21. Am I extremely flattering, the soul of respect whenever the superior is around? Am I very different when he is not there? Am I careless, rude or too familiar with him? Through lack of supernatural spirit,

do I treat him according as the human side of his character agrees or disagrees with me? If he refuses me something, or corrects me, do I become sullen or annoyed?

22. Do I try never to hurt anyone by my words, or, in trying to develop a sharp wit and be taken for a congenial person, do I constantly torment others with sarcasm and derision? Do I perhaps belong to that class of people who can be witty, intelligent or funny only when they are offending or deriding someone else? When I see someone being victimised by a group, am I quick to join in with my own stinging comment? Do I defend him by going against the group? Do I at least leave the group, thus disassociating myself from this type of procedure?

23. When I am offended in this way, do I get angry? Could the reason for this be that I love doing it to others, and so it is especially hurtful for me to suffer it myself? Do I reply angrily when this happens, or at least make an ironic rejoinder designed to hurt the person who has offended me? Or, do I suffer silently and gracefully for love of Our Lord? Does it serve to strengthen my resolve never to do the same to others?

24. Do I often indulge in this type of jest? Has it become a habit, or am I gradually eliminating these demonstrations

of levity and lack of charity? Do I see the effort I make on this point as an inescapable demand of the Legionary spirit?

25. Am I careful not to offend my companions by the way I speak or act when they are involved in special personal circumstances? Have I acquired enough sensitivity to know the right moment to encourage them or help them to be faithful? Do I do this willingly for the sake of - Christ?
26. Have I also this sense of charity towards others when I deal with spiritual matters during conversation ?
27. Do I exercise all the best qualities of my soul naturally and vigorously during conversation, or do I allow human respect to hinder my fulfillment of such a noble aspect of my surrender to Christ and my life as a Legionary religious ?

66. *READING*

1. Am I fond of reading? Do I at least read for the sake of my training?
2. Am I incapable of controlling my interest in reading, with the result that I read when I should be doing something else? Do I let my superior know about this when it happens? Do I try to fool myself with false excuses? Do I also fool the superior into giving me permissions in this field? If something really captures my interest, do I use all possible times to read it?
3. If I don't read, is it because I am too lazy, or because of fear or scruples?
4. What is my taste in reading? Which do I like best -- the books which help me form myself, or those which foster my sensuality? Am I unable to dismiss my own likes and dislikes to read the books which supplement my studies, help me to acquire the correct criteria, or broaden my spiritual or cultural vision?

5. Is my reading very disorganised? Do I always look for light reading-matter? Do I like reading novels?
6. Do I avoid anything which could endanger purity? Do I also keep away from what could upset the balance of my criteria, e.g. expressions of pride, of indifference to the supernatural, of lack of faith or charity? Do I avoid themes which could damage my religious spirit -- things like sensual viewpoints, love of outward brilliance and display, contempt for more hidden values, for simplicity or supernatural reality, or identification with the spirit of the world? Though I may have got permission to read it, have I the sense to leave down a book which I see could do me harm? Have I ever done this? Has it cost me a lot? Do I control my eyes so as not to see drawings, photographs etc. which could be harmful? When I am reading a passage and realise it would be better not to go ahead, do I use sophisms, reassure myself that it's alright? Do I gladly put it aside for the sake of my purity of soul and my integrity as a religious? Do I leave out the parts which I am forbidden to read? Do I read them? Do I at least skim over them so as to keep the appearance of not committing a fault while at the same time getting an idea of their content? Have I ever read a book without permission? Have I at least leafed through one? Have I told my superior afterwards? Do I read all the newspapers or pamphlets I -

pick up, ignoring the explicit norm which forbids this? Am I careful about reading other peoples' notes?

7. How do I see the rule which forbids - the reading of novels? Through breaking this rule, has my soul by now lost the candour and sobriety expected of a religious? Have I realised that novels have no place in the lives of those who have dedicated themselves to God in a supernatural environment? Do I resort to the catch-cry "I must know life", in order to justify myself on this point?
8. What criteria govern my reading - that of reading more and more, of reading more than others, or of reading what others do not read? Is it my aim to look for strong emotion, to flee from reality, to merely pass the time, or to mould myself in a specific aspect for the sake of the Kingdom? Do I try to channel these efforts, with the guidance of my superiors, towards the completion of my training? Do I always obey their advice on this very important point?
9. Do I possess and follow a scheme for reading, with my superior's approval?
10. Do I read passively, without getting any benefit? Do I fail to take notes or to think over what I have read? Do I blindly accept whatever I read? Do books easily

change my ideals or criteria, or my understanding of life and events? Do I "take fichas"?

11. Have I thought deeply on this point, talking it over with my superiors, as it is a very personal problem which varies according to the circumstances and necessities of each individual? Have I ever taken advantage of the needs of others to read what they were reading, or, conversely, have I ever tried to impose my own particular needs on others?

12. In this aspect, am I governed by complete sincerity and a lot of supernatural spirit?

67. HAPPINESS

1. Do I live my religious life happily, or am I always troubled, defeated, or embittered and dissatisfied?
2. Where does this lack of happiness have its source -- in the mediocrity of my religious life, or in its lack of secure foundations? What is my happiness based on -- on the certainty of having tried to please God, on the certain triumph which Christ offers me, or on the fact that from now on I'll be saving souls? Am I happy simply because I have no problems, because of the progress of my human ambitions to succeed in life using the means the Legion provides, or because of the superficial view I have of my life and my potential?
3. What is my happiness like -- is it deep, personal and genuine, or superficial and frivolous? Does it easily extend itself to others? Is it supernatural since it springs from the closeness of my union with God?

4. Do I always keep a constructive frame of mind? Am I a perpetual optimist? Can I always see the good side of people, things, events?
5. Is my optimism shallow and idealistic, thus preventing me from seeing things as they are? Is it realistic or superficial? Does it spring from my interior life?
6. Am I thoroughly pessimistic? Do I see everything in dark colours? Do I make no effort to improve things since I see every thing as being beyond remedy? In what aspects is this pessimism most evident - my dealings with people, my attitude towards what happens around me, or the way I live my personal life?
7. Do I get discouraged on meeting the least obstacle? Do I reach the stage of giving up the fight? Do I live in a constant state of despondency, thus saving myself the trouble of having to dominate myself? Am I always full of regrets for the past, worry for the present, concern for the future? Am I always uneasy?
8. How do I react when I do well -- do I thank God, do I indulge in vanity and self sufficiency or give vent to exaggerated optimism? What happens when I fail -- do I become dejected, or rather react strongly to overcome the problem? Do I strive to work with greater care?

9. Am I always a constructive helper, or do I destroy the plans of others by my over-cautiousness and pessimism?
10. Do I realise that pessimism is simply lack of faith in God's love and power? Is my optimism therefore based solely on Him?

68. HUMAN RESPECT

1. Are all my actions ruled by a finely sensitive purity of intention?
2. So I see human respect as one of the most unhealthy signs of my self-love, of my desire to have things easy, or of my cowardice?
3. Have I declared all-out war on this vice until death? Is this one of the clearest signs of my manly, fighting spirit?
4. Am I afraid of "what people will say"? Does it rob me of my peace of mind? Does this fear typify my whole life? Am I at the mercy of my environment, or, on the contrary, do I put duty first no matter where I am? Do I run my own life, or is it run by my environment? Do I work just as well by myself as when I am with others? Do I keep the Rule with the same perfection? Am I a good religious because the rest of the community are? If the environment is unfavorable, do I rise above it? By working as I ought, do I banish all criticism

or grumbling, ridicule or disrespect from my life?

5. Am I one of those who like to blame their faults on their environment? Do I excuse my imperfections by the words "every one else does it" ? Is lack of courage the real reason for my lack of perfection?
6. Is my lack of initiative also due to human respect? Does fear of what others will say inhibit me from being respectful and helpful towards my superiors, from praising and defending my brothers, from elevating conversation to a spiritual plane or from fulfilling the Holy Rule with precision and perfection?
7. Do I look for the praise, admiration and approval from others in all my doings? Does the opinion of others mean nothing to me in my effort to do good and avoid evil?
8. Has it happened that I have gone to the other extreme - brashness - in my efforts to fight human respect? Have I become rude and brusque because I don't care what anyone thinks? Does this bring me to play down what others are interested in? Do I get great pleasure out of doing this in front of others so as to appear strong and manly?
9. Is purity of intention in my work one

of the great marks of homage I pay to
Jesus out of love for Him?

69. *MEDIOCRITY AND TEPIDITY*

1. Have I any actual appreciation of the life or the spirit of perfection?
2. Do I fall into frequent, deliberate imperfections or venial sins? Do I realise this fully, or only unconsciously? Do I feel no remorse of conscience?
3. Does the fact that I can fall into a state of spiritual tepidity make an impression on me, or does it leave me cold? Do I fear this state like the equivalent of tuberculosis or leprosy in the spiritual life, or as the surest means to have God abandon me to myself and withdraw His help from me?
4. Do I consider that by being lukewarm I could be preparing my own condemnation if God in His mercy does not cure me?
5. Do I understand the evil of tepidity in that it places me in imminent danger of committing many sins?

6. Do I think of the Holy Rule during the day? Do I often break it, or do I apply it most faithfully to the fulfillment of my duty?
7. Do I dislike spiritual matters? Has this become a habit? Am I systematically superficial about them? Is my thought on evangelical and Legionary principles very shallow? Does the same apply to my meditation on eternal truths?
8. Does my whole attitude to formal prayer consist of boredom and inertia, or are my acts of piety living events? Do I understand their huge importance as a source of spiritual energy for the rest of my day?
9. Do I know how to supernaturalise actions which are not strictly spiritual?
10. Does purity of intention play any part in what I do? Does it even interest me? Do I often renew the intention towards which I direct my actions, or are they all marked with the stamp of a twisted intention like vanity, natural preferences, comfort or routine?
11. Do I try to always attend to my duty, not distracting myself with useless things?
12. What attitude do I take to the call to perfection which grace offers? Do I answer

attentively, dutifully or do I invariably reject it?

13. Do I appreciate community life, or do I think nothing of making an exception of myself?
14. Am I superficial in my way of life? Am I hasty, or bound by routine: do I start each new item without life, idealism or the desire to do it well? Am I lax and slothful, or careless about starting on time? Do I feel no shame about staying on in bed for a few moments in the morning?
15. Do I always seek the law of least effort? As far as I am concerned, is the easiest the best? Is my own interest or well-being my only criterion?
16. Is not falling into mortal sin my sole principle in living my religious life? Does my life fall into these three categories: many things badly done, many good things done half-heartedly, many good things left undone?
17. Is my whole day spent in constant dissipation? Do I suffer from chronic curiosity? Do I think that modesty is only for beginners? Do I cultivate mental recollection, or am I a slave to my frivolous imagination?
18. Do I foster a spirit of responsibility?

Am I anxious that everything I begin produce good results for the glory of God, the salvation of souls, the prosperity and holiness of the Legion, for my own sanctification etc. ?

19. Does my role as co-founder mean nothing to me, nor the fact that this present life is the seed of eternity?
20. Have I ever been the least bit worried about reaching holiness? Have I firmly decided on attaining it, and, as a result have I sincerely devoted myself to the task of getting rid of my defects ? Does my problem lie in a fundamental lack of universal, sincere and genuine self-denial? Do I -and will I- always try to get around this point?
21. Do I often have doubts about my vocation?
22. Do I despair of reaching holiness? Do I reach the stage of doubting about my own salvation? Do I at least notice I am always plunged in the blackest pessimism? Does this come close to despair?
23. Have the norms and advices I receive no great importance for me, since they do not bind "sub gravi" (under pain of sin) ?
24. Am I surprised and irritated when I feel the effects of my vow of poverty ? Do I practice poverty as long as I need

nothing, but as soon as I feel the need of something, do I lose no time in getting it?

25. As regards my vow of chastity, do I try to satisfy my sensuality in a thousand and different ways (e.g. readings..looks affections..) ? Do I zealously watch over my affections, or do I spend them on every creature which attracts me?

26. Is my obedience prompt and happy when it is a question of doing what I like? Is it slow and reluctant when my will is opposed? Do I think I am on the road to holiness while everything is going well? Is it long since I changed my attitude of simple and filial spontaneity with the superior for the rigidity of a person who approaches a functionary of authority ? Because of this, is it a rare thing to see me in the superior's room? Do I put off spiritual direction as long as I can? Could my perfection be judged by the number of times I am seen going to ask for penances? Could I be considered perfect? Why have I never permissions to ask -- because I presume them, because if possible I ask for them through others, or because I act without the superior's consent?

27. Have I confidence in my superiors, telling them all my struggles, difficulties and temptations? Or, as far as they know,

does my life roll gently along on rails?
Do I try to fool the superior by only -
half opening myself to him, or telling
him things long after they happen? Are my
dealings with him always sly and cunning?
To whom do I usually go to confession ?

28. Have I yet managed to be considerate
in what I do, or am I always unpleasant?
Am I perpetually troublesome, discouraged,
sad and melancholic, or suspicious ?
29. Do I try to be sincerely humble, or am
I anxious to show off? Is it something -
rare for me to put up with humiliation
for God's sake?
30. Do I sometimes internally criticise
my superiors? Does this happen with bro-
thers as well? Has this criticism any -
outward expression?
31. Am I one of those who minimise their
defects as much as they can...by looking
for and pointing out the defects of oth-
ers?
32. Does the reality of Christ mean noth-
ing to me? Does it hardly interest me ?
Is the Blessed Virgin nothing more to me
than a kind of ideal of moral beauty ?
Has the "Hail Mary" long lost all its
meaning for me?
33. Have faith and supernatural spirit -
long ago lost their significance in my

life? Do I always act from purely natural motives?

34. If I see that I am in a state of tepidity, do I want to get out of it? What do I do to attain this? Do I ask God to enlighten me? Do I try to meditate deeply on the eternal truths? Do I cultivate supernatural criteria? Do I strive for an intense faith in everything I do? Do I trust in God? Do I try to be faithful to grace? Do I want to love my Holy Rules? Do I promote my devotion to the Sacred Heart in every possible way? Do I pay frequent visits to the Blessed Sacrament? Do I try to follow all the advice which I receive on this struggle in spiritual direction?
35. Do I never get the courage to undertake the task of knowing myself, even when this thought worries me, regarding it as a thankless and difficult endeavour ?
36. In short, do I wish to be a saint or not? Do I really want to love Christ, or do I want to keep on loving myself?
37. Do I realise that if I have both the desire and ability, I can travel the road to holiness and to finding favour with God? Does this make me truly happy, even in difficult moments? Do I realise that if I can and don't want to go ahead, I am in imminent danger of losing my vocation and in all probability my very salvation?

Do I see that if I want, and at the same time do nothing about it, I am a tepid - soul whom God detests?

38. Do I try to be realistic with myself in every way?

39. Am I a person who keeps up appearances by natural verve and self-assertion? Do I act falsely so as not to injure my relations with others? Am I also deviously insincere with God, thinking that because I have never seen Him or experienced Him directly, I can safely adopt a two-faced attitude towards Him as well?

40. Do I meditate enough on God's words in the Apocalypse : "Quia tepidus es, in cipiam evomere te ex ore meo" (Since you are neither hot nor cold, but only luke warm, I will spit you out of my mouth) ?

70. SENTIMENTALITY

1. Do I systematically avoid all sentimentality in my spiritual life, or, in practice do I make it depend on a series of sense-sensations and impressions which are a product of my lower nature? Is my work - usually ruled by impulses from the heart or a will governed by reason?
2. Do I believe that if self-denial is based on sentiment it loses most of its merit? Do I believe the same of faith? Am I aware of the mistake involved in giving supernatural principles second place to my feelings?
3. Could I accurately describe myself as being constant in inconstancy on account of sentimentality?
4. Have I a tendency towards spiritual lethargy? Am I over-sensitive to sad or joyful moods? Do I enjoy being gloomy and melancholic?
5. Does my piety take unmanly, effeminate

forms? Am I so much under the influence - of my sentiments that if they fail me even my faith is eclipsed?

6. Do I know how to use me feelings in order to be more intimate with Christ and with the Blessed Virgin, or to live my Rule better?
7. When my feelings are aroused, does this make me open myself to everyone, so that everyone knows my troubles? On the other hand, can I control myself well enough to hide my difficulties from everyone except those who can help me overcome them? Without overdoing it, do I regularly let my superiors know how I'm faring on this -- point? In doing so, do I want consolation, or is fulfilling the Legion's rule about this my only desire?
8. What is my usual reaction when I fail: do I cast everything to the winds, lose faith in everything and everybody, or get angry with myself? On the contrary, do I see the supernatural benefit they could bring me? Do I make a fresh effort to win out? Do I use them as one of the best - ways of keeping humble?
9. What is my usual reason for complaining : a longing for sympathy and consolation, a conceited wish to be told that I'm not so bad, or a morbid habit of being always enmeshed in my own problems?

10. Is the fact that I allow myself to be carried away by sentimentality a selfish compensation for my own weakness?
11. To counteract this, have I tried to grasp the reality, the value and the limits of my weakness? Could my whole problem be reduced to lack of purity of intention, a great lack of self-denial, or too much sensual comfort?
12. Do I act on principle? Consequently, do I strive to make these principles firm and clear-cut?
13. Do I work for a strong, decided will? Do I try to make it constant as well? Do I try to act like a man, or am I slovenly, cowardly, or foppish?
14. Has the strong desire to get a manly formation destroyed my tenderness towards Jesus or towards Mary?
15. Can I put complete trust in God, especially in time of darkness and desolation?

71. RELATIONS WITH THE FAMILY

1. How do I stand as regards my dealings with my family -- would I consider myself an exemplary religious on this point, or an inconstant or negligent one? Is my attitude in direct contradiction with what I know is the spirit of the Legion and the will of God?
2. Do I think that being a religious I am, practically speaking, exempt from the Fourth Commandment? Have I tried to grasp the true meaning of this Divine command in the context of the demands of the religious life, or do my family and relations mean nothing to me? Do I forget them completely, or at least never think of them over long periods? Do I write to them as often as is laid down?
3. Have I by any chance come to be ashamed of my people because of having reached a higher social, cultural or spiritual level than they have? Have I shown this attitude openly?

4. Have I ever been shy, unsociable with them as a result of not understanding the directives I got on this point in their proper sense?
5. Have I yet modified the natural affection I have for my parents and family, and, enlightened by faith, converted it into spiritual affection?
6. Am I thankful for everything they have given me in the spiritual and material orders -- the gift of life, their good example, the help they may have given me to develop my priestly vocation?
7. Do I try to repay them by remembering them very specially in my prayers?
8. Do I still have an ill-regulated, uncontrolled affection for them? Do I think of them constantly? Am I too eager to hear news from them and to see them?
9. Am I always worried about their financial situation or their various problems and difficulties, thus losing my peace of soul? Do their hardships and disappointments affect me too?
10. Do I think it is my duty to help them in these situations? Has this idea become an obsession? Do I therefore think I no longer have a vocation, seeing as they need me so much? Have I reached the stage of seriously considering leaving the Legion

because of this? Have I mentioned this to my superior? Lacking the courage to do this, do I still cherish it as a secret hope?

11. Have I failed to grasp the fact that this is one of Satan's most frequent and clever temptations to bring about the abandoning of a vocation, and that it is all just an excuse to avoid remaining in the Legion, due to lack of self-denial - and generosity with God? Do I realise that I am fooling myself, for far from easing their difficulties by returning home, I would rather be an additional burden to those they already have?
12. Do I reply forcefully to this temptation by trusting that God will provide as long as I remain faithful? Do I realise that perhaps the greatest comfort my family would have in the midst of their sufferings and trials would be to see a son of theirs consecrated to God?
13. Have I seriously tried to let them know about what our Constitutions lay down as regards families, or, through lack of interest on my part, have they come to resent what they consider an exaggerated discipline and harshness? Have I furthered their dissatisfaction by my own implicit complaints?
14. When they ask something of me which goes against my obligations as a Legion-

ary religious, am I the first to convince them it is not for the best, or do I refer everything to the superior, thereby putting him in an awkward position?

15. Do I always try to bring my family - some gift or souvenir whenever I get the chance of being with them, although this may go against the superior's wish and force him to give me permission?
16. When I am with them, do I try to give them a little supernatural spirit and - bring them closer to God? Do I let myself be carried away by natural instinct, forgetting my state in life when dealing with them?
17. Am I very careful about keeping no. 28 of the Rules of Perfection, which forbids me under obedience to get mixed up in their affairs in any way? Do I try to get around this rule by clever suggestions, trickery and sophisms so as to break it without paying the penalty? Have I become involved in their affairs to the point of implicating myself, or even my superiors and the whole Legion?
18. Do I cherish a secret hope that some day I will be able to help them, although I cannot do so now?
19. Have I meditated on Christ's teaching and personal example on this subject ?

Does the thought that He left Mary because it was the will of God help me to overcome my problems about leaving home? Am I impressed by Christ's own assertion that anyone who does not deny himself and and conquer love of parents and friends, is not worthy of Him?

72. RULES FOR SOCIAL BEHAVIOUR

1. Have I an interest in the rules for social behaviour? Do I often think of them? Do I examine myself on how I fulfill them? Do I appreciate following Christ more, as an excellent God-given way of living, in my outward appearance?
2. Am I frivolous? Do I use rough words and gestures? Is this noticeable in the way I laugh, the way I use words, the way I carry on a conversation and the things I speak about? Do I give the impression of being informed about everything? Do I even speak of things I know nothing about?
3. Do I keep my tongue under control, or do I let others know everything I know? Do I even disclose the things I find out through unbridled curiosity?
4. Do I laugh nosily, or do I prefer a smile? Do I speak in a refined way, neither too relaxed nor too abrupt?

5. Am I careless about my postures, or do I always carry myself like a man? Am I easy, natural, or stiff, arrogant or timid?
6. Do I curve my body while standing? Do I put all my weight on one leg? Do I lean against the walls or furniture?
7. Do I always lean my head slightly forward? Do I throw it back with a haughty air? Do I lean it to one side, especially while praying in the chapel?
8. Do I keep my back straight while I am sitting down, or do I look for the most comfortable position? Do I keep my feet together, or do I carelessly cross my legs?
9. Do I keep my eyes from wandering, without exaggerating this aspect? Do I look everywhere? Are my glances discreet, or are they hard, haughty or languid? Am I careful about what I look at, especially during games or outings? Does this self-control help me to keep God's presence in my soul and to safeguard purity? Do I take special care with outsiders, women and children?
10. Do I touch others in any way? Do I do so on purpose?
11. Am I careful not to make faces, never showing signs of contempt, impatience, dis

pleasure, sadness, severity or boundless joy by means of facial expressions? Do I always try to be calm and balanced?

12. Do I give everyone their due marks of respect and good will?

13. Do I go up and down stairs carefully?

14. Do I never leave my room without being fully dressed? Do I keep the rules for social behaviour faithfully, even when I am by myself?

15. Can Christ's distinction and dignity be seen shining in my life?

73. CONSTANCY

1. Do I consider perseverance as a fundamental requisite for my state of life ? As a result, have I carefully prepared myself for the constant struggle which my religious and priestly vocation entails ? Have I yet formed the idea that if my life is to lead me straight to God it must be completely dedicated to this struggle?
2. Do I regularly meditate on the fact - that "he who puts his hand to the plough and looks back" is not worthy of Christ ?
3. Realising that failures are inevitable on the road to holiness, do I quickly recover after each setback and renew my effort?
4. How consistent am I in following my vocation : do I entertain doubts about it? Do I try to get around it? Am I touchy on this point, not letting it be brought home to me in any way? Am I enthusiastic about it, never even thinking of looking back? Have I ever internally turned trait

or to my vocation?

5. Do I fight constantly and wholeheartedly for fidelity to the rule? In the small -- actions of my life, do I demonstrate the tenacity implied by the motto "until death in the front line" ? Do I deny myself consistently, being constant in the small est details?
6. Do I dream of "instant holiness" ? Do I imagine that I can become holy, learned and well-trained without hard, hidden and constant work? Am I impatient about my formation? Do I never fulfill my duty perfectly because I am impatient to get finished?
7. Do I work methodically, carelessly or purely impulsively? Is this last attitude due to laziness or to the sophism " I'm just like that" ? Is it due to lack of self-denial?
8. Do I usually give up at the first difficulty I meet? Do I give in only when it is great or annoying? Do I tackle it with a lot of enthusiasm? Do I like to begin each day as if I were starting out afresh on the road to sanctity?
9. Am I encouraged by the thought that - Christ is always with me? Does this serve to make me more consistent in the faith - and more certain of divine help? When I

am sad and depressed, do I know how to keep on fighting, hoping for better times?

10. Do I usually think deeply before doing things? Once I have begun, does it strike me as lack of will-power to leave the job unfinished? Do I often content myself with planning vain, selfish projects, without ever getting round to putting them into practice? Do I carry out the plans I make for my spiritual life?
11. Am I often discouraged? Is this a purely physical reaction bordering on - exhaustion, or also an unsatisfied natural longing? Does it stem from wounded self-love? Do I get depressed if the high concept I have of myself is shown to be false by my failure to carry out my resolutions? Does my conduct change noticeably at these times, or do I keep it constant in spite of myself?
12. Does depression help me to work with more purity of intention and with more - desire to do something worthwhile for God?
13. Have I, by any chance, put my vocation in danger by fostering these morbid states of mind?
14. Has the fervour of my life of prayer declined, with the result that I am content to live a mediocre, routine life? Do God

and the souls of my fellow-men mean nothing to me?

15. Is my life characterised by will-power, or by unstable sentimentality? Is this especially noticeable in the way I fulfill my duties as regards prayer?
16. On examining myself, do I find that I have many faults whose origin can be traced to lack of constancy? Do I give the impression of inconstancy in every aspect of my training?
17. Have disregard for constancy or acceptance of frivolity crept into my conversations at any time? When I meet anyone with a little charm, am I so carried away as to alter my vocation, my ideals, or at least my scale of values?
18. Do I keep constancy with too much severity, never knowing how to change in spite of the fact that it may cause annoyance to others if I don't? Do I give my own plans and projects for the common good?
19. Do I pray for constancy every day, as well as the grace of persevering till the end?

74. SPIRITUAL PROGRESS

1. Am I really conscious of making progress? Which aspects show this progress most -- the knowledge and love of Christ, the Legion's spirit and mystique, or the fulfillment of my vows and rules?
2. In what do I make my spiritual progress consist -- avoiding more and more whatever could distract me during prayer or foster dissipation during the day, avoiding all possible failings, or rather to increase the love of God I put into every action of the day, or to grow more perfect each day in the practice of Legionary virtues?
3. Is it my aim to advance more each day in the perfect fulfillment of my duty? On the contrary, have I been stuck in the one place for a long time past? Have I ever thought about the reason for this? What is the main cause of my sluggishness?
4. Does it often happen that I let myself be carried along by physical or psychological states, or by the changing moods of my

affections? Am I easily affected by adverse climatic conditions, or do I bear with them and overcome them with manly determination? Do I control my nerves, or do I hide behind the excuse that this is impossible for me, thus being able to do whatever I like?

5. Am I afraid to give myself fully to the spiritual life?
6. Am I easily impressed? Does this gullibility reach the stage of depriving me of my initiative and intelligence? Am I unable to control fleeting impressions, allowing them to influence me for a long time? Am I suspicious of everything?
7. Do I allow myself to be ruled by natural affection for people or things? Do I realise that this greatly paralyses all spiritual progress?
8. Can I control my natural tendencies when, temperamentally speaking, I am "under low pressure"? Do I prevent myself being carried away by hilarity when everything is going just fine?
9. Do I take "spiritual holidays"? Do I always follow a fixed work-pattern, or, on the contrary, when Spiritual Direction -- comes round, am I at a loss for something to speak about?
10. Do my various activities claim my full

attention?

11. Do I think about the vital factors in my life only in a superficial way? Do they mean nothing to me? Is this natural superficiality coupled with a general carelessness and lack of effort to learn and understand these truths?
12. What is my general rule of conduct -- not to do evil, to do the good I am ordered to do, or to do everything perfectly?
13. Could I describe myself as having an inconstant will?
14. Am I frank and open? Do I live my spiritual life always on generous lines, or do I waste my effort and energy on a maze of worries and scruples?
15. Do I let my imagination run riot, building beautiful castles in the air? Have I a remarkable aptitude for being always dissipated?
16. Am I great for minding other peoples' business? Do I neglect my own? Do I never pay attention to the work I have on hand? Do I often get very distracted, especially in the vital items of programme which provide spiritual energy for the whole day?
17. Is disorder the common norm of my life -- my mental and spiritual faculties, my

belongings, the way I use time etc.....?

18. Do I let human respect govern my life? Is this evident in the way I speak, the way I carry out my duty, etc. ?
19. What is my usual state of soul -- an outlook of calm and peace, a servile fear of failing in my duty and being condemned for that very fact, a constant concern for the outcome of the battle with my egoism, or the filial confidence of a soul under the protection of God's providence?
20. Is my prayer a source of grace which keeps me going for the rest of the day, or is it among the most important graces I lose through negligence, carelessness, frivolity, shallowness, or lack of precision and effort?
21. Do I try my best to make a good examination of conscience? Do I notice good results?
22. Generally speaking, do I always direct my thoughts towards God? Do I *live* the fact of God's guiding influence over my whole life, or am I a religious, consecrated to an Ideal, while hardly knowing the One to whom I have given myself?
23. In prayer, do I speak to God simply and confidently?

24. Am I used to making a determined effort to conquer myself? Do I deny myself inwardly and outwardly?
25. Do I follow up whatever I decide on? Do I finish everything I start, or am I no sooner started when I change my mind about the whole project?
26. Do I often renew my resolutions with the serious intention of carrying them out?
27. Do I faithfully follow "vita communis" seeing it as one of the best ways of -- gaining God's grace and glorifying Him?
28. What is the fundamental concept, the basic principle which activates my spiritual life -- my sense of vocation, of the souls of my fellow-men, of CHRIST or of the LEGION?

75. TEMPTATION

1. Do I often have persistent temptations? What are they usually against - chastity, my vocation, faith, sincerity?
2. What does temptation mean to me - am I always afraid of undergoing it? Do I see it as a punishment from a God who has abandoned me, or as a proof that He loves - me?
3. Do I despair when tempted? Do temptations take me by surprise? Do they make me nervous? Have I still not realised that temptation is normal, and often necessary, during life?
4. How do I fight against temptation - do I put up no resistance? Do I almost always fail? By using sophisms, do I try to retain the pleasure they offer me, without having the remorse of conscience produced by sin? Am I careless, allowing temptations to go so far that I am unable to overcome them, or am I determined and energetic, fighting them from the first moment they

come into my mind?

5. Do I firmly believe that God allows temptations to come only for our betterment?
6. Do I think that I am incapable of fighting temptation, or am I fully convinced that with the help of God and my own personal effort, no-one can make me fall? On the other hand, have I a "defeatist complex", feeling stained, tarnished, by the mere fact of experiencing temptation?
7. Have I always tried to have sound principles as regards temptation? Can I distinguish clearly between feeling and consenting? Do I see everything as being sinful?
8. Do I carelessly invite dangerous occasions? Do I seek out occasions of sin?
9. Do I pray and beseech God that I may not fall into temptation? Do I make sacrifices so that God may give me strength in my hour of need? Do I deny myself in what I am entitled to in order to be quick and energetic in banishing what is wrong and sinful? Do I try to cultivate a holy fear of God? Do I often meditate about the eternal truths?
10. Do I try to be absolutely straightforward in this matter with my spiritual director?

76. *UNDERSTANDING*

1. Do I try to adapt myself to the way other people live? Do I adjust to their way of seeing and judging things?
2. Am I naturally gentle and kind, or always distant, gruff, harsh and lacking in understanding towards everyone else?
3. Do I make the effort to see and understand the lives and affairs of others?
4. Am I naturally prone to disagree with everything?
5. Am I stubborn about my own opinions, never tolerating any contrary ones? Do I always think I am right? Does it never strike me that this attitude of mine could be upsetting others?
6. Do I demand more from others than they are able to give?
7. Have I the habit of studying other peoples' temperments so as to live in as close

harmony as possible with them?

8. Do I allow myself to be guided by my - first impression of people or things?
9. Can I easily excuse the small annoyances which others cause me, or do I bicker unrestrainedly over the most insignificant things?
10. Does my wish to show up my brothers in a good light bring me to condone their -- faults? Do I strive to be benevolent towards them?
11. Do I try to find the reasons why others do not understand or go along with me ?
12. Do I try to give others the impression that I respect their dignity, appreciate their points of view and sincerely wish them well? Is this a purely human manoeuvre, or does it have a true spirit of Christian and Legionary charity?
13. Does the elevated example of Jesus, who was meek and humble of heart, help me to practice this beautiful virtue?

77. *FAINT-HEARTEDNESS
AND INFERIORITY COMPLEX*

1. Do I often say that I am good for nothing? Do I really believe this, or do I just say it to avoid making further effort? Do I say it out of vanity, so that others will tell me that it is not true?
2. Do I get disheartened when I see I can not do things as well as others can? Does this humiliate me?
3. Do I think my life is one long failure? Does it never strike me to seek out the root cause -- perhaps lack of preparation, carelessness, etc. etc., instead of blaming everything on my own personal make-up?
4. Do I realise that all this could be a serious temptation to make me leave my vocation or to prevent my apostolate from having any results?
5. Am I inclined by nature to be pessimistic, sad and melancholic?
6. If I find that I have no aptitude for

a particular task, does it discourage me so much that I come to think I am good for nothing?

7. Does it happen that, if I fail, I remain discouraged for a long time? Do I never think that everyone can and does fail now and then?
8. Is it true that all these problems are due to a great lack of trust in God? Do I not try to find happiness in the course He has laid down for my life?
9. If I really believe that I am good for nothing, does it ever strike me that this attitude shows a little ungratefulness towards my superiors, who have been kind enough, not only to accept me into the Legion, but also to allow me go ahead?

78. MEEKNESS

1. Is Jesus Christ, who said: "Learn from me, for I am gentle and humble of heart", my supreme example in all my dealings with my fellow-men?
2. Have I often lived and acted in a way which contradicts my mission to be a dispenser and minister of Divine Charity?
3. Can I patiently put up with the bother and annoyance caused me by others? Do I resent the slightest attempt to make me the object of a joke? Do I never find excuses for the times my brothers offend me without meaning to?
4. Have I always tried to be understanding as regards other peoples' characters and attitudes? In trying to be tolerant like this have I ever come to be so "good-natured" as to overlook real faults in my brothers --- which I was bound to correct?
5. Am I so irritable that I easily get angry, especially when I am already annoyed or in bad humour?

79. APOSTOLATE PRACTICE

1. Is the rule "actions, not words" a principle of my life, or is there a marked contrast between the abundance of my words - and the scarcity of my deeds?
2. Am I content with the position which - God's will has assigned to me, or does it seem too insignificant, dull or monotonous to me?
3. Have I yet taken responsibility for my duties as teacher or prefect?
4. Am I aware of the tremendous influence which my words and attitudes can have on the souls of those entrusted to my care? Am I also aware that I am helping to fortify the Mystical Body of Christ with really authentic Christians?
5. On the other hand, do I derive no incentive from forming Christ's image in the souls of children, or from moulding men - who will be suited to life's challenge?

6. Can I say that I love all those I must take care of, uniting them in my love for Christ? Do I try to form cliques, or do I refer them to the Father Superior, never dealing with them myself? Have I ever -- tried to prevent them from going to the superior?
7. Have I ready-made prejudices against anyone? Do the others notice this?
8. Can I say that I am popular, or do I repel people by the misuse of my authority?
9. Does my work consist solely of coldly demanding discipline : do I give geography or Latin classes without warmth or human interest? On the other hand, do I make an effort to get the fundamental spirit of the Legion across?
10. Have I true zeal for increasing the love of God in those entrusted to my care? Do I do this in a purely theoretical way, or do I try to give them a solid spiritual formation, getting them to go to the Sacraments and making them aware that they must save souls?
11. Have I taken personal responsibility for the running of the Centre in which I live, or do I leave all this for my major superiors, taking no personal interest in any problem?

12. Do I try to form a great desire for improvement and healthy competition in the souls of the students under my care?
13. Before all, do I try to give them supernatural principles?
14. Have I yet offered all my work explicitly and consciously to God? Do I renew this supernatural intention often, or do I get so involved in external matters that I forget to think of God? At best, do I recollect myself automatically in the morning, or do I form the habit of filling my day with ejaculations, keeping union with God in such a way that my soul remains fervent?
15. Do I balance my greater external liberty by a more delicate observance of the Holy Rule, or do I satisfy my whims without giving due importance to my obligations as a religious and a Legionary who is not yet ordained?
16. Have I come to believe that mortification, humility and the rules of self-denial and social behaviour have nothing to do with me, now that I am at apostolate practice?
17. Do I put special emphasis on the virtue of prudence? Have I ever gone beyond the limits of my office? Have I ever worked on my own authority, transacting important business which could have involved

both my immediate superiors and the whole Legion? Do I try to be very careful about every single word I utter? Have I ever had to regret what I said because of having revealed too much? Am I reckless in that I blindly put my trust in everyone ?

18. Do I anticipate situations which could endanger my chastity or my integrity as a religious?
19. Being in such close contact with the world, do I ever thank God for saving me from such a huge mass of moral dangers , from spiritual and even material destit^ution?
20. What attitude do I take towards the - world? Do I secretly agree with its interests and values? Have I a hidden desire to be part of it? On the contrary, have I an absolute and decisive revulsion towards it, at the same time having a burning desire to convert it to Christ? Am I really sorry for the world when I see the moral and physical misery which prevails?
21. Am I specially careful about keeping the rules of poverty, of obedience, and of dependence on superiors?
22. Does the knowledge that I am doing the will of God fill my life with healthy optimism and joy, or do my concerns and assignments make both my life and the lives of those around me bitter and cheerless ?

23. Do I often happen to leave the prayers I must say for later on? Have I ever given other activities priority over prayer, the rosary, spiritual reading etc. ?Have I ever left them out altogether?

24. Do I keep a very close watch over my sense of touch? Do I touch children or allow them to touch me? Do I realise that laxity on this point could become a -- threat to my purity?

80. *FORESIGHT*

1. Do I see foresight as a very important aspect of the virtue of prudence?
2. Do I usually foresee what I have to do, or do I leave everything to the inspiration and inclination I get on the spur of the moment?
3. Is lack of foresight often the reason why many things turn out badly for me?
4. Do I foresee the possible consequences of the tasks I undertake, and the possible reactions of others to the stand I take on a certain point?
5. Have I the habit of asking the superior beforehand how he wants me to do the -- things he asks of me? When I am ordered to do something, do I foresee my needs, or do I pester the superior every second minute to get what I need?
6. Have I the habit of writing down every thing I have to do in a small notebook I

carry with me?

7. Do I realise the value of the preview of the day we have each morning? Do I make good use of it?

81. USE OF TIME

1. Do I use my time in a responsible way?
2. Do I deliberately waste it? Is this because of laziness or lack of self-denial?
3. Am I always disorganised : does it happen that I lose a lot of time looking for things, formulating plans, etc. ?
4. Do I consistently do what I decide on, or am I always undecided?
5. Have I enough foresight to plan out - what I am going to do at the start of - each new day? Do I think of what I have to do in the free times?
6. Do I pass the time in useless occupations? Am I irresponsible when it comes to duty, doing what I shouldn't do or not doing what I should?
7. Do I wear myself out during work too - such an extent that I have to rest in the time allotted to other things?

8. Do I use the time most carefully during the most important items of the daily programme, e.g. prayer?
9. Do I meditate on the possible significance of the life I am living at present in the light of the world to come, and the grave significance it has for souls and the future of the Legion?
10. Have I grasped the fact that, for a Legionary, waste of time is a formal fault against poverty? Do I act accordingly?
11. Do I try to have purity of intention in everything I do, to make my use of time more valuable in God's eyes and more beneficial to the souls under my care?
12. Have I a proper understanding of the principle that the good use of time must take priority over all other material aspirations?

82. *DESIRE TO BE DIFFERENT*

1. Do I often do things in a different way from everyone else around me?
2. Have I realised the importance given to unity of mind and will in the Legion?
3. Have I ever been a disuniting influence in the community, sowing the seeds of conflict and discord? Did this come about unintentionally because I wanted to speak too much, or did I do it out of malice? Did I use it as a means of giving free rein to the states of inner confusion I was passing through? Was this attitude caused by my wish to contest everything without knowing the facts, or, more simply, by my lack of humility?
4. Am I convinced that I must foster harmony within the Legion in every possible way? Have I realised what a great contradiction it is if my conduct goes against the spirit of solidarity which should typify every Legionary?

5. Do I share the same sentiments as my brothers? Do our ways of thinking and working, our criteria and our norms of conduct, coincide? Do we judge things and events in the same way?
6. On the contrary, do my opinions tend to differ a lot from those of others? Do I get real pleasure from expressing views which are opposed to the ones others hold? Why is this -- because I like annoying others, because I am convinced I am right, or because in this way I emphasise my own personality, which gives me great satisfaction?
7. Have I ever had the nerve to put forward my own opinions in opposition to the opinions of people in authority? Has this happened with my superiors?
8. Has it ever occurred to me that going against the general opinion of others could be a mistake on my part? Do I even reject the opinions of those who speak from personal experience?
9. Am I always criticising everything and everybody? Is this because I find it is the only way I can win attention?
10. Have I ever made the effort to see -- things from the other peoples' point of view?
11. Do I believe that being on peaceful and

and harmonious terms with my brothers is more important than trying to sway their opinion on some trivial point? Am I blinded to this line of reasoning by anger or strong feeling? Do I desire and pray for the grace of always being in agreement with everyone else?

12. Do I meditate enough on the example Christ left us of living in the obscurity of Nazareth for thirty years as a poor man among poor and humble people, without doing anything out of the ordinary although He could do all things?

83. FEAR OF GOD

1. Do I fear God?
2. When temptation comes, does the thought that I am about to offend God prevent me from sinning? Am I swayed by the thought of His punishment, or by the thought of losing my heavenly reward? Do I abstain from sin because God is my Father and I love Him?
3. Do I foster the fear of God by thinking how frail I am without God's help? Do I think of the fact that many people who - once believed they were beyond harm have fallen from grace? Do I think about the terrible way God punished the sin of the angels and the sin of our First Parents? Am I especially struck by the idea of - Christ dying on the Cross to appease the justice of His Heavenly Father?
4. Do I try to meditate regularly on the eternal truths, as the Legion recommends? Does thinking on them greatly influence my actions, or is my faith in the Last

Things vague and impractical?

5. Would I rather die than commit a sin ?
Do I carefully avoid deliberate venial sin?
Have I a sensitive conscience? Do I per-
form my exercises of piety with a lot of
care?
6. Do I keep strict control of my feel-
ings? Do I dismiss dangerous day-dreams -
and memories from my imagination?
7. Does the fear of God not only prevent
me from offending Him, but also encourage
me to please Him in everything I do ?

84. TIME OF CRISIS

1. Do I often feel sad and gloomy, with neither the will nor the energy to do any thing? Am I often worried and distressed, lacking the strength to do good?
2. Do I see these difficult times as something normal in everyone's life? Do I thank God for giving me the chance of suffering something for His sake, thus making up for my past sins and gaining some merit ?
3. Does this supernatural outlook always help me to put up with trials and temptations, or does trouble plunge me into despair? Do I think this is a punishment from God, that He has abandoned and rejected me, or, on the contrary, do I realise that His love is never closer to me than at these moments?
4. Do I think that the cross I have to carry is heavier than anyone else's, and that I do not deserve to suffer so much ?
5. Do I ask God for the grace to be very

strong? Do I keep on calmly doing my duty although I feel like giving up? Do I offer my sufferings and trials along with Christ's for the sake of the Church, the Legion and the salvation of souls?

6. Do I avail of these dark moments to - learn to have a 'fellow-feeling' for people who perhaps suffer a lot more than I do? Do I try to keep calm and not lose control of myself? Do these occasions help me to be humble, since they bring home the fact of how little I can do on my own?
7. Do I allow my feelings and imagination to play on the problem and increase it out of all proportion?
8. Do I turn to human companionship to - find relief in my suffering?
9. What is the usual reason for my trials and tribulations? Could I say that many have their beginnings in my negative attitude towards work or self-denial?

85. INTEGRATION

1. Can I say that I have a precise idea of the meaning of integration, in the light of the doctrine set forth in the Letter of Unity and in Chapter nine of the Constitutions? Do I realise its urgent necessity both in the life of the Legion and in my own?
2. What does integration mean to me? Am I satisfied merely to live in the Legion - without being too much out of tune? Do I accept the Legion's spirit "en bloc" without any further concern, or have I a broader vision of integration, equating it to living and loving our spirit in all circumstances, and thus becoming holy?
3. Am I convinced that integration is the law which moulds the bodily life of the Legion, without which it would fall victim to anarchy, egoism and my own personal selfishness? Do I see that without it the Legion will fail to carry out the apostolic mission which God has given her?

4. Do I really believe that integration is a vital demand made by my Legionary vocation, the only way I can do God's will? Do I consider it as the only way of grafting like a "living stone" onto the Legionary body?
5. Do I pray for the grace of integration, knowing that it comes not from any human reasoning but from the pure love of Christ and His Kingdom?
6. Am I yet completely integrated into the Legion? Are even the deepest, most decisive elements of my personality included in -- this integration? Are my mind and soul at tuned to the Legion's Spirit and Mystique? (As far as I am concerned, does this amount to being filled by the holiness proper to it and drawn on by the ideal of this holiness in my day-to-day life?)
7. Do I see the need for integrating my - criteria if I am to grasp the Legion's criteria and make them my own? Am I aware that the most dangerous enemies of integration are self-importance (mental profligacy) gregarianism, and infantile development of criteria (which amounts to having no criteria at all) ? Can I appreciate the grave need for integration when confronted by the hostile atmosphere which surrounds me?
8. Do I realise that failure to renounce my own opinions and preferences means re-
renouncing the criteria of the Legion? Am

convinced that docility in this field is a way of building up my authentic Christian personality, illuminating my spirit, strengthening my will, purifying and refining my heart and obtaining results - through my example? Do I believe that my human values are enriched by continuous contact with God's will?

9. What is my attitude towards those aspects which belong most exclusively to the Legionary spirit? Do I think of them as wise and prudent norms, effective both as means to holiness and as aids for the apostolate? What do I do when I come on something I find difficult to accept? Do I forget about it and carry on? Am I critical and sceptical about it? Do I hold on to my own criterion? Do I give in because I have no option? Do I do so unwillingly? Can I open my heart to my superior and discuss the matter sincerely and simply, seeking to accept the solution he offers me and to welcome it as my own?

10. Do I try to get a detailed knowledge of the spirit of the Legion? Do I respect, venerate and practice all the Holy Rules with the greatest possible precision? As regards my spiritual formation, do I nourish it systematically with the Legion's spirit and doctrine, or do I leave them aside to draw from other sources?

11. What prevents me from integrating my criteria -- shallowness of mind, vanity,

conceit or pride, or a craze for novelty?
Am I hindered by criteria which I had in
the past and have never renounced?

12. Are my emotions also at one with the Legion, so that love for the Legion and the Kingdom is their focal point? Are they centered on something merely romantic and sentimental? Does my love spring from my faith in the Legion and my belief in the mission I have within her framework?
13. Have I integrated my affections, loves, preferences, tastes etc., being aware of the fact that my heart is inclined to hold onto them? Are they a source of friction and annoyance in my life? Do I keep my superiors informed of my progress?
14. How do I interpret the rules about dealing with family, friends and outsiders? How do I apply them? Do they seem too demanding? Have I learned to love my family in a moderate way, as befits a religious? Do I accept any sacrifices which this involves? Am I convinced that the best way to love my family is to leave them and follow Christ?
15. In dealing with friends and strangers, is it my sole aim to implant God in their souls? Do I tell them about the Legion so that they can love and support it, or do I rather try to win their esteem for myself?
16. Are nationalities a barrier as far as

I am concerned? Have I prejudices and preferences in my everyday relationships - with my brothers? Can I say that my heart is big enough to welcome everyone with open arms? Can I claim to have become - all things to all men? Can I adapt myself to others with respect, simplicity and naturality?

17. What importance do I give to the integration of my personal likes and dis-likes? What target have I set? Have I integrated my taste in music, art and study? How do I interpret and apply the norms regarding the use of the communications media (press, films, T.V. etc.)? Do I give their real value to the rules governing mutual social behaviour or do they seem somewhat artificial? Do I feel a healthy pride on being taken for a Legionary, or do I feel ashamed and embarrassed?

18. Does charity closely unite me with my superiors and brothers? Do I always deal with them in a manly, agreeable way, or am I always cold towards them? Do I exclude any one of them from my friendship because I happen to find him unlikeable? Do I try to be on specially intimate - terms with a particular brother? Do I cooperate and join forces with others? Do I live the spirit of "mutual support" by always praising and backing up others strongly?

19. Have I filial confidence in my superiors? Is there any tension between us ? Do I give them a privileged place in my affections? Do I eagerly follow up their ideas and orders? When I am with them, do I show my indifference by remaining silent? Do I leave them out of my conversations?
20. Does the Legion satisfy me completely? Am I glad to spend my life here without looking for any glory apart from serving Christ? Have I ever thought of the possibility of being a priest or religious outside the Legion?
21. Do I believe that with God's help and my own effort I can integrate myself more and more each day into the Legion ? In spite of what my feelings on the matter may be, do I believe that it all depends on whether God asks this of me or not?

86. FAITH AND THE PRESENT
SITUATION IN THE CHURCH

1. What is my attitude when brought face to face with the present situation in the Church, as described in Nuestro Padre's letter of December 25, 1966? Am I still ignorant about it? Am I indifferent or un concerned? Does this alarm signal seem an exaggeration to me, since "it's not all that bad....?" On the other hand, as a Catholic and a Legionary, am I deeply concerned about the situation?
2. Do I feel obliged to form a judgement on the actual situation, in accord with Papal and Ecclesial doctrine, as part of my training as a Legionary?
3. What form does this judgement take :
 - an attitude of serious rejection of the mistaken views being put forward in the field of dogma and theology, pastoral theory and spirituality?
 - one of general acceptance of the "progressive phenomenon", naturally excluding the excesses prevalent in some circles ?
 - an attitude of enthusiastic welcome

and adherence (even if only internal)to the progressive current?

- finally, an attitude of resigned acceptance of what I regard as an inevitable 'fait acompli' in the progress and evolution of the Church?

4. In my opinion, what external channels (T.V., films, books, magazines, contact with outsiders etc.) could facilitate the infiltration of criteria and attitudes typical of over-progressive currents into the community to which I belong?

- Do I think that ideas such as these have actually affected me?

- Do I believe they are active in some of my brothers in the Legion?

- What are the signs or indications - that these ideas have infiltrated my mind or the minds of my brothers?

5. When faced by the widespread phenomenon of legitimate authority being questioned, do I maintain my belief in the absolute necessity of discipline if any society is to survive? Do I apply this principle to the Church? Do I believe that the best way I can show my love for the Legion is to be submissive to its guiding principles and to obey the rulings made by my superiors?

6. Have I come under the influence of the systematic, negative criticism of the - Church (her, personages, institutions --

and structures) which is rife today? Has it lessened the happiness I derive from being a Catholic, a religious, a Legionary, a priest?

- Is my Catholic Faith not as secure as such a fixed criterion should be, even though this insecurity may only be a vague feeling I have?

- Do I by any chance use the excuse - that things in general are going badly to foster a hesitant attitude towards giving myself fully to my vocation?

Does the bad example of those who for sake the priesthood for the world, or of those who take advantage of excessive freedom to do as they please while training for the priesthood, rouse my envy and make me uneasy about the discipline we have in the Legion?

7. When certain regrettable events are brought to my notice, and when I hear alarming news about the small numbers of Christians in a godless world, the decrease in the number of conversions to Catholicism and the restriction and rejection of God, (both His Word and His Redemption) am I tempted to think that perhaps we are witnessing the beginning of the death-throes of Christianity? Do I adopt the opinion - that the only way this can be averted successfully is for the Church to become "secularised" - that is, to revert to merely a human plane on both doctrinal and organisational levels?

8. Do I realise that many nice - sounding terms (like 'authenticity', 'dialogue', 'maturity', 'aggiornamento', 'self-realisation', 'mature Christianity', 'emotional maturity', etc.) are used today, but that everyone in his turn interprets them as it suits him, with the result that it is impossible that I should accept such expressions at their face value without examining their content?
9. Do I believe that it is possible to appeal to the Second Vatican Council or its spirit to justify the fact of going beyond the limits set by the Church's authority in liturgical, pastoral, apostolic or ecumenical matters? Do I believe it can be opposed to the Pope's Magisterium?
10. Can one attribute to Vatican II, the - "new mentality" which takes the form of destructive criticism, the denial of obedience and ascetical tradition, or that image of the "desacralised" priest, (just another professional man), anthropocentric? If Vatican II, then, has not inspired this "new mentality", where has it come from?
11. What does the Church's dogma mean to me? Is it an unchanging truth, or something which can be believed one day and disregarded the next because it no longer satisfies public opinion?
12. Can I see the Vicar of Christ as the guarantee of perseverance in faith and

truth, in the straight path of holiness and fidelity to Christ and His Church ?

13. Do I criticise the Pope's attitude to the present situation or do I accept it with complete faith and submission?
14. Do I believe that at the present time of renewal the Legion's progress is keeping pace with the Church's? Do I think the Legion is lagging behind? If so, in what aspects? Is this opinion the product of my own thinking or is it something I have heard? Do I keep my superiors up to date on the discrepancies I notice in this aspect, or do I keep my line of thought hidden?
15. Is the Pope's Magisterium, both ordinary and extraordinary, my incontestable guide towards life and truth?
16. In the face of the present passion to criticise and change dogma and morals, and in the face of the many new and erroneous theories which are put forward, do I try to defend myself in an infantile way, creating, through lack of knowledge of the enemy, a fantastic, monstrous and horrifying image of him? Do I think this is a good defence? Do I rather try to face up to these departures from the criteria of the Gospel and the Church, by grounding myself solidly in the Church's truth (the authorised Magisterium), thus

acquainting myself little by little, using extreme caution and depending on my superiors, with the enemy's point of view ?

17. In viewing the situation which is threatening the Church, have I the insight to be able to make out a crisis of faith, a clouding over and forgetting of supernatural values, an emphasis on man rather than God as the end of life, and a naturalistic outlook which has come to dominate the way Christians think and act?
18. Having done this practical examination, am I still prepared to remain indifferent, without making any new resolution or setting myself any new targets?
19. What do I intend to do to keep my spirit and will in harmony with the Church, which I see as founded on Peter and his successors, the Roman Pontiffs? What do I think I should do, as a future leader, pastor and director of souls, to serve the Church better?
20. Have I ever found myself unable to put up a resistance to the enemy because he was wiser, better-prepared and better informed than I was? Am I aware of the fact, or has it come to my notice, that great enthusiasm, high-sounding speeches or burning emotions are not enough to defend the Church effectively, but that it is absolutely necessary to have a spiritual

and intellectual arsenal equal to the
reality of the challenge which faces me?

A L P H A B E T I C A L I N D E X

	No.	...	Page
Apostolate Practice	79	...	300
Blessed Virgin in my life	13	...	45
Charity	24	...	92
Chastity	16	...	55
Church: love for the Church and the Pope	38	...	161
Church: present situation of	86	...	322
Complaining and fault-finding	25	...	98
Confession	21	...	75
Confidence in superiors	20	...	73
Constancy	73	...	284
Conversation	65	...	248
Conviction: spirit of	44	...	182
Crisis: time of	84	...	314
Crucifix: love for	52	...	210
Delicacy of Conscience	5	...	17
Different: desire to be	82	...	309
Discretion	46	...	188
Distinction	60	...	233
Duty: sense of	45	...	185
Esprit de Corps	40	...	169

	No.	Page
Eucharist	8 ...	29
Examination of Conscience	9 ...	32
Faint-heartedness and inferiority complex	77 ...	297
Faith: and the present sit uation in the Church	86 ...	322
Faith: and supernatural spirit	10 ...	34
Fear of God	83 ...	312
Fidelity	48 ...	194
Fighting spirit	41 ...	173
Foresight	80 ...	305
Grace of God in my life	4 ...	14
Gratitude	62 ...	239
Happiness	67 ...	259
Human formation	55 ...	218
Human respect	68 ...	262
Humility	26 ...	101
Ideal	51 ...	205
Initiative. spirit of	42 ...	176
Integration	85 ...	316
Interior life	1 ...	1

	No.	Page
Private Vow: second	19 ...	70
Proselytism	39 ...	166
Prudence	47 ...	190
Purity of Intention	11 ...	37
Purpose of Amendment	27 ...	107
Reading	66 ...	255
Realism	50 ...	203
Relations with the family	71 ...	276
Responsibility: sense of	43 ...	178
Sacred Heart: devotion to	12 ...	40
Self-denial	30 ...	117
Sentimentality	70 ...	273
Silence	64 ...	246
Simplicity	63 ...	243
Sin	28 ...	109
Sincerity	23 ...	85
Social Behaviour, rules of	72 ...	281
Spiritual Direction	22 ...	80
Spiritual Progress	74 ...	288
Study	61 ...	235
Temptation	75 ...	293
Time: use of	81 ...	307