


***"[…] We are ready to offer our service. We gladly offer a smile. We share in the joys and sorrows of those around us. Everything is close to our hearts if we belong to Christ."***

***"And let us persevere in the gentle 'sowing' of Christian charity. Let us give of ourselves today, tomorrow, and ever more generously. Is it perhaps difficult? Self-denial and sacrifice must be the apostle's daily bread […]. Oh, precious 'coin' with which to 'win' souls! May it be our treasure. […] Then our words will reach people's hearts, and those hearts will bless and glorify the Lord."***

***Self-denial! This must surely be the other side of the coin. A constant renunciation to sustain the inner life of the soul: a life that serves as the driving force behind the practice of virtue. A profound union with God, enabling us to live in His divine presence and drawing us faithfully close to His Sacred Heart, so that we may understand the supreme aspirations of the Redeemer.***

***God has called you to the apostolate. Love your vocation. Follow it faithfully. And remember that there are many ways of being apostles: not only for those who go forth to a new foundation, but for all of you who carry within your souls the light kindled by Christ's call […]. Deep within your souls, you must understand that, in the eyes of God, the external apostolate has the same value as the hidden apostolate carried out by those who remain here. […] Yes, may the Work grow! May it spread everywhere the warmth of Christian charity: this is precisely what it is called to spread!***

***What importance does the place we occupy have for us? What truly matters is that we sanctify ourselves in it, always taking care to act in the presence of […]. In everything entrusted to you, see only the duty to be fulfilled and carry it out with joy and gladness, embracing the sacrifice, so that it may bear more abundant fruit for the good of souls.***

***Let us do as I tell you: let us turn our eyes to God and offer Him all the love we owe Him. We must examine ourselves and ask whether our faithfulness corresponds to the graces we have received. What would Jesus want us to be like? Let us not disappoint His divine hopes! […]***

In November 2024 and November 2025, we read and reflected on the first two parts of Magdalena's reflection. This year, we are doing the same with the third and penultimate part of her talk.

That day, she taught what she herself had already been living for some time. She revealed the desire that set her heart aflame: to live fully the love of God and of one's neighbour. Magdalena explained what the life of the members of the Work should be: a

“giving of oneself” that goes beyond simply “giving” something. It is the gift of oneself. It is a gift that reveals the sacrificial and self-offering character of a life totally consecrated to the Lord God for the salvation of souls, just as Jesus made His entire life an offering.

Magdalena’s text overturns a common way of thinking: sacrifice is not a burden, but the apostle’s “daily bread.” She draws a direct connection between self-denial and the fruitfulness of service. Without a strong “interior life,” pastoral activity risks becoming sterile activism. The expression “precious coin,” used to “win souls,” echoes the theology of the communion of saints. Suffering and acts of self-denial, when freely offered, become the spiritual “price” paid for the conversion and salvation of others.

The ecclesiological core of the discourse lies in the equal value of the different forms of apostolate. In the eyes of God, the outward and the hidden apostolate are of equal worth. Magdalena reminds them all that the mission belongs not only to those who leave to establish a new foundation, but also to those who remain and support the Work in silence and prayer. It is therefore not visible success that measures the effectiveness of the Work, but rather interior fidelity to one’s calling.

Everything originates and converges in the “Sacred Heart” and in the “aspirations of the Redeemer.” The mission is not a human undertaking, but an extension of Christ’s love. From this mystical union comes the effectiveness of the word: only a transformed heart can “reach the hearts” of others. This reference is no coincidence. Magdalena was deeply influenced by the spirituality of reparation and by the figure of Saint Gemma Galgani, to whom she was profoundly devoted. The use of commercial terms applied to the spiritual realm (“a precious coin with which to win souls”) reflects precisely that mystical language of the first half of the twentieth century, centred on the concept of a “victim of love” for the salvation of sinners.

